



Is it solar? Or the smart grid? Is it clean coal, or fracking? The world's energy quandary is characterized by this iconic search for new saints, perhaps a new god. Today, god is Oil; god is Coal, and Nuclear Power. We have placed high hopes on these combusive forces to create what is obliquely referred to as the American way of life. So many of the crises of our time may be reduced to a way of life that involves traversing millions of miles, and depending on "energy slaves" to make our lives disembodied meters, accounts, and plans for how to keep it up until we die. Our loyalties are reformed around these wisps of paper to promise us a good life. Indeed, our entertainment, and the maintenance of our bodies, has become the measure of a good life, and not merely a complement. In this redefinition of modern life into energy-intensive, world-traversing machine products, the icons of our hope are trivialized into gadgets that represent priestly hope. In the silence of our consuming desires, we lapse into a lonely, disloyal society of resentful castratos who lack all the bad qualities, but cannot know what they want or think; and mercenaries trusted for their freedom from all loyalty. The idols of renewable technology reflect this same emptiness – the very question, will solar ever replace coal? Which new technology will change energy?

It is the fundamentalist logic of a victim that cannot face his abuser, and instead becomes an abuser himself. Eunuchs were a class of slaves forcibly castrated, and often also de-penised, as children (though also adult males, children were preferred) for purposes of herding harem – the many wives of men preferring sexually incapable men to guard their

chastity and loyalty. In Rome, the Eunuchs grew to power and several were even emperors, forming a priestly caste of men uniquely loyal to each other, and undilutable by women. This mafia was also prominent in late Constantinople's eastern Roman emperors up to its sacking by late Carolingian Crusaders in 1206. The presence of Eunuchs is therefore associated with decadence, the decay of civilizations. Indeed, the prominence of Eunuchs was one of the justifications given by the Crusaders' leaders as a justification for sacking a Christian city – and the last remnant of the Roman Empire that made Charlemagne and his descendants' kings.

The Janissaries represent another strain – also captured European children provided the primary source material, in this case the white child soldiers of the Turkish Sultan who later penetrated into Constantinople in 1453 and made it Istanbul. These children were made from captured European children, when the Turks took a city and killed the men and most women, taking only beautiful girls and women for their sex slaves, and children for their elite fighting units – precursor of the British Gurkhas – Indian elite fighting units left from the 19th century British empire. When Christians faced Turks, the first units to come forward to fight were thus their own cousins and brothers, raised in Turkish ideology and oblivious to their origins and the fact that they were fighting their own.

The Eunuch and Janissary are indeed models of modern conduct. Consistent dissembling is the song of our epoch – an unceasing smile, empty of intent, and full of fear and avarice. It is the fear that makes people so distracted, and so unconscious of their own souls. This Eunuch quality of one who does not participate in life, and therefore may be trusted. This soul reflects the poverty of a civil society that stifles authentic political and economic discourse, and promotes the fence-sitter or neutral types: a man you can trust because he has no power, and no intention.

The Janissary is, of course, more frightening, threatening the whole enterprise of civil society. It is about how you achieve loyalty in a civil society, at that primitive level of the lone individual. Like the Eunuchs, the Janissaries were child slaves who rose to importance in the governments that enslaved them. These were European slaves conditioned to serve the Ottoman empire. Each of us must look in the mirror, and when we look at our fellow man, we cannot help but be critical; indeed, disappointed. We will die alone, from a slow alienation from all whom we love, and indeed all that we know. Facing a breakdown of the self, and with a hollow religion devoid of Enlightenment or indeed Modernity, each of us can withdraw into a birdlike survivalism. Our expressions lose their intention, and the Enlightenment is lost in us. Faces that once would have assumed the gravity of an ethical center, turn to a psychotic anxiety that can be ended only by enlightenment, drugs, or paranoia.

If people succumb to their fear and become liars, a society of liars will inevitably fail. In our psychotic conditions, we forget that history is happening, and the supply chain of hydrocarbons into our mouths and tanks maintains our sentiments like pet goldfish. This narcissism, observed by philosophers, is the clown-death instinct of humanity, reflecting the tendency to self-annihilation as well as the tendency to go mad. In the face of mortality, when everything is going wrong and appears to be lost, humanity cannot

maintain its resilience. Knowledge is degraded, and discourse slips into a lower condition – a degraded condition. This person is changing like a torture victim, or a dog who has run out of food and must eat its dead master. The sentiments must be pulled from the bone of true love, intention, and freedom.

This freedom, wrote the old Germans who hated the French and British Enlightenment, is indeed center to the disappointment we all feel in ourselves, in America, in European History, indeed the “Western Tradition” itself. Everything is now in question. The icons of Constantinople, and the effort to eliminate them from the definition of European Christianity, represented the same dilemma. We believe in a god, ok – but what god, what did he look like? Draw a picture? Suddenly the idiot is worshipping the picture: the picture itself, not the idea of the saint or angel depicted. This corruption, this tendency to revert to the idol, like the relics of saint bones over which so many Frankish priests drooled for centuries, started our Protestant Revolution in subsequent centuries, rejecting the Pope in Rome, and with him all priests who would play the part of the Eunuch by not marrying as part of his commitment.

The idols concerned loyalty. It was the ability to command the loyalty of people that the venerable Bede celebrated the Roman Empire. The condition of the local population was fundamentally disloyal – they would rather fight their neighbors with an invader than fight the invader with a neighbor. Thus the Romans won, and latinized England for centuries. To convert an illiterate pagan into a Christian, Charlemagne’s Christianity required the use of pictures, and the promotion of a European-style polytheism within the formerly monotheistic Jewish God: the Holy Trinity of Father, Son, and Holy Ghost. In fact apart from Eunuchs (and allowing women to rule), the Franks’ main beef with the Emperor in Constantinople was Greek believe that God is more important than Jesus. This obsession with saints, and the incredible diversity of Christian saints, is the meaning of the icon. It is the worship of a golden calf, or as the Muslims say, “pagan.”

The loyalties of the tribal peoples of England, France, Germany, and surrounding modern nations over the millennium during which many have called themselves Christian, was made to rest upon fictions. It is the fiction of Charlemagne’s divine right (and divine blood) that defined modern Europe, whose pagan past had consisted only of small kings elected by their peers. Loyalties transferred from the person of the chief to the idea of Christendom, in a pathetic imitation of Babylon and Egypt. In an appropriation of post-Roman religion, Europe turned religion into a propaganda war that began with praying and ended at the point of a sword. This is an aggressive kind of person who is lamb until he knows you are an unbeliever and lion thereafter. Charlemagne invented the modern papacy through personal appointments of bishops and abbots who were illiterate, average land magnates, and no more, such that it took centuries for Europeans to actually practice Christianity, and only began reading the Bible themselves 500 years ago – specifically as an act of defiance against Rome. This ideology has unfolded from a local spiritual and military origin to an economic and military globalization encompassing all peoples, and leading us all down the same iconic type of loyalty – the projection of divine presence into images of divinities. This fetishization of objects is essentially socialized schizophrenia, through a *reductio ad absurdum* of the concept of freedom to castration.

An enraged Eunuch, the man of our times is essentially disloyal to his civil society, and is unable to participate in its democracies. A withdrawal has occurred during the assertion of popular rights against tyrants. What was taken so heroically has been resignedly neglected, as forgotten as a divorcee. This temper of withdrawal from political freedom, which is political literacy, historical literacy, and philosophy itself, is at foot of a collapsing edifice that cannot hold, unless loyalty may be wrested from the emperor, and returned to local neighborly discourse, local political control and civic culture among neighbors and friends. The ubiquitous sense of powerlessness, futility, and superfluity, is indeed a dark apparition, an apocalyptic vision, and a sentiment of wishing for the death, both of oneself and of all people.

Ultimately, when people say they are for or against a renewable technology like solar, or against another like biofuels, they practice the worship of relics. They do so because no human agency may be acknowledged – no politics, and no history. Dominated by Eunuchs, whose trustworthiness is a time bomb, and a Janissary, whose trustworthiness is a testament to the mutability of the human soul, these environmentalists, who struggle to define a future that is benign, must grapple with the question of whether to support wind farms? The figure of technology is judged like a saint, or savior: if it is a true savior that will change the world, or a false savior that will trick us all into deeper problems? This poverty; this illiteracy, is indeed a meta-phenomenon – an over-arching event in which a society must find a new basis for loyalty other than a sacristy full of dusty old bones, or face the dissolution of its capacity for the practice of belief and ethics.