

## Conclusion

A World Order which shirked all unpopularity  
would be an absurdity.

—Gilbert Murray, “Satanism and World Order”

The coordinates of colonialism as world unification provide a cognitive map for globalisation with humans as standing reserve, a resource to be used or discarded, subject to alien intention. Universalise the core principle of colonialism (resource extraction; expendable natives) and you arrive at alien invasion and world domination. As Wells has one of his characters say, “humanity undergoes—dehumanization” (1937: 89). The hypothesis of an organised and coordinating conspiracy cuts through the loaded explanations of the coercive choice architecture, effectively outlawing a free press and free speech. Depredations commence and retaliation follows until you become a portion of the established system, leaving absolute power in the hands of the very men who most benefitted from the suffering: “They are experimenting with human mutations” (79).

Echoing Wells’s science fictions, the ghost of colonialism haunts those feeling powerless before technology and its controllers. As Zulu Shaman Credo Mutwa (2004) put it, if the dictators (Chitauri) are not even human, who controls the controllers? Has the open conspiracy mutated into an anti-human agenda that recalls the logic of colonial economy? If colonialism is the way of history, why should our future be any different from the past? Who (or what) would want to enslave humanity and destroy the world economy: ‘A sort of massacre of small and independent businesses’ (Wells 1940a: 73)?<sup>1</sup>

One can dismiss such a vision of the developmental world state as the product of reactionary conservatism. But it is worth noting that the projection of the non-human antagonist is eminently rational, according to Kant (1788: 19), and accords with the possibility that reason is not limited to human beings. To assume anything else is to presume that we are the only rational creatures or that other rational creatures reason like us. It is substitute habit for cognition, and to think like an animal.

According to the reptilian hypothesis, they are rational but anti-human, and their rationality seems psychopathic from our point of view. The prospect of our expendability confirms the psychopathology of those lacking empathy

and remorse. The lizard theory, grounded on the colonialist norm, does not appear so irrational. Indeed, the Kantian scenario of alien invasion and colonial subjection gives this fringe theory an enlightenment pedigree. The race consciousness necessary for resistance takes the form of human race consciousness.

There is an obvious problem with the colonial scenario. Seeing oneself in the position of the colonised might entail sympathy with the victims of colonialism. It also vindicates colonialism in so far as the framework of colonial relations is naturalised and the categorical imperative is: colonise or be colonised! But it does preserve the perspective of a surplus population confronting dispossession rather than proletarianization; the colonial core of the voracious system. A reminder that primitive or originary accumulation as accumulation through dispossession is an ongoing process rather than a unique even (see Read 2002, and Vogl 2017). Politics and aesthetics intersect when planetary domination and control by alien interests display the telos of the concept of race—survival, progress, development—applied to the human race.

Whether or not alien invasion is a guilt fantasy of the beneficiaries of colonialism is less important than its potential as a self-confirming prophecy. Registering an alien, dehumanising agenda can slide into a reactive dehumanising agenda, but it also captures globalisation as internal colonialism and class war. (That is, until contact with extra-terrestrials is confirmed to reinforce the necessity of world government and further divide any opposition.) Recall that in Wells's cosmopolitanism with a vengeance all the weight of the Open Conspiracy was to be 'on the side of world order and against that sort of local independence which holds back its subject people from citizenship of the world' (1933a: 86). A responsible world directorate serves the common ends of humanity.<sup>2</sup>

A conspiracy-driven dictator may be necessary: "He ended war for ever. He did. He rationalised property and money. He inaugurated the Age of Plenty. He reconstructed world education";<sup>3</sup> but, ultimately, he too will become '[j]ust a memorial of reptilian energy, vestiges of a slobber in the mud' (Wells 1939: 440).<sup>3</sup> If fear of the 'progressive enslavement of the race' (1933b: 46) is the preserve of a fringe reaction, it is not without precedent. In the words of the Haitian Creole translation of *The Time Machine*: "Ou ka imajine ki jan tout kalm

mwen disparèt. Brutes yo ti fèmèn sou mwen” (Wells nd.: np.).<sup>4</sup> Picture yourself as the hunted animal contemplating its predators.

We may not need aliens or lizards to explain how ideology works, but the prevalence of censorship and misinformation signal a power struggle:

“But now we are beginning to realise that, for any revolution to succeed, there must be this core of special intelligence, of enlightened fanatics, so to speak, whose minds are liberated enough to imagine a new order ... the specialised backbone.” (Wells 1940c: 73)

Then as now everything hinges on the distinction between international control, world government, and colonisation of the lifeworld. Who controls the controllers? Who would want to institute ‘a new world money’ (Wells 1940d: 177) or cashless society that will undermine national sovereignty?

If ‘[i]t’s time for a Great Reset of capitalism’ (Schwab 2020), and the firm cooperation of business and philanthropy, can it come about without increased dependency on the nation state? And to whom shall the state, as vanishing mediator, be beholden? Is debt to lead to subjection and even slavery? To save democracy, do we not need a few good dictators willing to strengthen political bonds through material interests?<sup>5</sup> Who will cauterize the labyrinth of jarring interests, conflicting authorities, and hopelessly disintegrated sovereignty?

The blindness displayed by statesmen, their complete sterility in the domain of political thought, their inability to adapt themselves and the institutions of their country to the growing requirements of the age, might lead one to believe they are bent on political suicide. If nation states cannot sustain their populations and their governments remain intransigent, clinging to power, the people must be appealed to directly. True global democracy will replace the destructive competitiveness of national self-interest:

Countless people ... will hate the new world order, be rendered unhappy by frustration of their passions and ambitions through its advent and will die protesting against it. (Wells1940a: 170)

The elite, including academics, journalists, etc., will identify themselves with ‘a greater world order, a vast New Peace of universal opportunity and fulfilment, unfolding before mankind’ (Wells 1940c: 2).

Imagine a willingness to criticise capitalism, and even hinder certain sections from functioning at all as part of taking a principled stance (against environmental degradation, exploitative labour practices, planetary disaster, etc.), so long as return on investment is assured even at the expense of some parts of the system.<sup>6</sup> Others are to blame for the persistent neglect of economic laws and the reckless administration of the

finances of the state. According to the self-appointed thought leaders of transnational capitalism it is time not only to repair the ravages of development, but to restart the world on a higher plane of civilisation than it has ever attained.

The scenario of the old society decomposing from top to bottom has capital accumulation shedding ‘the conflicting sovereign states and all the bad old traditions’ (Wells 1940c: 60). Then expropriation of the national producers will be justified because present economic growth is fingered as the cause of an existential threat. Economic activity will be regulated from outside via compulsory digital IDs and cashless central bank digital currencies, according to the needs of the global system and the toxic activity of individuals constrained accordingly. Capital accumulation, efficiency, and development will result in crisis resolution as human universality finally takes the concrete form of digital agency and the global citizen. With wireless transmission, the right way to do things has been found—as the global healthy emergency has demonstrated (see Chussodovsky 2022; and Zelenko 2022).

At the beginning it seemed that there was a huge gravitational force that could be felt, skewing public discourse, making you look for a corresponding object out there somewhere. Today, when the interests at play are out in the open, the pattern of coincidences tells a familiar story of carefully prepared pitfalls and traps. In such a context of free-floating anxiety, if you are not paranoid then you are asleep or not paying attention.

Even pointing out this scenario, testing assumptions about the future and warning against critical developments, plays into the hands of those who think they are in control when imagining the enormity of the transformation produces a sense of helplessness. Concern about wolves guarding the flock that takes the form of active dissent testifies to cognitive and self-control problems. The tendency to reduce economics to a childish fable of value wickedly appropriated speaks for itself, as anyone interpreting in good faith can see. The transitional suffering of the poor and the vulnerable—beginning with the elderly, the sick, and children—is a price that must be paid in order to avoid greater catastrophe.<sup>7</sup>

Every bifurcation keeps the juggernaut moving, the calculation of hesitancy and delay in the face of vehement exasperation the essential lubricant. Then you will be labelled as prone to react subjectively and emotionally, with no consideration for the greater good.<sup>8</sup> Fear of being a superfluous population tolerated through administered grace is proof of nervous instability. The only remedy is pre-permissioned compliance under the tutelage of a trusted third party overseer:

“That *Pax Mundi* will not be any sort of repressive peace. Why should it be? At a certain stage in the—in the mental treatment of our world, there may have to be a certain amount of fighting and killing, police hunts for would-be dictators and gangsters, and so forth, but I doubt if intelligences more and more able to control the genes will need to eliminate undesirable types by force.” (Wells 1937: 190)

Caught in a dilemma that has been anticipated to neutralise or demonise enemies, even as you protest the rules of engagement ensure that you will alienate rather than persuade. Always one step behind self-confirming logic whereby your opposition/dissent confirms the very scenario you are objecting to. Out of the humanistic wreck, and the not unprecedented failure of liberal values, the backbone of specialists consolidates world order.

Freed of the miserable traditions and discredited maxims of the past, transformation will be administered by those who have proved their metal by prospering in the current system and understand the measures that must be taken to achieve ‘an efficient and beneficent world system’ (Wells 1940a: 170). If trust in our honest brokers, who have fused moral sense and fiscal expertise, is not forthcoming then compulsion may, unfortunately, be necessary. Pleading for fairness and transparency in the face of the dispensers of progress will be, as Wells put it in *The New World Order*, ‘as vain and unproductive as the bleating of lost sheep’ (102).

Early in the morning, with everybody indexed and noted, the storm that swept all into the limbo of forgotten things will itself be forgotten. Alternatively, when the tide turns collaborators and fellow travellers face a reckoning, and the dead and the injured will not be forgotten.

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## Notes

<sup>1</sup> Albert Bourla (CEO of Pfizer): “The first week we met in January of [2019] in California to set up the goals for the next five years. And one of the goals was that by 2023 we will reduce the people who cannot afford our medicines by fifty percent. I think today this dream is becoming a reality.” Klaus Schwab: “So it’s really a purpose driven company.” (Bourla 2022) See Vanden Bossche (2022). And Swart 202); Planting (2022); and Chutel (2022) for the South African story.

<sup>2</sup> ‘While the pandemic acclimatised the world to lockdowns, normalised the acceptance of experimental medications, precipitated the greatest transfer of wealth to corporations by decimating SMEs and adjusted the muscle memory of workforce operations in preparation for a cybernetic future, an additional vector was required to accelerate the economic collapse before nations can “Build Back Better” ... Therefore, the nation state model is gradually being upended by a global technocracy consisting of an unelected consortium of leaders of industry,

central banking oligarchs and private financial institutions, most of which are predominantly non-state corporate actors attempting to restructure global governance and enlist themselves in the global decision-making process.’ (Special Correspondent 2022) See Bilderberg (2022). “‘Nobody will be safe if not everybody is vaccinated.’” (Schwab 2022)

<sup>3</sup> For antisemite Nesta H. Webster, Wells’s World State played into the hands of the Illuminati (Webster 1924: 336). See Wells’s inside exploration of antisemitism in *The Holy Terror* (1939). For his part, Wells (1940b: 42–49) argued that conspiracy theorists like Webster are important and must be read and debated, not merely dismissed.

<sup>4</sup> “‘You may imagine how all my calm vanished. The little brutes were close upon me.’” (Wells 1895: 81) Like the colonised, we are left with ‘a sense of dethronement, a persuasion that I was no longer a master, but an animal among animals, under the Martian heel. With us it would be as with them, to lurk and watch, to run and hide; the fear and empire of man had passed away’ (Wells 1898: 151). See Harari (2022); Guzman (2022); and Yeadon (2022).

<sup>5</sup> ‘It isn’t that they are opposed to democracy per se. It is simply that personal freedoms—protecting minorities, freedom to travel or to order any book from abroad, etc.—and efficient governance matter more to them than the ability to vote every few years.’ (Kaplan 2022) See Viganò (2022); and Gates (2022).

<sup>6</sup> ‘The World Health Organization (WHO) is moving to create an international Pandemic Treaty which could impose more restrictive and legally binding pandemic policies among its 194 member nations, essentially given the WHO the power to preempt the national sovereignty of member States, and by implication, the civil liberties and health rights of the world’s citizens.’ (Ji 2022) See Farage and Rigby (2022); Weinstein and Heying (2022); and Icke (2022). ‘This avoidance of fundamental criticism is one of the greatest dangers to any general human understanding.’ (Wells 1940a: 49)

<sup>7</sup> ‘In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. In their totality and in their interactions these phenomena do constitute a common threat which demands the solidarity of all peoples. But in designating them as the enemy, we fall into the trap about which we have already warned, namely mistaking symptoms for causes. All these dangers are caused by human intervention and it is only through changed attitudes and behaviour that they can be overcome. The real enemy, then, is humanity itself.’ (King and Schneider 1991: 115)

<sup>8</sup> ‘Liberty is meaningless where the right to utter one’s thoughts and opinions has ceased to exist ... Slavery cannot tolerate free speech.’ (Douglass 1860: 75-76)

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