

1892 modern National League of Baseball Clubs emerges as sole Major League Baseball group

1903 Henry Ford forms Ford Motor Corporation (his third automobile manufacturing company)

1912 Navin Field (Tiger Stadium) in Detroit rebuilt as a modern ballpark

1912 Ceremony for Immanentization of the New Era

1913 Assembly line introduced in Ford's Highland Park plant

1914 \$5 day in Ford factories introduced

1919 General Motors Acceptance Corporation makes auto financing available to middle class

1900-1920 Passenger car registration increases from 8,000 to 8.1 million (over 1000%)

1920 for the first time more than 50% of the US population is urban and works in manufacturing

1944 Breton Woods agreement fixes international exchange rates, creates International Monetary Fund and World Bank

1949 Diners Club begins issuing the first dual-party credit cards

1955-1956 Montgomery Bus Boycott

1958 BankAmericard (Visa) begins to be issued by Bank of America

1958 American Express begins issuing credit cards

1964 Free Speech Movement at University of California, Berkeley

1964 Civil Rights Act of 1964 bans discrimination in employment

1965 First Acid Test in Palo Alto, California

1967 MasterCharge (MasterCard) begins to be issued by Western States BankCard Association

1968 General Strike in Paris, France nearly topples French government

1968 Civil Rights Act of 1968 bans discrimination in sale or rental of housing

1968 Invocation for Evolution of the New Era

1970 sixteen percent of United States households have a general purpose credit card

1971 United States ceases redeeming dollars for gold

1978 international currency "Snake" abandoned

1979 United States Federal Reserve changes to Supply-Side Economics

1979 First Point of Sale terminals introduced by Visa

1979 MasterCharge becomes MasterCard

1985-1988 Visa card sales volume doubles

1999 Euro enters use as a currency unit

2000 Over 70% of United States households have a general purpose credit card

2000 1 billion Visa cards in use worldwide

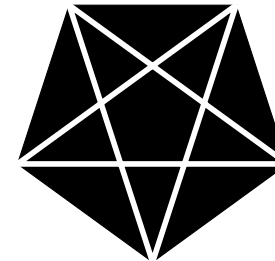
2000 Visa Buxx is launched for "an underserved market of teenaged consumers"

2002 First Euro notes and coins issued

The New Era of Mystical Capitalism began with Henry Ford's performance of "Ceremony for the Immanentization of the New Era" beneath Briggs (Tiger) Stadium on August 11, 1912. Shortly after the Ceremony was completed, massive economic and social changes conspired to bring forward a new mass culture to sustain the forces of Mystical Capitalism. Consumer credit became widely available, although it would take decades to shed the Puritan stigma attached to living beyond one's means. Encouragement of loans for stock speculation on margin, though appearing to be a promising strategy, in the end caused a backlash that delayed the acceptance of purchasing with credit. Eventually, a combination of price inflation and competition for customers would win out and evolve Mystical Capitalism into the fully modern form of today, with the "Invocation for the Evolution of the New Era" being performed backstage by the MC5 at the Grandé Ballroom in Detroit in 1968.

The two dioramas presented here depict the twin ceremonies that bookend transitional Mystical Capitalism during its growth from an upstart faction attempting to maintain control by modifying the highly visible restrictive structures of Industrial Capitalism into the dominant Western economic system. A partial timeline of the events and comparative analysis of the two rituals in form and meaning, as well as a short analysis of the implications thereof is presented in this brochure.

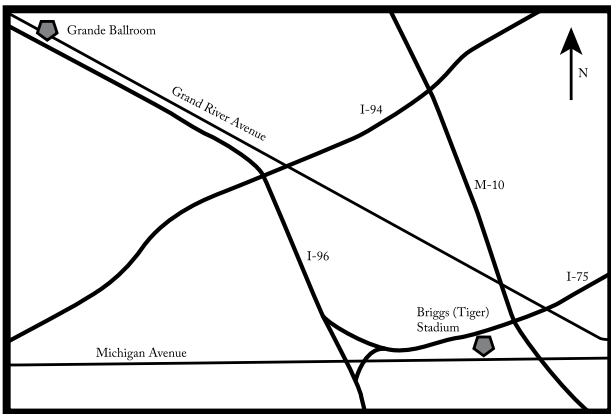
We here at the Institute for Mystical Capitalism hope you find it both interesting and educational.



THE INSTITUTE FOR MYSTICAL CAPITALISM

*Two Episodes in the New Era of Mystical Capitalism:
From 75 feet below Briggs (Tiger) Stadium
to the Grandé Ballroom*

*1912 - Ceremony for Immanentization of the New Era
1968 - Invocation for Evolution of the New Era*



The New Era of Mystical Capitalism was ushered in with Henry Ford's subterranean celebration of the *Ceremony for the Immanentization of the New Era* in 1912. From 75 feet below Briggs Stadium (later known as Tiger Stadium), he channeled the power of a newly available mass of spectators to clear the way for the rise of mass production and the industrial economy. Desire for objects and management of the populace was maintained for years by channeling the power of spectacles in hidden rituals. Increased wages created a new consumer class, with widespread credit and the slow but steady erosion of specie-backed currencies world wide helping to extend the financial and political domination across traditional class lines while helping to institutionalize the exploitation. It was no longer the mustachioed landlord demanding the tenement dwellers' last penny at the start of the month as it had been in years past. Rather, the bankers offered easy credit, five years of monthly payments for the new automobile that the factory hand turned out every three minutes every day of the year.

After half a century, however, many of the novel items that drove the mid-century economic powerhouse were reaching market saturation. Leadership of the Mystical Capitalist bloc was still stubbornly held by the old guard, seemingly asleep at the wheel as they struggled to adapt their old methods honed in the emergence from privation to the modern western suburban world of plenty. A new generation saw their chance in October 1968, when the MC5 executed the *Invocation for the Evolution of the New Era* as part of a play to seize control from their elders. A comparative analysis of the two rituals provides a view into the changes Mystical Capitalism underwent in the fifty-six intervening years.

Both rituals are pentapartite, beginning with a drawing of a 2° pentagram on the floor of the space and ending with a charge clearly indicating the will of the celebrants. The central sections however, indicate the changes brought by the maturation of the industrial economy. In 1912, we find "Control of Capital" and "Control of Desires", but by 1968 those have been replaced by "Abolition of Objects" and "Provocation of Mass Desire". Significantly, the 1968 ritual is based around a celebrant and congregation who directly interact with the crowd being used to generate ecstatic energy for the ritual where earlier there was a single

celebrant hidden far away from the crowd. Furthermore, the formal framing of a specially designed room in a harsh, specific style to contain a similarly crafted action has given way to an informal space and adaptable ritual, even to the point of allowing a shared sacrament to be consumed by the initiated. Finally, both rituals serve the same function of harnessing the massed ecstatic energy of a large, uninitiated crowd which is then directed by a small, enlightened organization to further the Mystical Capitalist agenda.

A number of conclusions can be drawn from the comparisons noted above, as well as from details present in the models but not mentioned. First, the core intent and structure of Mystical Capitalism changed little if at all. The primary function of assuming control through economic means achieved and sustained by the redirection of excess ecstatic energy remained the same over half a century later. The means of accumulating and shaping the energy changed to suit new social conditions which threatened to reduce the amount of energy available from older sources. Second, Mystical Capitalism's initiates were clearly worried about becoming identifiable through the older generation's visible differences with an emerging counterculture. Embracing this youth movement required a synthesis of older occult practices with younger, more obscure ritual practices and a relaxation of formalities in certain areas. The enlightened were kept to a minimum, but could be easily positioned into leadership roles where they could harness the movement's excess ecstatic energy from within to keep its most worrying tendencies in check.

In the final analysis, the Mystical Capitalist positioning of operatives within the counterculture largely succeeded in one aspect – that of maintaining the domination of Mystical Capitalism as the dominant economic structure in the United States. However, this maintenance of the system came at the cost of the older generation's control and the removal of a number of structures which allowed for the previous long time periods of stability. The post-1968 world presented a succession of countercultural movements with a high rate of change, requiring constant adaptation of Mystical Capitalist systems for accumulating and redirecting excess ecstatic energy, a challenge which continues to this day.