

The Oriental Roots of Henry Kissinger's Deep Philosophical Commitment to Socialism

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Until the early 1960s, when George Ball and Walter Sheridan purged the counterintelligence experts from the U.S. State Department, Henry A. Kissinger was under active investigation as a suspected asset of the Soviet intelligence services. We had “hard information” copied from files in the headquarters of Soviet State Security, which identified Kissinger as part of a Soviet cell inside the U.S. Army Counterintelligence units in occupied Germany; Kissinger’s Soviet code-name was “Bor.”

The chief source for this information on Kissinger, was of the highest quality. The Soviet cell inside the unit to which Kissinger was assigned, was proven to exist; one of Kissinger’s associates there was in fact exposed. There was extensive corroboration of the accuracy of this and other information supplied by the same source, including advance tipoff on the existence of an East German agent planted in a highly sensitive post inside West Germany, initial “G,” who later turned out to be the Günther Guillaume caught inside the intelligence staff of Chancellor Willy Brandt.

This information intersected other leads. Some of this traced back to the Soviet war-time, Switzerland-based, cell, “DORA.”

Ball’s and Sheridan’s key part, in shutting down the investigation of Kissinger, was widely interpreted as a favor done for McGeorge Bundy, who had retained Kissinger as a National Security Council consultant—until President Kennedy ordered Kissinger fired, later. The nagging suspicion against Kissinger was widespread, until another operation was run, in an effort to discredit the CIA’s channel to Moscow KGB files.

The CIA source was a colonel of the Polish intelligence services, assigned to the Moscow headquarters of the Soviet State Security services. Although this colonel came into the picture during the 1950s, after Kissinger had left Germany, this CIA source had access to files covering Soviet-directed operations into West Germany during the 1940s period of the U.S. military occupation. Later, the Polish colonel was pulled out as a Soviet defector, by the

U.S. intelligence services, an action taken as a well-informed precautionary measure. Although, this colonel's information was only a corroborating feature of the general inquiry into Kissinger, his information was such a critical feature of the whole case, that Kissinger's career would be haunted by the matter, unless this colonel himself were discredited.

A special team, including a person with special training in brainwashing techniques, deployed to discredit the defector. The defector was induced to believe that he was an heir to the Czarist throne. Although this belief was induced in the defector after he had settled in the United States, it was used effectively to generate doubts about the earlier information supplied.

No competent counterintelligence officer would have closed the Kissinger investigation on such a pretext. The pretext worked, because of massive political pressures intervening to protect Kissinger's career. Kissinger was not only protected by the Rockefellers and McGeorge Bundy; he was the darling of very highly-placed sections of British secret intelligence, including the London Tavistock Institute and Wheeler-Bennett's Chatham House. Three Presidents, as well as the liberal news-media, blessed Kissinger with positions of power in government, and the suspected Soviet agent has been placed thereby, "above suspicion."

So, George Ball's and Sheridan's action, and the later operation against the Polish defector, cleared the way for Kissinger's later career in government.

Put to one side, the fact that Kissinger's career would not have been possible, without corruption of sections of the intelligence services, combined with powerful political influences demanding the suppression of the evidence. The Kissinger case, typifies the kind of counterintelligence problem, with which U.S. intelligence institutions have been most poorly qualified to cope.

The best evidence at hand is, that some people and teams in U.S. intelligence services have shown excellent performance in what they do well. Given their head, they "do the job very well," especially in the dimension of technical services. The failures arise in what they are neither trained, nor authorized, to do. Put to one side, such problems as "bad apples" in the intelligence services' "barrels," and, too often, massive political interference in the form of pressures to falsify findings. Even at their best, U.S. intelligence services have a blind side as wide as the proverbial barn door, and adversaries have learned how to operate on this blind side. The Kissinger case, combines all three factors: "bad apples in the barrel;" massive political pressures, "not to develop facts potentially damaging to "Dr. Kissinger;" and, most important of all, a clear example of the blind-sidedness of U.S. intelligence services.

'Socialism'

The first fact, which ought to catch the eye of the counterintelligence specialist, is the fact, that Kissinger's profile from late adolescence, is that of a certain kind of "socialist." Instead, because of the specialists' blind-sidedness, they will almost deny this fact, by words to the effect: "Oh, you mean that Kissinger used to have 'socialistic leanings.'" They do not recognize, that Kissinger's behavior, since the publication of his first two books, during the late 1950s, has been consistently the behavior of a certain variety of "socialist." Kissinger even stresses the point heavily, in his *A World Restored*, if they have studied Kissinger's published writings, the specialists simply do not understand what they are reading.

The narrower part of the specialists' blind-sidedness, is that, not only are they ignorant of what "socialism" is; they believe that they have expert knowledge on this subject. They suffer from either the merely ignorant opinion, that "socialism is the opposition to the free-enterprise philosophy," or, they have been more or less brainwashed into equating "socialism" with "command economy."

Pressed to the wall on this issue, the specialists will either quote supposed "experts on socialism," or will quote passages from socialist writings. They are even more ignorant of socialism, than the socialists themselves.

What those specialists do not know about socialism, includes the following:

Modern socialism and modern fascism, first emerged in an organized form, during the last decades of the eighteenth century, as Jacobinism. Approximately during the 1830s, eighteenth-century Jacobinism was replaced by the neo-Jacobinism of Giuseppe Mazzini's Switzerland-based "Young Europe" and "Young America" associations. During the 1840s, Mazzini's socialist association divided into two factions, rationalist (Karl Marx's faction), and the irrationalist current leading into the later emergence of modern fascism: Proudhon, Stirner, and Bakunin.

At the beginning of the 1870s, Karl Marx's faction was scuttled, and Marx remained an obscure figure from about 1872, until his revival around the Social-Democracy's *Erfurter Programm*, at the beginning of the 1890s. During the same period Marx's almost forgotten reputation was revived, and modern fascism was launched, the latter by a retooling of the irrationalist, or so-called populist current of Mazzini's socialist network.

Socialism and fascism are twins, not only by virtue of origin. If one scratches away the rationalist surface of Marx's socialism, his socialism has the same axiomatically irrationalist kind of underlying assumptions as anarchism and fascism. It is not only analytically truthful, and accurate, to point out the fascist-like understructure of Marxist beliefs. Without emphasizing that fascist-like understructure, it is not possible to understand how and why

the Soviet empire today is both socialist and fascist at the same time, or to understand why the Lausanne, Switzerland-based Nazi International of today, is a willing and witting ally of the presently ruling, Andropov, dynasty in Moscow.

Although fascism was not unleashed as a mass-based movement until near the close of the 1890s, a very well-developed form of fascism, usually known by the name of "Synarchism," had been developed in France by the 1840s, whence it spread through Spain and Portugal, into Central and South America.

The center of the development of Synarchism, was the French Ecole Polytechnique. This was a far cry from the 1794–1814 Ecole Polytechnique, under Carnot and Monge. It was the post-1815 Ecole, controlled by Carnot's and Monge's deadly adversaries, the circles under the influence of Laplace and Augustin Cauchy, which included a degenerated Saint-Simon, and Auguste Comte. The French positivism of Comte and his followers, and Synarchism, are overlapping, and partly identical doctrines. Also produced by these French fascist circles, were ethnology (anthropology) and sociology, the commonplace academic specialties of French fascist (Synarchist) ideologues, down to the present day.

During the 1860s and 1870s, a full-blown fascist doctrine, was established by aid of the work of Franco-Swiss Synarchists Léon Walras and Léon Say. Walras was established at the Academy of Lausanne, Switzerland. From the "Lausanne School" of fascist political-economy, the ideologue Vilfredo Pareto made the French version of fascism international.

This should tell the intelligence specialist, "when" socialism and fascism were created. He must also learn, "how," "where," and "why" they were created, and "by whom?" The name, "Switzerland," constantly appears, as the center of these developments: Why so?

Jacobinism was created, sponsored, and directed, by a combination of British, French, and Swiss circles, coordinated by the most powerful banking families of Geneva and Lausanne. The name of the combined financier-interest of the families Mallet, de Neufelize, and Schlumberger, appears prominently in this connection; the leading role of members of the Schlumberger family in socialist and terrorist politics, down to the present day, dates from the Jacobin period. This Swiss interest of the period, was the principal agency behind Voltaire as well as Rousseau, controlled the Duke of Orléans and his faction, directed Hume, and collaborated with Prime Minister William Pitt and Lord Shelburne, in deploying the London-trained terrorists, Danton and Marat, to launch the Jacobin Terror.

A few highlights of the French Revolution, may help to refresh memory on this point.

It was the Duke of Orléans, who hired, armed, and directed the mob which stormed the Paris Bastille on July 14, 1789. This mob led away from the Bastille, carrying a bust of the former French minister of finance, the Swiss banker Jacques Necker. Necker was the Swiss

banker from Lausanne, who had caused the bankruptcy of the French government in 1789. The mob demanded that Necker be appointed prime minister of France. It was the same Duke of Orléans, whose mob moved on Versailles by night, for the bloody massacre in which the Duke's forces kidnapped the King and Queen, in the process leading up to their guillotining. The leaders of the Jacobins, including Maximilian Robespierre, were deployed from the Paris salon of Necker's notorious daughter, Madame de Staël.

That tells our intelligence specialist, "by whom?" The next question to be answered, is "why?"

Go back a few years. Benjamin Franklin began to organize the American Revolution as an international conspiracy, beginning the year 1766, ten years prior to the U.S. Declaration of Independence. The center of his international operations was Paris. Franklin's leading opponent in France, was the same Duke of Orléans, who continued to be the leading adversary of the U.S. cause inside France through 1783. Our republic's war for independence, was not merely against the British monarchy and British East India Company; the financial center of the British and other forces deployed against the United States was French-speaking Switzerland, the same Swiss banking circles later behind the Jacobins. Our war for independence was as much a war against Switzerland, as against Britain.

The reason the Jacobins were deployed in France, was to defeat the faction led by the Marquis de Lafayette. In the crisis of 1789, Lafayette led those who proposed to save France from chaos, by establishing a constitutional monarchy, modeled upon the U.S. draft Federal Constitution of 1787. Lafayette was not opposed to the King, who had been a supporter of the American Revolution; Lafayette understood very well, that the problems of France were caused chiefly by the combination of feudalistic landowners and Swiss-controlled financial aristocracy. To break the power of these Swiss-supported, feudalistic interests, the monarchy must be reformed through adoption of an American-style constitution. This reform was what the bloody Jacobin wrecking-crew was unleashed, jointly by the Swiss and the British monarchy, to prevent.

Socialism was created by an alliance of feudal aristocrats and Swiss-centered banking interests, as a battering-ram against the forces and institutions spreading the American Revolution's model of constitutional republics into Europe.

That is part of the "by whom?" and "why?"

Socialism After 1815

Vienna, 1815: enter, "Henry Kissinger, socialist." Not Kissinger in person, but Kissinger in the persons of those two figures he most admires, the two figures on whose policies Kissinger has based his career in public life: Britain's Lord Castlereagh and Klemens Prince von

Metternich. We open the Kissinger Dossier, to Kissinger's Harvard dissertation and his 1957 book, dedicated to his patron, McGeorge Bundy, *A World Restored*.

In that book, Kissinger adopts Metternich's view, that the discovery of America, leading into the American Revolution, was the great mistake of modern history. To an intelligence specialist not illiterate in history, Kissinger's fanatical socialism begins to be obvious.

Some decades past, when serious attempts at teaching were still being made in the public school-systems of our principal cities, every pupil who even as much as merely passed courses in American and European history, knew that the Holy Alliance established at the 1815 Congress of Vienna, was a hideous step back toward barbarism. In fact, the special purpose of the agreements between Britain's Lord Castlereagh and Metternich, was to eradicate every trace of the influence of the American Revolution from Europe, and to set into motion new ventures for destroying the United States and its influence in the Americas.

Kissinger's book makes it clear that he is fully aware of these purposes of the 1815 Treaty of Vienna. Yet, Kissinger adopts those policies as a model for his career in U.S. public life. His backers around the New York Council on Foreign Relations, were fully aware of Kissinger's commitments, and are fully aware that Kissinger has faithfully served policies and practices modeled upon those of Castlereagh, Metternich, and Talleyrand, throughout his public life.

It is true, of course, that insofar as socialism has been associated with endeavors to ameliorate the circumstances of the poor, the farmers, and industrial operatives, it must appear entirely out of place, to attempt to attach the title of "socialist," to Kissinger. The appellation, "fascist," accords better with popular definitions. For the moment, let us concede to popular sentiment, and report that Kissinger is "a fascist variety of socialist," like the Josef Goebbels of Gregor Strasser's "National Bolshevik" faction of the Nazi Party. With the case of Kissinger, we are examining the area in which the terms, "socialism" and "fascism," become interchangeable.

Leading Nazi historians, such as the Siemens Foundation's Dr. Armin Mohler, emphasize, correctly, that Nazism, as well as Mohler's own neo-Nazism, "universal fascism" or "neo-conservatism," is to be traced back through Friedrich Nietzsche and the composer Richard Wagner's circles, through Arthur Schopenhauer, to the same Madame de Staël from whose salon Robespierre was deployed to lead the Jacobins.

Kissinger, like his crony, the State Department's Michael Ledeen, is a "universal fascist," of the variety Ledeen praises in his book on that subject. The only essential distinction between Nazism and "universal fascism," is that Hitler's fascism was state-fascism. "Universal fascism," mixes the fascism of Hitler with that of Hitler's one-time ally, Count Coudenhove-Kalergi, the founder of the Pan-European Union. "Universal fascism" is "one-world fascism,"

“world-federalist fascism,” the desire to transform the United Nations, or something like it, into a global fascist dictatorship.

The name for Madame de Staël's version of fascism, is nineteenth-century Romanticism. On the evilness of Romanticism and the significance of Madame de Staël's part in it, our intelligence specialist should include in his Kissinger Dossier, Heinrich Heine's published warnings on this subject.

The influence of nineteenth-century Romanticism, encompasses music (Franz Liszt, Hector Berlioz, Richard Wagner), romanticism, impressionism, realism, and neo-classicism, in music, literature, painting, sculpture, and architecture. It includes the existentialist school, including Nietzsche and the “Russian Nietzsche,” Dostoevsky. In politics, it includes the irrationalist currents of socialist and populist movements. All of these currents in art, philosophy, science, and politics, provide the ingredients of which modern fascism, and Bolshevism, were assembled—at least, chiefly so.

To understand adequately the questions, “by whom?” “why?” “when?” and “where?” the various phases of socialism and fascism emerged, since 1815, the intelligence specialist must be broadly familiar, at least in broad terms, with the circumstances of Europe over the period 1815–1914, and the increasingly deep impact of the development of the United States upon European life and policy-making. A short summary of leading political developments in several nations, over that interval of modern history, is sufficient for our immediate purposes, here.

Despite the wrecking of the U.S. economy and military capabilities, chiefly through the Swiss Jacobin Albert Gallatin's influence over the second Jefferson administration and the Madison administrations, the United States Navy, through superior gunnery and seamanship, defeated Britain in the war of 1812–1815. Although the republican faction, of Schiller, Stein, Humboldt, and Scharnhorst, in Germany, was almost obliterated by the 1815 Treaty of Vienna and the later Carlsbad decrees, the impact of the Stein-Humboldt reforms of 1809–1813, of the experience of the Napoleonic Wars, and Liberation Wars of 1813–1814, had embedded the republican spirit deeply in the German population. Although, economic and fundamental scientific progress were nearly crushed out of existence in France, soon after 1815, the rapid development of scientific progress in Berlin and Göttingen universities, fostered by Alexander von Humboldt, aided by patriotic forces in the German officer-corps, fostered rapid advances in agricultural and industrial technology throughout many parts of Europe, and contributed greatly to the advance of agriculture and industry in the United States.

In the eyes of the forces behind the 1815 Treaty of Vienna, significant economic progress, through scientific and technological progress, was inseparable from the kind of republicanism

represented by the American Revolution and the 1787 draft of the U.S. Constitution. In this, the anti-American, feudalistic faction, was broadly correct. Wherever republicanism flourishes, science and technology must begin to flourish sooner or later; technology by itself, does not necessarily cause republican upsurges, but high rates of fundamental scientific discovery do, especially if the benefits of such discoveries are absorbed more or less rapidly as investments in agriculture and industry.

So, the feudalistic faction created Mazzini's neo-Jacobin insurgency, and deployed the enraged dupes lured into this socialist movement, against industrial progress. So, the descendants of those nineteenth-century feudalists, beginning late 1969, created an "environmentalist movement" out of the "New Left," and deployed this movement for destroying the economies of the United States and Western Europe. (In the latter case, the industry-smashing effort has been most successful over the recent 15 years.)

Our intelligence specialist reviewing the Kissinger Dossier, must discard some of his borrowed delusions concerning "free enterprise." Even under the influence of those delusions, he is prepared to accept the proposition, that a parasitical class of aristocrats, holding large inheritances of land, is "feudal." His borrowed delusions balk, at the characterization of Swiss bankers as "feudalists;" consequently, he is incapable of understanding the self-perceived vital interests and motivations of that complex of giant re-insurance and food cartels which operates chiefly from Venice-Trieste and Switzerland. As long as that intelligence specialist clings to his borrowed delusions, he is unable to recognize that the perceived self-interests of McGeorge Bundy and Bundy's incestuously extended family, the "Liberal Eastern Establishment," are those of a self-defined feudal aristocracy, the self-styled "American patricians."

Strictly speaking, feudalism is as old as the Chaldeans. Since approximately the Biblical Ur of the Chaldees, beyond the Fall of Rome and Constantinople, the Middle Eastern region of the Euphrates, Syria, and Lebanon, was ruled by the unbroken continuity of collections of powerful families. Some of the particular families died out, but were replaced by additions to the roster; so, the oligarchical social formation as a whole never died out. Even when these families did not control the government in their own name, they controlled two things, finance and the priesthood. They created empires, and destroyed them from within, successively and repeatedly. It was they who created the Ptolemaic Empire of Egypt, the Roman Empire, and the Byzantine Empire. Out of the institutions of the Roman Empire, after its collapse, the institutions of Western European feudalism were built.

The Chaldean system, otherwise known to the history books as the oligarchical system, is based on a triad of three ruling institutions: finance, the priesthood, and the military. Under the Chaldean, or oligarchical, system of the Mediterranean region, over thousands of years to

date, the families have always controlled finance and the priesthoods of their system, and have either directly controlled the military, or have controlled it indirectly, but quite efficiently, through the priesthood.

The principal source of income of the families of the Chaldean tradition, has always been usury. This includes, principally, three types of usury. First, ground-rent, or what is sometimes termed "absolute rent." Second, ordinary financial usury. Third, monopolies of trade in primary agricultural and mineral commodities, and also monopolies of trade in some varieties of manufactured products.

So, the Swiss-style re-insurance and other financial interests, are feudal. Similarly, feudal forms of aristocratic land-holdings are feudalistic, Chaldean. Similarly, Swiss-controlled international food-cartels, such as Cargill's and Nestlé's, are feudalistic interests, as are the interests behind the Seven Sisters' petroleum-marketing cartel, and the London commodities-market cartels.

In industrial-capitalist banking, as opposed to feudalistic, or Chaldean, banking, wealth is defined as physical product or analogous physical improvements. Those who have a surplus-product to sell, a farmer or industrialist, loan the value of this to a bank. The bank loans this value to buyers, on the assumption that the purchase will enable the borrower to generate an increase of physical wealth produced for society. To make such an industrial-banking system work, the government issues paper currency for lending to those who have, or will have, surpluses to sell. The borrowers use the lent money to make purchases for production or improvements; they buy useful goods which otherwise would not be sold. So, the turnover of physical capital in production is accelerated.

The Swiss type of feudalistic banker, concentrates upon preventing governments from issuing paper currency for industrial modes of bank-lending. The Chaldean banker forces governments to borrow from feudalistic types of financial institutions, and uses the government's indebtedness to those financiers, to control the monetary and economic policies of governments and national economies.

This feudalistic method of banking goes back to Babylon, and earlier. It grew out of Mesopotamian tax-farming. A Chaldean merchant-banker made an arrangement with the state, to collect the government's tax-revenues. The merchant-banker bid for the right to collect the taxes from some designated region, always bidding way below the total amount of taxes to be collected. Then, with government troops supporting him, the merchant-banker, the tax-farmer, went into the country to assess and collect taxes. If the taxpayer lacked the money to pay the assessed tax, the tax-farmer either seized the property, or took the taxpayer into slavery to pay the debt, or loaned the taxpayer the money to pay taxes at usurious rates. If he seized a farmer's property, the tax-farmer worked the farm with hired or slave labor,

until the taxpayer bought his farm back, by paying the combined principal plus interest of the assessed taxes.

Look at the heart of Swiss finance today. That heart is not the Swiss banks; it is the re-insurance cartels, made up of cartels which insure insurance companies, in much the manner that major gamblers lay off the risks of the small-time gamblers. The re-insurance cartels almost never suffer a net casualty loss in a year; the companies they re-insure take all the insurance-risk. These cartels never actually risk any investment in the cartel. They simply pledge certain assets as security, covering all or the largest part of the total nominal value of their stock in the company. Their rate of profit is, nearly, mathematically infinite.

Now, the paper value of the re-insurance cartels' holdings serves as negotiable value for banking operations. The value of these holdings on the market is the value determined by a prevailing price-earnings ratio. In other words, the credit issued from the re-insurance cartels, is largely invented out of thin air. An example of such an operation is found in the gigantic wealth of the Venice-Trieste re-insurance cartels, which control a major chunk of the entire world's insurance and related banking business.

What can a farmer or honest industrialist do, against these cartels' power to create capital gains out of thin air? Every penny of profit which the farmer or industrialist makes on his production, must come from hard work and hard-cash payments for materials, equipment, and so forth. In other words, by any honest man's moral standards, most international finance today, is nothing better than a gigantic swindle.

It is for such reasons, that the economic and monetary system set up by the Founding Fathers of the United States, such as President George Washington and Treasury Secretary Alexander Hamilton, was called "protectionist." Any republic must have a policy of tariffs, combined with measures of exchange and capital-export-import controls, and regulated national banking, to keep the nation's economy from being looted and ruined by these feudalistic international bankers and their trade-monopoly cartels.

In eighteenth- and nineteenth-century Europe, the political power behind the financial cartels was the feudalistic interest of powerful aristocratic families such as the Thurn und Taxis family. During the nineteenth century, the center of this aristocratic power, was the pan-European royal family of Saxe-Cobourg-Gotha. After the 1815 Treaty of Vienna, a sometimes murderous process was unleashed, to ensure that all of the royal families of Europe, and most of the other princely and ducal families, were all incestuously fused into a single, extended biological family, the extended family of Saxe-Coburg-Gotha, a process much aided by the fecundity of one famous member of that family, Queen Victoria. Each of the branches of this family, and lesser-ranking families, is a financial corporation, modeled upon the Venetian *fondo*. The families' *fondi* each have the authority of a Roman *pater*

familias over the members of the family, the power to disown or adopt heirs. The heirs do not control the corporation (*fondo*); they are the breeding-stock for the perpetuation of the *fondo*, the agents of the *fondo's* interest.

The individual member of such a family has no individual right to the family's financial and political power. The personality of power lies not in the individual member of such a family; the personality of power is the corporate entity, the *fondo* in and of itself.

Such *fondi* exist not only for aristocratic families, proper. Untitled, "bourgeois," financier families of greater and lesser degree, also constitute *fondi*. It is these *fondi*, usually operating behind the cover of small private banks, law firms, foundations, and so forth, which are the power behind the power of the re-insurance cartels and analogous financial institutions.

The issue between the republican forces, led by Benjamin Franklin, and the adversaries of the American Revolution, is thus defined more sharply. The form of republic established as the United States, threatened to contain and to destroy the system of wealth and power of the combined feudalistic interests. To defend their usurious system, the European oligarchy sought to crush the United States and its influence throughout the world. They did so during the late eighteenth century, during the nineteenth century, and are determined to succeed in that project, more fanatically than ever before, at the present time.

For the reasons we have indicated thus far, these feudalistic interests are anti-capitalist. Although these feudalistic interests have invested in modern agriculture and industry, they do so, not to promote agricultural and industrial development, but for the purpose of seeking to control agriculture and industry. While seeking to milk as much as they can out of such rural and industrial investments, the feudalistic financial interest seeks to control as much as possible of farming and industry, to the purpose of preventing independent farmers and independent industrial entrepreneurs from constituting a significant political power-base in the nation.

Case in Point: Kissinger and Mondale

Walter Mondale, more obviously than Kissinger, is a socialist. He is a product of the Minnesota Farmer-Labor Party machine, which has always been a hard-core Fabian-socialist machine. Like the true socialist he is, Mondale's adult career has been intimately linked with a U.S. arm of Swiss finance, the Cargill branch of the international grain-marketing monopoly. The present center of control over Mondale's policies and career, is the Hubert Humphrey Institute of Minnesota, a policy-making arm of the Swiss grain cartel, whose chief executive officer has been Henry A. Kissinger. This institute is also one of the major conduits for the Soviet KGB's direct influence over making of U.S. defense and other

policies, and has been one of the principal conduits through which the Nuclear Freeze policy was imposed by the Soviet KGB on the Democratic Party in 1983.

Mondale has been near or at the center of U.S. agricultural policy for more than two decades. He was formerly a law-partner of the Orville Freeman, who turned the U.S. Department of Agriculture into a system for destroying the American farm and U.S. citizens' food-supplies. Before and during the 1984 presidential campaign, Mondale's agricultural policy, was to eliminate the independent family farm entirely, and to replace it with "vertically integrated agriculture," under which small-sized plots would replace family farms, and the farmers on those plots would be reduced to sharecroppers, slaving for the profits and power of the Swiss food-cartels.

Mondale is a true socialist, Swiss-style. If he is also a backer of classically fascist policies, we have but to observe that Henry A. Kissinger is a leading figure of the Soviet KGB's favorite Minnesota vacation-spot, the Hubert Humphrey Institute. The destruction of independent entrepreneurship in agriculture and industry, is at the heart of the Swiss feudalists' policies for destroying the United States. Mondale and Kissinger, are true socialists.

Marx's Socialism

From the time of Marx's recruitment into "Young Europe," at Berlin university, until Mazzini and the British dumped him in 1871–1872, Karl Marx was always the political property of the Swiss-centered interests behind Mazzini. From about 1844, Marx was shuffled into the control of the British intelligence service. There were pre-established features of Marx's views and character which recommended him to the British service, but the fact is, that he was recruited, and partially "brainwashed," by a British agent and sly scoundrel, Frederick Engels, who, after 1849, turned Marx over to a famous agent of British secret intelligence, the David Urquhart who coordinated British intelligence's interest in the Mazzini operations from his offices in the British Library ("British Museum"). Despite the official-socialist Marx-Engels-partnership mythology, the available documentation is more than conclusive.

Why Engels' section of the British intelligence service should have discovered an interest in Marx's potentials, is easily discovered, by poking back into the process leading into the establishment of the British Association for the Advancement of Science. Turn attention to Charles Babbage's circles and activities, from the 1820s onward; this is the faction of British intelligence to which Engels was directly attached.

For a moment, go back a bit further, to 1787, the year that the British government went into the international opium-traffic officially, by Act of the King's Parliament, and the period that the murderous Anglican priest, Thomas Malthus, plagiarized the work of Venice's clerical

gentleman, Giammaria Ortes, to aid Prime Minister Pitt in repealing the Poor Laws of England: the birth of British "Malthusianism." From that time, into the 1820s and slightly beyond, it was British domestic policy, to halt all scientific and technological progress.

Beginning the 1820s, Babbage's faction of British intelligence, based at Cambridge and Edinburgh, starting clamoring that British Malthusianism at home had gone much too far. Not only was science dead in Britain at that time, but only one known mathematician in Britain was found capable of following any among the major breakthroughs in science being accomplished on the continent of Europe and in the United States. Babbage's faction unleashed a coordinated and increasing attack upon Malthusianism, and against the supporters of Malthusianism at Oxford and in the London Royal Society. It was not the fact that British science was way below the level of Russian science at that time, which was found convincing in Babbage's arguments. Britain was no longer able to compete with the quality of continental-European and U.S. technology in production.

In this setting, young Frederick Engels was deployed to a bit of industrial espionage in the German Rhineland, entered the "Young Germany" section of Mazzini's "Young Europe," and, subsequently wrote an interesting paper, opposing Malthusianism. Later, in Brussels, Engels more or less successfully brainwashed Marx, inducing Marx to work on a pamphlet to denounce the founder of the German industrial revolution, Friedrich List. Marx was drawn into a small sect of Mazzinians based in Brussels, the Communist League, created in and exported from Mazzini's home-base in Switzerland.

By the 1840s, Britain's perceived need for industrialization, guided it to discourage the Luddite lunacy Britain itself had fostered in behalf of Malthusian domestic policies. By that time, especially after the events of 1848–1849, Britain had sufficient control over Germany's policies, to begin the process of preparing Germany for a war against Czarist Russia, hoping for the mutual ruin of both adversaries in such a war. On these accounts, it was considered prudent to build within the radical labor ferment of Europe, a pro-industrial faction of the Mazzinian assembly, especially in Britain and in Germany. After Engels dumped Marx, at the beginning of the 1850s (except for token contacts kept up chiefly through Marx's desperate pleadings for financial aid), Marx struggled along at the British Library, under the guiding hand of British intelligence's Urquhart.

Marx was resurrected from rather desperate isolation, by a personal intervention of Giuseppe Mazzini himself. Mazzini visited London for the purpose of founding a new organization, the International Working Men's Association. Mazzini invited Marx to the founding meeting, and after founding the association, left Marx more or less in charge of the operation. Later, after the first volume of Marx's *Capital* was published, in 1868, Mazzini and the British took steps toward dumping Marx. The royal family's bankers, the

Rothschilds, were ordered to make certain arrangements. Richard Wagner's old sidekick, Bakunin, owned by Britain, through financial arrangements with Alexander Herzen, was called back from Russia, to head up an instantly created anarchist international. By 1871, the befuddled Marx was maneuvered into discrediting and isolating himself, and remained in increasing isolation the rest of his life. After Marx's death in 1883, Engels showed up to take title to the literary and mythical remains of a Marx whom he had rarely visited since 1871.

Marx remained politically buried, until the beginning of the 1890s. On instructions to Karl Kautsky, from Engels in Britain, as much of Marx as Engels recommended be exhumed, was reflected in Kautsky's draft of the *Erfurter Programm*. Why this resurrection of dead Marx? A glance at the controversy inside Lord Milner's "kindergarten" and Coefficients' organization, at the beginning of this century, shows "why?"

Echoes of the Babbage warnings of the 1820s and 1830s! Britain's industry was once again in the doldrums, and World War I was foreseen as an inevitable development during the decades immediately ahead. On the eve of the Boer War, Britain's navy was an obsolete mass of eminently sinkable wreckage, and British infantry-tactics were still based on drill in eighteenth-century musketry volleys. Milner's group adopted a, strictly temporary, copying of Alexander Hamilton's economic policies. The British military had to be made ready for the coming general war in Europe, and British industry must be directed accordingly. Germany must bleed itself in dismantling the Russian Empire, but Britain and vengeful France must clean up what remained of the weakened Germany, and of the destroyed Austro-Hungarian and Ottoman empires. It did not work out quite as planned, but that is another matter. Destroy Germany in the end, but, first, be realistic: Germany must build up for the war with Russia. So, Karl Marx was called back into British service, in Germany.

The Births of Bolshevism and Fascism

Essentially, Bolshevism was created on the Isle of Capri, among a circle surrounding Maxim Gorky. What was synthesized by the Russian theosophical cultists around Gorky, was not a doctrine of political-economy. What was synthesized was a cultural program: not Leninist economic doctrines, but the future liturgy of the Bolshevik cult. During the same period, the fascist movements of the twentieth century were synthesized, in large degree, on the same Isle of Capri.

Later, Benito Mussolini, who was personally privy to the circles which produced both fascism and Bolshevism on Capri, said that there had been two great social experiments in the twentieth century, Bolshevism and fascism. Of these two twins, Mussolini argued, the first had failed, and the second had succeeded. Today, since Bolshevism has fused with the Lausanne-based Nazi International, and the Soviet state become openly a fascist state, it may

be judged that Mussolini's bragging was a bit premature, but otherwise not entirely incorrect.

It becomes impossible to trace the development of socialism and fascism further, beyond 1900, without digging directly into the cesspool of history, the decisive role of theosophical cults in shaping the dominant ideologies of Bolshevism and fascism. If there are cesspools in modern history, the worst of them are Venice-Trieste and Capri, two cesspools which overflow richly into Switzerland. It is chiefly from these two cesspools, and Switzerland, that Bolshevism and fascism spewed into the twentieth century.

Strictly speaking, theosophical cults were an essential part of the deep background for Jacobinism, and for nineteenth-century socialism after it. The difference is, that a sensible and useful explanation of Jacobinism and socialism could be supplied, prior to the twentieth century, without digging into the theosophical cesspools to do so. For the new developments, from the onset of the present century, the role of the cesspools can no longer be passed over.

For example: The key to Karl Marx's development, during and after Marx's studies under Carl Savigny's influence at Berlin, is the theologian Ludwig Feuerbach. Feuerbach was a radical Gnostic, whose *Essence of Christianity* is a diabolically clever bit of Gnostic theosophy, a book which has been a major source for the introduction of rabid Gnosticism into the pulpits of Protestant churches in Europe and North America today. Although Marx owed his doctrine of "historical materialism," almost entirely, to the Romantic doctrine of "historical law," of Savigny, Marx's conception of "materialism," is rabidly Gnosticism, for which he was indebted chiefly to Feuerbach's *Essence of Christianity*. Nonetheless, it is possible to summarize the principal practical features of Marx's activity and influences, without referencing the Gnostic assumptions underlying Marx's doctrines. Respecting the innovations in socialist doctrine during this century, or respecting modern fascism, the Gnostic theosophical roots are the primary facts to be considered.

The Secret of Capri

Capri's significance as a modern cult-center, is the fact that it was from there, that the Roman Emperor Tiberius ordered the killing of Jesus Christ by his in-law, Pontius Pilate. (The famous Jewish "jury," which formally sentenced Christ to crucifixion, was merely your basic pack of "Quislings," turned out for the occasion by the occupying Roman power.) On this account, Tiberius, the famous patron of the Mithra-cult, is worshipped as the "anti-Christ," among the inner circles of modern theosophists in the vein of Blavatsky, Besant, Crowley, Berdyaev, and Lucifer-worshipping Rudolf Steiner. This only touches the surface of that which makes Capri the cesspool it is today.

This modern cult-center role of Capri, is merely an adjunct to the traditional center of the power behind Capri, Venice and Trieste. Switzerland, in turn, is the piggy-bank redoubt, for the oligarchical interests historically centered upon Venice. These three, Venice, Capri, and Switzerland, are the center of operations for those oligarchical families of the West, who are working to destroy the United States, with Soviet help, today. These three, taken together, represent the center of the power on whose behalf the errand-boy, Kissinger, is deployed.

Contrary to Kissinger's conceits, in his *A World Restored*, it was not Castlereagh and Metternich who guided the 1815 Congress of Vienna; those two, were merely puppets of Venice. The controller of the Congress was a Venetian official, Count John Capodistrias. Through Venice's control over Czar Alexander I, Venice had imposed Capodistrias as Russian foreign minister. Shortly prior to the Congress, while he was Russian foreign plenipotentiary, Capodistrias had been assigned by Venice to supervise the writing of the present-day constitution of Switzerland. At the Congress, in his capacity as Russia's plenipotentiary, Capodistrias supervised the Treaty of Vienna.

Earlier, in 1453 A.D., Venice coordinated with the Ottoman Turks, to accomplish the conquest of Constantinople. As part of this bargain, when the Ottomans carved up Greece, Venice was given those parts Venice requested. As part of the bargain, the Ottomans gave Venice control over the Ottoman Empire's diplomacy and foreign-intelligence service, the dragomans. Byzantium did not come to an end in 1453; Byzantium continued under the Ottoman dynasty, with Venice controlling that dynasty from the inside, much of the time.

From as early as the thirteenth century, the Swiss robber-baron family of Habsbourg (later Germanized as "Habsburg"), was a Venetian client. As Venice had established the Ottoman dynasty, it built up Austro-Hungary as a counterweight to the Ottomans. Assimilating its competitor, Genoa, beginning the fourteenth century, Venice controlled old Burgundy, and seized control of Spain with the accession of the Habsburg, Charles. It was Venice-centered interest which owned and controlled the Habsburg empire of the sixteenth and seventeenth centuries. During the last half of the eighteenth century, Venice took increasing control over Russian policy, through such creatures as the Orlov brothers and Prince Potemkin.

The methods of Venice are "Chaldean methods." Just as the Chaldeans promoted and destroyed the empires of the Near East, so, over the interval 1453–1918, Venetian interests controlled, used-up, and ultimately liquidated the Ottoman, Russian, Habsburg, and British empires. It was Venice which organized the Balkan Wars leading into World War I, and Venice, largely through its agent, the same Count Volpi di Misurata who put Mussolini into power, which organized World War I and the Bolshevik Revolution of 1917. We must touch upon this, to make the socialist and fascist movements of the twentieth century

comprehensible to our intelligence specialist, but we shall touch on as little as is indispensable to make the essential points clear.

In the case of the 1815 Congress, Metternich was controlled directly by Venetian interests. Castlereagh's case is only slightly more complicated.

Castlereagh was a member of the extended Scottish royal family of Stuart, who, like the powerful nineteenth-century family of Lord Acton, came under Venetian influence during the period of the Napoleonic wars. Establishing control was not difficult. The modern British monarchy, starting with the Stuarts, had been brought to power in England by the Genoese (read "Venetian") financial interests, and Scotland's Bruce (Stuart) monarchy had been under Genoese and Templar control since the beginning of the fourteenth century.

True, the crowd around Castlereagh and Acton became rabid kooks under Venetian tutelage; but theosophical kookery, such as cabalism, had been so widespread at Cambridge and Oxford during the late sixteenth century, that Queen Elizabeth, for a time, had virtually shut those obscene institutions down. The seventeenth-century Stuarts and their circles around the London Royal Society, had been saturated with such theosophical cess as hermeticism, cabalism, and what-not by the Rosicrucian court-philosopher of the Stuarts, Robert Fludd, that the wags of England rearranged the initials of a Restoration Stuart cabinet, to spell the word "Cabal." As early as the Restoration period, the spread of satanism among the British aristocracy was typified by the proliferation of "Hellfire Clubs." The nineteenth-century Venetians were not the first to bring satanic cults into Britain, but they did supply the already kookish British aristocrats with a massive overdose of the filthy stuff.

Typical of the result, were such effects as Bulwer-Lytton's notorious *Last Days of Pompeii*, and the leading role of Oxford University's John Ruskin in the obscene "Pre-Raphaelite Brotherhood." Ruskin was the founder of British socialism, a utopian scheme for returning society to the guild-system of fourteenth-century feudalism; out of this, with an added dose of John Stuart Mill's hedonist "utilitarianism," George Bernard Shaw turned a kookish little "back to nature" club, into the beginnings of the Fabian Society.

All of this is essential to a right reading of Henry Kissinger's dossier.

Pompeii's cult-significance is twofold. In its own right, before it received the just fate of Sodom and Gomorrah, it was a center of the nastiest sort of oriental cult-practices; it was also the city directly linked to Tiberius's Mithra-cult center, on Capri. A bit of essential historical background, may be indispensable to grasp the general mental outlook of those Bolsheviks and others who made their religious pilgrimages to that island.

The island of Capri first enters history with the Roman Emperor Caesar Augustus, who established it as the center of the Chaldean Magicians' cult of Mithra, a military-cult version

of the Great Mother cults, of Ishtar, Isis, *et al.* It remained the personal property of the families of the Roman emperors, until the fifth century A.D., when it was donated to the Benedictines, under the Byzantine emperor. The circumstances under which Augustus received the island, are key both to the establishment of the Roman Empire, and to the cult-mythology surrounding the island at the present time.

The transformation of Rome into an empire, was not an internal affair of Italy, in any essential respect. At the time of Julius Caesar, there were two centers of power in the Mediterranean, Ptolemaic Egypt and Rome. The establishment of the Empire was a fusion of the two powers into one. So, near the close of the first century B.C. there were various pilgrimages to Egypt by ambitious Roman commanders, such as Julius Caesar, Mark Antony, and Augustus. There was some back and forth, as to whether the empire should be based at Alexandria or Rome; Cleopatra and Mark Antony lost the argument over that, fatally. Augustus succeeded in gaining the approval of the Egyptians, and the official center of the empire created, became Rome.

In this process, Augustus was met, on Capri, by a group of Chaldean cultists, called then the Magi or Magicians. The known circumstances of the matter suffice to tell us a great deal. Although Rome and Egypt were the centers of power at the time, the Syria-centered Near East contained the only significant military tradition and capability approximately matching that of Rome. The famous military tyrannies of the Diadochi illustrate the point. The fact that Augustus and his immediate successors entered into an agreement with the Magicians of the cult of Mithra, a military cult, represented a great advantage for Augustus in his dealings with Egypt, since the Syrians represented the balance of power. Moreover, the reorganization of the Roman legions, into a permanent force dominated by its own special military version of the Great Mother cult, determined the essential internal political history of the western Roman Empire until its collapse.

To the inner cult-circles of modern theosophists (Gnostics), it is the Capri of the Emperor Tiberius, which is central to their ideology. Tiberius's position as the "anti-Christ," is the focal point of that point of ideology.

Although the archeological expeditions on Capri date from the close of the eighteenth century, it was after the 1815 Congress of Vienna, that Capri began to attract cult-worshippers from around Europe. It was during the last part of the century, that Capri's cult-activities became the center of the creation of Bolshevism and modern fascism.

Without some insight into the significance of this, modern Bolshevism and fascism can not be understood. One instance helps to illustrate the point for our intelligence specialist reviewing the Kissinger Dossier.

Hermann Göring made a visit to Capri, for the purpose of purchasing Tiberius's site on the island, for Adolf Hitler. The owner of the property at that time was a Swedish figure by the name of Axel Munthe, who served as a high priest of the Tiberius cult there at that time. Göring confided: Hitler was a reincarnation of Tiberius, and therefore it was really Tiberius who sought to repurchase his own property. Munthe scoffed, insisting that it was he, Munthe, who was the current reincarnation of Tiberius. [Documentation of this affair is currently in the archives of British intelligence's "Occult Bureau," whose knowledge of Hitler's pagan superstitions was a prominent part of British psychological-warfare operations against the Nazi leadership, during World War II.]

'The Age of Aquarius'

Around the turn of the present century, two figures announced to the world, that the age of Pisces (Christ) was coming to a close, and that the age of Satan (Aquarius) was about to begin. These were Friedrich Nietzsche, the founder of modern Nazism, and Britain's Aleister Crowley, the man who later initiated Aldous Huxley and George Orwell into the theosophical cult-order of the Golden Dawn. Both were speaking *ex cathedra*, if we may assume the Devil keeps a bishop's seat in his cathedrals. Nietzsche was speaking as a kind of high priest of those Venetian aristocratic families of southern Germany who founded the mother-organization for the Nazi Party, the Thule Society. Crowley was the heir of John Ruskin's political mantle, and world-leader of the theosophists.

"Ugly stuff, but what practical significance does this have?" Our intelligence specialist must consider three leading points, otherwise he can acquire no competent understanding either of history, or of crucial features of the Kissinger Dossier:

- 1) No matter how persuasively the empiricists, the Marxists, and the psychoanalysts, purport to reduce human behavior to "seeking of pleasure, and avoidance of pain," all human motivation to act, is referenced to the "I" of a sense of individual identity. This means, that the basis for all human behavior is either explicitly religious belief, or some mystical belief which serves as a substitute for religion. The individual does not act, for example, for "pleasure;" the individual acts for the "pleasure" of his sense of "I-ness."
- 2) The governing role of the religious, or analogous, sense of "I," in human behavior, means that the guiding influence distinguishing the behavioral tendencies of large-scale social forces over successive generations, is a cumulative response to experience, as experience is interpreted by some equivalent of religious belief.
- 3) The oriental paganism, which is the form of the religious beliefs prevailing among the oligarchical families, is most broadly and fundamentally distinguished from

Christianity, for example, in the respect that modern theosophy describes its oriental cultisms as “symbolic philosophy.” To the strata of politically and financially powerful cultists orbiting around Venice and Capri today, the manipulation of symbols, “magic,” defines the core of the mystical superstition dominating their collective behavior.

If our intelligence specialist hears himself protesting, “That’s absurd!” let him promptly correct his silly outburst. Let him ask himself: “What percentile of the U.S. population, either argues, “There must be something to astrology,” “Believes in ‘luck’ ”? The Chaldean invention, astrology, which did not reach Egypt until approximately the second century B.C., is the essence of the species of oriental mysticism on which all modern theosophy and “speculative freemasonry” are based.

Consider the setting, in which Nietzsche and Crowley proclaimed the immediate onset of “The Age of Aquarius.”

Despite the apparently sweeping victory over republican forces and institutions, which was celebrated by the Venetians’ victory at the 1815 Congress of Vienna, there was a resurgence of the United States, from the destruction wrought under Jefferson’s and Madison’s administrations, beginning approximately 1818–1819, and continuing into approximately 1832. If the enemies of the United States thought they had ruined the United States, under Jackson and Van Buren, during the 1832–1837 period, the Whig resurgences of 1840 and 1848 painfully disappointed them. The failure of Mazzini’s “Young America” conspiracy, to destroy the United States in 1861–1865, occurred after the Venetians themselves had abandoned hope in the Holy Alliance, and launched the 1848 revolutions to dismantle it. Czar Alexander II’s pro-industrial reforms, the powerful rise of Germany’s science, agriculture, and industry, and the industrialization of northern Italy by Cavour’s circle, underlined the failure of the 1815 Congress to establish a durable feudalistic order in Europe. The 1878 Treaty of Berlin, merely formalizing the long-established existence of European imperialism, was actually part of the pre-arrangements for the coming general war in Europe. The Venetian-centered European oligarchy, was committing itself to the general destruction of civilization, as the only visible means for ridding the planet of the stubborn seeds of republicanism.

The mystical prophesying of “The Age of Aquarius,” by Nietzsche and Crowley, echoed, in the symbolic language of astrology, the down-to-earth strategic policy-decision among a growing portion of the ruling oligarchical families of Europe.

During the middle of the 1960s, U.S. foreign-policy insider Carroll Quigley published a fat book, which curiously appeared in only one edition after causing a monumental stir, *Tragedy and Hope*. Most of the comment on the book among putatively right-wing circles of

“conspiracy buffs,” was historically illiterate stuff. What fascinated those “conspiracy buffs,” was the allegation that the United States was being controlled from abroad by the circles of the British Round Table, an entity traced to Oxford University's John Ruskin. Factually, Quigley's account was true, as far as it went. Most readers were so obsessed with debating Quigley's facts, that the point of the book was missed. Quigley's message in the book was, “Well, folks, it's all over but the final action: too late to turn back now.” Quigley's logic was that of H.G. Wells' 1928 *The Open Conspiracy*: “Sure, we're conspiring to take over the world; why not expedite matters, by bringing our conspiracy into the open?”

As early as 1960, James R. Schlesinger had argued, that the success of Kissinger's owners, in negotiating a Nuclear Deterrence policy with Soviet dictator Khrushchev, meant that the way was cleared to turn the United States into a “post-industrial society.” By 1964, Swiss grain-cartel agent, U.S. Secretary of Agriculture Orville Freeman, had installed the policies which would destroy the U.S. entrepreneurial farmer, beginning the end of the 1970s. By 1964, Robert Hutchins' Ford Foundation-backed Fund for the Republic, published its “Triple Revolution” report, announcing the form of “post-industrial society” which Zbigniew Brzezinski, a few years later, dubbed “the technetronic society.” By the middle of the 1960s, President Johnson and his “Great Society,” had begun the process of destroying the U.S. industrial economy.

In late 1969, influential financial interests inside the United States had pulled their agents from the “New Left” into conference, to instruct them on launching the “ecologist movement,” which sprang into existence as a mass-movement, out of almost nothing, at the beginning of 1970. The Broadway musical “Hair,” with its “Coming of the Age of Aquarius,” signaled that a new, mass-based neo-Nazi movement, as hideous as Hitler's, was being set into motion around the slogan of Nietzsche and Crowley. Soon afterward, Willis Harman's group at the Tavistock-linked Stanford Research Institute, proposed the “Age of Aquarius” as policy of the U.S. government; later, one of Harman's disciples, Marilyn Ferguson, published her *The Aquarian Conspiracy*, in which she came close to publishing the full content of Mr. Harman's Nietzschean diaper. In the midst of this, a rabid “Aquarian” with a rhesus-monkey-like grin, and family affinities for Moscow's Armand Hammer and Libya's Qaddafi, was appointed President of the United States, by the power associated with Coca-Cola and Henry Kissinger's David Rockefeller; James Schlesinger destroyed the United States' energy-supplies, and then Carter appointed Paul Volcker to the Federal Reserve chairmanship, to do the rest. Carter, bearing the doctrines of Satan, Aquarius, was called a “born-again Christian.” Carter was no doubt as good an approximation of a Christian as a Baptist of the Rockefeller variety could find among that curious sort of governor who prepares Sunday-School lessons at an Allman Brothers' rock-concert, perhaps as good a Baptist as Salome.

Most emphatically, the United States and Europe have been destroying themselves from inside, for about 20 years. Actually, this is only the most recent, and advanced phase of the process of self-destruction. The "destruction" corresponding to Nietzsche's and Crowley's prophecy of the "Age of Aquarius," has been in progress approximately one hundred years, since the passage of the U.S. Specie Resumption Act, which placed the U.S. dollar at the mercy of Switzerland-centered foreign financier interests, and since those preparations for World War I called the 1878 Treaty of Berlin. As the Siemens Foundation's Dr. Armin Mohler prophesied, in his *The Conservative Revolution in Germany*, Adolf Hitler was never intended by his sponsors, to win a durable victory for the Nazi state; he was intended to be merely a next step toward the destruction of civilization as a whole. The worst, next phase of destruction, was to come after Hitler's phase had ended. Once we witnessed the rhesus-monkey grin of a President Jimmy Carter on our TV screens, we should have known that we had entered the final phase of our self-destruction. It did not stop after Carter. Paul Volcker remained. We are in the last phase. We have now almost destroyed our civilization, from within. The leering Soviet marshals, are but the vultures waiting to feast upon the fallen nations of the West.

If our intelligence specialist has been thinking through the facts reported, he has begun to suspect the true meaning of the Kissinger Dossier.

The Theosophical Symbolism

The religious, or analogous, belief, on which the sense of personal identity, and capacity for sustained policy, depends, is associated with a "need to believe." The actor needs to believe, in the actual or imminent importance of his identity, and needs also to believe, that the actions chosen in service of that identity, will be efficacious.

In the instance of the oligarchical families, and such of their camp-followers as a Henry Kissinger, the sense of individual identity is located within the oligarchical social formation itself. The individual's sense of identity, is, for him, the identity he possesses, or hopes to acquire, within the social strata of the oligarchy, and within the immediate family of which he is a member or retainer. He is conditioned by the oligarchy, to think in terms of not less than two generations ahead; his identity is the benefit he contributes to the regeneration of the family two generations ahead. It is not particular individuals two generations ahead, on which he must focus; he must focus on the well-being of the family as a whole, two generations ahead. Beyond that, he must define his choice of purpose and action, upon the relative power and well-being of the oligarchical strata as a whole, two generations or more ahead. He does not think this out in each choice of action, of course. He is guided by an adopted set of rules-of-thumb, which implicitly estimate the consequences of his actions two or more generations ahead.

Consequently, the oligarchical personality, like the superstitious Russian peasant, is not an individualist. He does not think for himself, not rationally. Like that Russian peasant, he is an anarchist by irrationalist impulse, but a pathetically “other-directed” personality, by character.

The superstitious Russian peasant, may become rational in certain aspects of his work, even scientifically proficient. In his emotional life, he remains an irrationalist; above all, he believes in powerful feelings, of a sort which seem to him to gush forth from a source beyond his control. Above all else, even contrary to all reason, he believes in those kinds of irrational surges of feeling which he shares with the majority of the fellow-Russians visible to him. He believes in a mystical force he describes as “the Will of the Russian People.” He believes in the cult of “blood and soil,” that the mysterious influence of the Great Mother, Matushka Rus, manifests itself through the collective blood which springs from her peculiar Holy Russian Soil, and so erupts, mysteriously, spontaneously, as the manifest “Collective Will of the Russian People.”

The ideology of the oligarchy is of this same, Chaldean, character. The prevailing opinion among the “families,” their current fads in dress, opinion, and so forth, are the “way things are to be done,” the things “to be overhead saying.”

Complementing that “other-directedness” of the oligarch’s flawed personal character, is the belief that he may commit any atrocity he chooses, as long as he is not caught, as long as he escapes the reproving attention of his oligarchical peers. The Venetians, over centuries, are notorious for sallying forth, masked, after sunset, to commit all sorts of obscenities in this disguise. Of this, the Venetian tradition says, the more a man disguises himself, the more he becomes himself. There is something more than wicked play in this; it is a precise recreation of rituals of the Orphic mysteries. However, it typifies the personality of the oligarch, more broadly than the Venetians in particular. Do any obscene thing you choose, during the week, as long as it causes no embarrassment to the family, and as long as you appear fully adorned in self-righteousness in the church’s pew on Sunday—like Jimmy Carter, leaving an Allman Brothers’ rock-concert orgy, to prepare the sickly self-righteousness he displays before his Sunday-School class. Many people do something of this sort, but murder and the darker obscenities, characteristic of the thoroughly powerful oligarch in the Venetian tradition, are not the stuff of ordinary wickedness.

There is a special aspect of the “other-directedness” of the oligarchy, which makes the Chaldean species of religious cult indispensable to them. From this consideration, flows their disposition to become obsessed with a “symbolic philosophy.”

In its relationship to God, mankind, and nature, the oligarchy as a whole mimics the gods of mythical Olympus. They set themselves up as powers, with the free privilege to impose upon

the ruled nations whatever their capricious whims propose. Intrinsicly, as the classical dramatist Aeschylus emphasizes, notably in his *Prometheus*, in attributing to themselves a god-like power of capriciousness, they set themselves into defiance of God and the laws of nature. Hence, sooner or later, the laws of nature destroy them.

They require a kind of religion, according to which, they have magical powers to command the invisible gods, by aid of those varieties of symbolic acts which the logic of Chaldean astrology implies. They demand "sympathetic magic," as a means for controlling the behavior of even the gods. If this is not made available to them, then they could not imagine to control the gods by their oligarchical wills, and they could not believe in the durability of their power over man and nature. They demand a religion based on such magical powers embedded in the symbolism of liturgy.

The symbolism of liturgy, is the core of the kind of religion in which they need to believe. They find what they need to believe, only in the kind of pagan cults associated with "symbolic philosophy." Other words for "symbolic philosophy," are "the magical power of symbols."

The center of their religion, is the need to believe that they can control the gods by propitiation, as a naughty child manipulates its mother. The "mother"-symbol is essential to them, since the only condition of the human mind which corresponds to belief in irrationalism, in magic, is the infantile condition of the suckling's jealous clinging to its mother. The essence of Chaldean "symbolic philosophy," is two-fold: that the highest god, is a Great Mother, and a coordinate dogma based upon what Gnostic doctrine terms "the feminine principle."

The earliest known version of the Great Mother cult, is the Shakti cult of Harappan India. Shakti and her consort, the phallus-god Siva, are the model upon which all oriental cults are based. Shakti appears in the Semitic successor to the Dravidian colony of Sumer, as Ishtar, the New Testament's "Whore of Babylon." She is the Yemenite Athtar, the Phoenician Astarte, the Phrygian Cybele, the Hellenistic Isis, and Venus. Her consort, Siva, is the semitic Satan, the Phrygian Dionysos, the Hellenistic Osiris or Serapis, and so on. Ishtar is called the "Whore of Babylon," because of the liturgical exertions of her priestesses. So, Isis and Venus, are the special goddess of the ancient Mediterranean houses of prostitution, and the legacy of Venus is called venereal disease. Homosexual "rites of passage," are commonplace elements of the liturgy among such cults. Overall, all oriental Great Mother cults are sexually disgusting, and even more obscene in those rites which do not bear upon sexual intimacy between men and women. Human sacrifice is a commonplace feature of these cults.

Only the more adventurous and powerful among the oligarchs, tend to recreate the full spectrum of rituals of the oriental cults, although more than a handful do, and the evidence of spread of such monstrous practices in the United States since 1969, with the proliferation of witchcraft cults, is horrifying. It would make relatively little difference to the point at hand, if the oligarchs confined themselves to merely a symbolic recreation of such rituals. To the person whose mind has degenerated into religious belief in "symbolic philosophy," a symbolic ritual has almost the same significance as the act symbolized.

Respecting the Roman cult of Mithra, it is a commonplace blunder, to attribute this to the Zend-Avestic culture. True, some of the ancient names of Avestic deities are deployed in the Syrian Mithra cult, but the evidence is conclusive that the Syrian Mithra cult adopted by Tiberius, is not worship of the Avestic Mithra. The connection is merely syncretic. Just as the Gnostics substitute the names of Christ and Mary for the doctrines of the Hellenic Horus and Isis, as Ludwig Feuerbach does explicitly in his Gnostic *The Essence of Christianity*, so the Chaldeans used the names of Avestic deities for Babylonian-cult-figures.

Doubts respecting essential features of the Zend-Avesta are conclusively resolved by Vedic scholarship. As Tilak and others have demonstrated, where the Chaldeans put astrology, the Vedic puts astronomy. The Avestic writings, while suffering more extensive alteration and fragmentation than the Vedic from which the Avestic were also drawn, show their roots in common with the Vedic. The most uncomplimentary references to the religion and morals of the Harappans, in the literature of the Indo-European invaders, describes essentially the Chaldeans as we know them and their religion historically. The original Avestic must obviously have been of kindred opinion toward a religion like that of Chaldean astrology.

If there is anything in the Syrian Mithra cult which owes something significant to Avestic culture, this must be limited, essentially, to the distinctive military aspects of the Mithra cult, the tradition of the Achaemenids' "Immortals." If that be the case, and there is abundant circumstantial evidence from the history of the Near East, to imply that this might be the case, then that feature of the Syrian Mithra cult may be virtually the only substance borrowed from the Avestic, but it is a significantly efficient element.

This military feature of the Syrian Mithra cult, shows up repeatedly in the Near East, including its embodiment in the Sufi chivalric-love doctrine, and the appearance of the Sufism of Omar Khayyam and Hassan-i Sabbah, the Assassin, in the form of the chivalric cults of Spain and southeastern France. From Spain and the Cathar tradition of southeastern France, this Sufi cult turns up in Richard Wagner's proto-Nazi singing orgies, as the Holy Grail cult, and the later adoption of the Cathar cult by the Nazis themselves. It is also encountered in such manifestations as the pseudo-Christian Sufi cult of Tradition, Family, and Property, in present-day Brazil.

In the case of Benito Mussolini, he was most generally a Mazzinian, outwardly molded into a fascist, not only by the patronage and guidance of Venice's Volpi di Misurata, but also by the ideological formulations of the French Synarchists, the Swiss-based Pareto, and the French socialist, Georges Sorel. The case of Sorel is directly to our immediate point. The ostensible contribution of Sorel to fascism, was his articulation of the principle of the fascist mythos. At least, the principle of the mythos is carried to the extreme in the instances of the fascists, including the Russian Nazi, Fyodor Dostoevsky. It is a significant feature of socialism generally, and has been increasingly a feature of Bolshevism, as the Soviet state has moved at an accelerating rate toward pure and simple fascism. Relatively speaking, overt profession of emphasis upon symbolism and mythos is distinctively fascistic.

The Chaldean mind requires, more or less absolutely, a mythos dripping with "symbolic philosophy," or else it can not mobilize itself for drastic undertakings.

Similarly, today, we know with certainty, that the present Soviet dynasty is preparing to launch thermonuclear war against the United States, "from a standing start," by approximately 1988, not merely because the direction and pace of Soviet deployments and military exercises points in no direction but such action. Once we take into account the relevant points of military intelligence, we know that the Soviet leadership is actually committed to such an adventure on two counts. First, the propaganda which the Soviet leaders and news-media are daily directing to the minds of the Soviet population, embodies a form of symbolism and mythos which has no effect but to condition the "collective will of the Russian people" for nothing but such an early general war. The pace of the symbolism, indicates that the action intended must occur before the close of the present decade. Second, we observe that the Soviet government is making massive preparations for a gigantic religious celebration during 1988, celebrating the 1,000-year anniversary of the formal adoption of Byzantine religion by Vladimir of Kiev Rus. After the experience of the first year of war, in 1941–1942, the Soviet leadership will never again launch general war without an accompanying religious orgy of the Russian people. Since the orgy will reach its peak during 1988, the Soviets plan to launch general war during an interval which begins shortly before, and ends not later than shortly after, those 1988 religious celebrations.

Such would not be the case, at least to nowhere the same degree, in the case of a relatively rational culture, such as that of Western continental Europe or the United States today. In the case of a mystically depraved culture, such as present Soviet or oligarchical culture, symbolism and mythos reveal not only a clear intent, but signify that the will of the believers is being conditioned to such effect, that they will be unable to resist unleashing the actions which the symbolic actions demand.

Practical Americans, for example, tend to snicker at elaborate symbolism and liturgy. It is a good thing, to abhor such practices, but it is a dangerous error, to assume that mystically-inclined populations are not powerfully controlled by artful liturgical practices of such varieties.

To mobilize itself for the destruction of western civilization, to mobilize itself for the deed, and to condition itself to accept stoically the unpleasantness which the oligarchy must suffer itself in the process, the oligarchy could not sustain such a policy as stubbornly as it has, without a powerful self-indoctrination with instruments of "symbolic philosophy." They are really, very superstitious and irrationalist savages, emotionally. To sane people, the astrological cult-babbling, about the "Age of Pisces" (Christ) being replaced by the "Age of Aquarius" (Satan = Osiris = Dionysos = Siva), may be meaningless mumbo-jumbo. To the superstitious mind of the hard-core oligarch, this is a matter of fanatical religious belief. Such obscene pagan belief, the satanic version of religious fundamentalism, is but "religious-cult" fanaticism, nonetheless.

The Arts of Liturgy

Grant, there can be no competent denial of our facts concerning the role of Capri as the central cult-center for synthesizing twentieth-century Bolshevism and fascism. If you acknowledge this to be a fact, must you also assume, that we are justified in concentrating on the role of the Isle of Capri, as much as we have, in analyzing the content of Bolshevism and fascism?

There are two points, which suffice to prove that neither modern fascism, nor Russian Bolshevism, can be understood, except by placing the greatest emphasis on the fact that both are cults directly based on the Chaldean models.

On the first point, we have already indicated, that not only Nazism, but fascism generally, is such a cult, flagrantly and religiously so. On the same point, we have indicated, that Russian Bolshevism is also a cult of the same genre, although, so far, the religious overtones have been less broadly recognized than in the case of fascism. Moreover, on the same point, we have also shown, those leading strata among the oligarchical families, who designed both Bolshevism and fascism, represent a Chaldean species of social formation, with a Chaldean policy of government and society, a social stratum saturated with Chaldean "symbolic philosophy."

On the second point, the persistence of the Chaldean (oligarchical) phenomenon, over more than 5,000 years of Mediterranean cultures to date, is made possible only by the efficiency of certain Chaldean methods employed to "brainwash" both large portions of subject populations, and the oligarchy itself. These methods of "brainwashing," are typified by the

central feature of Chaldean cult-doctrine, the stoical “symbolic philosophy” of astrology and sympathetic magic. The significance, the efficient aspect, of cults, including fascism and Bolshevism, is the fact that the cult more or less consistently conforms to the principled features of “symbolic philosophy” as a method of “brainwashing.”

Take a typical banker from Geneva or Lausanne, whose professed Calvinism is nothing but a thin disguise for pagan stoicism: “predestination, with a margin for cheating.” The pagan gods have “predestined” the fate of each person, each society, “so sayeth the astrologers;” but, through propitiatory magic, “we may cheat, by manipulating, or deceiving, the gods.”

The sensitive point here, is that not only the bankers of Geneva and Lausanne, have disguised oriental cults as pseudo-Christianity. With the legalization of Christianity as part of the pagan pantheon, by the Caesar-Pontiff Emperor Constantine, the Roman emperors assumed the power to appoint bishops of the church's hierarchy from above, with Gnostic cult-priests such as Constantine's Bishop Arius, proliferating in the church's hierarchy and religious orders, as a result. The Gnostic power so entrenched within Christian religious institutions, introduced “symbolic philosophy” to church rituals, liturgy. On the one side, the Roman Catholic Church fought against such syncretic corruption by Gnostic paganism; yet, because these methods of “symbolic philosophy” are effective methods of inducing and maintaining beliefs among the more ignorant strata of prospective and actual converts, there has been a constant temptation among both Catholic and Protestant factions of Western Christianity, to take advantage of the efficiency of some of the borrowed methods of “symbolic philosophy.” The recent controversy over the Jesuits' “Liberation Theology,” and its subsumed “Christian-Marxist dialogue,” is an example of Church resistance to such borrowings of Gnostic methods of syncretism. Not only did the Byzantine emperors impose the robes of the priests of Isis upon Christian priests; a significant amount of Chaldean “symbolic philosophy,” centered around iconography and aromatic usages of the word “mystery,” was inserted into the body of the liturgy itself.

Today, there exist too-numerous branches and factions of Protestantism, and chunks of religious orders under Catholic labels, which are purely and simply pseudo-Christian, Gnostic, cults. Auditing sermons, observing liturgy in practice, in published literature or on some television channels today, recalls vividly to the informed observer, a precise copy of the symbolic methods of “brainwashing” used by one or more specific historical varieties of Chaldean worship of “The Great Whore of Babylon.” Harvard Divinity School, and other prominent universities' divinity schools and theological seminaries, are Hell-holes of such wicked stuff, today. Yet, even among bodies which are indubitably Christian, a peripheral taint of such practices is clearly evident.

Hence, to address directly the kind of “symbolic philosophy” at the center of the fascist and Bolshevist cults, is to touch a very sensitive issue among both honest Jews and honest Christians. We are obliged to state summarily, the distinction between the ecumenical core of Judeo-Christian theology, and the corrupting influence of cabalism and other aspects of “symbolic philosophy” among Jewish and Christian congregations.

The ecumenical commonality of Judaism and Christianity, is summarized in the first chapter of Genesis, as reflected in the first three Chapters of the New Testament Gospel according to St. John:

In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was on the face of the deep.... And God said, “Let us make man in our image, after our likeness: and let them have dominion over....” ... And God blessed them, and God said unto them: “Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over....” [*Genesis* 1: 1–2, 26, 28; King James Version.]

In the beginning was the Word [Logos], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him.... [*John* 1: 1–3, King James Version.]

There is nothing arbitrary in the implications of these passages.

As Cardinal Nicholas of Cusa indicates in his sermons, and in such books as his *De Docta Ignorantia* (*On Learned Ignorance*), Cusa reworked exhaustively, Archimedes' exploration of the quadrature of the circle, to discover, and to prove, what he called the “Maximum Minimum Principle,” known since the time of Benjamin Franklin as the “isoperimetric principle.” This principle shows, that neither “straight lines” nor “points” exist self-evidently in our universe, and that the methods of deductive logic, as employed in the Ptolemaic rewriting of Greek geometry, Euclid's *Elements*, are absurd. In the universe, only circular action is self-evidently existent.

Physics since Gauss, has demonstrated conclusively, that Cusa's discovery is true beyond doubt. Whenever physics employs what are called functions of a complex variable, in electrodynamics, for example, physics is saying, and showing experimentally, that a beam of light is not proof of the self-evidence of “straight-line” action. The sine-wave form of coherent light, as shown simply on an oscilloscope, is merely a projection, as onto a plane, of a cylindrical, helical, spiral. So, because of this, we must describe all electrohydrodynamic processes, in physics, by means of functions of a complex variable. In a complex variable, the so-called “imaginary” component, is the rotational action of the cylindrical helix, which

generates the sine-wave image projected upon the plane, but whose helical actuality the organism of our brain prevents us from seeing.

More recently, there has been extensive mapping of the brain, of which the eye is a part, to discover the processes by which the brain perceives visual images. Although the brain can distinguish images which are not commensurable with a constructive form of Euclidean geometry, otherwise the brain is able to "see" only Euclidean space. It can see in transcendental functions, which are the incommensurables, only the characteristic singularities and the variable density of those singularities, a definition of actuality and density of singularities visually defined in terms of Euclidean space-imagery.

The way in which our brains distort physical reality, to squeeze actuality into the tight boot of Euclidean space-imagery, does not signify that our experience is intrinsically false knowledge. Since the middle of the nineteenth century, we know very well the geometrical principles of stereographic projection, to the point that we can determine precisely how images in the real physical universe, a Riemannian hypersphere, must appear, as the images of such a real universe are projected into the Euclidean mirrors of our brain's physiology. We know what crucial features of the original are preserved within the Euclidean sense-imagery of the brain. What is preserved are termed "topological invariances" sustained through projection from a Riemannian hypersphere to a Euclidean imagery.

Our perception is fundamentally at fault, to the degree we assume that the real universe is literally Euclidean (or, the same thing, Cartesian or Newtonian) in composition of matter and of cause and effect. To the degree, we restrict sense-certainty to the topological invariances of imagery, only, sense-certainty is of the quality of true fact.

To create a Euclidean universe, out of a formless, measureless void, we need nothing but the circular action which Cusa discovered, and which Leibniz renamed his Principle of Least Action. However, this circular action must be continuously triply-self-reflexive: In Euclidean space, this may be portrayed as circular action B acting upon every small interval of circular action A, and circular action C acting upon every small interval of circular action B, such that each of these three circular actions is at right angles to both the other two.

"Continuously," signifies that whatever is constructed by such triply-self-reflexive action, is itself acted upon by triply self-reflexive action.

However, in physical space-time, simply circular action does not exist so simply. Perception exists only as experience of some transformation within not less than some finite interval of physical space-time. The simplest experience of circular action A, for example, can be only a cylindrical helical action in time. In the case that circular action increases or decreases in time, as this is the case for physical space-time generally, the least-action form, of constant increase or decrease, is conical self-similar-spiral action. So, our physical universe is being

continuously created, by continuously triply-self-reflexive, conic, self-similar spiral action. Our universe is functionally of the form of the Riemannian hyperspherical function generated by continuously triply-self-reflexive, conic, self-similar-spiral action.

Therefore, only the Gauss-Riemann forms of functions of a complex variable provide the basis for a competent mathematical physics.

Circular action A, as the only form of action in the universe, suffices to transform a formless, measureless void, into a circle, with nothing existing outside that circle. Circular action B, upon all of circular action A, transforms the circle into a sphere. Circular action B, on some small interval of circle A, "folds" the universe perfectly against itself, defining the diameter of the circle, and introducing measure by $\frac{1}{2}$. Circular action C, upon some small interval of a semicircle, generates a point, and introduces measure by 2. Circular action C, upon the sphere, creates a hypersphere. From circular action, plus the construction of the straight line and the point, by circular action, everything commensurable within Euclidean space can be constructed.

The first number is 0, signifying the self-evidence of triply-self-reflexive circular action, or of continuously triply-self-reflexive, conic, self-similar-spiral action. In physics, the number 0, or the complex-number form of 0 in a Gauss-Riemann manifold, signifies "the universe as a whole," the "microphysical domain" (within a range probably smaller than 1 Angstrom Unit), and the physical state of matter at thermodynamic Absolute Zero: the three known "force-free" states of matter. The second number is the number "2," the introduction of measure. The geometric construction of the number "2," generates the notion of the number "1."

All so-called rational numbers, numbers commensurable in Euclidean space, are constructible geometrically by addition and subtraction, and all numbers excepting prime numbers, are constructible by multiplication and division. The density of prime numbers, can be determined only in a Gaussian manifold, as the Euler-Riemann function shows. The non-commensurable numbers, the transcendental numbers, are determined by geometric construction of functions of a complex manifold in a Gauss-Riemann manifold.

This summarizes, as briefly as possible, our supporting element of argument on theology. The content of the statements from Genesis and St. John, referenced above, is knowable, verifiable, independently of the authority of words of the text. The *Logos* [the "Word" of the King James passage from St. John], or Holy Spirit, is that efficient principle of the process of creation which mankind's mind may comprehend, as our interpolated report on the fundamentals of mathematical physics indicates this to be the case. God, the universal existence corresponding to the *Logos*, is incomprehensible to the mind of man, except as to the certainty of His Existence.

This comprehension existed long before Cusa, Leibniz, Gauss, and Riemann, in Plato's writings, emphasizing the *Timaeus*. Plato names God "The Composer," there: His Existence is manifest in the universal lawfulness of the power exhibited in His Composition. (The mystical "Neo-Platonism" of oriental "symbolic philosophy," is altogether a fraud and a hoax, in total opposition to Plato and to the "neo-platonism" of St. Augustine, Cusa, *et al.*) Without going into details of the history of the matter here, Plato's conception of God is that of Judeo-Christian ecumenicism, a conception of God hateful against all oriental varieties of "monotheism." The rest is "faith, works, and love," all governed by love of service to God through service to the adducibly lawful principles of His process of universal creation, His "Harmonic Composition." On this count, except as aspects of Judaism have been corrupted, like Christianity, with Chaldean "symbolic philosophy," the only difference between Judaism and Christianity, is that of the doctrines of Christ and Christ's "New Dispensation." The Christian is obliged to be self-ruled by Reason, in "imitation of Christ's perfection," rather than fixed codes of uncomprehended edicts. To the Christian, God is an Absolute, but Constitutional Monarch, who never violates His Own Constitution, and Whose Constitution may be known, with decreasing imperfection of knowledge, by man. A Christian is responsible not merely to obey God's Law, but for that portion of God's Law which the Christian should have known without being instructed so.

There is no "symbolic" mumbo-jumbo in the ecumenical principles of Judeo-Christian monotheism. Among Jewish and Christian communities, there are, unfortunately, variously evil or merely foolish religious teachers, who intentionally or foolishly draw in some satanic stuff, such as cabalism, sometimes with such moronic Chaldean drivelings, as the mystical doctrine of "The Destruction." Wherever astrology, cabalism, and such are expressed in the notion of "The Destruction," be on guard; this form of Chaldean cultism, the doctrine of "The Destruction," is the essence of Nazi dogma; believers in such, in whatever guise they reappear, are being transformed rapidly into murderous beasts!

The kernel of the method of Chaldean priesthoods, is the creation of synthetic religions. The core of that kernel, is the principle of liturgy; this is the essence of "symbolic philosophy." Whenever you encounter a specialist in the concoction of liturgy, beware! Herein lies the crucial role of Capri, in the concoction of the synthetic religions known as Bolshevism and fascism.

The function of synthetic Chaldean religions, is to control populations. In oriental imperialism, this becomes a generalized practice. As people are subjugated, the control of the subjects is most efficiently accomplished by liturgical methods. The priests occupied in such enterprise, "explain" to the credulous subjects, that they are about to receive knowledge of the wonderful mysteries hidden behind the existing religious beliefs of the subjects: "What your god really meant to say to you, is...." Either such priests take up the names of the local

deities, and the local mythologies, and rebuild them according to the Chaldean model, or they impose a newly concocted set of gods and mythologies, attaching new names to aspects of the Chaldean pantheon. Then, they control the subject population, by complicity of priests assigned to maintain and embellish the concocted liturgy.

By inducing the subjects to believe in the symbolism of the liturgy, to view that symbolism as an efficient, if mysteriously spiritual force, as astrology illustrates such credulousness, the use of the symbolism controls the believers' behavior. Thus, one of the most dangerous weapons in the hands of the Soviet KGB today, would be a U.S. network of astrologers, working, wittingly or unwittingly, for Moscow. Wherever witchcraft and astrological cults are being proliferated in a nation, some adversary of that nation is working to destroy it from within.

Let our intelligence specialist make himself alert to this matter.

One of the best exercises which might be chosen, to understand what was really transpiring among Bolshevik and fascist cultists on Capri, is a critical examination of the fascistic pseudo-sciences spawned in France (especially), during the nineteenth century: "statistics" as a substitute for scientific method, and the so-called "new sciences," of ethnology, sociology, and psychology. When British Brigadier Dr. John Rawlings Rees, proposed to destroy the United States and other nations, by assembling and deploying, anthropologists, sociologists, psychologists, and complicit physicians, as "Reesian shock-troops," with complicity of Aldous and Julian Huxley, in the postwar period, Rees was merely copying, rather faithfully, the magician's tricks of the Chaldean priesthood. These so-called "sciences," are worse than garbage; they are explicitly, axiomatically evil.

We summarize the point already made. The explicit history of "statistics" ("luck"), ethnology (anthropology), sociology, and psychology, begins in France with the appointment of Laplace as head of the Ecole Polytechnique, in 1815. Out of the cult-ridden, post-1815 Ecole, of Laplace and Cauchy, came French fascism, Synarchism, and its ideology, known as "positivism." All of these, and positivism most generally, are merely copies of "symbolic philosophy."

In Germany, the rise of sociology and psychology, is traced from the work of Savigny's Romantic school of "historical law," and Savigny's *völkisch* doctrine of law, later the center of Nazi law. Savigny's influence was chiefly responsible for the propagation of a gigantic fraud, dividing human knowledge arbitrarily, into *Naturwissenschaft* (Natural Science) and *Geisteswissenschaft* (Social Science and Art), such as Oxford Ruskin did in Britain. Savigny did this, for the most immediate reason, of excluding the methods of natural science's rationalism, from doctrines of law. During the second half of the nineteenth century, this paved the way for Wundt, Max Weber, and the spread of Lucifer-worship in the form of Blavatsky's, Besant's, Rudolf Steiner's, and Crowley's theosophy. It was expressed in musical

composition, by the Romantic irrationalism of Liszt and Wagner, the attempt to overthrow Beethoven's principles of composition, most explicitly, leading into the non-music of Schoenberg and Stockhausen. Out of this came Sigmund Freud, and, more revealingly, the pro-Nazi psychoanalyst, Jung. Jung exposes directly the fact that the "positivist, new sciences," are premised axiomatically on Chaldean symbolic philosophy. Jung's accomplice, Wolfgang Pauli, exhibits and states clearly how the same cultism, of Robert Fludd, lies at the axiomatic basis of Pauli's factional standpoint in physical science.

Like such "new sciences," Chaldean liturgical methods generally, concentrate upon embedding in the "belief structure" of the credulous, an axiomatic quality of symbolic philosophical thinking, which will cause the characteristic behavior of the dupes to converge on the kinds of cumulative action consistent with the policy chosen for those dupes, by the oligarchy.

In other words, Chaldean methods avoid exposing directly the hand of the priests in giving explicit orders to the members of the cult. Instead of telling the cult-dupes what to do, they predetermine the way in which such dupes will think, will react to developments. Explicit orders, thereafter, are given only by expendable instruments of the Chaldeans among the dupes, such as Adolf Hitler. Thus, the priests give direction to the behavior of the unwitting dupes, and accomplish this from behind the scenes.

Another name for such magical tricks, is "induce a cultural paradigm shift," as has been done to a growing portion of the U.S. population since about 1966, for example. Change the axiomatic "belief-structure" of the duped population, such that the population will act, increasingly, as that practice-strengthened set of induced elements of "belief structure" habituate it to respond to developments. The "environmentalists," more narrowly, and the "counterculture," more broadly, represent a deliberate "cultural paradigm-shift" in the U.S. population, as designed by the second half of the 1950s. More and more, the members of the counter-cultural cults, today, converge upon "instinctive belief" in the religious dogmas of the "Whore of Babylon."

At Capri, circles of future Bolshevists and fascists, were assembled in the grottos. Those assembled represented a selected "pilot group," typical of their existing culture to the degree that what they could be induced to create as a "belief structure," under the guidance of the Tiberius cult, would conform, axiomatically, to the kind of "belief-structure" suitable for experimental deployment against the larger population among which those members of the pilot-group might become influential. So, although Lenin was briefly among those assembled at Capri, Lenin had much less significance for the cult-side, the cultural aspect, of Bolshevism, than Maxim Gorky.

Bolshevism and modern fascism, were, as Mussolini aptly referenced this fact, “twin experiments,” created and deployed by Venice and the Capri operations, to the purpose of supplying a leading part in the intended destruction of civilization. The essence of both experiments, is not to be defined as the specific programs and actions of either “movement,” at any particular point in time. The essence of both, including their lawful convergence, lies in that which is, so to speak, “topologically invariant,” through all the changes in detailed features of stipulated policies and actions. This “topological invariance,” reflects more or less directly the underlying “belief-structure” of the credulous populations, a “belief-structure” which commands their response to developments, but of whose artificiality those dupes are unwitting. Here, in this precalculated artificiality, one adduces directly the hand of liturgy.

It is to this aspect of the process, that our intelligence specialist, studying the Kissinger Dossier, must open his eyes.

Socialism, Once Again

Characteristically, liturgically, socialism, like its experimental twin, is an instrument deployed for the rebirth of feudalism, and has always been nothing else. This does not mean that the dupes attracted to socialism, are either wittingly pro-feudalist, nor does it imply that the dupes would not abhor “world-federalism’s” feudal revivals. On this account, the dupes do not know what they are doing; they are responding to real grievances, which they imagine to be heaped upon them by the malevolence intrinsic to industrial capitalism, and thus delude themselves, that the elimination of the industrial-capitalist interest, will eliminate the source of all important grievances of that kind. The issue is not what the dupes believe. The issue is what socialism was constructed, liturgically, to accomplish.

The minimal task of socialism, and fascism, is to contribute to the erosion and destruction of industrial capitalism. This includes diverting attention away from the guilt of the oligarchy, by focusing the rage against the image of the industrial capitalist. If the socialist sees the bankers as usuriously wicked, he accepts the delusion that the bankers are merely a product of industrial capitalism. Therefore, if a banker comes to their side, against the industrial capitalists, as Rockefeller does, the dupes cheer, that Rockefeller or a Corliss Lamont, has made himself a “good capitalist.” Bankers are good, in the eyes of the dupe, only as they find common cause with the socialists in weakening the power of the “big farmers” and the industrial entrepreneurs.

The maximum potential of socialist, and fascist, insurgencies, is that they might become the government. What then? What is the oligarchy’s view of this contingency? In the last analysis, the oligarchy desires that a synthesis of socialism and fascism, such as Synarchism, come to power, to replace industrial capitalism. So, now that the Soviet ruling class, the *Nomenklatura* of Soviet power, has become matured as a purely oligarchical class, ruling over

a state itself saturated with Chaldean religious and secular “symbolic philosophy,” there is nothing about the Soviet oligarchy’s rule over a Soviet empire which is objectionable to the Venice-centered oligarchy and its Saxe-Coburg-Gotha kernel. They are as much disposed to have the Soviet empire prevail over a ruined United States, as Venice was in plotting to destroy Paleologue Greece, in 1453, to install the Ottoman dynasty over the Byzantine empire.

The only point of this which causes more than slight nervousness among the oligarchs, is whether the Soviets will continue to honor the agreements over division of the world, once the Soviet rulers no longer require the assistance of the Venice-centered oligarchy to bring down the United States. On condition, they believe the Soviets will share power with oligarchies ruling over semi-autonomous Soviet imperial satrapies, the oligarchy will rejoice at Soviet defeat of a ruined United States.

It is to this end which “international Bolshevist,” and white racist, Henry A. Kissinger, explicitly dedicated his career in public life, in his *A World Restored*. Apart from stealing and kindred personal crimes conducted, by instinct, along the pathway of his career, Kissinger has never deviated from Talleyrand-like treachery in the service of the policies of Metternich. Whatever is consistent with that, he has done, or at least wished he had done.

Kissinger is, in that liturgical sense, a life-long socialist. He is also, of course, a fascist. In his case, and similar cases, there really is no difference. Of course, he has systematically betrayed the United States in Soviet interests, his entire public life, and has done this to the extent the opportunities to do so were presented to him, to the extent “the traffic would bear.”

That is the way in which our intelligence specialist should study the Kissinger Dossier.