

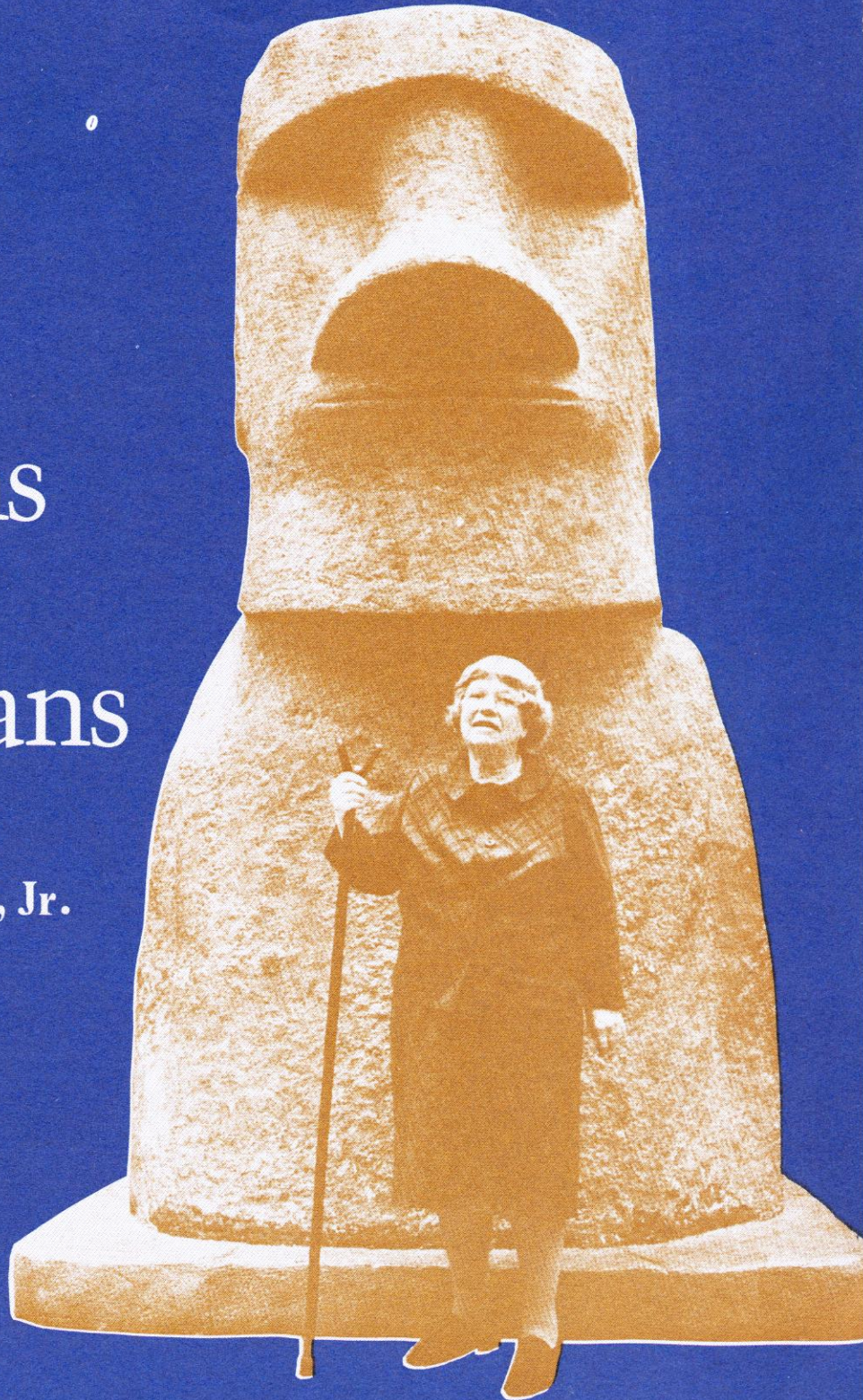
the Campaigner

Journal of the National Caucus of Labor Committees and the U.S. Labor Party
Vol. 11 No. 9 November 1978

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The Cult of Christians who are Not Christians

by Lyndon H. LaRouche, Jr.



also featuring

Why Charles Beard Lied

by Kathy Murphy

**A Dirty Little
British Operation**

by Lyndon H. LaRouche, Jr.

the Campaigner

CAMPAIGN FOR HUMANISM



Vol. 11
No. 9
Nov. 1978

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On the cover: Margaret Mead, Grand Dame of the Order of St. John of Jerusalem and high priestess of the cult of Isis, shown with an Easter Island statue at the American Museum of Natural History. Dame Margaret played a leading role in fostering primitive Dionysiac cults as expressions of the "real inner self" of modern civilized man — the principle, since antiquity, underlying the propagation of the Isis cult. The forked staff, which she carried constantly, is an official icon of the Isis priesthood, derived from the Egyptian uraeus-serpent.

Jack Manning/NYT Pictures

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The Battle for the Constitution

The year 1987 will mark the two-hundredth anniversary of the drafting of the United States Constitution, a constitution which has served as the model for a republican commitment to scientific and economic progress worldwide. The appropriate environment for celebrating this anniversary lies directly at hand in the worldwide political movement to implement the European Monetary System as a credit base and framework for the proliferation of sovereign, industrial republics throughout the Third World, and the regeneration of the advanced sector through the rapid economic progress that will become available.

Instead, under the rubric of "Project '87," a well-funded public relations effort has gotten underway with the aim of discrediting this historic document and finishing it off, in favor of the British System that the American Revolution was fought to destroy. Instead of making available to the undereducated U.S. population and the world the Neoplatonic, natural law foundations of the U.S. republic, this pro-

ject's sponsors aim to destroy the U.S. Constitution in its homeland — in hopes of destroying the Grand Design of industrial republics being organized through the EMS.

A planning session held in Philadelphia this fall left no doubt about the Tory aims of Project '87, which has thus far monopolized preparations for the coming bicentennial decade. Speech after speech denounced the Constitution as a myth and a fraud, proclaimed that the United States is no longer living under it, and suggested (we cite Cornell University's Professor Theodore J. Lowi) that the anniversary may best be marked by formalizing a new Constitution along the lines of our "sister republic" — the United Kingdom. Lowi proclaimed that the United States has been living under an "unwritten" British constitution since the 1900s and should now "begin evaluating (this) real constitution in order to change it." He specified: "I urge the Elders of Project '87 to think thoughts mainly on the constitution of 1987 and to avoid wasting too much of our time, our money and our patience on

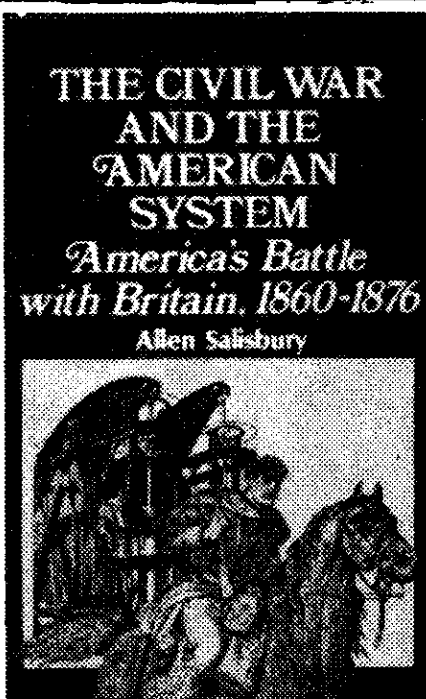
commemorations of merely one of our constitutional sources by encouraging still more research on its founding."

Mere babblings from the ivory tower? Hardly. The Philadelphia conference of Project '87 was enthusiastically keynoted by Senator and presidential aspirant Ted Kennedy, whose S.1437 criminal code revision currently before Congress would undermine the Constitution by eliminating the notion of criminal intent (*mens rea*), as well as the concept of national purpose mediated by technological progress — both cornerstones of the 1787 Constitution. Kennedy cohort and convicted sodomist Rep. Fred Richmond (D-Brooklyn) has already introduced a bill into Congress to establish a committee of scholars, judges, and Congressmen to "reevaluate" the Constitution. Furthermore, Stanford University historian Gerald Gunther, who countered Lowi's proposals at the Philadelphia meeting with a call to "reform" the existing Constitution, emphasized that this goal would "reach its height when our guest speaker [Kennedy] becomes Chairman of the Senate [Please turn to page 54]

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A New Ecumenical Movement

The question of what distinguishes a zombie cult from the mainstream religious beliefs of Christianity, Islam, and Judaism, which is addressed in Lyndon LaRouche's cover article for this issue, became painfully immediate for the American population in November 1978. It was in the second half of this month that 900 men, women and children died in Guyana and their bloated corpses were strewn *ad nauseam* across the news media—victims of one manifestation of the “Christians who are not Christians,” the People's Temple of Reverend Jim Jones.

While the British-controlled media rubbed the “inevitability” and “inexplicability” of Jonestown into the faces of the American public, the stranglehold of another pagan cult over U.S. Middle East policy constitutes the gravest danger to world peace. The Zionist Lobby, the “Jews who are not Jews,” demands that the United States support the Israeli theocracy in its determination to commit a massive commemoration of Masada—the first century AD “Jonestown”—and bring the world to thermonuclear holocaust in the process. As a gruesome twist, Israeli intelligence is running Ayatollah Khomeiny's death-cult version of Islam—“Muslims who are not Muslims”—as suicide squads against the modernization program of the Shah of Iran.

The U.S. Labor Party's investigation into the Jonestown atrocity and the Zionist deployment has led right to the doorstep of Dame Margaret Mead and her colleagues in the British-centered Order of St. John of Jerusalem (Hospitallers). We found that the Whore of Babylon is none other than the Queen of England's own Anglican Church, known in North America as the Episcopalians or, in the term of one disgusted former parishioner, Episcopagans. Presciently, U.S. Labor Party Chairman LaRouche penned “The Witchcraft of Christians Who Are Not Christians” well before Jonestown and before Dame Margaret's final rites were celebrated at the Episcopalian Cathedral of St. John the Divine in New York City.

As things now stand, Margaret Mead may have died just in time to avoid standing trial for crimes against humanity that would have made the Nuremberg crowd blanch.

THE ISSUE OF PROGRESS

The dividing line between religion and pseudoreligion (Episcopaganism) is the issue of technological progress.

The mainstream religious currents have located man's uniquely human identity in the individual's contributions to the intellectual growth of the entire human race. As an ecumenical ideal, this principle was eloquently expressed in Pope Paul VI's 1967 encyclical *Populorum Progressio*, subtitled “Development Is the New Name for Peace.” The late pontiff there elaborated the theme that spiritual progress is possible only through the technologically advancing material progress of the entire planet's populations.

That principle is now embodied in the European Monetary System, set to go into effect on Jan. 1, 1979, and the soon-to-follow European Monetary Fund termed the “seed-crystal of a new world monetary system” by one of its architects. Framed around concepts first put forward by the USLP's LaRouche in the 1975 International Development Bank proposal, the EMF has been destined by the French and West German heads of government as the unique alternative to a global drift into otherwise inevitable war between the superpowers.

Explicitly on the lines of *Populorum Progressio*, West German Chancellor Helmut Schmidt has characterized the emerging new world economic order as an approach to easing “East-West” relations by solving “North-South” problems together—the hideous underdevelopment of countries below the Tropic of Cancer, and the concomitant economic collapse of the advanced sector.

The Episcopagans and their multifarious cults have another solution: genocide.

The Queen's Church recently celebrated its economic policy by awarding the Spirit of the City prize to W. Michael Blumenthal, the U.S. Treasury Secretary, for having “saved” Emergency Financial Control Board head Felix Rohatyn's austerity program and thus driven the final nails into the coffin of municipal services and wages. The Cathedral of St. John the Divine also takes credit for a “sweat-equity” windmill erected on New York City's Lower East Side, the pilot project for a broad application of “appropriate technologies” to American cities. Modern populations cannot be supported by medieval levels of energy-throughput on that model—a point that is by no means lost to the Episcopagans.

Indeed, it is precisely in order to prepare the population for the acceptance of *genocide*—Jonestown en masse—that the New York Cathedral has dropped all pretense of Christianity and launched a program of

overtly cultish rites, from a "liturgical dance" group housed in the crypt, to drug-peddling, to a winter 1978 sermon schedule whose themes follow the elements of the medieval alchemists—water, wind, fire and earth.

As it turns out, the guest lecturers of the series come mainly from the Lindisfarne Institute and New Alchemy, deployment centers for environmentalist terrorism whose express aim is to bring about a new Dark Age. Lindisfarne and New Alchemy interface directly with the "Whole Earth Catalogue" crowd around California Governor Jerry Brown and Margaret Mead's ex-husband Gregory Bateson, another Episcopagan.

It was Bateson who in the 1950s and 1960s ran MK-Ultra, a British intelligence project channeled into California through the U.S. Central Intelligence Agency, to foist mind-destroying drugs upon the U.S. population. Out of MK-Ultra came the murderous Symbionese Liberation Army . . . and Jimmy Jones's People's Temple.

THE CULT OF ZIONISM

The Episcopagans also run the biggest and most dangerous cult of all—Zionism. Created in the last century by British secret intelligence, Zionism and its accompanying "Masada" death-cult have nothing to do with the Neoplatonic tradition of Judaism associated with the great Philo Judaeus of Alexandria. It is not accidental that the Zionist Lobby has now openly endorsed the presidential candidacy of nominal Catholic Senator Edward Kennedy—the leading U.S. political spokesman of the "right-to-die" or "hospice" movement. This hideous parody of an ecumenical alliance is held together at the top by *the Episcopagans*.

As much was recently admitted quite candidly by the secretary general of the Knights of St. John in North America, Canon West of the Cathedral of St. John the Divine. We won't deal with the U.S. Labor Party's exposures of us openly, the Hospitaller indicated; instead, "our Zionist friends" will take care of the Labor Party—by calling them "anti-Semitic."

THE ECUMENICAL MOVEMENT TODAY

But the oligarchists have miscalculated—badly. The response to two mass leaflets distributed by the USLP this November to a million North Americans; the publication of the USLP-authored *Dope, Inc.: Britain's Opium War Against the USA* by the New Benjamin Franklin House, exposing the entire international illegal-drug operation from the street pusher, through the Zionist crime syndicates, to the drug banks to the Queen of England; and the takeoff of a "think like Beethoven" movement around the Humanist Academy's release of its first recording, Carlo Levi Minzi's performance of two

Beethoven piano sonatas, are all benchmarks in an accelerating battle for the triumph of the human mind. An ecumenical campaign has begun which will redeem millions from the degradation of drugs and rock music and create a generation of the greatest scientists, poets, and musicians the world has yet seen.

Exemplary of this process is the Michigan anti-drug coalition established on Dec. 19 by representatives of the U.S. Labor Party, the Flint chapter of the NAACP, and the World Community of al-Islam in the West. The coalition, explicitly dedicated to wiping out illegal drugs, took shape as part of a commitment by all three organizations, and dozens of individuals who sent congratulatory telegrams to the event, to reassert the rule of Reason and Progress among mankind. As Imam Abdul Ali Hassan of the Buffalo Masjid of the Muslims recently told a Humanist Academy gathering, "The forces of darkness are never stronger than the light."

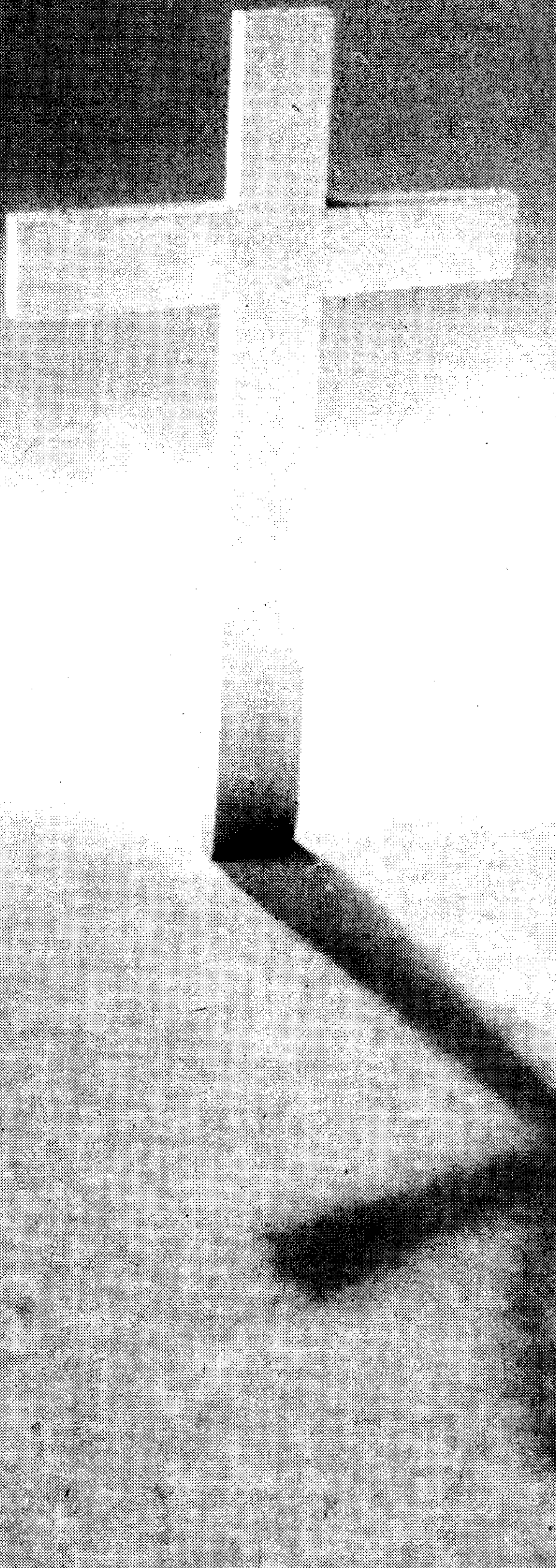
The next phase of this ecumenical movement is being shaped by the campaign of Congresswoman-elect Debra Hanania Freeman to claim her seat in the 7th congressional district in Baltimore. Freeman, who ran with USLP and other support against drug decriminalization advocate Parren Mitchell, was defrauded of her electoral victory—the first for a USLP candidate in the United States—by the corrupt Mitchell machine and its powerful backers in the Baltimore Zionist establishment. Around the Freeman campaign the USLP has forged the weapons to split the honest majority of Jews in this country away from the blackmail of Zionism. Freeman is herself heir to the Sephardic tradition of Jewry, which since the time of Moses Maimonides has drawn the line between Judaism and the Pharisaical cults on the issue of "moneychanging in the Temple"—otherwise known by the modern name of *monetarism* (e.g., Adam Smith, John Maynard Keynes and Milton Friedman).

One fine morning, Canon West will awaken to find that the majority of American Jews have found the correct epithet for Zionism: "Episcopalian."

When that occurs, we shall be well situated to realize the happy prognosis for 1979 put forward by West German Chancellor Helmut Schmidt and to overcome the final, chilling condition of which he warned. Schmidt told parliamentarians of his Social Democratic Party that under the new monetary system 1979 will "be a year of considerable increase in the growth rate . . . 1979 will be a good year, because a SALT agreement, success with the MBFR talks, and a decisive Carter-Brezhnev meeting" will ensure peace.

But, Schmidt added, these predictions will hold good "provided no new problems come out of Israel and Egypt."

—Nora Hamerman



*“Lo, the Priestess of Isis
Killed the sacrificial fowl.
Of the fowl she made a broth.
The broth she fed to a man
In a moment of the man’s weakness.
Thus did the soul of the fowl
Come to be the soul of the man
Who adored Isis thereafter.”*

— The False Samson of Babylon

The Witchcraft of Christians Who Are Not Christians

by Lyndon H. LaRouche, Jr.

Dr. Margaret Mead, long-standing British intelligence agent-of-influence and Dame of a sovereign foreign power, the Maltese Order, does not like the U.S. Labor Party. Some years ago, in 1973, we caught this Dame spreading vicious slanders against the Labor Party under the pretext of scholarship—thus perpetrating a fraud against her credulous, paying students. This latter offense is not an isolated occurrence. We know that Dame's role in Germany during the postwar period. We know the fraud she has peddled to the witless and credulous as "anthropology," the colonialist doctrine of the old British foreign office, a doctrine of biological cultural inferiority of colonial peoples entitled "cultural relativism." Dame Mead is in fact a priestess of the evil, pagan goddess Isis, a priestess of the Whore of Babylon.

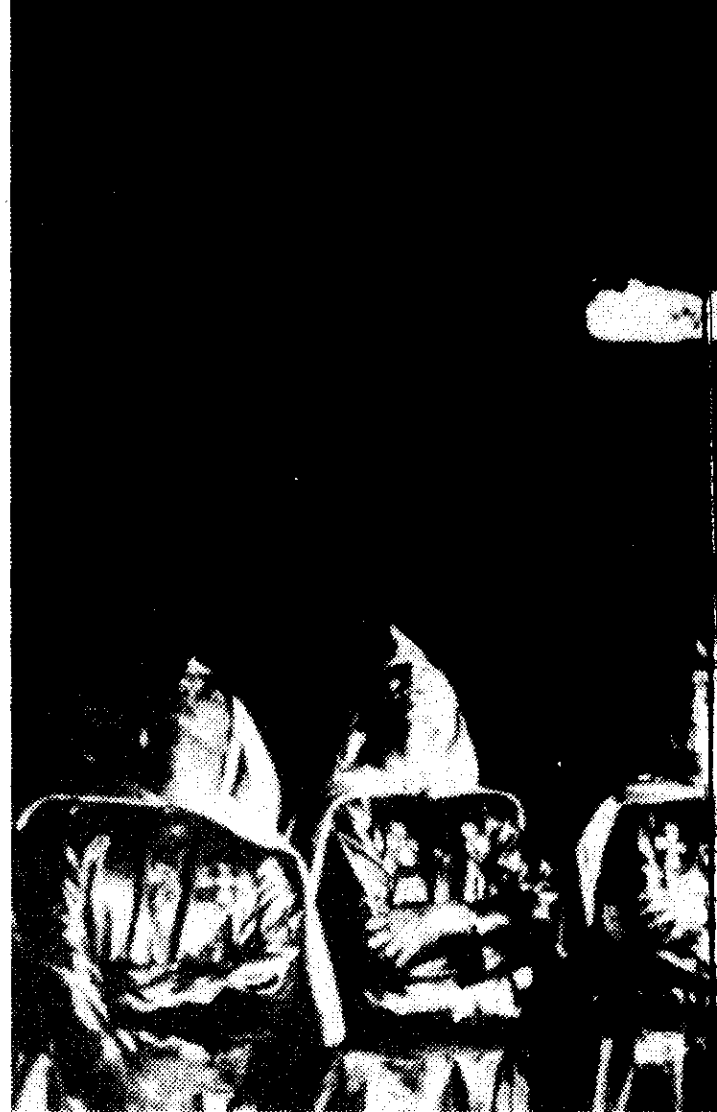
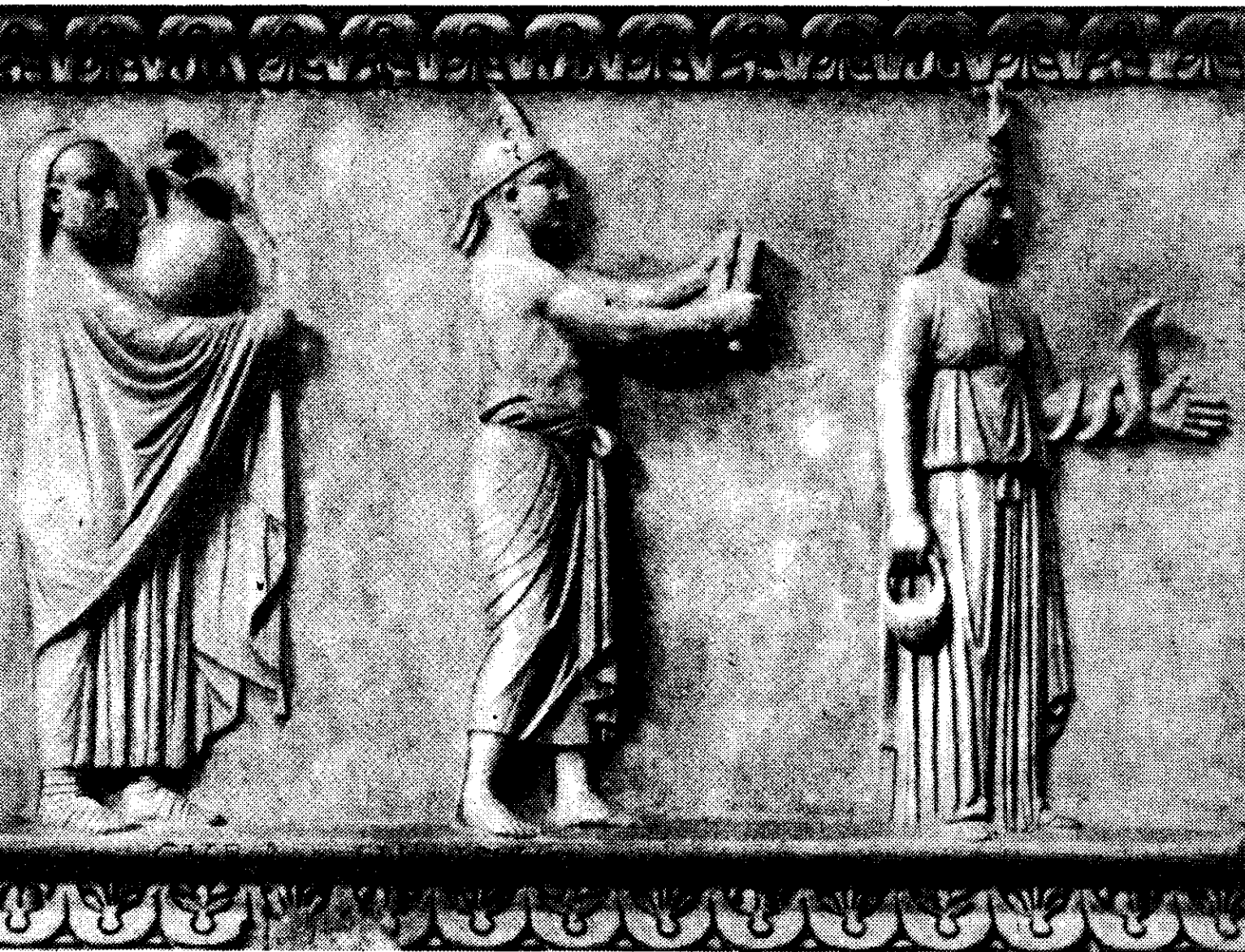
Professor Noam Chomsky, former associate of the Rand Corporation and heir of the late high priest of Isis, Bertrand Russell, is a familiar of the cult of which Margaret Mead is a Dame and priestess. So are Professor Warren Sussman, Professor Eugene Genovese, and Professor William Appleman Williams.

The cult of Isis was created by Aristotle's Peripatetics during their reign in Ptolemaic Egypt, following their expulsion from Athens. In its original form, the cult of Isis and Osiris was the Phrygian cult of Dionysus syncretically introduced to existing Egyptian pagan cults. Subse-

quently, the Stoics, a semisecret cult created by the Egyptian Peripatetics during the third century BC, attempted to subvert Christianity with the cult of Isis and Osiris. The same Aristotelian syncretic methods were employed as had been employed to insert the Phrygian cult of Dionysus into Egypt. The worship of Isis under the cover of certain Coptic cults today is a direct relic of the insertion of Isis cults into Byzantine episcopal Christian bodies following the establishment of the Emperor Constantine.

Down through the ages, the worship of Isis has been continued by "Christians who are not Christians" and through a secret cult within Judaism associated with usury-practicing families of the Mediterranean, down into the allies of the House of Rothschild during the present day.

The leaders of apostolic Christianity were keenly aware of this evil cult, and of its ultimate origins. Hence, the New Testament gives the name, the Whore of Babylon, to the form of Christianity for which schismatic Archbishop Lefebvre is exemplary today. The ancient Roman families, Pallavicini and Colonna, are exemplary of those patrons of Lefebvre who maintain the kernel of Isis worship into the present day. The Aristotelian Society of Britain, of which Bertrand Russell was formerly a high priest, is a guardian of the doctrine of Isis.



THE ISIS CULTS TODAY

The cult of Isis was introduced into Freemasonry by the British Secret Intelligence Service during the seventeenth century. The figure associated with this enterprise was the Scottish Ashmole, proponent of the so-called Scottish Rite of "reformed" Freemasonry. The center of the British SIS operations conducted under the cover of Freemasonic penetrations was Edinburgh. During the middle of the eighteenth century, the head of the Edinburgh branch of SIS was David Hume, under whom served Adam Smith, whose *Wealth of Nations* was written as a lying polemic against the associates and allies of Benjamin Franklin and other founders of the United States. The chief successor of Hume at Edinburgh was Sir Walter Scott, another liar whose so-called "historical novels" were fraudulent exercises aimed to promote the cult of feudalism through popular romantic fiction.

The subversion of Freemasonry by way of Scotland has a special importance in U.S. history.

The secret networks which Benjamin Franklin and his associates developed to organize the American Revolution were largely Freemasonic—allied to Catholic circles in the United States (and elsewhere) through the Bishop of Maryland. This arrangement interlocked with the faction of Freemasonry which Franklin led in Paris, op-

posed to the corrupted Freemasonry of the Duke of Orleans. Therefore, the Edinburgh branch of SIS had a prominent role in the attempted subversions of the United States during the first decades of the nineteenth century. It was through Edinburgh that corrupted Massachusetts Freemasons—otherwise associated with the revival of the slave-trade into the United States—created the Transcendentalist circles of Emerson, Longfellow, et al.

It is consistent with the character of that Edinburgh branch of Freemasonry that the families associated with the New England slave-traders became the most violent current of Abolitionists. The object of "Beecher's Bibles" and the organization of John Brown's Raid was to nourish the division of the United States into two nations. This was a British intelligence operation intended to feed into British intelligence's control of the secret organization, the Knights of the Golden Circle, which, in cooperation with Rothschild interests and the B'nai B'rith, were working to trigger the establishment of the Confederacy.

It is consistent with that subversion of Freemasonry that the division between proterrorists and antiterrorists within Italy first erupted between two factions of Freemasonry in that country, between the British and anti-British factions among Freemasonic lodges. It is also consistent that the British intelligence-created and con-



The faces of Isis: (from left) Roman frieze showing Isis cult followers of antiquity in their characteristic garb and cult paraphernalia; Ku Klux Klansmen at a cross-burning; contemporary "Jesus freaks" at a revival.

trolled cult of Bahai conducts its operations in connection with international terrorism with British currents within international Freemasonry, including the attempted overthrow of the Shah of Iran by terrorist means.

Unfortunately, it is impossible to accurately distinguish the honest and neutral from the evil merely by the names of the organizations and factions involved. Three organizations are exemplary of the problem: Freemasonry, the Maltese Order, and the Jesuits.

For Freemasonry, the case of the composer Wolfgang Mozart is exemplary.

Mozart was drawn into Franklin's networks by his father, Leopold, from about 1783. Mozart's connections to Franklin are illustrated in part by a piece for the glass harmonica, an instrument invented by Franklin, and by the derivation of the French Marseillaise from a movement of one of Mozart's piano concerti. The connection of Ludwig van Beethoven to the same networks—via the same associations of Bach-Leibniz followers linking the Bonn Beethoven to the Mozart of 1787—is reflected in the opera *Fidelio*, dedicated to the great Marquis de Lafayette and his courageous wife, and the Franklin themes of the Ninth Symphony. (Poe's "Pit and the Pendulum" is based on the same themes as Beethoven's *Fidelio*). Mozart's *Magic Flute* reflects clearly a counter-syncretic effort to neutralize the institutionalization of

the names of Isis and Osiris into Freemasonry—a point otherwise reflected by the assassination of Mozart through poisoning, and by Salieri's later admission of his role in that poisoning. (It is more or less conclusively indicated that the poisoning of Goya which caused his temporary blindness and his deafness, and the deafness of Beethoven were precipitated by the use of the same, then-popular method of poisoning used to kill Mozart.)

Herder, a member of the same networks as Mozart and Beethoven, reports the British intelligence campaign to extirpate the influence of Franklin and Franklin's allies throughout Europe during the period from the early 1790s (into the early period of the nineteenth century). Herder's argument is massively supported by evidence from that period, including the novel *Frankenstein* by Benthamite Mary Wollstonecraft Shelley.

Circumstantial evidence also indicates that two U.S. Whig Presidents were assassinated by the same method of poisoning employed to murder Mozart. These latter incidents are related to the murder of the American writer (and Whig intelligence operative) Edgar Allan Poe by the same agencies responsible for the attempted 1861 assassination of President Abraham Lincoln and the actual later assassination.

The Society of Jesus was created by the worshippers of Isis during the sixteenth century, and, after the banning of the Jesuits by the Papacy, the Jesuit order was reestab-



The faces of Isis: (from left) Knights of St. John of Jerusalem/Order of Malta in full regalia; members of the drug-trade-linked Hare Krishna sect; soldiers of the Israeli Army in a torch-light parade ostensibly celebrating Israel's existence as a state; an ancient Egyptian statue of Isis nursing the infant Horus.

lished under sponsorship of the British monarchy during the nineteenth century. The Jesuits performed a crucial participating role in the assassination of President Lincoln, and were prominent in operations of the Knights of the Golden Circle as well as in the recreation of the treasonous Knights as the Ku Klux Klan—both in intimate cooperation with the B'nai B'rith in the United States and with Rothschild networks generally.

However, it should not be overlooked that the Catholic Church has accompanied periodic efforts to ban the Jesuit Order with efforts to neutralize it. Cardinal Richelieu's efforts are exemplary. Numerous Jesuits have been won to Christianity—away from worship of the Isis cult—through Vatican and allied efforts. Jesuit is no more an axiomatic designation of evil than Freemason; courageous forces for good operate under both names.

The Order of Malta—various divisions of the Sovereign Military and Hospitaller Order of the Knights of St. John of Jerusalem—is historically the core of the forces of Satan (the Whore of Babylon) throughout the Mediterranean region. The Eastern branch of that order, the Sovereign Order of the Knights of St. John of Jerusalem, is the “mother” for today's “fascist international.” The “fascist international” enjoys the collaboration and patronage of the British monarchy's own Maltese branch, the Venerable Military and Hospitaller Order of the Knights of St. John of Jerusalem. The British branch

of the Maltese Order is also represented, since 1967, by a Zionist branch, the Jerusalem Foundation. The British and “fascist” Maltese interface the branches of the Maltese order controlled by the Dutch royal family (Prince Bernhard) and the German branch, and penetrate into the French and Rome-based branches of the Order.

However, leading figures within both the Rome-based and French branches of the Order are courageous humanists, bravely engaged in fighting the evil represented by the British monarchy and its allies.

The Maltese Order is technically the international secret society of the Mediterranean region's aristocratic families. Into these circles are coopted both nonaristocratic and recently-created aristocratic families of finance, industry, and political influence. However, since Charlemagne, the European aristocracy has been divided between forces of good and of evil. The Ghibelline-versus-Guelph battles of the thirteenth century are exemplary, as are the battles between “White” and “Black” Guelphs at the outset of the fourteenth century. Certain, “white” currents of the European aristocracy continue the humanist-prince traditions exemplified by the Marquis de Lafayette. Just so, the “black nobility” of Italy, the house of Hapsburg and the ruling, Black Guelph family of Britain represent the continuity of evil—a continuity which stands unbroken since ancient Babylon.



So, neither Maltese, Freemason, Jesuit, nor Zionist represent in themselves an inclusive designation of evil. It is necessary to distinguish under those names those factions which do represent evil. The hallmarks of worship of the cult of Isis, designated in forms both of belief and practice, are the means for distinguishing what the late Pope Paul VI designated as the living forces of Satan in the world today.

The "cult of chicken soup" in Jewish family culture exemplifies one of the important ways in which the susceptibilities for conversion to the Isis cult are maintained in those quarters. Thus, one uncovers the secret of *the current alliance between Hitler's Nazis and the government of Israel.*

THE HITLER-BEGIN ALLIANCE

Let there be no evasion of cold facts. The Lebanese Falange was and is a Nazi party, created as an extension of the Nazi party of Germany during the 1930s. The present leader of the Falange, Pierre Gemayel, was appointed to his present position by personal approval of Adolf Hitler, and was shamelessly—if privately—kissing a treasured, autographed portrait of Hitler well into (as late as) the postwar period. The rest of the leadership of the Falange has the same qualities.

The government of Israel is fully informed of this and



other, correlated qualities of the Falange, justifying the alliance as a matter of "geopolitical" expediency. After all, the Falange, like Hitler himself, is anti-Soviet!

However, Israelis, and Zionist apologists for the alliance generally, insist that the Falange is merely the most effective fighting force of a broader force of Lebanese "Christians." Camille Chamoun, Charles Habib Malik, and so forth are Israel's primary allies, and—so the story goes—the Falange merely an expedient feature of that alliance.

Firstly, the Maronite Christians are divided into a pro-Chamoun and anti-Chamounist force, with the majority anti-Chamounists. So much for the Israeli myth of the Lebanese Christians. The majority of Maronites look to President Assad's Syrian peace-keeping force as the principal source of aid against Falange Nazi butchers,

and as the principal defender of Lebanese unity and sovereignty against both Henry A. Kissinger's three-way partition project and Israeli butchery within Lebanon.

Let us inquire into the cases of Chamoun and Charles Habib Malik. Let us consider what degrees of distinction exist in fact between the Nazi Falange and the Chamounists generally.

The case of Chamoun is simple. Chamoun has been a British intelligence agent for approximately forty years, and chief adversary of the Edde family, which is the principal political spokesman for the Maronite Christians as a whole, and also the opponent of particularist division of Lebanon along sectarian lines. The Edde family exemplifies those Christians who have represented the interest of the Lebanese as a whole, a point exemplified by the composition of the bodyguard

What is the Cult of Isis

The cult of Isis is the fount of more than two millenia of evil in the form of occult sects and orgiastic pseudoreligions espoused and employed by oligarchists of the ancient and modern world. Today's Isis cult followers can trace a continuous cult history dating to the late fourth and early third century BC, when the Aristotelian assassins of Alexander the Great, functioning as control operatives of the Ptolemaic dynasty of Egypt, revamped the Isis/Osiris cult for use as an instrument of Mediterranean-wide political and cultural subversion.

In the form in which it was propagated in the Roman Empire, the Isis myth tells of the murder of Osiris, the brother and incestuous husband of Isis, by the serpent Set (or Typhon), who symbolized pure evil. At a dinner party convened for the purpose of the murder, the myth recounts, Set lured Osiris into a coffin built precisely to his measurements. Set then slammed the coffin shut, sealed it with lead, and hurled it into the Nile. The bereaved Isis found the coffin containing the body of her murdered consort and hid it, but Set discovered the hiding place and tore the body into fourteen pieces, which he then scattered throughout Egypt, to ensure that Osiris's resurrection could take place only among the dead.



Left to right: Horus, Osiris, and Isis (wearing a cow's horns).

Isis recovered the pieces and bound her husband/brother's body together, but she could not find Osiris's phallus, in place of which she manufactured one of silver. Horus, the son of Isis and Osiris, battled and defeated Set, but was not permitted by Isis to destroy him, the goddess, for unexplained reasons, preferring to allow the continued existence of the principle of evil. Henceforth, according to the Isis cult, the cosmic battle between the solar deity Horus, the good son of the dead god Osiris, and the evil serpent Set, determines the course of both human and divine events.

forces the Edde family has employed (and justly trusted).

Charles Habib Malik exemplifies the truth of the matter. He was formerly Maltese ambassador to the United States, not of the island-principality of Malta, but the sovereign Maltese order. The Falange itself was created not only by Hitler, but by the Eastern branch of the Maltese order, the "fascist international." There is no difference between the Falange and the other Chamounists; they are siblings of the same mother, the fascist international.

Within Maronite Christianity, as within the Egyptian Coptic order, the forces associated with Chamoun are in fact a branch of "Christians who are not Christians," worshippers in fact of the Whore of Babylon, of the pagan goddess Isis. The Zionist forces controlling the present government of Israel

are also worshippers of the pagan cult of Isis.

The cult of Isis within Judaism does not usually take the form of direct worship of Isis as such, but represents a resurrection of an older form of the same belief, the form of Judaism opposed by Philo of Alexandria during the first century AD. This form of Judaism has no connection to the outlooks and beliefs of the Israel of King Solomon, but is a later, syncretic creation of the priests of Babylon. These priests invented a corrupted religious doctrine and Jewish history which was embedded into the sources of the modern Talmud under supervision of the Babylonian priesthood and later Ptolemaic Peripatetics. This corruption was the target of Philo's cleansing efforts in his commentaries.

The same corruption, carried over into the Old Testament of today, was the basis for various efforts to create

Osiris, meanwhile, underwent resurrection and became the god of the dead and overseer of the death cult.

DIONYSIAC RITUAL

The rites of the Isis cult, which swept the Mediterranean in the Hellenistic and Roman periods, were closely akin to the Dionysiac rituals which had earlier been introduced into Greece by the same cult of Apollo which directed the Peripatetic formulators of the Isis cult. In the Roman period, in fact, the Isis cult itself was installed at the chief shrine of Apollo, Delphi.

The cult followers of Dionysus, who is represented by classical writers from the fifth century Herodotus on as the Greek Osiris, "worshipped" the god through drug-induced ecstatic revels, choreographed to monodic chant presaging today's rock-and-roll, and featuring the blood rite of tearing live animals (and perhaps even humans) limb from limb, in symbolic revenge for the mutilation of Dionysus/Osiris. In both the Osiric and Dionysiac ceremonial orgies, the lost phallus of Osiris was commemorated in priapic ceremonies and processions. Both gods were worshipped in the form of a sacred bull — the adopted body of the dead gods — with which the maenads (female worshippers of the god) united in acts of sodomy. The Dionysus cult was largely directed toward the recruitment of women around a belief structure catering to intense, hysterical sadism.

The Isis rite itself incorporated chants and dancing, as well as asceticism and bizarre initiation rituals and requirements.

'THE GODDESS OF A THOUSAND NAMES'

In the Hellenistic and Roman periods, Isis was known to her followers as "the goddess of a thousand names," and where she was not introduced outright in her own name, her worship was attached to preexisting local cult forms. Together with myriad spinoffs (e.g., the Magna Mater cult and the Mithra cult of the Roman army), the Isis cult became hegemonic in the Roman Empire prior to its overthrow by Christianity. Among Isis's patrons were the Roman dictator Sulla (ruled 82-79 BC), whose wars and proscriptions were financed by the cult center of Apollo on the island of Delos, and who prompted Isis in the form of Fortuna, the goddess of luck and gambling; the Flavian family of the emperors Vespasian, Titus and Domitian; and the Emperor Trajan's "court scholar" Plutarch, who touted the Isis cult as the universal religion — worshipped in different forms under different names by all the peoples of the empire — in a letter to the chief priestess of Apollo at Delphi, who is clearly addressed by Plutarch as an Isis "initiate" as well.

The Isis cult was reworked into "Gnosticism," a first through fourth century AD deployment against Apostolic Christianity which merged the Isis cult's mysticism, hermeticism, and deification of evil with a synthetic, "Christological" tradition. Through this group and its successors, the Manichaeans, are sustained the traditions which insinuated the Isis cult practices into Coptic "Christianity," a major repository of Isis worship down to our own time.

—Charles Tate

an "Old Testament" perversion of Christianity in agreement with the cult of Isis. Notable is the lurid secret cult associated with the late seventeenth century British Royal Society—into which Isaac Newton, among others, was initiated, along with his principal preoccupation with attempts at sorcery. Certain strains of "Old Testament Protestant Fundamentalism" designed for backward rural and slum populations of the present and past centuries are products of that same effort.

Christianity proper rid itself of this problem, as Philo's efforts could not accomplish adequately, through the doctrine of the "New Dispensation." St. Paul's epistles are the most explicit outline of this point. Christianity is not an outgrowth of "Old Testament" doctrine, but an overthrow of that doctrine. The essence of Christianity on this point is that "God's only Son" intervened to free man from the evil of the "Old Dispensation"—i.e., the Old Testament. The order outlined by the Old Testament is for Christianity the order of evil from which Christ saved mankind.

The only key point on which Judaism finds an ecumenical intersection with Christianity, and with the Islam of the Prophet Muhammad, is the doctrine of the Messiah, the need for the "New Dispensation," God's own appointed Prophet to overcome the evil left unremedied by the old prophets. This Messiah aspect of Judaism is associated with the doctrine of the Diaspora, that Jews are punished for their evil until the arrival of the Messiah shall purify them of the old evil. It is the Christian view of Christ as the promised Messiah which is, uniquely, the sole ecumenical connection between any form of Judaism and Christianity (or Islam).

"Old Testament fundamentalism" characteristically subordinates the New Testament to the Old, locating man in the Old Dispensation. This reversal of Christianity opens the door to syncretic insinuation of the Isis cult into the nominal forms of pseudo-Christian beliefs. Hence, like the more flagrant reflection of the Isis cult within branches of Coptic Christianity or Maronite branches of the Maltese Order, that sort of "fundamentalism" invariably feeds into such by-products of the Maltese cults as the Ku Klux Klan.

Hence, it is not astonishing—at least, not properly astonishing—that Judah Benjamin, a Baruch otherwise Bernard Baruch's grandfather, and a Jesuit priest were key in the creation of the Ku Klux Klan, or that top circles of the B'nai B'rith are key controllers of both fascist organizations and the Shelton version of the Ku Klux Klan today. The B'nai B'rith was created, during the 1840s, in the United States as a British intelligence cover coordinating with the Ku Klux Klan's predecessor, the Knights of the Golden Circle, in the plot to create the breakaway Confederacy—that itself only one prominent element of a larger plot intended to accomplish British reconquest of all North America.

ISIS, THE MOTHER GODDESS

The parallel in gender of Isis to the Whore of Babylon is key to the character and efficiency of the Isis cult as an arm of the oligarchical faction down through the centuries to date. This same distinction is key to the two, opposite currents in Jewish culture, the opposition of the Messiah-orientation to the "chicken-soup Judaism" of Moshe Dayan et al.

The most useful reference point for pedagogy on this matter is the Phrygian Cult of Dionysus, the model upon which the Peripatetic syncretizers premised their creation of the cult of Isis.

The original cult of Dionysus is politically allied with the doctrines of the bucolic reactionary cultist, Hesiod. Just as Greek philosophy is divided between the irreconcilable, antagonistic currents of Plato and Aristotle, so Greek culture generally is divided between the traditions of Hesiod and Homer. The division is between the city-builders, associated with the leadership of the Ionian city-state republics, and the oligarchists, exemplified by Hesiod. The oligarchists were a political force of aristocratic, parasitical landlords (feudal nobility) allied with usurious, tax-farming interest analogous to the modern Rothschilds and Warburgs.

In order to maintain their oligarchical interest against the emerging power of the city-builders, the followers of Hesiod deployed antiprogress cults coopting the backward, superstitious, rural and pastoral forces of society as mass, social battering-rams against the cities. These rural and pastoral forces were supplemented by cults created to seduce urban lumpen and youth forces to serving the oligarchist cause. The Phrygian cult of Dionysus is the outstanding model for such latter cults to the present day.

The basic form of the Dionysian cult runs as follows:

Dionysus, an epitome of the oligarchist ("environmentalist-terrorist") cause, was destroyed by the city-builders, his body fragmented and the fragments dispersed. The mother of Dionysus assembled the parts, and restored life to the body.

The assembly of the fragments of the body of Dionysus is symbolic for the recruitment of susceptible youth into a bucolic retreat, where they are lured into various forms of sex-play, including sodomy, and into the use of psychotropic drugs. Through this erotic-psychedelic cult, the urban youth so recruited are converted into a terrorist cult then launched to murder the city-builders "in revenge for the killing of Dionysus."

The British intelligence networks' creation of the "environmentalist" and related international-terrorist movements today has no mysteries, respecting either purpose, methods, or deployments, to one who understands the cult of Dionysus and the manner in which that cult has been perpetuated.

Let us look into the mind of the mother of Dionysus (or Bacchus) and her guise as the syncretic pagan goddess Isis. Let us study her mind in respect to those qualities of susceptibility among adolescents which are crucial to the development of modern "environmentalist" and terrorist cults.

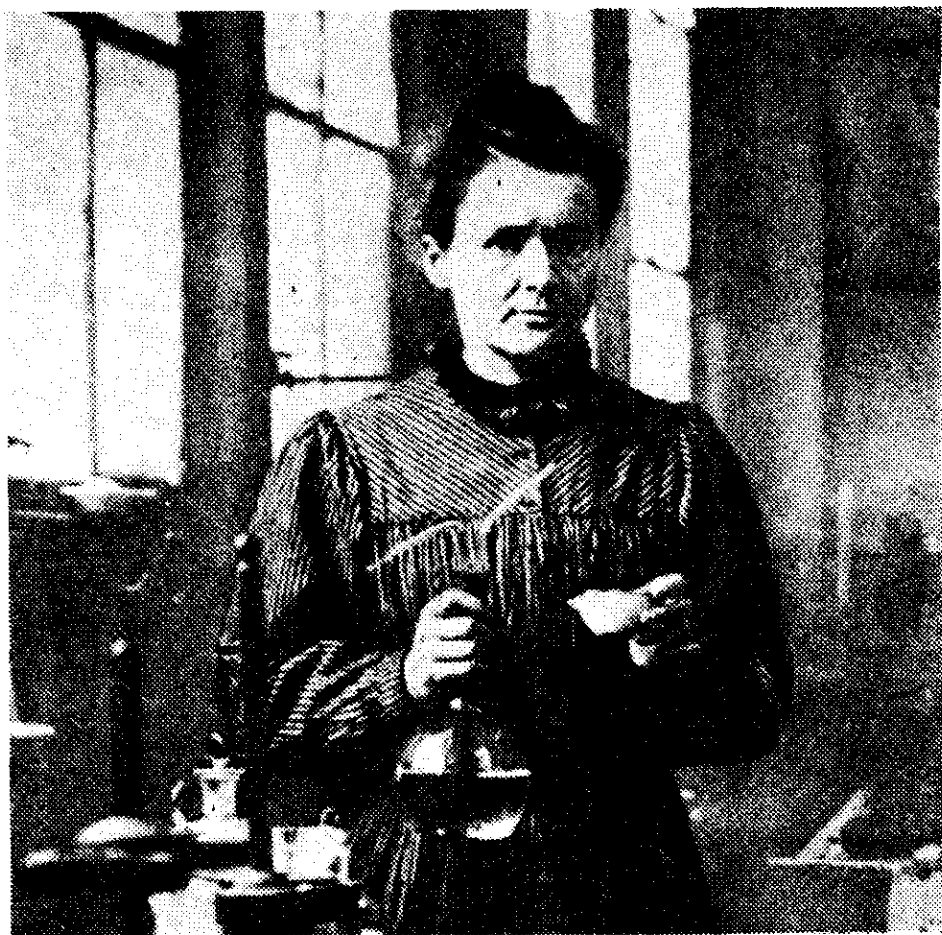
There are two polarities in the moral images of mothers into modern times. One is the model of Isis. The other is the model of Adrienne Lafayette, celebrated by Beethoven in his *Fidelio*. Complementary to each of these models is the adult son or husband of such a woman, and also the adolescent youth on the way to becoming an adult of one of the two types. Dante Alighieri's *Commedia*, understood as, unfortunately, few scholars have been able to comprehend it so far, is a guide to understanding how the adolescent mind is sent either into Hell, the Earthly Paradise of Purgatory, or Empyrean self-realization. The descent into Hell is the course of the adolescent governed by a mother modeled on Isis; the ascent to Empyrean self-realization is the ultimate achievement of the son of a mother modeled on Adrienne.

The polarities are otherwise exemplified by the sort of modern feminist who converges on the one-time WITCH organization or the doctrines of Ti-Grace Atkinson, and Madame Curie. Both are "liberated" women, but to diametrically opposite effects. What is "liberated" in the follower of Ti-Grace Atkinson is pure irrationality, "liberation" from morality and reason. What is "liber-

ated" in the instance of Adrienne is the woman's power to triumph through reason, her power to become the equal of any man in the achievement of not only reason, but the power to employ reason against evil in the world in a world-historical way—again, Madame Curie.

To the infant, the mother is the center of a fantastically misconceived reality. The infant triumphs over reality by controlling a mother which the infantile mind conceives as a powerful witch. The mother who fulfills that image of motherhood, a model she adduces from her own infantile outlook on motherhood, is indeed a witch, a predicate of the Isis-prototype, a predicate of the prototype of the Whore of Babylon.

There is qualitative opposition between the world-outlook of the infantile mind and that of the matured true adult mind. The true adult is a world-historical personality, who locates his or her personal sense of social identity in the potential of developable creative-mental powers of governance of individual practice. The epitome of this maturity is the creative scientist, whose individual discoveries transform the entirety of human practice, and which in that way become individual acts of universal importance to the human species. This maturity is not limited to scientists. Everyone who transmits or applies assimilated knowledge from the standpoint of the same sense of individual social identity is also a world-historical, matured adult, whose existence is also of world-historical value to the universality of human existence.



Two polarities for the modern mother-image: (left) scientist Madame Curie; (right) radical feminist Ti-Grace Atkinson. The child whose image of his mother approximates Madame Curie's commitment to reason and science is far less susceptible to Dionysiac drug-and-sex cults than the child whose mother-image corresponds to the irrationality of "radical feminism."



Isis cultism in Israel: Kibbutzniks dancing the "hora," a Romanian peasant dance. The "kibbutz" movement was originated as a variant of the German Oppenheimer family's "Settlement" policy for Slavic lands in Eastern Europe.

This same principle is embodied in a religious form in the New Dispensation of Christ, in the notion of the Imitation of Christ. The Passion and Crucifixion and the crucified Christ's relationship to his mortal mother are the centerpiece of Christianity. Each person must undergo his own passion and crucifixion of his or her old, infantile self—the self of Dante's *Inferno* and *Purgatory*—in order to achieve the proper, Empyrean destiny of humanity.

The infantile mind rejects maturity, rejects the world-historical outlook, in favor of an egoistical-sensual individuality. The models of Hobbes and Locke are exemplary of the world-outlook of infantile mankind. The stages of pride, envy, egoistical wrath, avarice, gluttony, and lust, which are the steps of progress to the earthly paradise of Hobbesian and Lockean society, are mirrors of the soul's progress into the *Inferno's* depths in Dante's *Commedia*. The Hell of the bucolically imbecilic environmentalist and terrorist cults today is the complement to the pursuit of earthly paradise by the suburbanites of the 1950s. The parent who recoiled in horror at the discovery, during the 1960s, that the child had become a drug-addicted sodomist and so forth during that period, reflected what that parent should have learned from the *Commedia*.

"Do my own thing" is the exemplification of the degenerated adolescent or adult, the adult or adolescent who has either never superseded or who has returned to the degradation of infantilism and the infantile-egoistical world-outlook.

The prostitute is the exemplification of the kind of mother the degraded infantile mind demands. She is nothing—has no soul—but the power of delivering egoistical-sensual gratifications. She is an object to be propitiated, and so properly propitiated, exerts her magical (witch's) power to deliver the sought forms of egoistical-sensual gratification. To know that one is the offspring of a whore is one of the most terrible things the childish or adolescent mind can confront. Such a fact brings the ugly truth directly into consciousness, an unbearable conscious knowledge of the truth of the infernal destiny of the infantile way of life, the infantile identity in the adolescent or adult.

Hence, the profound psychological truth of the New Testament's designation of the Whore of Babylon for the cult of Isis and its sibling forms of belief. The nature and origin of the cult of Isis is expressed in a unified, concentrated way in a single characterization.

It is not the mother as a person whose nature determines the development of the child. Siblings of the same

mother may pursue opposite courses of moral development in life, the one toward world-historical morality and practice, the other towards the most degraded forms of infantile egoism. What is crucial is the practical relationship between the child and the mother, the way in which the child conceptualizes the connection. No mother of any moral depth is unaware of this fact as her children develop. "Why did my child turn out that way?" she weeps.

Her judgment has no authority in and of itself; she may regret a good child's development and prefer the child whose "success" is nothing but the double progress toward Purgatory's earthly paradise and the soul's Inferno. However, the mother who regrets the development of the evil child does express rather exactly the point we are making. It is not the mother as a person who determines the child's image of "mother," but rather the image is that which the child adduces from his or her relationship to the mother.

The appearance of a woman or homosexual male as a dominant figure in the life of the adolescent which evokes the Isis-image of the child's perception of an ideal mother-figure is the crucial feature of the Dionysus or Isis cult's mechanics. This applies not only to actual homosexuals, but to men who project the image of a latent homosexual. The British, university-educated male most frequently projects just such an image—to the extent that the psychosexual difference between British officers and enlisted men in respect of central tendencies is striking on this point. (For related reasons, British officers with active or latent homosexual tendencies make the best assassins. The same principle holds for Israeli military and intelligence personnel.)

The point was illustrated by a documentary televised on West German television this past spring. In one

section of that documentary, an ultra-environmentalist encampment in the United States was represented. One element of the film footage was a section of an address by the camp's spiritual leader, a faggish British type asserting that the Ionian city-builders had been the root of all the evils civilization had suffered. Another element offered film footage of the terrorist training camp Longo May. The latter was represented in the documentary as merely an environmentalist survival-modeling pilot-project. In fact, the camp is a principal terrorist training camp, dominated by sadistic-homosexual criminal and Foreign Legion types of trainers. Here, in both cases, one witnessed the identity of the environmentalist and terrorist movements today. Both camps are classical models of the cult of Dionysus, exemplifying all of the essential psychosexual features of the development of terrorist cults according to that model.

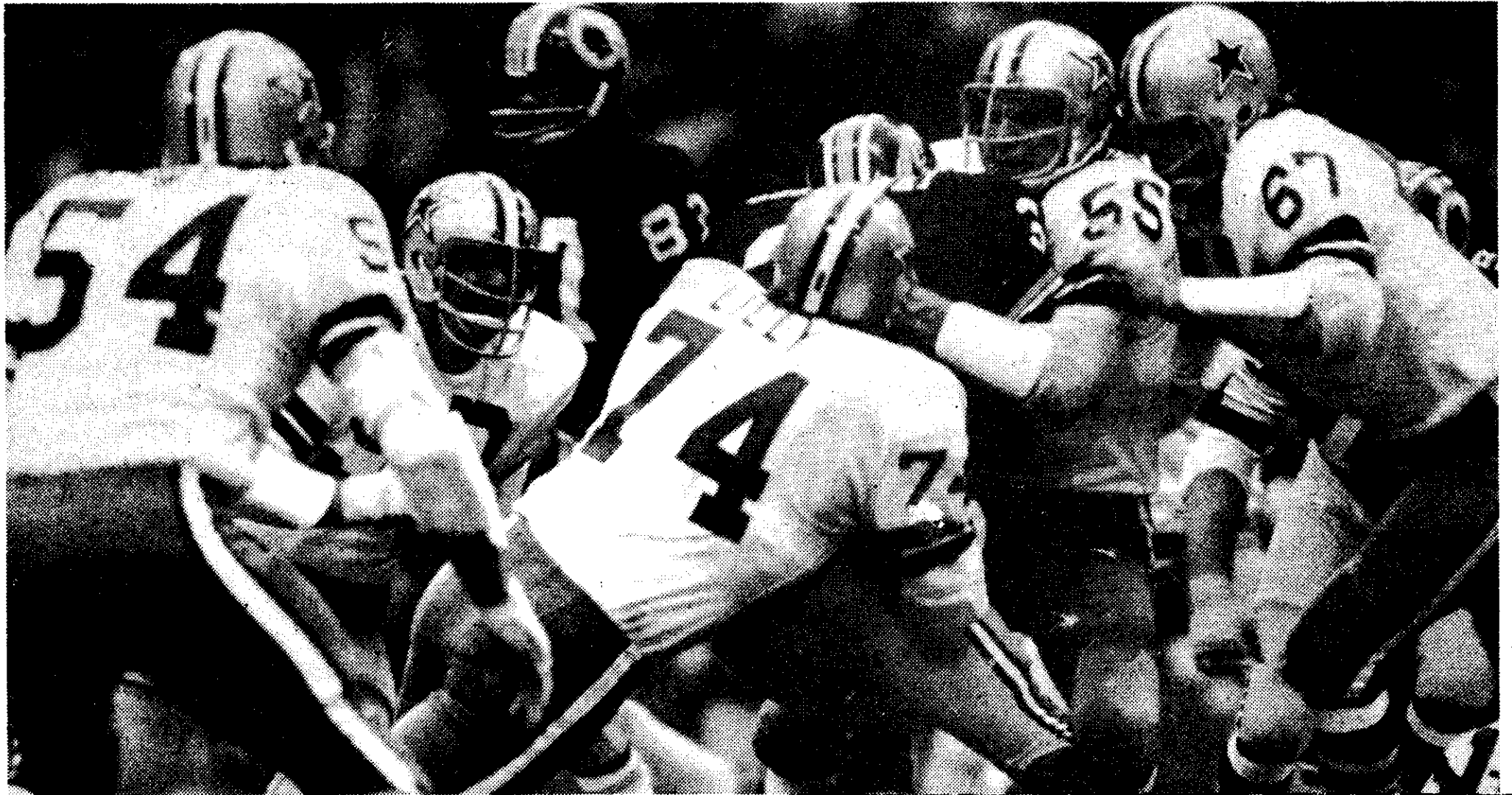
To those of us who know the innermost convictions of the British oligarchy and the Mont Pelerin Society's inner circles, the environmentalist and terrorist movements are mirror images of the British monarchy's hostility to generalized scientific and technological progress. There are differences, the age-old differences between the ruling aristocratic-financier strata of the oligarchy and its expendable Dionysian battering-ram forces.

THE KIBBUTZ: ORGANIZED PSYCHOSIS

The contemporary Israeli kibbutz has, admittedly, performed wonders in the use of technology to transform the desert into a fruitful agricultural basis. What is to be deprecated is not that achievement, but the psychosexual concomitants of the social instruments used to effect that accomplishment.

The Isis cult in Lebanon: Black-clad Falangist soldier guards Muslim prisoners preparatory to their mass execution during Lebanon's civil war.





Escape from reality: bodily-contact sports such as football have been fostered in the United States by British-linked financial circles on the model of the Roman "bread and circuses" policy. Preoccupation with sports transfers an adult's concentration from the problems of real life — in which there are no fixed rules and success depends upon an individual's creative employment of reason — to artificial contests having fixed, predictable rules.

deprecatd is not that achievement, but he psychosexual concomitants of the social instruments used to effect that accomplishment.

The kibbutz has two converging currents of policy outlook as its source.

One element is the "inverted pyramid" doctrine developed within Zionism. It was argued, rather false to fact, that the Jewish problem was that the Jewish population was characterized by bankers and professionals, without a social basis in a working-class and farmer population. The reality of Eastern European Jewry or the social assimilation of Jews in the United States refutes such arguments—however, it is true that *notable* Jews are all either bankers or professionals. It has been rather characteristic of Zionism to overlook the non-notable Jew, except as potential political cannon fodder of the Zionist cause. It was argued, with the indicated specious factual premise as foundation, that a new Israel must be established, in which the proper proportions of the social pyramid were established.

The second element, which was more to the point of actual Israeli practice, was contributed prior to the first



World War by the Oppenheimer family of Germany. This was known as "Settlement Politics," and was incorporated in the Kaiser's policy for settling German families as agriculturalists in conquered Slavic territories. The same, Oppenheimer-shaped policy was the kernel of Hitler's Eastern policy, and was taken over entirely by Zionism in the form of the kibbutz policy.

Instead of using Jewish settlers in the Middle East as mediators of technology, for lifting the Arab farmers out of enmiserated conditions of marginal productivity, the Arabs were cruelly displaced, and replaced with the kibbutzim.

It is sheer nonsense to argue that Arabs must be driven out of Palestine to make *Lebensraum* for Jews. There is plenty of room for both a substantially increased Arab population and five or more million Jews as well, on condition that the fecundity of the land is adequately developed through high-technological transformation in industry, agriculture, and infrastructure.

The kibbutzim have been to a large extent a "back to the land" movement, with glaring similarities to the current rash of "environmentalist" camps. It is those similarities which account for the psychosis-inducing effects of kibbutz life, the convergence of kibbutzim mentality upon the cult of Isis. This has not been, immediately, the exclusive vector of the associated agricultural development—the arid regions prevented such a course, on sheer practical grounds. However, the Isis cult has been an included, strong vector within the process, with the kibbutz itself serving as a controlled psychological environment of hideous psychosexual implications. The kibbutz has converged on the model of the mother-image of Isis.



It is not accidental that most adult Jews are pre-occupied with the problem of "chicken soup." Most mature Jews fight consciously against the state of mind they associate with "chicken soup." The images associated are those of incestuous, infantile subjugation by an Isis-like image. Indeed, the bias in Sigmund Freud's flawed version of psychoanalysis reflects emphasis on that incestuous element in the psychopathology of neurotic Jewish males. The kibbutz, imposed upon the "chicken soup" element in Jewish culture, has corresponding, degrading psychosexual effects.

SPORTS AS BRAINWASHING

Most notable is the extent to which Bronfman-linked financial circles have taken virtual control over professional sports in the United States. It is not properly astonishing that the same circles moving into such control of professional sports also control legalized gambling and exert financial control over the bulk of the international illegal-drug traffic.

A rigorous psychosexual distinction must be made between children's sports and the continuation of children's forms of sports as adult professional sports. The former is more or less "normal" to the infantile-childish process of transition toward adulthood; the latter is the reinforcement of the infantile element in the individual among adult spectators. The connection to gambling is direct, and most significant. The connection through financial linkages to control of U.S. and Caribbean organized-crime networks since the 1920s and to financial control of the international illegal-drug traffic involves a broader point.

Children's sports represent a substitute for reality. The play is circumscribed by pre-given rules, whose "fairness" is that no child shall be penalized for reason of actions taken according to those rules.

Adult reality is real, in which no fixed rules actually prevail, in which people are unjustly injured for actions variously within and outside the assumed rules governing their actions. Furthermore, the essence of adult life is a process of modifying the rules of general social behavior in a lawful way.

For related reasons, certain competitive forms of play—especially bodily-contact sports—ought to occupy a diminishing portion of a child's activity as puberty approaches and arrives. Physical "education" should not be deemphasized, but rather directed to man's challenge of conquering nature, to the use of innovative powers for discovering new solutions to the mastery of nature, and to the principle of developing and discovering new capacities for endurance in that struggle. Sports not primarily "bodily-contact" sports, such as baseball or track and field events, involve the least problem; wrestling, boxing, and football exemplify sports with the less desirable psychosexual features.

The psychological danger of sports arises only as the adult mind substitutes sports, especially spectator sports of a bodily-contact variety of emphasis, for reality. The skilled worker rushing home to bury his mind in the football, boxing, or wrestling events, preferring that fantasy life to the reality of the world, is exemplary of the general problem.

The reinforcement of the notion of fixed rules associated with the Hobbesian world of bodily-contact sports is a reinforcement of the infantile moral outlook in the habituated "sports fan."



The Jonestown massacre: Rev. Jim Jones's cries of "mother, mother, mother" as he exhorted his followers to death identified the "People's Temple" cult as a branch of the cult of Isis.

Gambling is a more naked expression of the problem, and the popularity of linking spectator sports to gambling underlines the relevant connections. Gambling is an infantile belief in magic, closely linked to the semi-psychotic states associated with astrology. The tendency of gambling to go over into a psychosexual disorder resembling that of psychological addiction to even physiologically non-addictive drugs and the obsessions of alco-

holism and drug addiction generally, illustrates the point.

Pervading "spectator sports" manias, and also gambling and related psychosexual disorders, is a prominent incestuous element, an element closely linked to the "chicken soup" neurotic (incestuous) syndrome among Jewish males. It is a regression to the irrationalism of the child clinging to the mother's skirts, relying upon its tantrums and other propitiatory methods of controlling the magical powers of a mother it views as a kind of "witch."

The fact that this aspect of U.S. life is increasingly controlled by the same British-Canadian elements of British intelligence which control the international illegal-drug traffic, and which also control the entertainment and news media of the United States to the same purposes, has special significance. The British intelligence service, especially its Oxford, Cambridge and Sussex divisions, is keenly aware of the techniques—the proven techniques—of the cult of Apollo over the ages. The cult of Dionysus (or Bacchus), the Roman cult of "bread and circuses," and the cult of Isis have always understood the importance of bodily-contact spectator sports, drug addictions, pornography, and "chicken soup" reinforcements of incestuous impulses as the efficient method of subversion of nations otherwise dedicated to scientific and technological progress.

Dame Margaret Mead, agent of an alien sovereign power, the Maltese Order, understands this very well. Her doctrine of "cultural relativism" is nothing but the British Foreign Office's determination to oppose technological progress in colonial and semi-colonial nations by promoting every cult of rural and pastoral backwardness among corrupted, subjugated peoples. Her contributions to malignant lying against the U.S. Labor Party are not accidental in the least.

—September 24, 1978

Why Charles Beard Lied

Britain's War on the Constitution

by Kathleen Murphy

Beard

*Economic Origins
of Jeffersonian Democracy*

BEARD
—
AMERICA IN
MIDPASSAGE

THE
REPUBLIC

CHARLES
A. BEARD

BEARD
—
An Economic Interpretation of
the Constitution of the United States

BEARD
—
RISE OF
AMERICAN
CIVILIZATION

In 1913, an aspiring historian by the name of Charles Austin Beard published a savage assault on American republicanism in the form of an “economic interpretation” of the U.S. Constitution. Timed to coincide with the presidential inauguration of that shameless Anglophile Woodrow Wilson, the publication of Beard’s lying account of the Constitution’s origins quickly accomplished what it had set out to do: to trigger a demoralizing national controversy over the spurious question, “Is the Constitution ‘democratic’ enough to meet the needs of a modern ‘mass society’?” — a debate which would pave the way for the wholesale subversion of the American System.

An Economic Interpretation of the Constitution bore as much similarity to honest historiography as today’s soap operas to real life. Stripped of its flimsy academic pretenses, Beard’s book was an hysterical diatribe against the great men who brought the United States into existence. Overflowing with distortions, innuendo, and outright fabrications, manifesting no concern whatever for historical accuracy, *An Economic Interpretation* nevertheless self-righteously insisted that the Founding Fathers had been a clique of greedy, self-interested proto-aristocrats who had secretly drawn up the Constitution and then conspired to impose it illegally upon the rest of the population for the sole purpose of consolidating political and economic control over the new nation in their own “money-grubbing” hands.

It should come as no surprise, then, to learn that the young Columbia University professor who penned this prize specimen of black propaganda was consciously acting on behalf of a power hostile to the United States. Despite his hypocritical protests of nonpartisanship, Charles Beard was serving the interests of the British oligarchy when he wrote this most infamous of his many books — had served them, in fact, since at least 1900 — and continued to do so until his death in 1948.

Beard’s deliberate distortion of one of the most decisive turning points in America’s development as a sovereign republic represented a significant escalation in an ambitious campaign, launched by London in the early nineteenth century, to rob the U.S. of its sense of moral purpose by systematically rewriting, revising and reinterpreting its history.

Premised on the British oligarchy’s perception that the United States would never succumb to its plans for reconquering its former colonies unless all traces of the Neoplatonic world view which had given rise to the victorious American Revolution were first obliterated from the historical record, the British campaign to undermine the American System put hired hist-whorians such as the “renowned” George Bancroft and Frederick Jackson Turner to work churning out a stream of fictionalizations purporting to represent and interpret the history of America. (1)

The story of how Beard came to figure so prominently in this Big Lie deployment against the United States begins at Oxford’s Balliol College. Long the key training center for Britain’s topmost intelligence agents and ruling elite, Balliol also played a prominent role in seducing American intellectuals into the Crown’s employ — a process institutionalized with the creation of the Rhodes Scholarship Fund in 1904.

Sent to Balliol by his Anglophile professor at Indiana’s DePauw University, Beard was taken under the wing of Fabian Society and related Round Table networks immediately upon his arrival there in 1899. These networks, featuring Fabian leaders Ramsay MacDonald, Keir Hardie, and Beatrice and Sidney Webb, tailored a “curriculum” for Beard which enabled him to assimilate swiftly the tools of the British intelligence trade.

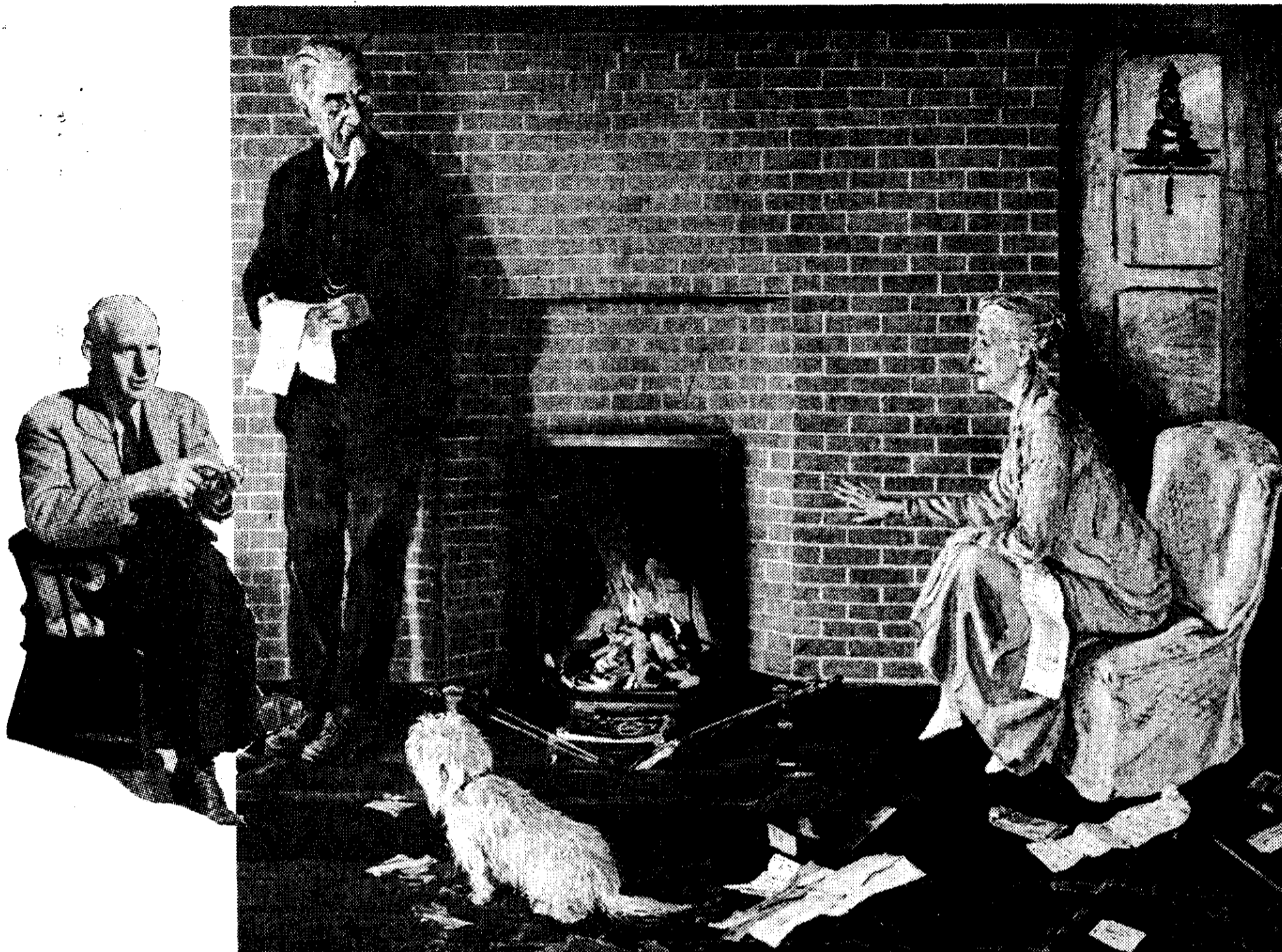
One of Beard’s first assignments, carried out under the direction of Balliol’s Regius Professor of History F. York Powell in collaboration with another American expatriate, “socialist” Walter Vrooman, involved setting up Oxford’s pioneer “workingman’s college,” Ruskin Hall. Named in honor of arch-racist John Ruskin, spiritual godfather of Round Table founder Cecil Rhodes and one of Beard’s lifelong idols, Ruskin Hall became an important element in the Round Table’s strategy for infusing new blood—in this case, from the labor movement—into the Empire’s dangerously anemic administrative apparatus.

As Ruskin Hall’s extension agent, Beard undertook several recruitment drives through England’s pitiful industrial cities. He also published his first book under its imprint. An anti-industrial tract misnomered *The Industrial Revolution*, Beard’s first exercise in the Big Lie school of historiography blamed Europe’s food-production crisis on its “craze” for industrialization, and recommended, among other measures, that “if the soil of Europe were tilled and managed like that of China, it would support one thousand millions of human beings instead of its three hundred and sixteen millions.” (2)

During his last year at Balliol, Beard wrote a series of articles for *Young Oxford* magazine making it clear beyond question that his loyalties now lay completely with the British oligarchy. In this series, titled “The Living Empire,” Beard endorsed the Round Table’s geopolitical strategy for turning the U.S. into the Empire’s “dumb giant” by inveigling it into an “Anglo-Saxon alliance” against Germany, Japan, and Russia — the Ruskin-Cecil Rhodes strategy for preserving the British Empire.

“Imperialism is the world-creating process,” Beard began.

The average rational healthy man who does not suffer from Imperial word phobia will agree that the Imperialism which produced the United States and the colonies is good. . . .



Right: Fabian Society founders Beatrice and Sidney Webb with their dog before the fireplace (shown in a detail of the portrait by William Nicholson hanging in the Fabians' London School of Economics.) Left: Fabian protege Beard, in a 1948 photograph.

Then, in an open appeal to the United States to help consolidate and extend Britain's worldwide looting policies — the same policies against which the United States had already fought three bloody wars — Beard wrote that if the two countries could integrate their own political, economic, social and educational programs,

vast settlements from various white countries would be transplanted, not as individuals, but as communities, over the rich plains of northern and central Asia and Southern South America, while the United States and England would use the same methods in distributing much needed populations over the great western plains of America and of South Australia and South Africa. . . . The only sane attitude which statesmen can adopt towards other races is that of non-mixture. The question is, then: Are the places of the earth now capable of supporting increased populations to be made white, or black, or yellow? It is not a question of *death*; it

is a question of *birth*. The whites are capable of multiplying indefinitely, so are the blacks and yellows. *Some life must be repressed*. Which shall it be? [Emphasis original.] (3)

It was to making this fantastic vision of a global Anglo-Saxon Empire a reality that Beard dedicated the rest of his life. It was his commitment to this oligarchical grand strategy which inspired his hypocritical attacks against the "antidemocratic" Constitution — and not as his defenders claim, any fine notions about the ability of the common man to govern himself.

Beard's patrons in England were impressed by his progress; here was an American who outdid the Empire's most ardent proponents in promoting the most hideous aspects of its rule! Keir Hardie and Ramsay MacDonal were so impressed, in fact, that they urged Beard to remain in England indefinitely, going so far as to promise him a Cabinet post when the soon-to-be-formed Labour Party came to power. (4)

"THE CONSTITUTION... IS GROTESQUE"

But Beard's plans to become the first U.S. citizen to hold a Cabinet portfolio were altered abruptly in September 1901 when William McKinley, the last American president to identify himself consciously as a Hamiltonian, was murdered by a London-controlled assassin.

Under McKinley's infantile, pro-London successor, Teddy Roosevelt, a legion of British agents and agents of influence was activated in the United States in a concerted effort to wipe out America's republican institutions and replace them with a Fabian/populist-modeled British colonial regimen.

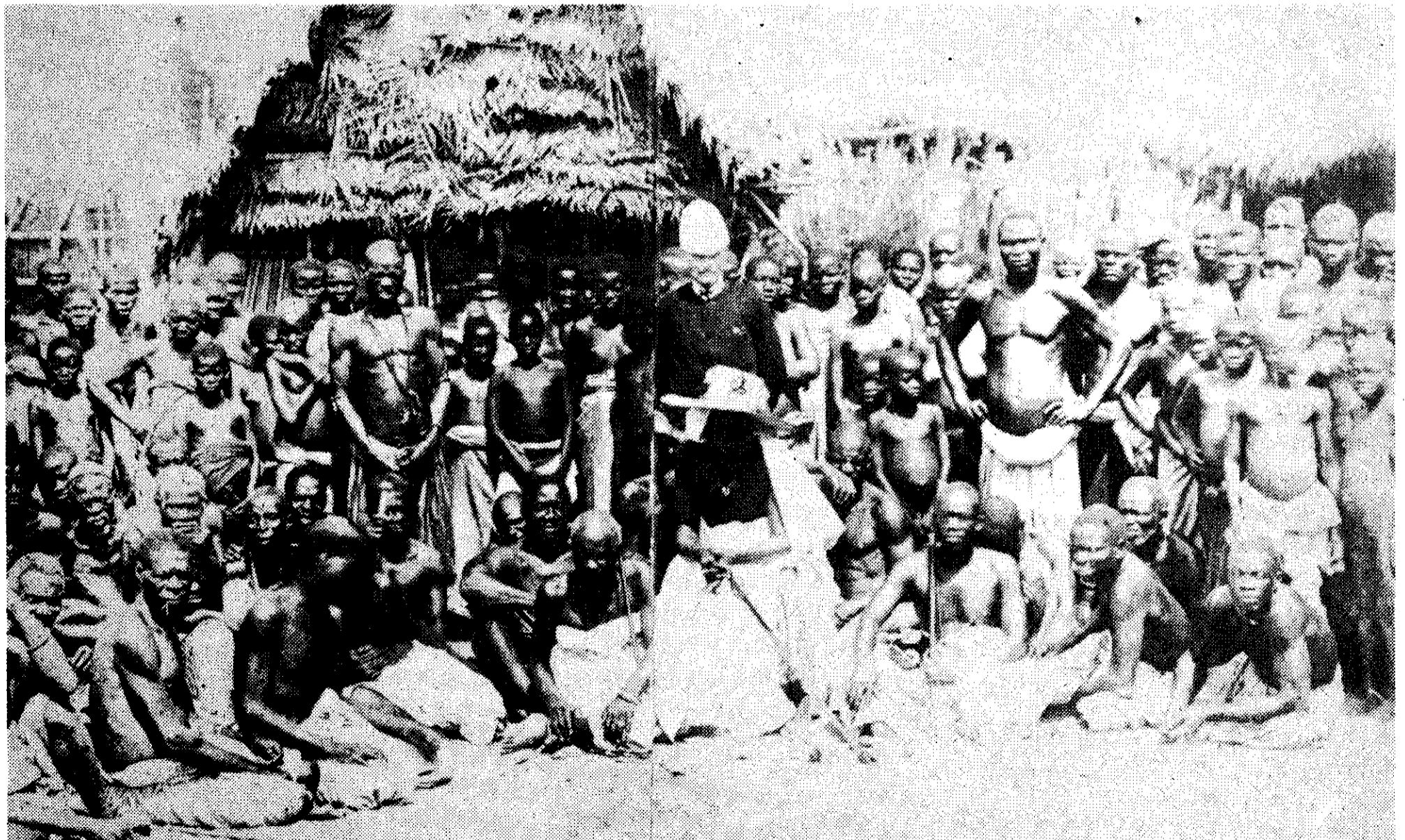
Spearheading what has come to be known as the Progressive Movement were the "liberal reformers" led by social worker Jane Addams, Lincoln Steffens, Edmond Kelley, Victor Berger, and John Spargo — amply funded from London-connected investment bankers Jacob Schiff and James Loeb, among others — who waged "trust-busting" assaults on U.S. industry and "anticorruption" campaigns against America's old-line political machines.

Simultaneously, London unleashed a full-fledged epistemological war against the nation's humanist tradi-

tions. John Dewey — a lifelong friend of Beard — set about destroying American education and, with it, the minds of generations of American youth. Roscoe Pound, Louis Brandeis and Oliver Wendell Holmes worked to overthrow the natural-law foundations of America's legal system in favor of nominalist doctrines typified by "sociological jurisprudence," while in economics, Richard Ely, Thorstein Veblen, and E.R.A. Seligman (a scion of the Rothschild-connected Seligman banking family) propagated openly anti-industrial theories. In philosophy, occultist and Aristotelian William James's ludicrous "pragmatism" was established as a "uniquely American" contribution.

Above all, this Tory fifth column was determined to savage the U.S. Constitution, and it was to this task that Beard, who returned to the United States in 1902 to a teaching post at Morgan-connected Columbia University, devoted his efforts.

To London, the very existence of the Constitution presented a constant reminder of its humiliating defeat by the American revolutionists and, as her agents were constantly complaining, the principal obstacle to "social progress." To the United States, on the other



Reproduction of the "pullulating" black and yellow races "must be repressed," to make room for expansion of whites, wrote young racist Charles Beard in Young Oxford magazine in 1901. (Shown: official of the Royal Niger Company with African tribesmen displaced from their homeland.)

hand, the Constitution served as the living embodiment of its framers' intent to build a nation committed to the perfection of its citizens through scientific and technological progress. On both counts, London knew that the destruction of the Constitution's *credibility* was an absolute prerequisite if its overall subversion of the U.S. was to proceed successfully.

Beard's *An Economic Interpretation of the Constitution* represented the culmination of this assault. Since the turn of the century, British conduits had been flooding the U.S. with virulent attacks on the Constitution and the men who created it. The opening salvo was fired in 1898 by the American branch of the Fabian Society. In the inaugural issue of its magazine, the Society vowed to replace the U.S. Constitution with something resembling England's:

We call our paper "The American Fabian" for two reasons. We call it Fabian because we desire to make it stand for the kind of educational Socialist work which is so ably done by the English Fabian Society. . . . We call our paper "The American Fabian" because our politics must in a measure differ from those of the English Fabians. England and America are alike in some things; in some things they are utterly unlike. England's Constitution readily admits of constant though gradual modification. Our American Constitution does not readily admit of such change. England can thus move into Socialism almost imperceptibly. *Our Constitution being largely individualistic must be changed to admit of Socialism, and each change necessitates a political crisis. This means the raising of great new issues.* [Emphasis added.] (5)

Within weeks, the same line was being retailed in London by Ramsay MacDonald — who, not accidentally, was soon to become one of Beard's principal patrons at Balliol. Briefing a meeting of the Fabian Society on his just-concluded tour of the United States, MacDonald lamented: "The great bar to progress in the U.S. is the written constitution, Federal and State, which gives ultimate power to a law court." (6)

By 1912, denunciations of the Constitution had become so commonplace that even Colonel Edward House, Woodrow Wilson's British-connected controller, could openly sneer that the document was "not only outmoded, but grotesque."

In order to provide some shred of credibility to this treachery, a slew of sensationalist books smearing the Constitution were circulated. Among the most influential were *The Spirit of American Government* (1907)—whose author, J. Allen Smith, said he wanted "to call attention to the [Constitution's] inherent opposition to democracy" (7) — and self-styled "Marxist" Algie Simons's *Social Forces in American History* (1911), which charged that:

The organic law of this nation was formulated in secret session by a body called into existence through a conspiratorial trick, and was forced upon a disenfranchised people by means of a dishonest apportionment in order that the interests of a small body of wealthy rulers might be served. (8)

By the time Beard's *An Economic Interpretation of the Constitution* appeared in 1913, the ground had been well-prepared for just such an "impartial" and "definitive" indictment.

Beard's role in these attacks on the Constitution, exemplified but by no means limited to *An Economic Interpretation*, was based on his study and conscious replication of the political theory of the bestialist Aristotle. Against the Founding Fathers' goal of an urban-centered, industrialized United States, Beard posed Aristotle's vision of "democracy" based on small farmers condemned to rural idiocy and powerless against the rule of oligarchies. Against their Neoplatonic humanist commitment to the development of human minds guided by reason and the necessary interest of humanity as a whole, Beard championed Aristotle's heteronomic individual self-interest and greed.

In a series of lectures delivered at Amherst College three years after publishing *An Economic Interpretation*, Beard was at his most effusive and frank in his admiration for Aristotle:

The might Aristotle, 'the master of all them that know,' . . . rightly deserves to be called 'the father of political science,' because he took it out of the sphere of utopian idealism where Plato left it and placed it on the strong foundations of natural history . . . he sought to combine the idealism of ethics with the realism of historical research . . .

Aristotle combines economics, politics, and ethics . . . How sound is this, how wise, how much more scientific than our modern practice of dissection and distribution among specialists. . . . When he approaches the heart of the matter, namely, the causes of variation in the form of the state, he immediately relates economics and politics . . . It can hardly be doubted that Aristotle . . . looks upon the character and distribution of wealth in society as the chief determining factors in fixing the form of state. . . .

When Aristotle takes up the problem of finding the best material for a democracy he is no less insistent upon the economic element as the fundamental factor. *The safest and most enduring form of democracy is, in his opinion, that based upon agriculture. In such a state the people are compelled to work hard for a livelihood, they have little time for political intrigue and combinations, they do not covet the property of others, and they will endure in patience oligarchies or tyrannies if they are allowed to work and are not deprived of their lands or cattle.* [emphasis added]. Next to an agricultural democracy, that of a pastoral people is best. . . . The

The U.S. Constitution is a "barrier to social progress," wrote Beard's mentor Ramsay MacDonald. Beard himself thought it a tool of "special interests." (Shown: John Froehlich's painting of the signing of the Constitution, which hangs in the Pennsylvania State Museum, Harrisburg.)

worst and most dangerous democracy is that founded on commerce, for there is no moral excellence in the employments of traders, mechanics, and laborers. . . . (9)

Hypocritically, Beard, who was later to explicitly espouse just such an agrarian democracy for the United States, had denounced the U.S. Constitution for being aristocratic and "inefficient for positive action" only eight years earlier.

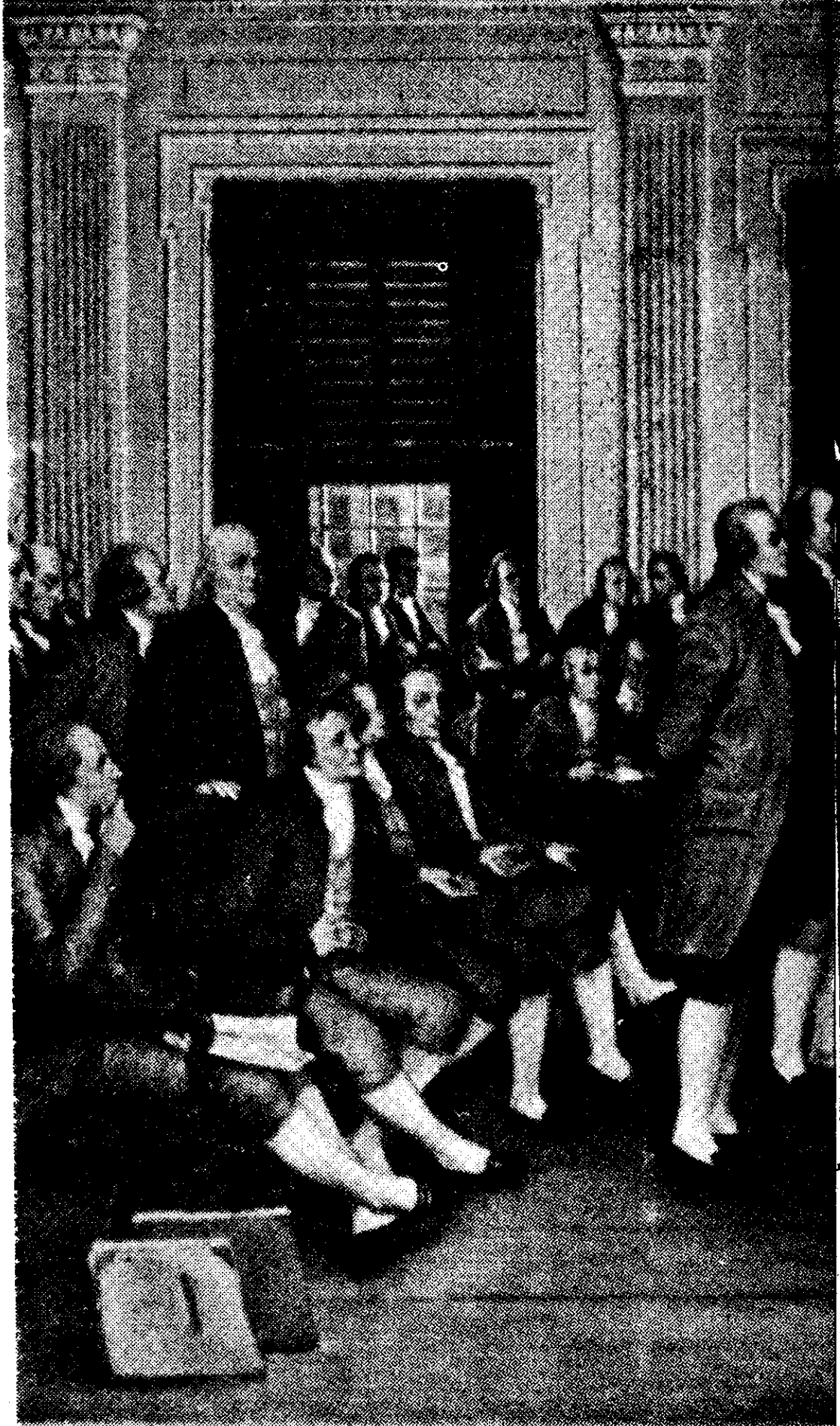
Beard based his own views on government on Aristotle's conception — against Plato's insistence on "the greater the unity of the state the better" — that no individual or group of men is capable of transcending the boundaries of his or their own immediate self-interest to act in the interests of the human species — as mediated, for instance, through a state — as a whole. In his *Politics* Aristotle wrote:

Is it not obvious that a state may at length attain such a degree of unity as to be no longer a state? since the nature of a state is to be a plurality, and in tending to greater unity, from being a state, it becomes a family, and from being a family, an individual; for the family may be said to be more one than the state, and the individual than the family. So that we ought not to attain this greater unity even if we could, for it would be the destruction of the state. (10)

Beard repeated this same pluralistic argument in a *Politics* of his own (published 1908) in which he asserted that "the real state is not the juristic state" but "is the group of persons able to work together efficiently for the accomplishment of their joint aims. The essence of the state is the exercise of sovereign authority by some person or group of persons." (11)

Five years later, in his lying "interpretation" of the Constitution, Beard drew Aristotle's argument to its ultimate antihumanist conclusion: "It does not follow," Beard cynically declared,

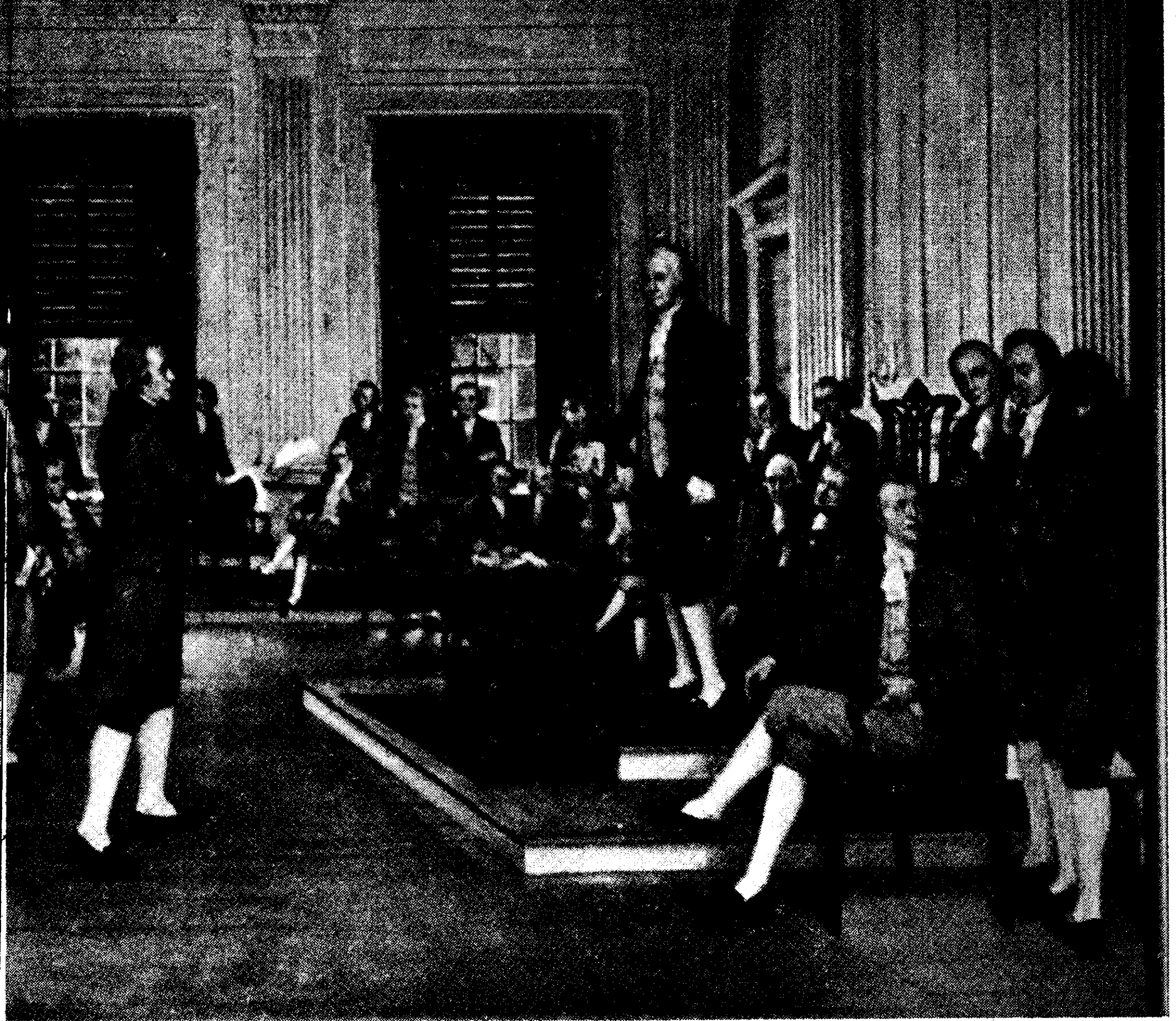
that the vague thing known as "the advancement of general welfare" or some abstraction known as "justice" was the immediate, guiding purpose of the framers [of the Constitution]. The point is, that the direct, impelling motive in both cases was the economic advantages which the beneficiaries expected would accrue to themselves first, from their action.



This view, together with Aristotle's espousal of "rural democracy," is both the underpinning and the purpose of Beard's "analysis" in *An Economic Interpretation* that the fight over the Constitution represented an irreconcilable split between "agrarian special interests" and "capitalist special interests."

"ROTTEN LIES AND FILTHY PERVERSIONS"

The allegations and conclusions Beard put forth in *An Economic Interpretation* differed little from those of his predecessors. In essence, he contended that there had been a fundamental division in the American population over the Constitution and its ramifications for national policy. On the one hand, Beard maintained, stood the



overwhelming majority of the population, the “debtors and small farmers,” constituting a “popular party based on paper money and agrarian interests”; on the other, “a conservative party centred in the towns and resting on financial, mercantile, and personal property interests generally.” (12)

“The movement for the Constitution,” Beard claimed, “was originated and carried through principally by four groups of personalty interests which had been adversely affected under the Articles of Confederation: money, public securities, manufactures, and trade and shipping.” (13)

Moreover, “The members of the Philadelphia Convention which drafted the Constitution were immediately, directly, and personally interested in, and derived economic advantages from, the establishment of the new system. . . .” (14)

As for the Constitution itself, Beard deemed it essentially an economic document based upon the concept that the fundamental private rights of property are anterior to government and morally beyond the reach of popular majorities. (15)

Beard charged that the convening of the Constitutional Convention amounted to a virtual coup d’etat in itself since “no popular vote was taken directly or indirectly on the proposition to call the Convention which drafted the Constitution”; that “a large propertyless mass was . . . excluded at the outset from participation (through representatives) in the work of framing the Constitution” by prevailing suffrage qualifications; and that “the Constitution was ratified by a vote or probably not more than one-sixth of adult males.” (16)

Beard’s treatment of the entirety of American history — from the dispute over the Constitution, through the

split between Hamilton and Jefferson, to the Civil War — was based on the false premise that the principal dynamic in the development of the nation was the struggle for domination between “capitalist” (manufacturing, commerce, finance) and farming interests.

This false dichotomy was simply Beard’s method of diverting attention from and obscuring the real battle that has characterized every major crisis in American history: the fight between the American System, with its commitment to scientific progress and the application of new technologies to both agriculture and industry, and the British System, based on Aristotle’s bestial vision of pastoral idiocy — a vision which Beard openly urged the United States to adopt.

Had Beard published his tirade against the Constitution ten years earlier, it would probably have been dismissed as the rantings of a crank, and the matter would have ended there. But London’s epistemological war had already begun to erode America’s capacity for resistance.

Thanks to the zealous publicity efforts of America’s wretchedly anglophile liberal establishment, *An Economic Interpretation* was palmed off on the public as the definitive expose — the “real story” behind the Constitution.



As the following quotes from two establishment spokesmen suggest, the damage which Beard’s book wrought on the American System was incalculable.

According to the *Nation* magazine, founded by E.L. Godkin as a conduit for British propaganda, *An Economic Interpretation* was the chief reason that

... We know today that the Constitution is a scheme devised by a land-holding and rum-selling oligarchy for the enslavement of a democracy. There was a group of people and an epoch commonly described as the Fathers. We know today that they were not parents to be proud of. . . . The Fathers in their graves stand in the way of a great many desirable things of the present. Therefore, they must be shown up. The movement once under way, impetus does the rest. There ensues a chronic irritation with the past; a chronic suspicion that the past was just the opposite of what patriotic sentiment has usually pictured. (17)

Commenting more explicitly on the contribution Beard’s book made to the Progressive Movement’s attempt to overthrow the American constitutional system, Max Lerner wrote:

Beard’s book. . . brought the theory of group interests and of class conflict into the center of the study of American politics; it dealt a blow to the conservative Supreme Court majorities and to their apologists, for if it was true that even the founding fathers were human beings governed by their sense of economic interest, it was a fortiori even truer of the Supreme Court justices who passed on the validity of federal and state legislation that sought to control Big Property. Thus it dealt a blow to the strongest panoply in which property in Beard’s day clothed itself — the inviolate panoply of Constitutional “due process of law.” At the same time, it gave the coup de grace to the mechanical jurisprudence of the time, the rebellion against which was one of Beard’s strongest motivations. . . . (18)

Equally damaging, Beard’s bogus theories became the accepted interpretation of the Constitution for several decades to come; by the mid-1930s, his central thesis had been incorporated into the overwhelming majority of college textbooks and into a significant proportion of secondary school texts as well.

And when the *New Republic* conducted a survey of “books that changed our minds” during the same period, *An Economic Interpretation* ranked second out of a hundred, prompting Walter Lippmann to praise it for marking “a turning point in the interpretation of American history.” (19)

Beard’s lifelong friend John Dewey (shown in the 1929 portrait by Edwin B. Child) crippled American education through his doctrines of positivism. Like Beard, he was a member of the British-fostered “Progressive Movement.”

This is not to imply that American Whigs did not attempt to counter Beard's lies. Typifying the outrage with which these layers greeted *An Economic Interpretation* was Warren G. Harding's Marion (Indiana) *Star*. "Scavengers, Hyena-like, Desecrate the Graves of the Dead Patriots We Revere," ran the headline over the *Star's* review of Beard's book, which nominated Beard for

. . . the place of Chief Hyena. His book is libelous, vicious and damnable in its influence, and every patriotic citizen of the United States, every lover of liberty in this land should rise to condemn him and the purveyors of his filthy lies and rotten perversions. (20)

But while Harding hit the nail smack on its head, his and others' failure to identify Beard and his book for what they were — weapons in London's ongoing war against the Republic — rendered their protests ineffective.

THE "NEW HISTORY": LYING WITH A CLEAR CONSCIENCE

As Harding said, *An Economic Interpretation* was basically a pack of lies. Research done subsequently by Robert Brown, Nancy Spannaus, Forrest McDonald and others (21) has indisputably demonstrated that the "facts" which Beard marshaled to support his attack on the Founding Fathers were either downright fraudulent, or ambiguous at best.

Even Beard's major "evidence" for charging that the Fathers were materially motivated in framing the Constitution — the fact that several of them held U.S. Treasury Bonds — is both questionable and ludicrous. Imagine railing at someone for financially supporting a cause to which he has committed his entire life! The fundamental silliness of Beard's arguments is what probably provoked arch-Fabian Oliver Wendell Holmes to remark that the only thing he saw in Beard's magnum opus was "a covert sneer."

Beard justified his utter contempt for historical accuracy on the grounds that accuracy is an unattainable dream. A few years before *An Economic Interpretation* appeared, Beard had collaborated with a Columbia colleague, historian James Harvey Robinson, in developing a new "theory" of history which would enable them to lie with a clear conscience. Dubbed the "New History," this modernized version of Aristotle's doctrine of myth-making contended that, since it was impossible to know with any certainty what had actually occurred in the past, history should be written from the standpoint of contemporary prejudices and geared principally toward shaping the future. Specifically, the New Historians argued, history should be used for furthering the goals of the Progressive Movement.

This was the theory which enabled Beard — an ardent proponent of U.S. entry into World War I — to write an account of the American Revolution, on behalf of the notorious Creel Committee of World War I, which asserted that the only argument the American colonists had had with England was the fact that King George III was a German! (22)

One of the most revealing statements of Beard's ideas on historiographical method can be found in his 1933 presidential address to the American Historical Association, "Written History as An Act of Faith" and its sequel, "That Noble Dream." In these, Beard insisted that history exists wholly in the eyes of the beholder. "History as it actually was is not known and cannot be known," Beard declared, adding that writing history is first and foremost "a question of cutting off connections to the universal." (23)

Beard gradually extended his denial of the possibility of truth in historiography to the entire spectrum of human knowledge. In the mid-1930s, when the Depression had begun to undermine Americans' belief in the idea of willfully determined progress, Beard began a sweeping attack against the scientific method. Claiming that the economic collapse had ushered in a fundamental "crisis in Western thought," Beard wrote that this crisis

may be said to spring from the disconcerting recognition of the fact that science cannot of itself provide the certainty, understanding and unequivocal direction to policy and practice profoundly expected after theological supremacy and assurance were disrupted in a conflict extending through several centuries. (24)

Elsewhere, Beard contended that:

The contrast between the ideal that seems possible and the real that oppresses us is painfully evident to contemporary knowledge; and it is increasingly understood that science, which once supplanted theological assurance, can furnish no unequivocal prescriptions for national policy and action. . . . Despite all the sayings, declarations, and prognostications. . . unequivocal explanations and guidance are denied us. Deprived of the certainty which it was once believed science would deliver, and of the very hope that it can in the nature of things disclose certainty, human beings must now concede their own fallibility and accept the world as a place of trial and error. . . . (25)

By the end of his life, Beard was espousing the most openly irrationalist outlook. In a speech to the American Political Association in 1948 he announced:

I have come to the conviction that we have no justification whatever for regarding our universe as a unified process under law and hence reducible to an exact science, either physical or political; and still

less justification for supposing that, given the nature of our minds, we can grasp the scheme of things entire in its three-dimension fullness. (26)

BRINGING FASCISM TO THE U.S.

Beard's deliberate lies concerning the origins and development of the United States cannot be attributed simply to the workings of an amoral mind given to pathological lying. Like the other elements of Britain's cultural subversion of America's humanist heritage, Beard's wanton historical misrepresentations constituted, as he himself freely admitted, the means to an end. That end, as Beard made absolutely explicit time after time, was the transformation of the United States from the world's premier industrial power into a replica of Aristotle's "perfect state" — a zero-growth nightmare, inhabited by men-turned-sheep tending sheep, and ruled over by a feudal aristocracy capable only of looting, plundering, and pillage: in modern terminology, a fascist state.

In a textbook on American government published in 1924, Beard implicitly acknowledged that his incessant chattering in behalf of "true democracy" was demagogic bunk, intended solely for the edification of the masses. "For the present," he wrote, "we shall accept the dictum of Lord Bryce that the world is governed by active minorities who originate ideas and compel the attentions of the multitudes." (27) In other words, it is the elites, not "the people," who actually rule.

Throughout his career, Beard complemented his historiographical subversion by actively involving himself in operations specifically geared towards supplanting America's humanist elite with one capable of carrying out London's desired transformation of the United States

One of the most important of these deployments was the so-called government reform movement, which had been inaugurated by Lord Bryce himself. (28) A key component of the Progressive Movement, government reform was the noble-sounding name which London applied to its attempt to seize America's government institutions by replacing democratically elected, constituency-oriented leaderships with "nonpartisan experts" or "technocrats."

Sold to the public on the grounds that American institutions had been corrupted beyond repair, the government reform movement aimed not merely at planting a layer of top-level agents in key policymaking positions, but at overhauling the entire structure of U.S. government and refashioning it along explicitly British lines.

The spate of mini-Watergates which proliferated during the early twentieth century, largely provoked by the "exposes" of "corruption in government" uncovered by the British-controlled muckraking press, provided the

justification for the wholesale destabilization of American government institutions, as one after another urban machine toppled before the "reformers'" onslaught.

Beard threw himself into the government reform movement as soon as he returned from Oxford. Under the tutelage of Frank Goodnow — the chairman of Columbia University's political science department — and spurred on by the vision of "bringing about the reconciliation of democracy with efficiency" through the "new science of public administration," Beard concentrated on two strategic areas: training the new class of technocrats, and reworking state and local constitutions.

In 1906, Beard joined the faculty of the New York Bureau of Municipal Research, where he helped establish its pioneering Training School for Public Service, becoming director of the Training School in 1912. Funds for the Training School came from Mrs. E.H. Harriman who, returning from a trip to England in 1910, was so enthusiastic about the caliber of the British Civil Service, that she wished to replicate it at home.

Known by its victims at Tammany Hall as the Bureau of Municipal Bismirch, the Training School and its parent institution produced study after study purportedly proving how inefficiently municipal government was being carried out, and how much better it would be if Americans realized that government properly belonged in the hands of specially trained "experts."

As New York public works czar Robert Moses, one of Beard's prize Training School pupils, put it in a dissertation he wrote at Oxford University while preparing himself for a career in municipal reform back home: "The Civil Service of Great Britain" is "brilliant" and "far-sighted" because it recognizes that only a few, select "university trained" individuals should be permitted to hold important government positions. (29)

Through Beard's efforts, the Bureau and its Training School rapidly established themselves as the paramount institutions of their kind and the model for the thousands of others which were set up across the country over the next two decades. Through these institutions — of which the Brookings Institution (founded in 1916) is one of the most notorious — government policymaking and administration on all levels were systematically wheedled out of the hands of elected officials.

Recognizing, as his mentor Ramsay MacDonald had stressed years earlier, that state as well as federal constitutions presented formidable obstacles to the drastic changes he and his cronies wanted to wreak on American governance, Beard spearheaded an ambitious, nationwide campaign to "reform" them.

In 1919, under the auspices of the National Municipal League, Beard produced a "model state constitution" which recommended that the states adopt a governing structure hardly distinguishable from British parliamen-

tarianism. In this document, the man who attacked the U.S. Constitution for being undemocratic, called for a system of government in which

...the governor would be elected by the people, with absolute power to appoint and remove heads of departments, would prepare the budget—which the legislature might reduce but not increase; and would have the power to dissolve the legislature when it defeats any of his measures. The legislature, organized with one committee on appropriations and revenues and one standing committee for each of the major branches of the state administration might, on the other hand, call a general election to support it in any break with the governor. There would also be introduced the recall principle.” (30)

Beard also advocated the consolidation of all government departments into a few superagencies, with the governor as the “czar,” and the adoption of the “short ballot” — a technique for drastically reducing the number of elected officials by making most administrative positions appointive.

These proposals were specifically aimed toward

placing control over the government budget in the “right hands.” “The budget is the very heart of the governing process” he wrote in one of his tracts,

It involves fundamental problems in administrative organization, in public policy, in legislative responsibility and in political leadership. Sound budgetary procedure...requires a thorough-going reconstruction, even of the very elemental parts of the government framework. (31)

Through its “government reform” movement, London succeeded to a significant extent in taking government away from the country’s elected representatives, bestowing it instead on a selected and ever-growing gaggle of “experts.” The massive influence wielded today by the Brookings Institution and other thinktanks, together with the proliferation of such strategically situated government policy institutions as the Office of Management and Budget and the General Accounting Office, is only part of the anticonstitutional legacy bequeathed to the United States by “radical democrat” Charles Beard.

Beard’s commitment to turn the U.S. into a backward



“Destiny riding without any saddle and bridle across the historic peninsula that bridges the world of antiquity and our modern world” — so Beard, a fervid admirer of Benito Mussolini, glorified Il Duce’s policy state, writing in the New Republic in 1929.

colony of the British Empire is nowhere more apparent than in the recommendations he continually put forth for U.S. economic and foreign policy.

A prolific writer and self-proclaimed expert on foreign affairs and economics, Beard emerged during the crisis-racked 1930s especially as one of the most important and influential spokesmen in the U.S. on behalf of Britain's attempt to turn the U.S. into an explicitly fascist entity.

It is entirely lawful that Beard should have become the leader of the band of anglophile liberals, centered around the *New Republic*, which championed fascism and organized for its triumph in America. Anyone who finds it difficult to reconcile Beard's ardent support for fascism and his outspoken adulation for British puppet Benito Mussolini with his defense of "democracy" does not yet understand the profound similarities between the dionysian doctrine of "radical democracy" and that of Nazism.

Beard made no secret of his fascist proclivities. In a



review he wrote for the *New Republic* in 1929 of Herbert Schneider's *The Making of the Fascist State*, Beard declared that Italian fascism was

beyond question an amazing experiment. . . an experiment in reconciling individualism and socialism, politics and technology. . . This is far from the frozen dictatorship of Russian Tsardom. . . . It is more like the American checks and balance system; and it may work out in a new democratic direction. . .

"It would be a mistake," Beard admonishes any possibly queasy readers,

to allow feelings aroused by contemplating the harsh deeds and extravagant assertions that have accompanied the Fascist process (as all other immense historical changes) to obscure the potentialities and lessons of the adventure — no, not adventure, but destiny riding without any saddle and bridle across the historic peninsula that bridges the world of antiquity and our modern world.

Then, in an outrageous attempt to invoke the Founding Fathers in support of this rubbish, Beard continues:

In the fascist condemnation of democracy there is nothing new. . . . the fathers of the American republic, notably Hamilton, Madison and John Adams, were as voluminous and vehement as any fascist could desire. (32)

Over the next decade, Beard devoted himself to ensuring that "this amazing experiment" would triumph across the globe. Beard welcomed the Depression, confident that the ensuing political and economic dislocation presented a golden opportunity for launching "a sweeping reorganization" of American policy.

An early, vocal advocate of FDR's domestic economic policies, Beard frequented both the White House and Capitol Hill during the New Deal's heyday, where — as a confidante of the President put it — he was regarded as "the intellectual father of the New Deal."

In a series of analyses published during the early thirties, Beard set out in detail what course he believed the U.S. should take.

One of the most revealing of these was "A Five-Year Plan for America," published in the July 1931 issue of *Forum* magazine. An unabashed blueprint for creating a fascist state in the U.S., the article called for establishing

Beard's vision come to life: Beard was thirty years dead when these slum dwellers took up pick and hoe in attempt to scratch out a truck farm in central Brooklyn; but their effort was one he advocated as a policy of re-ruralizing American cities, before most of them were even born.

a corporatist governmental structure based on a "National Economic Council" whose members would include

. . . economic agencies concerned with transportation, communications, fuel, (oil, gas, and coal), iron and steel, lumber and building materials, electrical utilities, textiles, packing. . . agriculture, wholesaling and retailing. In addition, labor, organized and unorganized, will have its spokesmen. The exact weight to be assigned to each element can be evolved and in the process the experience of Germany with economic councils may be studied with profit.

"In short," Beard continued,

there will be established for the fundamental industries of the country. . . a small national body charged with the function of coordinating these divisions of economy and working out the project of their inner relations — financial, operative, and distributive. . . *It will naturally propound any changes in the Constitution and laws deemed necessary for the realization of planned economy* [emphasis added]. (33)

Under the National Economic Council would be a Board of Strategy and Planning modeled, Beard said, after Bernard Baruch's War Industries Board; "whose prime function. . . will be to make a survey of the country and forecast the production of consumer and capital goods. . . ." (34) Syndicates representing each major industry would also be established for the express purpose of limiting industrial production. Harkening back to his earlier praise for Aristotle's bucolic fantasies, Beard reveals fully his own feudalistic anti-urban, anti-industry bias:

Agriculture ought to be especially emphasized in connection with national planning, for city dwellers are woefully ignorant of the land. . . . Yet it is fundamental. If agriculture perishes, as in parts of China, civilization sinks down in ruins. Rome likewise furnishes an example: our scholars well know the intimate relations between the decay of Roman agriculture and the decline of the Empire. (35)

There is also another side to the problem, Beard asserted:

The overgrown urban agglomerations of the United States, with their millions pounding pavements, toiling listlessly in poorly lighted offices and factories, and living in sunless tenements need more of the country, not less. And a rational system of industrial planning will dissolve the absurd and unwholesome slum areas of cities, carry industries out into air and sunlight, and institute a fine balance of rural and urban life. (36)

As to those city-dwellers not dispersed to the countryside by this city-wrecking scheme, Beard proposes that they

be channeled into "the Building Materials and Housing Syndicates . . . [which] will enroll an army of two or three million men to tear down the cities" and rehabilitate them, along the lines of the "sweat equity" and related labor-intensive "full employment" schemes pushed by today's "liberals." (37)

Beard's plan also stipulated that a Marketing Syndicate be set up to control the distribution of all industrial and agricultural output through the economy. Regarding foreign trade — which he identified as "the most fruitful source of international rivalries and wars" — Beard proposed that a Syndicate comprising all export/import firms be set up in order to slash U.S. trade to a bare minimum, and that to be carried on chiefly through barter. "The Syndicate," wrote Beard,

will not proceed on the assumption that the nation can get rich by dumping goods abroad. . . [but] will be a powerful aid to diplomacy, bringing the reason of commodity exchange to bear on the vagaries of ministers plenipotentiary.

Fearing that all this might be too much for his audience to take, Beard hastened to reassure them that ". . . the scheme here outlined is no foreign concoction or importation. It is a purely native product. Even now it lies partly completed before us." (38)

Beard amplified these British-originated policy proposals for the United States in a highly publicized study which he published in 1934 under the ironically apt title, *The Open Door At Home*. Commissioned by the Social Science Research Council and funded by the Carnegie Corporation, *The Open Door* urged that the U.S. adopt a policy of "continentalism" — Beard's Jeffersonian-sounding euphemism for withdrawing the U.S. from the world arena and preventing it from challenging Britain's strategic gameplan for the 1930s.

Arguing that U.S. national interests could best be served if more emphasis were placed on domestic policy "than on an effort to wrest new 'benighted' areas from Great Britain, France or Japan for the purpose of securing more moral obligations to other races," Beard assailed the Hamiltonian tradition of outward industrial and commercial expansion "which assumed that American prosperity depended upon the expansion of foreign markets."

It was imperative, moreover, Beard continued, that an immediate end be put to the "outward thrust of commercial power" supposedly forced on the U.S. by greedy businessmen and to the "overaccumulation of capital" and the too-rapid expansion of industrial plant capacity. If these measures were taken, then the nation's attention could be focused on achieving a "wider distribution of wealth" — even if the absolute decline in overall national wealth brought about by these measures caused a decline in the standard of living.

In a section sharply redolent of his racist *Young Oxford* articles, Beard also prescribed that the American government impose drastic restrictions on immigration in order to maintain the “racial homogeneity” of the American stock he deemed so crucial to achieving his insane vision of an autarkical United States. “By universal consent,” he wrote, the “U.S. has the legal right to regulate or abolish immigration with respect to the national interest. . . . As a matter of physical limitations, it is impossible for the U.S. to take care of the pullulating surplus populations of the earth.” (39)

In terms not dissimilar to Britain’s current strategy for wrecking the U.S. economy, Beard concluded *The Open Door* by laying out the following summary proposals:

By domestic control over all foreign trade, by the relaxation of the capitalistic pressure of the United States on world markets in standardized manufactures and commercial investments, by concentrating national energies on the development of national resources and the efficient distribution of wealth at home, by deliberately withdrawing from the rivalries of imperialist nations, the United States would take its official nose out of a thousand affairs of no vital concern to the people of the United States, would draw back its defense lines upon zones that can be defended with the greatest probability of victory in case of war, and would thus have a minimum dependence on the “strategic products” indispensable to war. . . . [The U.S.] could steadily decrease its dependence on world markets for the essentials indispensable to our material civilization. . . . (40)

In December 1934, Beard surveyed the devastation wrought on the U.S. economy by FDR’s Keynesian-inspired corporatism measures and was satisfied: “The fundamental idea of the New Deal,” he ruminated, “is the coordination of classes and maintenance of balance by regulation and by a certain control over the distribution of wealth.” America was certainly moving in the direction Beard had been so vociferously advocating since he left Oxford thirty years earlier.

Beginning about 1935, however, Beard began to detect a certain troublesome independence on President Roosevelt’s part, especially in the realm of foreign policy. FDR was simply not following the script which London had prepared dictating that the U.S. pursue a thoroughly isolationist role. Indeed, Beard had expressed some of these fears in his *Open Door*: “if Roosevelt has a foreign policy appropriate to the trend of his domestic policy, he has not yet revealed it.”

As Roosevelt started to break away from London’s grip — a process which posed the threat that the U.S. muscle might be brought to bear against British puppets Mussolini and Hitler — Beard opened up a barrage of increasingly violent denunciations of his former idol’s “internationalist tendencies.”

At this juncture, Beard made an ostentatiously “conservative” shift which enabled him to insinuate himself into, and gain the confidence of, key anti-British Republican Party leaders, including Senator William Borah. In a Kissingeresque operation, Beard used this leverage to manipulate their fears of being tricked into fighting yet another war for the British into an hysterical denial of reality.

As the situation in Europe deteriorated, Beard emerged as a leader of the British-fostered isolationist movement, ultimately joining America First—itsself a project of the profascist “Cliveden Set” in England. (41)

In a book published in 1940, Beard argued vehemently that the U.S. could play no positive international role: There must be, he said,

recognition of the limited nature of American power to relieve, restore and maintain life beyond its own sphere of interest and control—a recognition of the hard fact that the U.S., either alone or in any coalition, did not possess the power to force peace on Europe and Asia, to assure the establishment of democratic and pacific governments there, or to provide the social and economic underwriting necessary to the endurance of such governments. (42)

As World War II ended, Beard took up the cudgels against Roosevelt once again, attempting to derail FDR’s plans to forge an American-Soviet alliance against the rotting remnants of British imperial power. In his *President Roosevelt and the Coming of the War*, Beard launched into a cold war frenzy, berating the now-dead Roosevelt for involving the U.S. in a war which produced nothing but

the triumph of another totalitarian regime no less despotic and ruthless than Hitler’s system, namely, Russia, possessing more than twice the population astride Europe and Asia, employing bands of Quislings as terroristic in methods as any Hitler ever assembled, and insistently effectuating a political and economic ideology equally inimical to the democracy, liberties and institutions of the United States. . . . (43)

Beard died in 1948, secure in the knowledge that his lifetime of treason had contributed significantly to the Empire’s survival. Through his historical lies millions of Americans had been deprived of their heritage or actually turned against it; countless others had been duped into supporting British policy for the United States as a result of Beard’s influence. His death prompted an outpouring of eulogies from his British friends, returning the favor. As one old friend, Fabian Harold Laski, wrote:

From the angle of a European observer, Charles Beard’s work is among the most distinguished of American contributions to the social sciences. . . . Beard’s *An Economic Interpretation of the Consti-*

tution and its sequel, the *Economic Origins of Jeffersonian Democracy*, were, . . . books that laid the foundation of a new and creative approach to the subjects with which they dealt. But even more important than the brilliant use of the material that went into their making was the value of the solid foundation they offered to the criticism of those who sought to see American history in realistic terms. . . .

Charles Beard has always been a man of progressive ideas. We in Britain are not likely to forget that. . . he was one of the founders of Ruskin Hall, Oxford, . . . which has had a vital part in shaping the character of the British Labour Party generally, and of many of its members, especially since 1915, who have entered the House of Commons. . . . (44)

1. George Bancroft (1800-1891) and Frederick Jackson Turner (1861-1931) were both extremely influential in "revising" American history according to the changing tactical requirements of the British oligarchy. Considered to be the foremost historian produced by the United States in the nineteenth century, Bancroft portrayed the course of the nation's development as the triumph of "the people's democracy" in his multivolume *History of the United States*. An ardent Jacksonian and Transcendentalist, and an intimate friend and collaborator of August Belmont, the House of Rothschild's chief agent in the U.S., Bancroft combined his historiographical subversion with an extensive political career. These included his capacities as political advisor to Martin Van Buren—the man whom London installed in the White House to oversee its destruction of the U.S. economy in the aftermath of Andrew Jackson's sabotage of the Second National Bank; as official counselor to British puppet James K. Polk; as ghost writer to Andrew Jackson; and as U.S. Ambassador to Bismark's Germany and to the Court of St. James. Bancroft thus participated at the highest levels in Britain's post-American Revolution deployment to derail attempts by European and American humanist networks to revive the Grand Design which had brought the United States into existence.

Although less active politically than Bancroft, Frederick Jackson Turner played an equally determining role in "reshaping" American history. Turner is best known for his "frontier thesis," which maintained that westward expansion and "free land" had been the chief sources of democratization and social stability for the United States. During the London-inspired 1890-1920 campaign slash the flow of immigrants into the United States, Turner's theory provided crucial back-up for the absurd argument that the closing of the "frontier" made it impossible for the U.S. to assimilate large numbers of new immigrants, especially those of the "mongrel races" of Asia and southern Europe. Trained at John Hopkins University by Woodrow Wilson, and at the University of Wisconsin, where he helped Robert LaFollette and other "progressives" make Wisconsin a model Fabian state, Turner frequently is credited with popularizing the avowedly Aristotelian "economic interpretation" of history among American academics. Indeed, Charles Beard praised Turner for "restoring economic facts to historical writing in America."

That Bancroft and Turner—two of the most renowned U.S. historians—were fully complicit in London's schemes for undermining the United States as a sovereign nation, bears shocking witness to the astounding success Britain achieved in penetrating American historiography. In 1884, London took a major step toward extending and consolidating that penetration with the founding of the

- American Historical Association (AHA). From its beginnings, the AHA exhibited a distinctly pro-British bent. Its first president, Albert Shaw, simultaneously acted as editor-in-chief of the "American" edition of *Review of Reviews*, the British-based magazine published by William T. Stead, co-organizer with Cecil Rhodes of the British Round Table! Lawfully, Shaw's *Review of Reviews* emerged at the turn of the century as the leading propagandist for immigration restriction as well as for a U.S. alliance with Britain under the guise of "Anglo-Saxon" unity.
2. Charles A. Beard, *The Industrial Revolution* (London, 1927), p. 44.
 3. Charles A. Beard, "The Living Empire," *Young Oxford* (November, 1901).
 4. Cited in Eric Goldman, *Rendezvous with Destiny* (New York: 1952), p. 116.
 5. Quoted in Rose L. Martin, *Fabian Freeway* (Belmont, Mass.: 1966) p. 136.
 6. *Ibid.*, pp. 136-37.
 7. Quoted in Goldman, *op. cit.*, p. 119.
 8. Quoted in *Ibid.*, pp. 109-110. Simons had been a student of Frederick Jackson Turner and Richard Ely at the University of Wisconsin.
 9. Reprinted in Charles A. Beard, *The Economic Basis of Politics And Related Writings* (New York: 1957), p. 25.
 10. Aristotle, *Politics*, reprinted in Justin D. Kaplan, ed., *The Pocket Aristotle* (New York: 1960), p. 283.
 11. Cited in David W. Noble, *Historians against History* (Minneapolis: 1965), p. 60.
 12. Charles A. Beard, *An Economic Interpretation of the Constitution* (New York: 1913), p. 292.
 13. *Ibid.*, p. 324.
 14. *Ibid.*, p. 324.
 15. *Ibid.*, p. 324.
 16. *Ibid.*, p. 324.
 17. *The Nation*, January 1915.
 18. Quoted in Goldman, *op. cit.*, p. 118.
 19. For the impact of *An Economic Interpretation of the Constitution* on U.S. textbooks, see Maurice Blinkoff, *The Influence of Charles A. Beard upon American Historiography*, in the *University of Buffalo Studies*, Monographs in History, XII (May, 1936), No. 4, Ch. II.
 20. Quoted in Goldman, *op. cit.*, p. 119.
 21. Cf. Robert E. Brown, *Charles Beard and the Constitution: A Critical Analysis of "An Economic Interpretation of the Constitution"* (Princeton: 1965); Nancy B. Spannaus and Christopher White, eds., *The Political Economy of the American Revolution* (New York: 1977); and Forrest McDonald, *We The People: The Economic Origins of the Constitution* (Chicago: 1958).
 22. Marcus Cunliffe and Robin Winks, *Pastmasters* (New York: 1969), pp. 136-38. According to the authors, the

history subcommittee of the Creel Committee (which was the official U.S. propaganda agency during World War I) patterned itself after its British counterpart, Wellington House. This subcommittee, whose members included Frederick Jackson Turner, Carl Becker, Charles Beard, and other eminent historians, "wrote and disseminated tons of history, distorted history, and open lies called history, for purposes of war propaganda . . . in general the idea was to depict the Germans as barbarians, militaristic but second-rate in actual warfare, and to show that Anglo-American relations had always been friendly and that American relations with Germany had always been bad."

23. "Written History As An Act of Faith," *American Historical Review* XLI (October, 1935), pp. 73-87; "That Noble Dream," *American Historical Review* XLII (April, 1937), pp. 460-483. It is important to note that Beard appended to the former a copy of a letter written to him by Italian philosopher and historian, Benedetto Croce, on historical method. Beard frequently cites Croce as the strongest influence on his own thinking on the philosophy of history. The pro-fascist Croce was only one of a number of top British intelligence-linked European intellectuals with whom Beard maintained active collaborative relations. Among them were the Frankfurt School networks. Beard was a member along with Sidney Webb, Felix Warburg and Jean Piaget of the Frankfurt School's board of directors, and was instrumental in relocating the School to Columbia in the 1930s, from where it proceeded to manufacture rock music and other atrocities.
24. Charles A. Beard, "Limitations to the Application of Social Science Implied in Recent Social Trends," *Social Forces* 2 (May, 1933), p. 506.
25. Charles A. Beard and G.H.E. Smith, *The Open Door at Home* (New York: 1934), pp. 19-20.
26. Quoted in Cunliffe and Winks, *op. cit.*
27. Charles A. Beard, *American Government and Politics* (New York: 1924).
28. Bryce's well-known treatise on American institutions, *The American Commonwealth* (1888), provided both the impetus and the rationale for the municipal reform movement. Essentially an intelligence profile of weak flanks within the U.S. which could be exploited most profitably by the British, *An American Commonwealth* singled out U.S. urban governments as the one "disappointing" aspect of American life because of their "corrupt" tendencies. Several individuals who were to play powerful roles in the urban reform movement as it subsequently evolved actually wrote chapters for Bryce's book. Seth Low, the famous "reform" mayor of Brooklyn, wrote the chapter on municipal reform, while Frank Goodnow, an expert on administrative law and government reform wrote the chapter on the Tweed Ring. When Bryce (who was British Ambassador to the U.S. from 1907-1913) appealed to his American friends for help in revising *An American Commonwealth* in 1908, Seth Low, then president of Columbia University, lent him the services of a young Columbia professor, Charles Beard.
29. Robert A. Caro, *The Power Broker: Robert Moses and the Fall of New York* (New York: 1974), p. 53.
30. Charles A. Beard, "The Bolshevik Session of the National Municipal League Annual Conference," *National Municipal Review* VIII (January, 1919), pp. 26-33.
31. Charles A. Beard, "The Budgetary Provisions of the New York Constitution," *Annals of the American Academy of Political and Social Science* LXIV (March, 1916), pp. 215-226.
32. Charles A. Beard, "Making the Fascist State," *New Republic* LVII (January 23, 1929), pp. 277-78.
33. Charles A. Beard, "A Five-Year Plan for America," *Forum* LXXXVI (June, 1934), p. 5.
34. *Ibid.*, pp. 5-6.
35. *Ibid.*, p. 8.
36. *Ibid.*, p. 8.
37. *Ibid.*, p. 10-11.
38. *Ibid.*, pp. 9-10.
39. Charles A. Beard and G.H.E. Smith, *op. cit.*
40. *Ibid.*
41. Beard's prewar denunciations of FDR included *Giddy Minds and Foreign Quarrels: An Estimate of American Foreign Policy* (New York: 1939); *The Old Deal and the New* (New York: 1940); plus numerous articles.
42. Cited in Cunliffe and Winks, *op. cit.*, p. 434.
43. Charles A. Beard, *President Roosevelt and The Coming of War* (New Haven: 1948), p. 577.
44. Beale, *op. cit.*, pp. 9-24.

A Dirty Little British Operation

by Lyndon H. LaRouche, Jr.

One of the groups which antiterrorist intelligence and security units are obliged to watch is a campus-centered rag-tag deployed under the trade-style of "Marxist Perspectives." Although the group's pathetic sort of babbling and scribbling, which represents its "cover," has no practical importance itself, the group has some nasty and powerful connections, and has been caught red-handed repeatedly serving as a conduit for elements of internationally coordinated operations which support terrorist activities.

For purposes of providing itself a cover, the group's pedigree is traced efficiently through the "Socialist Scholars Conference" organization of the middle 1960s. Like Rutgers Professor Warren Sussman, the principal, campus-based sponsors of "Marxist Perspectives" are associated with initiators of the Socialist Scholars Conference. The seed of other activists and semi-activists maintaining the group's cover activities are predominantly persons drawn into the Socialist Scholars Conference.

Behind the "left-liberal" covers offered by the controllers of "Marxist Perspectives," the group's real purpose is directed from known, Wall Street-centered circles. The several notable intelligence "black operations" run through the "Marxist Perspectives" cover

have all been proven to originate with British-Canadian "Special Operations Executive" old hands. These old hands now occupy key banking and allied positions, chiefly in and around lower Manhattan, old hands otherwise part of the inner circles which directly control Senator Jake Javits and, more broadly, run the New York Council on Foreign Relations. It is a group which sometimes styles itself simply by the name "Our Crowd."

The "Marxist Perspectives" group turns up in the British Canadian-coordinated projected assassination of this writer. This projected assassination includes three principal, interdependent elements. During 1977 two of these elements were identified in nature and by acronym by high-level U.S. intelligence community circles. One is given the acronym "FIST," which is the name given to internationally coordinated financial warfare against the U.S. Labor Party. The second is given the acronym "SWEEP," which features singling out individual Labor Party members for personal blackmail and other pressures, both directly on themselves and through members of their families and old friends and acquaintances. These first two operations, enriched with coordinated major-press slander campaigns, gang beatings, attempted rape, and "black bag" burglaries, are intended to isolate and weaken the Labor Party, so that the

projected assassination can be accomplished with reduced political penalty to the already exposed British and Zionist perpetrators.

Otherwise, the "Marxist Perspectives" group provides a "safe house" meeting point for proterrorists generally. Study of the way in which British intelligence deployed the editorial board of the old *Sozialistische Politik* and that editorial board's designated, present-day successor, the Sozialistische Buero, in West Germany, is a model of reference for understanding how, and to what extent, the "Marxist Perspectives" group is—and is not—involved in terrorism-related activities. "MaPer" is much less important than the old *Sozialistische Politik* (SoPo) editorial board, but it provides the same species of "cut-out" cover for nasty covert operations.

To aid security and other antiterrorist units, we provide two key elements of background here. First, we summarise the pedigree and modus operandi of the group. Second, we underline those features of the group's cover operations which depend significantly on British Secret Intelligence operative David Urquhart's manipulations of Karl Marx himself.

It is true that the "Levi Guidelines" and other institutionalized arrangements prevent antiterrorist units from maintaining adequate levels of passive surveillance of terrorist and proterrorist networks. Granted the misplaced conception of civil rights involved in rationalizing these guidelines, clumsy, crude, and misdirected surveillance and related undercover operations do tend to impair the rights of the innocent. The proper precaution is a surgically precise targeting of the guilty and the tainted which avoids injury to innocent bystanders.

The genuine mistakes made in covert security and related operations in the past have been principally two. First, many of these operations were downright evil in assigned purpose, or unconscionably silly — having nothing to do with vital national interests or other proper law enforcement and security concerns. Second, Freedom of Information Act releases and related sources prove that outright incompetence in political and related matters of judgment have prevailed in shaping undercover deployments, defining targets of surveillance, defining what information is sought, and in evaluation of information received bearing on further action and case disposition.

If these agencies had understood better the sort of animal with which they had been assigned to deal, misdirected, unconscionable operations would have occurred much less frequently, and proper surveillance operations would have been conducted as clean jobs, rather than as the clumsy, bungling operations they usually were in fact.

From a constitutional standpoint, the worst sort of practice arises when a security or intelligence organization takes upon itself to attempt to "play God" with the

persons and organizations under his covert surveillance. Without naming names, I have in mind a specific well-known organization of this category, in which several, competing agencies each promoted some of their respective penetration agents into leading positions within the organization. The combination of low-level penetration agents, those placed in key positions, and control of elements of the organization's environment gave several of these competing agencies the capability to meddle in shaping the organization's development in a way which had no connection to the intelligence or security agency's actual assignment in that case. Having developed a capability as a by-product of the surveillance operations, the agency involved could not restrain impulses to play the sort of games the capabilities indicated as possible.

The ironical feature of the case is that there was an important British-intelligence operation intersecting that organization, an operation which was a proper subject for counterintelligence attention by the U.S. agencies involved. So preoccupied with their game-playing, those agencies remained blind to the issue on which their attention should have been concentrated. Eventually, some of the agencies were significantly embarrassed — when the competing British intelligence interest in the same organization resorted to the obvious opportunity to "blow the cover" of competing U.S. agencies.

The U.S. agencies behaved like a bunch of political intelligence amateurs, British intelligence laughing at the U.S. agencies' silly antics all the while.

By providing relevant agencies with a competent profile of "Marxist Perspectives," we aid in preventing the kind of follies which predominated during past periods. Suitable agencies should be able to work up a surgically precise approach to the subject case (and related cases) with aid of the following summaries.

BACKGROUND ON 'MARXIST PERSPECTIVES'

The development of "Marxist Perspectives" should be traced predominantly from President Dwight Eisenhower's humiliation of the Anthony Eden government of Britain in the 1956 Suez Affair. The British monarchy launched several lines of operations against, principally, the United States in response to that humiliation and its perceived implications. One of these was the acceleration of Britain's thermonuclear weapons commitments, another was the engineering of the open break between Khrushchev and Mao Tse-tung, a third was the launching of the "New Left" project.

What occurred in the wake of the Suez Crisis can be described as a qualitative change in inflection in the British geopolitical strategic posture earlier defined under the leadership of Lord Milner.

The Eisenhower humiliation of the British coincided

with a net failure of British intelligence destabilization operations launched in Hungary and Poland during the same period. The net effect of those actions was to consolidate the Warsaw Pact as both a strategic force and an effective internal security institution within the Warsaw Pact as a whole. This development dovetailed with Eisenhower's nearly successful efforts to secure detente with Khrushchev.

These and correlated developments presented the British with two principal strategic problems. First, the possibility of continuing the geopolitical doctrine behind two preceding World Wars — a military thrust from central Europe for conquest of the "Eurasian heartland" — was either already ruled out of possibility, or that possibility was rapidly losing any remaining margins of applicability. Second, Eisenhower demonstrated that the American commitment to industrialized progress, not only at home, but in the world generally, was still a principal vector of U.S. policymaking, a vector which would reassert itself whenever a popular U.S. President oriented toward such outlooks occupied the White House.

The British therefore concentrated on developing alternatives to a "total war" thrust from central Europe as their approach to conquering (or destroying) the Eurasian heartland, and also concentrated on deploying fresh approaches to destroying the idea of progress's influence among the youth of principal industrialized (and other) nations.

British geopolitical emphasis on "the China option" during the spring hysteria on that subject, reflects the effort to find substitutes for the old Milner-Mackinder-Haushofer formula of sending Germany eastward (but not westward) to conquer the Eurasian heartland for the interests of the City of London. British Middle East policy (i.e., the policy Britain has embedded in the government of Israel under Ben Gurion and his successors) is another aspect of the same shift in emphasis in British geopolitical outlook.

Britain's acceleration of its thermonuclear commitment was not aimed to provide Britain with a war-winning capability, but a new dimension of war-provoking capability — as Harold Macmillan later threatened President John F. Kennedy at their Nassau meeting of 1963. British sovereign thermonuclear bases, especially those at Cyprus, represent British capability for starting a thermonuclear war with no formal means for prior restraint by either NATO or the United States. Helping Israel develop its own thermonuclear weapon is another dirty British trick for launching a thermonuclear war which, as Macmillan threatened Kennedy, the British view the United States as then obliged to fight.

The second measure, provoking the open rupture between Peking and Moscow, was accomplished through stepped-up direct British intelligence influence in

Peking. Through Hong Kong, Shanghai, through Canada and through Comintern representative Roy, the Communist Party of China had been riddled with British agents and agents-of-influence from the outset; after the Shanghai massacres and the purge of the CPC leadership which followed, peasant-oriented Mao Tse-tung was gradually brought to power in a process which consolidated British influence at high levels of the CPC command. The British had controlling influences in both the Kuomintang and the CPC — along with the odd warlord thrown in, and played China like a man playing chess against himself — in a manner which utterly mystified generals Marshall, Stilwell, and Hurley, among others. The British accelerated their ties into Peking during the middle 1950s, using this to heat up the potentials for a Moscow-Peking split.

Moscow had made clear to Peking during the Korean War that it was not going to supply Peking with the forms of air power or other strategic capabilities for escalating confrontations within the United States into a Soviet-U.S. war. Eisenhower's Atoms for Peace and related matters did not weaken Moscow's desire to avoid everything that could be avoided along such lines as a Peking adventure.

Peking knew that the Soviets were not going to give China a strategic nuclear capability even before the confrontation which Peking forced on this point. Before Mao Tse-tung presented Khrushchev with a virtual ultimatum-form of Peking's demands for nuclear weapons, Peking knew that Moscow's answer would be "no." The ultimatum was posed because Peking desired that "no," as a formal pretext for effecting the desired split with Moscow. It was British channels of influence which pushed Peking into presenting such an ultimatum.

Many branches of British intelligence were involved in launching the "New Left" project during this same period. It is sufficient for our purposes to identify two elements of this operation. In the United States, the project was organized around the League for Industrial Democracy and elements of Walter Reuther's United Auto Workers bureaucracy. In West Germany, the center of the project was the editorial board of a magazine, *Sozialistische Politik*. The latter, now represented by its designated successor organization, the Sozialistische Buero, was aided by elements of the German trade-union organizations (metal workers and chemical workers) in much the same manner the UAW bureaucracy cooperated with the League for Industrial Democracy.

The most efficient way to outline this connection is to reference the West German side first, and to show the principal connections between those German elements and the corresponding U.S. elements.

The *Sozialistische Politik* was established under the

patronage of British intelligence during the early 1950s. The chief officer of the operation was Dr. Richard Loewenthal, and the editorial board itself included the following and other persons: Peter (Count) von Oertzen, titular head of one of the surviving Hanoverian feudal houses, presently leader of the Social-Democratic Party for the state of Lower Saxony (which includes Hanover), and patron of the New Left and Maoist professors and students centered around the university at the city of Hanover. Juergen Seifert, son-in-law of the (now) retired head of the Sigmund Freud Institute at Frankfurt, and intimately allied with the leaders of proterrorist groups in West Germany. Seifert's circles were closely associated with defense of the Heidelberg Patients' Collective, the program which produced the second-generation of Baader-Meinhof gang terrorists from the ranks of mental patients processing through the Tavistock-designed political conditioning program of the Heidelberg Patients' Collective. Ernest Mandel (a.k.a. Ernst Mandelbaum, a.k.a. Ernest Germain), one of three leading members of the International Executive Committee of the "Fourth International" (Trotskyist), Pierre Frank, a French national and then the oldest among the three International Executive Committee members of the "Fourth International." And others.

Richard Loewenthal's highly visible career in British intelligence networks dates from the onset of the 1930s, when Loewenthal appeared as the head of the first, semi-Trotskyist "Third Camp" organization in Germany — later shifted to Czechoslovakia. During that period, Loewenthal came under the same British intelligence networks under which Professor Sidney Hook was being trained and deployed at that time.

During the late 1920s and early 1930s, the British intelligence operations in which Loewenthal and Hook were then occupied were centered around British intelligence operative Karl Korsch, on the same track in British intelligence operations as Bertrand Russell since prior to World War I. Korsch's link to Russell was maintained to the end of Korsch's life, as U.S. resident Korsch performed a continuing role, in collaboration with Russell and Kurt Lewin, in the development of the linguistics track out of which Professor Noam Chomsky was groomed at the University of Pennsylvania and into which Lewinite slot he was inserted at MIT... quite in line with Chomsky's work on brainwashing techniques and other topics as a Rand Corporation associate.

The essential, self-designated quality of the *Sozialistische Politik* editorial board was the perpetuation of the outlook and conceptions of Karl Korsch. It was the same Korsch on whose lectures student Sidney Hook based his somewhat plagiaristic *From Hegel to Marx*. (A fellow-student of Hook's from that period alleged that Hook's book was a direct plagiarization of Korsch's lectures.)

The editorial board itself was not simply an editorial board. It was both an editorial board and a British intelligence covert operation. The magazine published by the group had the special function of wholesaling new items of doctrine and policy to witting elements in various organizations, not unlike the function the small but influential *New Republic* has performed for British intelligence in the United States. The true editorial function of the editorial board was as a secondary think tank which developed British policy directives for the European "left" into marketable forms.

Although the "Fourth International" was a small organization then as now, it represented a cover for an important British intelligence network of operatives in many parts of the world. Its function was not to develop mass movements, but to be a mixture of straight intelligence and intelligence-operations functions and serve as a controlled catalyst for influencing "left" developments among social-democratic "left" strata, anarchists, and various sorts of scattered left sects generally. Mandel, otherwise active in a similar arrangement centered in the French social-democratic "left" as well as in the intelligence operations of his adopted country Belgium, rarely missed a meeting of the *Sozialistische Politik* editorial board—even if this meant traveling abruptly from fairly distant locations in the world.

In various international activities, through publishing and other covers, *SoPo*, as it was usually named among insiders, was connected to such circles as those of Baran and Sweezy in the United States. It was through *SoPo* that Mandel's rambling, semi-literate economics text was published in Germany, and by Sweezy's *Monthly Review* in the United States.

The other principal connection of *SoPo* to the United States was through trade-union covers, centered in the British intelligence-controlled International Metalworkers Federation, of which the UAW is the chief U.S. affiliate. On the U.S. side, *SoPo*'s opposite number was, as we have noted, the League for Industrial Democracy and its student affiliate, the Student League for Industrial Democracy.

During the pre-1956 1950s, SLID was headed from Wisconsin by Gabriel Kolko. Kolko's correspondence from that period is, in part, on public file in archives, and is most instructive to one who knows how things are done.

One of the letters discusses the case of one Bertell Ollman. Bertell Ollman, who has acquired a heavy British background since the early 1950s, has been based at New York University, and was also Zbigniew Brzezinski's protege as a candidate to head up the political science department at the University of Maryland. Ollman was the key to the establishment of the "Marxist Perspectives" group on the NYU campus. The unit on

that campus engaged in black operations against the U.S. Labor Party, black operations whose authorship has been definitively traced to "SOE" elements in the New York Council on Foreign Relations.

One should not be astonished that Brzezinski should offer to sponsor Ollman. In the early 1950s correspondence, Kolko proposes to weigh whether or not to make their instrument, Bertell Ollman, "more fully witting" of the truth about what were in fact British intelligence operations deployed around the Gates faction of the Communist Party USA.

It is not surprising that LID and elements of the UAW bureaucracy should have been exposed by Freedom of Information Act releases as persistently conspiring to organize a broad spectrum of black operations against the U.S. Labor Party, or that LID's black-operations activities should heavily intersect pre-1977 as well as 1977 operations against the U.S. Labor Party by former AFL-CIO official Tom Harris, now head of the Federal Elections Commission. There is a tight intersection among dirty elements such as LID, the top leadership of British intelligence's B'nai B'rith cover, the so-called Jewish Labor Committee and the ADA's Joe Rauh, Jr., who said of the U.S. Labor Party chairman recently, "We're going to shoot him, shoot him!"

LID's political intelligence operations inside the Communist Party are most relevant to the development of the New Left in the United States.

The first step toward development of the U.S. New Left was an electoral tactic known as Regroupment, structured around the skeleton of the withered Socialist Workers Party of the late 1950s. The catalyst for this Regroupment was a dissident "Trotskyist" group of Mandel supporters who had been split out of the SWP during the early 1950s, as a by-product of the SWP's temporary break with the Fourth International. The other elements were the youth group of another dissident Trotskyist group, the followers of the recently deceased Max Schachtman, and a group of former Communist Party members and fellow travelers grouped around a weekly publication, *The National Guardian* (subsequently reorganized as the proterrorist *Guardian*). The principal figure of this Regroupment operation was Corliss Lamont, of the J.P. Morgan Lamonts, the principal fellow traveler of the Communist Party during the 1950s.

The summary background of these elements and note of the circumstances enables the security analyst to work up a proper profile on the "Marxist Perspectives" security problem.

The Schachtmanites were the first durable Third Camp organization in the United States. Max Schachtman, a life-long admirer of Karl Korsch since the 1920s, based his policies on those pioneered around Richard

Loewenthal's project of the early 1930s. The group was formed through a break between Schachtman and L.D. Trotsky, set into motion during 1938 and consummated in 1940, just prior to Trotsky's assassination.

There are numerous links between Schachtman's break with Trotsky and Trotsky's assassination. Part of Schachtman's conspiracy against Trotsky on the Third Camp issue was one Sylvia Ageloff, the woman used to get the assassin, Jacson/Mercader, into Trotsky's household. There is every reason to believe that Ageloff was unwitting of her before-the-fact role in the assassination until after it had occurred. She was wittingly merely part of another covert operation, one traced back to the circles of Sidney Hook. The Hook connection in the Schachtman covert political operation was James Burnham, a close associate of Hook and later a close associate of William F. Buckley—who, like Hook himself, is not unfamiliar with personalities involved in the Mexican side of the Trotsky assassination.

These connections overlapped earlier Hook connections inside and outside the Communist Party of the 1930s. The most important of the operations in which young Sidney Hook was involved during his period of being based in Germany was the British intelligence service's "Right-Opposition" caper. This involved Bukharin, Ryazanov and others in the Soviet Union, the Brandlerites in Germany, and the Lovestoneites in the United States. The Lovestoneites were a strict British intelligence operation, and played a significant contributing role in British organization of an SIS-SOE-controlled "KGB" unit in the Communist Party USA from 1938 onward — it still exists at the present time.

Once the Schachtmanite Third Camp organization had been formed, Schachtman's partner, Burnham, excused himself, seeking other careers. Schachtmanite organizations, which presently persist under such covers as the PROD-TDU operations against the International Brotherhood of Teamsters, are best summed up as "British Jesuits" in "left cover." Their distinguishable characteristic, setting them off as a subspecies from other varieties of "leftists," is doctrines based on lists of uncorrelated "legal" precedents, and an equation of "democracy" with anarchosyndicalist-utopian outlooks generally. This characteristic correlates with their patterns of laboriously joining various sorts of coalitions and soon splitting up those organizations quickly after the coalition has been established. Their peculiar conception of "principles," laundry lists of unrelated items, aids them in rationalizing building or entering a coalition on one moment, and then splitting it on a "principled issue" the next. The two motions are each respectively determined by emphasis upon contradictory elements of the same incoherent, Aristotelian laundry list of accreted "principles."



Schachtmanite Party Line

As a tool of political intelligence operations, the Schachtmanite species is ideal as a catalyst for bringing an organization into being through coalition methods, and then wrecking that coalition immediately thereafter. By negotiating terms of coalitions, the Schachtmanite secures concessions for his participation which prevent the coalition from occurring in the manner it would have developed without attempts to accommodate to Schachtmanites. Once the organization has been formed with "aid" of such influenced disabilities, the Schachtmanites wreck the coalition at any moment of their choice. The original Schachtmanite contingent usually departs the wreckage in several antagonistic organizational chunks, all of which converge at later dates to repeat the procedure.

One must not underestimate even so despicable a collection as the Schachtmanites. People today being what they are, rather large social formations are readily influenced by concerted deployments directly involving only small numbers of persons. The PROD-TDU operations against the teamsters union is exemplary of this. The actual numbers of PROD and TDU supporters are miniscule within the teamsters union membership. Yet,

with the aid of corrupt press and publishing agencies controlled by the intelligence agencies otherwise behind the Schachtmanites and Maoists running the tiny TDU-PROD kernel, and with the aid of corrupt personalities within government agencies, the tiny Maoist-Schachtmanite infection is caused to appear to be a substantial force—even in the eyes of many IBT members and leaders.

The Schachtmanite youth performed a key role in leveraging the SWP into the role it was assigned to play in the Regroupment phase of the British operation.

The idea for Regroupment was formally introduced by Mandel's collaborators who, although a tiny number, were proportionately influential in getting the first, pilot phases of the Regroupment caper into operation.

The key SWP figure involved in this at that time was, incidentally, one Murry Weiss, now attempting to simulate the appearance of an aging Delphic oracle in the midst of the NYC facet of the "Marxist Perspectives" caper. It was the same Murry Weiss who worked closely with Ernest Mandel to bring the SWP into "reunification" with the Fourth International in 1963. The operation was coordinated between Weiss and Mandel by a

male airlines steward, a.k.a. "Trent Hutter," who acted as cover, cut out, and relay for the plotting between the two. Murry Weiss is presently a pathetic figure by comparison with his less impaired activity of earlier years, but, in addition to playing large toad in a small garden around NYU's "Marxist Perspectives" premises, he found time earlier to associate himself politically with those factional elements (tied to the Institute for Policy Studies) of the Puerto Rican Socialist Party who have been most closely allied with the Puerto Rican terrorist groups.

Once the 1957-1958 Regroupment tactic had been completed, the coalition was destabilized; from the standpoint of the controllers, it had served its usefulness. It had established a new pattern of "old boy" associations among those involved, a pattern which was played upon and developed to facilitate each next phase of the operation.

The next operation of the "New Left" project for the U.S. was the Woolworth Picket campaign. This mixed the forces involved in Regroupment with a larger strata of liberal campus youth and, in turn, gave these forces sufficient credibility won in the picketing to penetrate the black Civil Rights movement from a new dimension with these white youth and aging radicals.

The next operation was the Fair Play for Cuba Committee. This was a political intelligence operation which used both the image of Cuba and the combined patterns of association of the Regroupment and Woolworth campaign to several purposes. The image of the "Cuban peasant revolution" was used to provide a bridge to the "Chinese peasant revolution," and to steer the combined "old radicals" and liberal youth around them into an anti-labor outlook. By the close of the Fair Play for Cuba operation — which faded out after the Bay of Pigs, with aid of timely internal dissensions within the national office of that organization — the "old radicals" were already moving toward an antilabor outlook, and toward the organizational "gate receipts" presumably proffered by lumpenized, antilabor strata in the United States.

Through British influence over U.S. policymaking, the CIA's paramilitary operations in Vietnam were escalated into regular warfare under President Lyndon Johnson. At the same time, during the closing months of 1964, British intelligence channels in the United States, following the Bertrand Russell formula from the "Ban the Bomb" and SANE operations earlier, prearranged the launching of an antiwar movement. The latter was initiated from two directions: on the one side, typified by the New York Fifth Avenue Parade Committee, was a resurrection of the old Regroupment tactic in modified form. On the other interconnected front, the SDS antiwar project was launched.

It was during this same period that the Regroupment effort coordinated by British intelligence was also expressed by the establishment of the Socialist Scholars Conference organization, a by-product of the "teach-in" project used to develop the antiwar movement on key campuses.

Although the latter organization was wrecked — with aid of a rigged tantrum by Professor Eugene Genovese in mid-1968 — the pattern of associations consolidated through these conferences has been one of the two principal polarities of the so-called U.S. "left" ever since.

The dominant "left" polarity, numerically, is the irrationalist radicalism typified by terrorists, pro-terrorists, lunatic "environmentalists" and "gay rights" sideshows.

The smaller, but more important polarity is the strata of campus-centered "leftist intellectuals" typified by the proterrorist professors of Hanover University and the associates of Professor Warren Sussman, Eugene Genovese, Noam Chomsky, et al. There is a direct link back to the LID of the early 1950s, when Gabriel Kolko was leading SLID, and wondering whether or not Bertell Ollman was ripe enough to be made somewhat more "witting" of the nature and purpose of the activities to which Ollman was being assigned.

THE 'MARXIST' PROFESSOR'S MENTALITY

The "campus Marxist" is fairly described, as a type, as a case of development arrested at or regressed to a state of neurotic early adolescence. The rebellious campus adolescent is emotionally in rebellion against his father's "authority." It is fair to say that there is an oedipal crisis involved.

It would be unfair to say that the issues adopted by the campus rebel of this sort can be explained away categorically by the rebel's typically oedipal neurotic problems. Rather, when such a rebel adopts an issue—even quite rationally, as far as the issue itself is concerned—the emotional outlook he brings to bear in behalf of that cause is the emotion otherwise cathexed to his oedipal resentments against his "authoritarian" father.

For those reasons, it is very simple for a trained intelligence operative to disorient this sort of neurotic personality. The operative merely has to keep in focus the fact that the campus rebel's emotional outlooks on issues are powerfully cathexed to the oedipal hostility toward both the actual "authoritarian" father and to those surrogate fathers who, as targets of hostility, serve to deflect the neurotic's rage against his own father to the strangers adopted as surrogates. "Down with authoritarianism" is the essence of what any skilled British-intelligence operative introduces into a campus

rebel ferment, to transform a rational or semi-rational ferment into a mass of babbling, lunatic fools on an oedipal rampage.

When a person matures, his or her parents cease to be the mystified "mother" and "father" of childhood and early adolescence. One's parents become human beings, persons in their own right. One is no longer struggling against their suffocating "mothering" or fatherly constraints. One is honoring one's debt to the persons who have provided most of one's development as a person. It is not a matter of paying back parents for past help; it is a matter of making one's own life worth their having lived once they have died. It is not a matter of doing something to satisfy one's parents' expectations; it is *to accomplish something for oneself* which redounds properly to the honor of the parents of the person who has accomplished that. A mature person owes it to his or her parents not to degrade himself—even if one's parents were to demand degradation of oneself. Of course, one wishes them to secure joy from what one is attempting to accomplish or has accomplished, but one no longer has a child's attitude toward parents.

With the immature personality, this is not the case. The usually desired ideal of permissive "mothering" is contrasted to abhorrence of "authoritarian fathering." It is also a wish to be "free" to perpetrate all sorts of petty nuisances without risk of being spanked.

The typical "radical professor" is just such a type. He seeks a generous, tolerant set of patrons, who will "take care of him"—as Brzezinski intervened in Bertell Ollman's behalf. He does not face the world; he has an Ace In The Hole, a set of patrons who will "send money from home" or otherwise bail him out of difficulties. He is no "hero."

The same trait permeates the campus "Marxist" student. Scratch that student and one finds a brawling adolescent, preoccupied with his or her own egoistical-sensual appetites—financial security, sexual gratification, liberty to enjoy eccentric pleasures. He or she also desires to be insolent; this is an oedipal trait: making deprecating remarks against one's father in one's mother's presence.

In a case which shall be nameless, a woman visiting the Low Countries was informed by a written tourist's guide that shoes and gloves were among the items in which that nation's offerings to purchasers were among the poorest. Therefore, the woman in the case reacted to that information with a zealous determination to buy nothing but gloves and shoes in that country! *She was asserting her right to be irrational.*

A campus radical is typically such an irrationalist, akin to the fellow who parked his auto two blocks away from his house, because he had just run over his next-door neighbor's cat. He or she does not take respon-

sibility for the consequences of his action (or acts of omission) in the world generally. He or she treats life from the standpoint of schoolyard games. It is all play. The only thing of importance is the rules of the game agreed among with one's like-minded peers. Any reality not taken into account by the rules can be therefore ignored, denied to be of any practical relevance.

Once that insight is grasped, one understands how the immorality of a Warren Sussman is developed. The relevant world outlook is an oedipal, adolescent, schoolyard view of the world. Everything is a game; one's patrons (surrogate parents) and peers, and the rules of the game agreed upon with the peers are all the reality taken into account. Anything which can be done with impunity in the larger world can be done, as long as one stays within the rules of the game agreed upon within the circle of one's patrons and peers.

Their immorality is essentially amorality. Underneath all the "Marxist" or other sorts of "leftist" posture, the only principles these unfortunate creatures know is an infantile sort of egoistical sense of greedy hunger for sensual gratification. With proper use of slightly aversive environment ("hard cop") and proper dangling of the bait of a little money and a little sex ("soft cop"), one can rapidly transform any of these miserable oedipal creatures into almost anything one is cruel enough or amoral enough to elect.

I have known these types over decades. Much as I pity them for their degraded mental condition, my compassion does not blind me to the pure evil of which they are capable.

THE CORRUPTION OF KARL MARX

The name "Marxist Perspectives" is in part misleading. There are all sorts of freak shows on the street of the "Marxist Perspectives" carnival. In general, the profession of "Marxist" is only a social convention. All sorts of Tories and other anti-Federalist types cross the George Washington Bridge in droves every day without imbibing even a hint of Federalist world outlook. Discounting those "Marxist Perspectives" participants whose principal preoccupation is creating a nation of lesbians, there is a small quotient among the various proprietary exhibits of this aggregation which senses itself obliged to prove at least a certain familiarity with the writings of Karl Marx, or at the very least, to have an opinion concerning Marx.

What is typically academic practice in today's universities, the "Marxism" professed among those who take the profession seriously, has at best an accidental connection to anything actually written by Karl Marx. Like "true contemporary scholars," it is the latest, best-accredited commentary on preceding layers of commen-

taries on Marx and "Marxism" which is the common starting-point for these babblers and scribblers.

Among those who feel obliged to consult something more proximate to primary sources, such commentaries as Franz Mehring's fraudulent biography, *Karl Marx*, or some other celebrated but equally or more dubious secondary source, are employed as a guide to what the reader will thereafter choose to superimpose upon any actual writings of Marx he or she consults.

At best, the matter is complicated on the principle that there is a vast difference between knowing what is written in a book and merely having read that book. A tone deaf person can learn to read notes without any consequent ability to either sing the notes or assimilate the notes as musical ideas. On the basis of this same principle, it is not difficult for persons who are literate but conceptually illiterate in a given field to understand only those selected passages which concur with their preconceptions, or at least appear to coincide literally with such preconceptions. They appreciate only "the parts I liked."

If the academic sort of "Marxist" has a modest amount of pride, or, at least, fear of being caught out as a utter fool, it occurs to him to glance through writings by Marx. His selective reading of what falls under his eyes in that way will not be selective at random. He will select in some more or less consistent fashion.

It is in this context that certain major errors in Karl Marx's writing — and knowledge — are selectively mag-

nified. The case of the massive disinformation operation deployed against Karl Marx by David Urquhart has a special significance in respect to the sort of creature one encounters around British intelligence-coordinated groups such as "Marxist Perspectives."

A cross-gridding of researches on major British intelligence operations shows the British Museum's David Urquhart turning up as a principal authority on such British intelligence conspiracies as the Chartist movement, the networks associated with Mazzini, and so forth during the early-to-middle nineteenth century. The same David Urquhart who is cited in other locations as an authority for facts contrary to what Marx believed is Marx's cited source for key judgments exactly to the contrary. Either Urquhart or Marx has to be lying. The overwhelming burden of circumstantial evidence suffices to prove that Marx was not lying, but rather duped by Urquhart.

For example, Marx believed Palmerston to be in effect a Russian agent, which is historically silly. Marx believed Bakunin to be a Czarist agent, which is not quite so silly a blunder on Marx's part, since the Rothschild subsidies via Alexander Herzen to Bakunin were laundered in part through Russian channels. Marx fought with Henry C. Carey on the leading facts of American history — which was silly on Marx's part, but Marx's silly views had the support of the information selectively supplied to Marx by the librarians at the British Museum (chiefly). Marx disagreed with Carey on the American-Russian alliance



"... and so Marx teaches that we all need a change."

policy of the 1860s. Here, again, Marx's views were silly in fact, but were also documented by aid of Marx's trusted source, David Urquhart.

Marx was silly in economic history, too. He actually believed that Adam Smith and David Ricardo were, at worst, "honest bourgeois scientific" workers, whose errors wanted correcting, but who otherwise represented the most advanced thinking of their time. Marx similarly believed that eighteenth century and early nineteenth century British economic policies coincided with the model of reference for the progress of capitalist development generally. This would not be possible unless Marx's sources at the British Museum had selectively excluded the principal mass of relevant historical sources available in that Museum, and had been selected limited to disinformational aggregates of sources.

Marx was also silly on the issue of the significance of Rothschild operations, although less foolish on this point than Friedrich Engels. Relative to Friedrich Schiller, Marx's knowledge of history was wretched; relative to Heinrich Heine, Marx's comprehension of the political movements of the 1840s and early 1850s was pathetically credulous.

These are, aggregately, a monstrous lot of error, and figure in a most important way in determining the numerous errors in Marx's theoretical and other judgments. Although Marx was subject to massive disinformation from many sources — not excluding an often erring Friedrich Engels — the rest of the disinformation would not have taken control of Marx's judgment unless a very clever set of librarians at the British Museum had been doing a masterful job of selectively burying Marx with a disinformational selection of references. Discovering the importance of David Urquhart in the specialty of continental conspiracies, and noting the special mention Urquhart enjoys at several crucial points of Marx's arguments, we are properly impelled to conclude that the manipulation of Marx by Urquhart was a masterful effort conducted by a person who had a good and efficient comprehension of the purpose of this operation.

Given the conditions of the 1850s and early 1860s, we cannot consider it extraordinary that Urquhart and his associates expended such strict attention on the manipulation of Karl Marx. Urquhart and his associates were coordinating home-base monitoring of a whole network of interconnected conspiracies at that time, including the Communist conspiracy which had moved out of its origins in Switzerland to the locations in which Marx encountered it. The fact that Marx had achieved considerable celebrity in connection with the *Neue Rheinische Zeitung*, and had earlier been selected as a capitalist newspaper's editor over the famous Friedrich List, indicates Marx's importance in the eyes of British

intelligence at that time. The task of controlling "the potentially interesting" Dr. Karl Marx would have naturally fallen to Urquhart as one of his regular list of assignments the moment Marx showed a serious interest in the British Museum and otherwise showed up among emigre circles gathering in post-1848 London.

It is from the standpoint of the British-induced disinformational elements in Marx's judgment that groups such as those associated with Sweezy and company, with Germany's Sozialistische Buero, or with the associations defined by the Socialist Scholars Conference define their shadings of "Marxism." By denying the elements of "Marxism" developed by Marx himself, and abstracting for emphasis those elements which reflect British disinformational efforts, a perverted sort of "Marxist orthodoxy" or "counterorthodoxy" is adduced as a "scholarly appreciation."

This is the outstanding feature of the operation with which Korsch, Loewenthal, Hook, et al. were associated at the close of the 1920s and early 1930s. Through close cooperation with Eduard Bernstein on the one side and G. Ryazanov in Moscow, Bukharin-Brandler-Lovestone channels of influence were exploited to promote a Moscow-centered effort to discredit the "early Marx" (1844-1846) relative to the "mature Marx." This coincided with an operation laundered through the Communist Party of Great Britain, in which the included focus was the effort to show Marx as a cothinker of Charles Darwin.

Later, British operatives, aided by Dr. Erich Fromm, reversed the operation, attempting to show the "early Marx" as a "humanist" of the Warburg Institute variety. Fromm's argument was based on sound scholarship concerning crucial features of the "early Marx," an insightful scholarship which lent plausibility to the wretched, immoral conclusions affixed as conclusions to the overall thesis. Sidney Hook, in due course, registered a strong objection to the work of Fromm in the *Sunday New York Times* — both in a *Times Magazine* feature, and in a subsequent literary debate with this writer in the same publication.

Fromm had been the "Peck's Bad Boy" of the so-called Frankfurt School in Weimar Germany, and thus in a different factional current of the same British intelligence networks to which Sidney Hook was apprenticed at that time. The thesis of an "early Marx" versus a "mature Marx" was a street with two sides; Hook walked the street in one direction; Fromm walked the same street, on the other side, in the opposite direction. The ultimate political destination of each was the same goal reached by different approaches.

The Sozialistische Buero's network modified the same tactic, with the "new Marx" of the *Grundrisse*, popularized through British intelligence-funded publishing



channels, during the post-1968 period. This version, now rampant among the pattern associations associated with the Socialist Scholars Conference, rejected both the "early Marx" and the "mature Marx" in favor of the "new, scholarly discovery," the Marx of the *Grundrisse*.

As we have documented in other published locations, actual current scholarship concerning the historical Karl Marx locates his development as a Neoplatonic thinker with reference to an 1835 secondary school thesis (*Aufsatz*) written for Dr. Johann Hugo Wyttenbach, head of the Friedrich Wilhelm Gymnasium in Trier. Wyttenbach had been a member of the Benjamin Franklin-centered networks during the 1790s (which remained active, in alliance with the Cincinnatus Society networks of Washington, Lafayette, et al. after Franklin's death). It was Wyttenbach's association with the Franklin networks which had been the basis for his popular appointment as head of the school during the 1790s.

Study of Wyttenbach's own work and connections, and comparison of the essays written on the same assigned topic by Marx's classmates, leaves no margin for doubt concerning the impact and content of Wytten-

bach's influence as a teacher or of the exceptional degree of assimilation of that viewpoint by the 1835 Marx.

Marx's next phases of intellectual development were his work for his doctoral dissertation and his reaction to the Neoplatonic element in the otherwise contradictory Ludwig Feuerbach (E.g., as this writer has developed the case in his own "The Case of Ludwig Feuerbach," *Campaigner*, Vol. VII, Nos. 2 and 3, Feuerbach begins his *The Essence of Christianity* from an authentically Neoplatonic standpoint, and then degenerates to a modified form of Isis-cultism concerning the interpretation of the Christian Trinity.) In Marx's rather devastating and profound 1845 "Theses on Feuerbach," and the first section, "Feuerbach," of the Marx-Engels *The German Ideology*, a rigorously Neoplatonic outlook, a masterful break with both Feuerbach and with Hegel, is accomplished.

This Neoplatonic world outlook and method persists as Marx's essential character into the last sections of *Capital* Volume III. Without his comprehending the content of that connection, Fromm was entirely correct, during his writings on this subject during the early 1960s, in citing the "Freedom-Necessity" passage of *Capital* Volume III's Section VII as proof that Marx's essential world outlook had undergone no change in quality since the 1845 writings.

Once all of Marx's principal errors of historical and systematic political-economic judgment are identified and analyzed, a clear and indisputable characterization of Karl Marx's work as a whole emerges. Excepting Marx's ignorance of the conceptual issues of mathematical physics as bearing on the problem of deterministic models of extended reproduction, every important error of judgment and fact in Marx's writings is directly traceable to a known disinformational influence, such as that of David Urquhart. Marx appears, in net, as an astonishingly powerful intellect, of essentially Neoplatonic outlook, whose work reflects his effort to resolve combined facts and disinformation according to a generally powerful grounding in the Neoplatonic method.

There are two principal errors in Marx, apart from those errors of political-economic theory corrected by this writer. The first is his credulous acceptance of that falsified version of European history which presented the "British model" as paradigmatic for the systematic study of industrial capitalist development. The second was Marx's inability to overcome a softness toward "leftism," his attempt to rationalize the Jacobin Terror as the work of honorable but inadequately developed "revolutionaries." He—and most of his professedly Marxist successors—accepted the myth which represented the suppression of the Jacobin Terror as a model of "Thermidorian Reaction."

This understanding of Karl Marx is not only indis-

pensable for a competent study of Marx himself; without it, no one can effectively understand the Soviet Union today, and cannot, therefore, render competent judgment on the most crucial of the strategic issues occupying the attention and policymaking outlooks of the major forces of the world.

The Soviet Union is a reality which, in crucial aspects of its practice, embodies the Neoplatonic current in Marx. The Soviet Union is also influenced both by Marx's own errors and by ideologies advanced in the name of "Marxism-Leninism" which originated with sources other than Marx and which are, frequently, directly contrary to Marx's own essential method and outlook. The toleration of Karl Korsch's influence in East Germany, and the misguided admiration for Korsch's friend, Bertolt Brecht, is also exemplary. By understanding how Soviet reality intersects the various professedly "Marxist" or "neo-Marxist" ideologies one locates the Soviet decision-making process, and is able to untangle the intersection of various tendencies and factions which participate in the decision-making process.

For example, the perspective of the "Grand Design" featured as the dominant theme of the May 1978 Schmidt-Brezhnev summit expresses, on the Soviet side, that thrust in Soviet development and through which coincides with the characteristic world outlook of the actual, Neoplatonic Karl Marx. It is the same Neoplatonic thrust which characterizes the ongoing shifts in Moscow-Vatican relationships. In the latter case, whether in Casaroli's Vatican "Ostpolitik" or the Augustinian thrust of Pope John Paul II now, the Vatican is guided by the ecumenical principles which flow from St. Augustine's *City of God*, and were first elaborated both theologically and theoretically otherwise by Cardinal Nicholas of Cusa. This was the Cusa who, with Cardinal Bessarion, is the point of origin of modern Vatican ecumenicism. This Neoplatonic thrust from the Vatican finds a resonance within the Soviet leadership (among other locations). This same resonance toward Vatican ecumenical approaches is the essential quality reflected in the Schmidt-Brezhnev summit.

We have based our approach toward East-West relations since early 1974 on precisely that appreciation of the essential thrust within Soviet society. This was the basis for our "Golden Euroruble" proposal in Europe during the Spring of 1974, and was a crucial feature of the 1975 *International Development Bank* proposal. This has also been the thrust in Vatican Ostpolitik under Pope Paul VI, and is the approach being taken by France's President Giscard d'Estaing and Germany's Chancellor Helmut Schmidt.

From the standpoint of the best thrusts in Soviet objective and policy developments, Soviet socialism is the quality of Marxian socialism expressing agreement with

the Neoplatonic character and method of Karl Marx. One may choose to judge the Soviet Union in any fashion one chooses; however, only this approach to the issues of East-West and North-South strategic relations will yield fruitful results.

Relative to the problem of alienation, as Marx actually conceived "alienation," Marx is dedicated to socialist society for humanity as a matter of historical necessity. However, it is worse than nonsense to imagine that "socialist society" is *in any other way* a principled question for Marx. That is, the utopian-ultimatist posture of "no aid to the perpetuation of the existing, capitalist state" has no connection with Marx's outlook, thought, or practice. Marx's premise, like that of all Neoplatonists, is a dedication to the cause of the city-builders and opposition to the cause of the oligarchists and to the radical-oligarchist populism of Malthusians ("environmentalists"), "machine-stormers," and so forth. The primary thing for Marx is scientific and technological progress through extension of the industrial mode of production at the expense of "the idiocy of rural life." For Marx, the practical question of socialism is entirely one of advancing *either* the capitalist or socialist form of political-economic organization of states and society generally, according to which pathway of policy-practice is required to ensure technological progress.

There is no essential difference, at root, between Marx's Neoplatonism and the *Populorum Progressio* policy articulated in fulfillment of the same policies already embedded in Vatican II. The material progress of society through technological progress is not an end in itself, but an indispensable precondition for continued human existence, and also an indispensable mediation of the development of man as man, for the development of the mind of man to the same ends prescribed in Plato's *Republic* and the *Commedia* of Dante Alighieri. Marx's objective is essentially identical with that of Miguel Cervantes's *Don Quixote*: to get Sancho Panza off his ass, free Sancho of his enslavement to his peasant-like gluttony, and qualify Sancho to govern a province. The object of Neoplatonism is to develop society, through the essential mediation of technological progress, so that ordinary men and women are transformed from "bronze souls" into "silver" and "golden" souls successively, so that in the process of becoming "golden souls," ordinary men and women become fully qualified to govern themselves, to be transformed from sheep into shepherds.

The wretch such as a Paul M. Sweezy or "leftist" professors of the "Marxist Perspectives" varieties, turns this upside-down. This wretch currently defends Sancho Panza's "rural idiocy" against the sort of change in his nature which Cervantes poses as the objective. To these "leftists" in the tradition of British agent Marat's *L'Ami du Peuple*, it is the bestialized impulses of the "masses"

which must be defended against "elitist" efforts to lift these same masses off their asses, to develop their minds, to develop their competence to rule society without need of shepherds.

To construct a Marxism which is adapted to the bestiality of a Jeremy Bentham, or British SIS-directed butchers Danton and Marat, the "leftist professors" take an approach to Marx which is directly opposite to that we have outlined here. They seize on the errors which British disinformation influenced in Marx, and abstract these as the corpus of "orthodox Marxism," defending this "orthodoxy" against everything in Marx which opposes these errors. In short, the "leftist professors" employ the same cultist methods familiar to the history of Christianity in such excrescences as Gnosticism, Arianism, Manichaeism, Donatism and the prophesying (Delphic) cult of Our Lady of Fatima.

If one studies the literary aspect of "Marxist Perspectives" professorial types in light of the sort of freak shows which the "Marxist Perspectives" carnival represents in whole, the allusion to the models of Manichaeism and Donatism shows itself most appropriate. The Manichaeism of contemporary U.S. "radicalism," associated, lawfully, with various Manson Family and other models of Dionysian cults, lawfully complements itself with the kind of terrorism which is associated with Donatism from Augustine's time to its survivals among Egyptian Coptic circles to the present date.

The "Marxist Perspectives" groups' parody of pseudo-Marxism is a Delphic rationalization whose characteristic features are nothing but Dionysiac Manichaeism. This shows the appropriateness of the "Marxist cover" for the sort of obscene assembly of lesbian and other freak shows the association as a whole represents. The sympathy toward terrorists among those strata reflects the same principle as the connection between Manichaeism and Donatism in earlier periods.

Once the "Marxist Perspectives" cult is examined as a cult in the way we have outlined the case, appropriate intelligence and security agencies should have much less difficulty in understanding the significance of the cultist formation as a cover for "black operations" and occasional safe house facility for terrorists. The character of the cult as a Dionysiac formation in the model of the Manichaeism-Donatism cases is the essential point of conceptual reference.

First, the shaping of ideologies and organizational relations in this way is peculiar to what is generically nameable as "British Jesuitism." The British Jesuits, who may wander under the titles of Balliol or All Souls dons, librarians in the Ashmolean or British Museum, as Anglican priests, or as radicals of the Jesuit-trained Ivan

Illich variety, proceed from mastery of the principles of Gnostic, Manichaeism, Arian, Donatist and related forms of cultism. They employ the proven methods for creating such cults, as studied over a thousands-of-years span, to apply the same methods to present-day situations.

The concepts for such applications are mediated for practice through "SOE"-type circles, such as the "Our Crowd" gang running both the New York Council on Foreign Relations and most of Manhattan's investment banking activities.

The network agency for those CFR-linked circles of British-Canadian "SOE" types is principally the Zionist cut-out facility, the Montefiore family's Jewish division of British SIS, such as the Bronfman operative, Major Louis Bloomfield. This Bloomfield, who coordinated both FBI Division V and the U.S. Office of Naval Intelligence from World War II into a continuing key role into the 1960s, was, during the 1960s, the head of the network which was caught red-handed in the attempted OAS-conducted efforts to assassinate President Charles de Gaulle and was detected as the major element involved in the circumstances of the assassination of President John F. Kennedy during the same period. Bloomfield is representative of a complex of Zionist organizations such as the Jerusalem Foundation, the B'nai B'rith leadership, the Sonnenborn Institute, Technion, and Israeli intelligence agencies such as the Mossad, which play an up-front role as a cover for British intelligence in many dirty operations. In an emergency, under this arrangement, the Jews can be thrown to the wolves to save the British monarchy's interests as such.

It is this complex of SOE-type-plus-Zionist and Zionist-controlled organized crime (e.g. Meyer Lansky) elements which is most visibly deployed in the black operations now deployed internationally against the U.S. Labor Party and its allies. Every operation run against the Labor Party through the cover of the "Marxist Perspectives" networks is traced to these SOE-type banking-based sources and their Zionist accomplices. Furthermore, the sponsorship for the "Marxist Perspectives" group as a whole comes from the exact same sources.

In summary, the picture is as follows. The "Marxist Perspectives" group is a "Marxist" cult on the Manichaeism-Donatism model, created under the sponsorship of the New York banking-centered SOE-types otherwise associated with the CFR of Kissinger, Bundy, Brzezinski, George Franklin, et al. This "Marxist cult" operates as a cover with various specific functions; one of its functions as a cut out is to conduit covert operations actually directed and initiated through the SOE types associated with CFR.

**LYING: MORAL CHOICE
IN PUBLIC AND
PRIVATE LIFE**
by Sissela Bok
Pantheon Books
New York, 1978
315 pp.
cloth: \$10.95



Simple pine box coffin



Patient in hospice program

The Death of Truth

The much-vaunted negative-Utopian book, *1984*, was unintentionally useful in providing a glimpse into the mental process of the British Fabians. In the same way, there is a chilling value to Sissela Bok's *Lying* as revealing the values of the Fabians' American cousins.

On the surface, *Lying* is shallow past belief. Few writers can generate 315 pages of text out of the concept that, given the choice, one ought to avoid intentionally stating as truth that which one knows to be false.

That exercise is not the basis of the rave reviews *Lying* has received from the Kennedy clique, including Sargent Shriver, J.K. Galbraith, Anthony Lewis, and Wassily Leontief, who has described himself as a "fascist with a democratic face." Rather, it is Bok's contribution of a moralistic framework for attacking humanism that draws these gentlemen's admiration.

A moment's reflection should convince anyone that the true subject of a book on lying is truth. What is it about a lie that is so universally reprehended but the fact that it is a deliberate denial of the truth? A book, then, on how to determine what the truth is would be the final word on lying. But the ethical Mrs. Bok, a self-proclaimed expert on medical ethics and wife of Harvard President Derek Bok, previously Dean of Harvard Law School (home of the "force" theory of law), explicitly states that the enemy of her code of conduct is:

The traditions which claim that truth exists, that it can be revealed, that one can hope to come face to face with it.

She repeatedly claims that those who do undertake the search for truth are, *for that reason*, more likely to lie, because of the

feeling of moral superiority their epistemological achievement instills. Thus, in the tradition that has branded humanists as Machiavellis and devils, Bok defines out of her ethics anyone who believes in the search for scientific universals.

How can a book combatting the denial of truth reject at the same time the possibility of truth? The book itself reveals a ghastly explanation: through the logic that *there is no human mind*. The denial of the essence of humanity, of its mind, is the denial of humanity's unique worth, of its imperishable soul. Beside such absolute evil, Bok's archetype of immorality, Iago, pales. Even Iago recognizes that human beings are in some sense unique.

Come, be a man: drown thyself?
Drown cats and blind puppies.

Do we exaggerate in saying that Bok and her ecstatic reviewers see no difference between humans and cats?

Imagine yourself, or a loved one ill, seriously ill. Your thoughts turn to two objects, the possibility of cure, and the possibility of death. There is, if one seeks it, a resolution of these two seeming incommensurables. That is the immortality of human mind. The human being seeking after universal truth produces the struggle to preserve life, and, by means of his unending quest to understand it, invents ways to cure the incurable. Those who die achieve immortality precisely because, and to the extent of, their participation in this quest. To cheat a person of this participation is to cheat him of his soul.

Imagine now the kindly, smiling matron of a hospice approaching your bed, or that of your loved one, and offering you release. And in order to facilitate your acceptance of the inevitable dissolution of life into nothingness, she offers you a heroin solution, to destroy the integrity of

**LYING: MORAL CHOICE
IN PUBLIC AND
PRIVATE LIFE**



J.K. Galbraith

your mind. Bok, you see, is well connected with the hospice movement now being revived by the Most Venerable Order of the Knights of St. John of Jerusalem and their sycophants and publicists. She is a high priestess of death. Read her previous publications, obligingly cited in *Lying's* bibliography: "Voluntary Euthanasia" (1970); "The Dilemmas of Euthanasia" (1974); "Personal Directions for Care at the End of Life" (1976). Mrs. Bok is not only lavish in her praise of the hospice movement, with its attack on medicine as "dehumanizing." She is positively indignant at the possibility that your children may at some point "step unwittingly into subjection to new procedures, where death is held at bay through transfusions, respirators, even resuscitation far beyond what most would wish."

To Bok, it is a lamentable trend that nearly 80 percent of Americans receive hospital or other institutional care in their final illnesses. To Bok, it is a lie for humanity to debate against despair:

The fear that great numbers of patients will commit suicide appears to be unfounded. And if some do, is that a response so unreasonable...? Many societies have allowed suicide in the past; our own has decriminalized it; and some are coming to make distinctions among the many suicides which ought to be prevented...and those which ought to be allowed.

The premises of the book compel this conclusion. Sissela Bok begins by denying humanity its goal—truth. Her do-rightly system of ethics abhors lying, without burdening the reader with the bother of searching for truth. She ends by revealing that she hates truth precisely because it represents life. There is no irony in this. Rather, here is revealed the essence of the "propeople" rhetoric of the antihumanists: Kill the mind, and human life becomes meaningless.

—David Heller

**CARLO LEVI MINZI
PLAYS BEETHOVEN**

Sonatas
Op. 31, No. 2
Op. 57
Humanist Academy
Records
Premier Release
\$6.00

Carlo Levi-Minzi Plays Beethoven

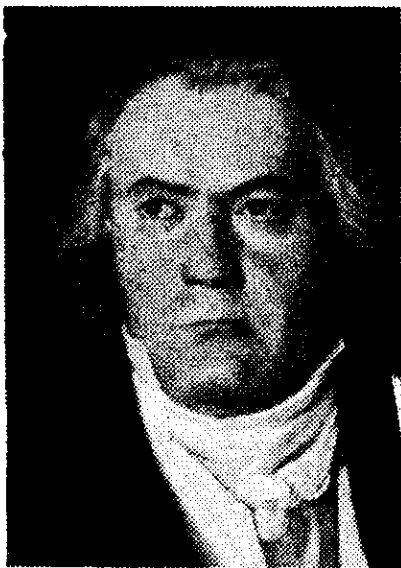
The Italian virtuoso Carlo Levi-Minzi has contributed both pleasure and a gratifying, fresh insight into the performance of Beethoven's keyboard music. The point is made most effectively for the average listener through Levi-Minzi's selection of two among the most famous of the sonatas, the *Appassionata* and the *Opus 31, No. 2*.

There are two crucial points in the interpretation of Beethoven in the concert hall and recorded performance. The first question posed to the performer is "What is an authentic reading of Beethoven's music?" The second problem is that of putting the internal, contrapuntal development of musical ideas in Beethoven across to an audience. To accomplish this, one must not violate the strict, stated intent of the score, lest the performance become a parody of the actual Beethoven. As Wilhelm Furtwaengler empha-

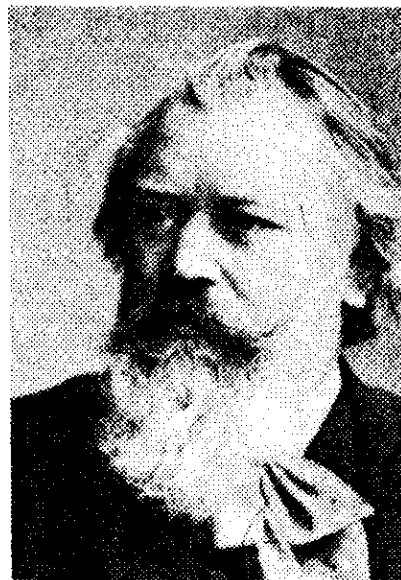
sized, one must also know how "to read between the notes." Properly chosen nuance is decisive. To provide the nuances provides exceptional mental concentration and, in piano works, keyboard mastery of the most advanced degree.

The problem of defining authentic Beethoven is still very much with us. Apart from current efforts to apply the influence of Stockhausen and similar hypermoderns to the classical repertoire's delivery, the split in approaches to Beethoven was principally a continuation of the factional conflict between the Brahms and Wagner factions of Germany which spilled over from the nineteenth into the present century. The Brahmsian view was given for musical theory by Vienna's Heinrich Schenker and best represented among leading conductors by Berlin's Wilhelm Furtwaengler. Although Schenker's and related scholarship leaves no doubt that the Brahmsian

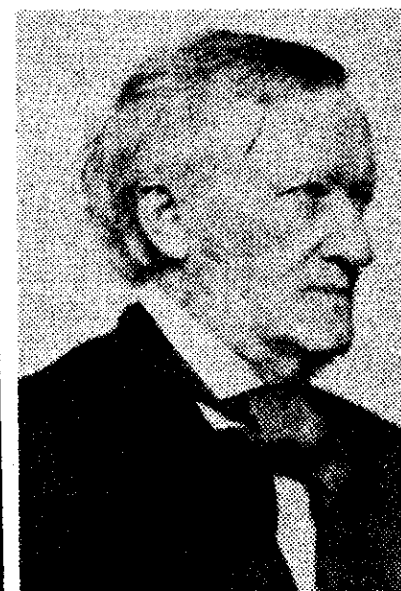
CARLO LEVI MINZI
PLAYS BEETHOVEN



Beethoven



Brahms



Wagner

influence was the closest to the truth, Schenker's analysis requires correction on a number of important points.

The background to the problem is as follows.

Since the High Renaissance, in particular, musical outlooks governing composition and performance have been divided chiefly between two bitterly opposed currents. The first, based most directly on the writings of the tenth century AD Islamic scholar, al-Farrabi, runs through such leading figures as Italy's Zarlino, John Bull, Sweelinck, through Bach, late Mozart and Beethoven. The opposing faction, associated with Monteverdi, Rameau, runs through Wagner, Liszt, Richard Strauss and so forth into the so-called moderns.

The differences between the two factions are neither accidental nor arbitrary.

Beginning (in the literature on the subject) with al-Farrabi, the school leading through Bach into Beethoven emphasized that musical composition was governed by lawful principles for creative development. One might add to the laws of development, but only on the condition that one created the new musical laws in a lawful way. The development of the contrapuntal doctrine of lawful composition, associated with the rich potentialities of vocal and vocally modeled polyphony, is the great achievement of Bach, Beethoven, and other composers of that faction.

The opposing faction, in Bach's lifetime, is the English-favored school of Rameau. The arguments which British spokesmen raised in favor of Rameau and against Bach during the eighteenth century reflect the essential principles of that faction. Their view leaned toward the doctrine of the arbitrarily pleasing theme plus accompaniment. For example, one of the bitter objections to Bach's composition was the observation that Bach elaborated what were termed embellishments note by note, rather than leaving such "finishing touches" to the idiosyncratic style of the performers.

One looks wisely at Beethoven's compositions from the reference point of Bach. Not only was Beethoven educated to the Bach faction, but the most useful way a

student learns Beethoven is by seeing him as one who revolutionizes Bach's methods of composition.

For purposes of emphasis: one must not think of Beethoven as writing in terms of chords. One must study any Beethoven score as if it were written as a polyphonal work for a chorus of voices. Each voice level of a Beethoven composition is usefully thought of as abstracted from the notion of a human singing voice for that part. The movement governing each of these voices is predominantly horizontal—rather than occurring as a by-product of writing out the chords of an accompaniment to a theme. The apparent chords are the result of the horizontal movement of voices, rather than the horizontal movement being a by-product of constructing chords on the basis of a theme.

The vertical relationship among the voices of the composition does, of course, involve considerations of consonance and dissonance. Wherever such a dissonance or semi-dissonance occurs through the counterposition of horizontally parallel voices, this defines a point for development.

The rhythmical features of thematic material are also being interplayed contrapuntally, leading to modified rhythmical developments, just as contrapuntal-tonal ironies in the interrelationship among voices define points of reference for development.

The essential compositional purpose of a Beethoven composition is to discover a new lawful form of development of musical ideas which has never been achieved in that way before. Or, and this is frequent with Beethoven, to repeat such an effort in a richer and better way than in earlier attempts in the same direction.

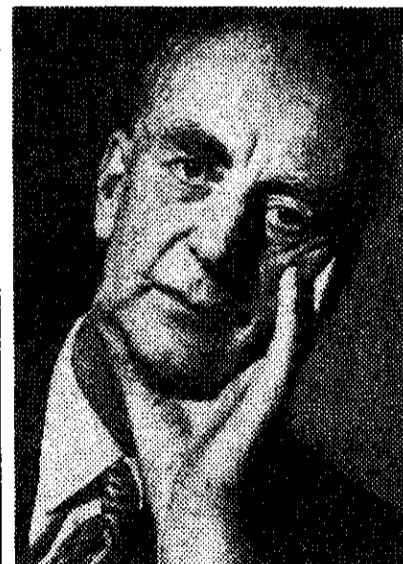
It is the surprise achieved through such lawful development which imparts to Beethoven's compositions their special quality of excitement and pleasure.

This excitement is achieved through the power of the listener's mind to recognize phrased musical material given to any one voice as a "musical idea." This occurs in much the same way that spoken or written sentences or terms are taken in as definite ideas by the mind. The evolving of new

CARLO LEVI MINZI
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Carlo Levi-Minzi



Furtwaengler

musical ideas out of the interplay of initially stated musical ideas is a musical experience akin to the joy of problem-solving discovery in scientific work or other practical aspects of life. The importance of great music, such as Beethoven's, is that it represents for us a pleasurable exercise and reenforcement of those specially human powers which make each of us human: our potentials for creative mental activity. That is exactly the argument made for counterpoint by al-Farrabi, Zarlino and others, as well as for music and poetry in Plato's *Republic*.

The opposing school, the faction of Monteverdi, Rameau, Wagner, and so forth, angrily rejects the essential doctrine of counterpoint, and insists that music is essentially a matter of pleasing sensual effects.

Unfortunately for present-day concertgoers, at the instigation of Goethe, Mendelssohn, Wagner and others, there was a massive attack on Beethoven in Germany itself. Wagner and his associates attempted to revise Beethoven scores and to lay down a doctrine of performance of Beethoven's works. They attempted to deemphasize those aspects of Beethoven's composition which were most disagreeable to the Monteverdi-Rameau-Mendelssohn-Wagner school.

Although Brahms, Schenker and others opposed the Dionysiac sensualism of Wagner et al., they did not replicate the most essential features of Beethoven's method. Their allies and followers made significant concessions to the opposing faction, to the extent that the late Bruno Walter was partially right not only in viewing Wagner as a Dionysian, but in viewing Brahms as an Apollonian relative to Wagner. During the twentieth century, the compromise on the side of Brahms and

his co-factioners took the form of the doctrine of "German music." It was to this view, incidentally, that Wilhelm Furtwaengler subscribed. He saw himself as defending "German music" against, for example, both Josef Goebbels and the Nazi Party's youthful protege Herbert von Karajan.

In consequence of the combined effects of the Wagner versus Brahms controversy, the passed-down twentieth-century concert-hall tradition of interpreting Beethoven for performance is, at best, not quite what Beethoven intended.

The included, immediate concern of the humanist-academy effort for music at this point is to develop an approach to performance of Beethoven's works which adequately represents those works from the standpoint of Beethoven's actual view of contrapuntal development.

Levi-Minzi's performances provide a valuable point of reference. Although the writer was not always convinced that the tempo of each movement in the recordings is exactly the correct one, the purpose for adopted tempi is clearly sound. The listener hearing the performance for its own pleasure has heard the internal development of Beethoven's musical ideas, without blurring or exaggeration of those musical ideas which interreact to make the whole.

It is notable that Levi-Minzi takes the same methodological approach to both the *Appassionata* and the *Opus 31, No. 2*, and yet by adopting that approach gives new insight into their difference in character. There is more depth of musical idea in his performance of the *Opus 31, No. 2* than is usually recognized in performances, and yet there is nothing in his performance which is not required by the score.

—Lyndon H. LaRouche, Jr.

The Battle For The Constitution

Continued from Page 3

Judiciary Committee," a succession considered certain in the upcoming Ninety-sixth Congress.

MONEY AND MUSCLE

The political muscle of the Kennedy machine is complemented by an influx of funds into Project '87 from private foundations, scholarly associations and the public till. Project '87 was formed by the American Historical Association (AHA) and the American Political Science Association (APSA), ostensibly to begin a ten-year "celebration" of the Constitution. The Project is headquartered at the Brookings Institution, a notorious conduit of British policy and ideology into Washington. It has received initial grants of \$250,000 each from the Ford Foundation, the Andrew W. Mellon Foundation, and the National Endowment for the Humanities.

Project '87 director Francis C. Rosenberger is the chief counsel and staff director for Kennedy's Senate Judiciary Committee, and is preparing recommendations to fund six studies which "reevaluate" aspects of the Constitution. This is the Project's first, "scholarly" phase, a response to the acknowledgment that the terrorist-tainted "People's Bicentennial" of 1976 flopped in its attempt to generate a "critical analysis" of the American Revolution. Project '87 initiator James MacGregor Burns, biographer of Democratic Presidents since FDR and of Bobby Kennedy, says they are aiming for "less celebration and more cerebration" than in 1976.

The Project's second phase will include a nationwide TV blitz to,

in the words of a Project 87 spokesman, "question the adequacy of the Constitution today." Philip Argetsinger, at Project headquarters, said that "we certainly are going to try to generate discussion as to the adequacy of the Constitution among normal people. We want to encourage people who want to rewrite the Constitution."

According to the Project's organizers, the "ideas" of the Constitution are still being debated, including the "growth in the power of the executive branch," the systems of checks and balances, and the role of the federal courts in the U.S. government. All are issues previously established by the Kennedy machine as targets in their campaign to reform the Constitution.

Like British intelligence operative Charles Beard's earlier attempts in the same direction (see Kathleen Murphy's article in this issue), the effort to discredit the American Founding Fathers' political creation is a key feature of Great Britain's *international* designs. Beard's slanderous *An Economic Interpretation of the Constitution* was translated and sold in millions of copies around the world, shaping the average European, Latin American, or Russian's disinformed conception of the principles around which the United States was founded.

The real intention of such treasonous campaigns is to subvert the intent of the Founding Fathers, for whom the independence of the United States from Great Britain was but the springboard for a global "grand design" to establish humanist sovereign republics everywhere — in the Old World and the countries below the Tropic of Cancer. Far from being a "counter-revolution" against that effort, the

Constitution itself consolidated the process begun with Independence by forging an enduring Union out of the former colonies.

Thus, the 1787 Constitution grew out of the most intensive study of the experience of previous humanist republics and the concept of natural law, particularly as it had been developed by Leibniz in the seventeenth century. In the Constitution, the notion of the necessity of urban-centered technological progress as the basis of freedom and justice was deliberately counterposed to the system of British law. British law was modeled on Roman law — a codified justification for policies of looting labor and raw materials. These are precisely the issues which divide world politics today, and it is for that reason that the anglophile politicians and scholars wish to "celebrate" the American Constitution by burying it.

The lies of these "scholars" — which have predominated in U.S. history since at least the time of Charles Beard — must be countered by the funding and presentation of the scientific, humanist roots of the American republic and its Constitution. Veterans' groups, labor, civic associations, patriotic societies, and serious historians and political scientists everywhere should join with the U.S. Labor Party in insisting that the National Endowment for the Humanities and other government agencies channel their resources to such an educational campaign, not to the frivolous or down-right treasonous activities of Project '87.

The last time such a campaign occurred was during the time of Henry C. Carey, a century ago. It occurred because Carey and the Republican Party understood that if they did not mobilize the U.S. population around the aims of the Constitution, the U.S. would lose its war

CONTROVERSY (cont'd)

against Britain. Thus it occurred not only in the classrooms, but also on the floors of the House of Representatives and Senate in the debate over the protective tariff, reconstruction policy in the South, and strategies for scientific and industrial growth in the U.S. and her trading partners.

Today's revival of the Constitution has an even more urgent necessity, for anglophile control of the Administration and Congress has made even lip-service to the concept of industrial progress an unusual occurrence, while policy decisions themselves have brought the U.S. to an undeclared surrender of her industrial capacity and sovereignty to the British monarchy. Argument for industrial growth is dismissed as "self-interest" for the particular industry instead of being viewed and presented in the context of its contribution of national growth. Zero growth and slave labor are as unconstitutional as advocacy of secession! But not even your best Congressman would dare tell you

that, much less his colleagues.

The current fight of U.S. Labor Party Congresswoman Debra Hanania-Freeman against the vote-stealing Democrat Parren Mitchell provides us with an important test case to revive the Constitution and turn this situation around. The Labor Party intends to prove before courts and Congress that Mitchell carried out this election in an atmosphere of violence and intimidation, and most surely carried out massive fraud through machine-fixing and coercion. But beyond that, the Labor Party will demonstrate that slave-labor, marijuana advocate Mitchell is unfit to swear to uphold the Constitution and its principles.

The key concept is in the preamble itself: "We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common Defence, promote the general Welfare, and secure the blessings of Liberty to ourselves *and our posterity*, do ordain and establish this Constitution for the

United States of America" (emphasis added). Mitchell's policies of drug proliferation and slave labor, however, will guarantee that there is no posterity left to this United States! Under his policies, including adherence to the wishes of his masters in the Zionist Lobby who want to subordinate the interests of the United States to the psychotic territorial greed of Israel, the U.S. will move straight toward confrontation with the Soviet Union, depression, or both.

Will the U.S. exchange its Constitutional commitment to industrial progress and joint development between industrial nations for depopulation and slavery under the British system? That is the question of immediate consequences for every U.S. citizen, the question whose answer in political reality will determine whether this nation has the opportunity to reach the culmination of its Constitution in the Constitution's Bicentennial decade.

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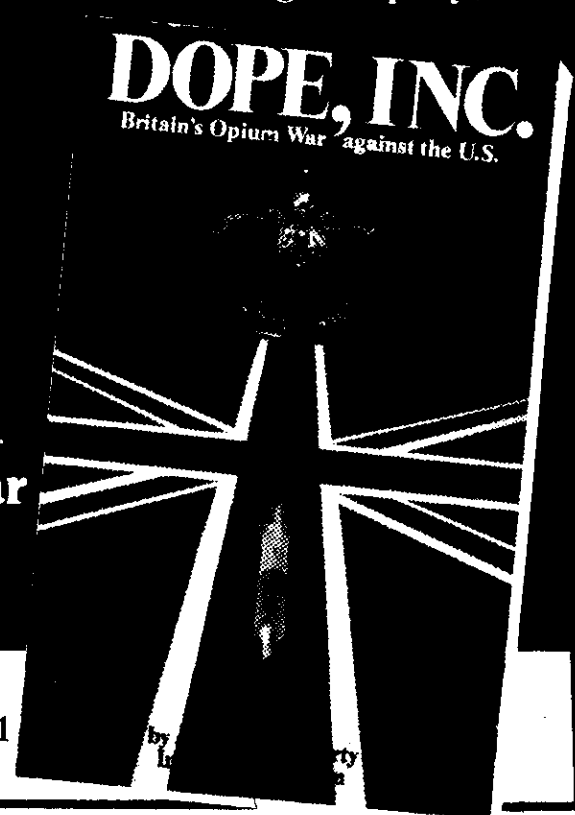
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The Grand Design of Christianity

by Robert Dreyfuss

The rise of the Neoplatonic Judeo-Christian tradition in the first century AD under the brilliant leadership of Philo Judaeus of Alexandria and the early Christian organizers provided the basis for a resurgence of humanist political and philosophical thought that rescued civilization from the deadly grip of the cults and mystery religions that dominated the Roman Empire.

The Grand Design of Christianity describes in detail the gradual growth of the early Christian movement, from the death of Jesus Christ and the first organizing missions of St. Paul and St. Peter through the teaching of St. John the Divine and the Apostolic Fathers, and then traces the establishment of the Neoplatonic tradition in the work in the third century of Origen and Plotinus, leading to the victory of the Christians over paganism at the Council of Nicea in 325.

The role of the Jews as bearers of the Neoplatonic tradition in the infancy of the Christian era is particularly stressed. The work of Philo, Dreyfuss shows, almost singlehandedly revived the scientific world outlook of Plato and the pre-Socratic philosophers, following the early disintegration of Plato's Academy at the hands of the Skeptics, Stoics, and Epicureans — all strains of the "Aristotelian disease." Philo, truly a political "gamemaster" and an architect of the humanist Grand Design, proclaimed to Jew and Gentile alike the necessity of establishing the "Kingdom of God" on earth.

Philo's method was to put forward a series of commentaries on the Old Testament, reshaping the reactionary mythologies encrusted around the Mosaic Law by means of a Platonic exegesis. Moses, for Philo, was Plato; and the Old Testament Genesis was reinterpreted by Philo into alignment with the Timaeus of Plato.

Together, Philo and St. Peter traveled to Rome, building the Christian-Jewish movement in magnificent opposition to the death-worshipping castration cults of Isis, the Magna Mater, Mithra, and so forth.

The crucial epistemological basis for Christianity — the doctrine of the logos — is discussed from the standpoint of the so-called "mysteries" of Christianity, the Trinity and the Incarnation. For Philo, the logos was the "principle of creative, divine reason" and the "idea of ideas" — Plato's "hypothesis of the higher hypothesis."

After tracing the rise of the Christian Word, Dreyfuss concludes with an analysis of the sophisticated Platonic doctrine of Origen and Plotinus. Throughout, what is stressed is the role of the Christian myth as a device for communicating the content of Plato's epistemology to the uneducated, groveling masses of Roman society, then in the grip of the sadistic cults of Isis. "You are not beasts," proclaimed the Christians. "You have the power to become Sons of God."

The Cult of Conservatism

by Kathy Burdman

What is politely styled "fiscal conservatism" and "free enterprise" by its practitioners and dupes today is mere apologetics for drug trafficking, concocted by Britain to lead American and other industrialists away from the dirigist, industrial-capitalist policies represented by Alexander Hamilton, asserts author Kathy Burdman. Her gloves-off treatment of the conservative cult traces its seamy connections from Adam Smith's days as an advocate of opium pushing to Nobel laureate Milton Friedman's stint as president of the liquor company founded by Al Capone as a front for his bootlegging operations.

In between, there was Alfred Marshall and the British effort to import mass opium addiction into the United States via addicted Chinese coolie laborers.

All three of today's leading "schools" of economics — the Keynesian "London School," the libertarian "Vienna School" and the "Chicago School," — were

founded by the British Fabian Society, a major sponsor of the conservative cult.

And it was under the banner of "fiscal conservatism" that Bank of England Governor Montagu Norman — supported by Chicago "conservatives" Henry Simons and Wesley Mitchell — organized the stock market crash and ensuing Great Depression in 1929.

Today, the conservative cult is represented by the Mont Pelerin Society, which was organized by conservative Friedrich von Hayek based on a suggestion by Fabian Sidney Webb, and was set up with the assignment of blocking President Franklin Roosevelt's goal of breaking up the British Imperial System in the aftermath of World War II. It is the Society's British, conservative-cult pedigree that accounts for its bitter opposition to the dollar's role as the world's reserve currency, and its recent praise of Hong Kong, the world's hard-drug capital, as the most booming economy in the world.

also featuring

Why Charles Beard Lied

by Kathy Murphy

**A Dirty Little
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by Lyndon H. LaRouche, Jr.