

Italian Communists surrender to the Venetian oligarchy

by Marco Fanini in Milan

The 16th Congress of the Italian Communist Party (PCI), which took place here between March 2 and 6, was truly “historic,” as of the Italian newspapers described it.

Officially, the party took its distance from Moscow in one of the three major policy decisions, and the one underlined by the press in and out of Italy. The real story is that the “pro-Soviet” current of the PCI—a party notoriously recalcitrant about swallowing orders from Moscow—played a key role in turning the PCI over to the Venetian and Roman oligarchy, which runs the environmentalist “peace” movement with the complicity and financial aid of Moscow.

At this congress in fact, the PCI abandoned completely the nationalist streak in its identity which had made it a potentially positive force for Italy—and which often led it to ignore “left-wing” allegiances, especially when it came to fighting the “red” side of terrorism. Capitulating to the power of the Venetian-centered family fortunes, the PCI accepted the proposal for a technocratic government made two years ago by Sen. Bruno Visentini, President of the Olivetti Corporation and of the feared Venetian Cini Foundation, the most powerful and secretive “cultural” think tank in the West. The technocratic government is, in effect, an emergency government of so-called experts chosen from outside the traditional party framework, technocrats who would be answerable to none of the labor, farm, or industrial constituencies which are the mass base of Italy’s two important political parties, the PCI and the ruling Christian Democracy.

Moreover, the PCI also accepted the economic plan for Italy and the viewpoint on the present international situation which is precisely that of the Italian oligarchy. Through the mouth of its secretary, Enrico Berlinguer, the PCI accepted the proposals made by Carlo De Benedetti, the general manager of Olivetti and an “assault” financier, for the de-industrialization of Italy, and for investments limited only to the field of “telematics,” electronics, and alternative energies.

De Benedetti is not just the chief executive officer of Olivetti (nor, for that matter, is Olivetti “merely” Olivetti); he is the financier singled out in the late seventies for a top international award by former U.S. Secretary of State Henry Kissinger, and he is reputed to be the real controller of the Swiss-based Bank for International Settlements chief, Fritz Leutwiler. Olivetti Corporation, in turn, has distinguished itself since World War II (at least) as the hotbed of the most virulent brand of zero-growth ideology, and the major funder

and organizer of every “sociological” project leading to the various brands of terrorists bred on Italian soil.

The subservience of the PCI leadership to this anti-industrial-capitalist brand of finance was complete. Berlinguer spoke in his opening speech to the 16th Congress of the need to call a new Bretton Woods conference, thus allying himself with Henry Kissinger, the Ditchley Group, and Giovanni Agnelli, the auto magnate and *bête noire* of the Italian labor movement, which the PCI nominally leads!

Berlinguer is a man of the left. Therefore, he specified that *his* Bretton Woods should also include the socialist countries and the developing sector. Yes to the dictatorship of the IMF—but a dictatorship with a “human” face.

‘Stalinists’ end democratic centralism

The 16th Congress also signaled the end of so-called democratic centralism, that is, of party discipline, and the prohibition on creating international organized factions, or currents, as they are called: Thanks to the destructive work carried out by the leader of the internal left, Pietro Ingrao, a leader who had always been kept on the sidelines because of his fascist past, the principle of so-called “direct democracy” was introduced for the first time into the PCI.

The party apparatus had tried to stop Ingrao in the pre-congress phase when 14,000 locals of the PCI with a total of about 400,000 activists had debated the issues to be voted on. Ingrao colluded astutely with the leader of the pro-Soviet minority, the man the press likes to call a “Stalinist,” Armando Cossutta. Cossutta, with his pro-Soviet line had, in the course of the last two years, de facto sanctioned the right of a pro-Soviet current to exist inside the party.

Once the precedent had been created, Ingrao jumped in and imposed the right to exist for all the factions, calling it “Democracy of the Base,” in substance, anarcosyndicalism. Ingrao was the leader who got the most applause of the congress. He said that the PCI is at a turning point, and it must become an open party—“open” to youth, to minorities, to homosexuals, to prostitutes, to drug users, etc.

The preparatory regional PCI conferences that fed into the national congress were orchestrated to bring about the clear-cut triumph of the “post-communists,” the term that Alfredo Reichlin, Ingrao’s man and likely the new number two in the party, introduced to refer to his own faction and, by extension, the PCI as a whole. The weekly *L’Espresso*,

owned by the noble Caracciolo family and closely tied to environmentalist and terrorist circles as well as to the Socialist Party, gave in its pre-congress issue a list of how each of the regional PCI conferences had voted on the three key items (splitting with the Soviets, internal party democracy, and the issue of NATO, i.e., the disarmament question).

Most interesting of these was the “internal democracy” vote, based on the document submitted by Ingrao. In those cities in which internal democracy was brought in for a vote at all, (i.e. in about two thirds of the PCI locals), the obviously orchestrated votes averaged between 70 to 80 percent in favor of Ingrao’s resolution. The overwhelming favorable vote was particularly visible in the Red Belt, the Tuscany and Emilia regions of north-central Italy, where the PCI has long dominated local governments, and where the vote in favor was typically in the 90 to 99 percent range!

Party secretary Berlinguer merely fell into the trap that had been set for him. For example, in his opening remarks Berlinguer had attacked the Italian Socialist Party (PSI) as a corrupt, overbearing, fascist-learning party. When subsequently the head of the Socialist Party Bettino Craxi, called “Benito” because of his resemblance to Mussolini, took the podium of the PCI congress to extend greetings and made a very seductive speech inviting the PCI to join an alliance of the two parties of the Italian left, Berlinguer could find nothing better to do than hasten to correct his aim and admit that a PCI-PSI alliance would be an excellent thing.

Therefore the results of this congress are:

- yes to the left alternative together with the Socialist Party and the ecologist Radical Party—which, by the way, has taken the lead in proposing “green” electoral lists on the model of West Germany’s Green party (see p. 38):
- yes to the abolition of party discipline;
- yes to the formula for the economic program of, the technocratic government;
- no to the Soviet model.

The charade of ‘distance from Moscow’

Cossutta’s role in paving the way for the advent of the classic “anti-Soviet” Ingrao should throw a shadow of suspicion on the strategic meaning of the PCI’s “rejection of the Soviet model.” In reality, the Italian party’s distance from the Soviet model went back to the postwar leadership of Palmiro Togliatti, and the PCI had never been tied hand and foot to the Soviets, as some naive fools believe. On the contrary, since Andropov rose to power late in 1982, the ties between Moscow and the PCI have been reinforced. The head of the Foreign Office of the PCI, Giancarlo Pajetta, said in a recent article in the weekly *Oggi* that, since Andropov rose to power, relations between the two communist parties have improved notably and the Soviet press no longer attacks the PCI.

What does Andropov want from the PCI? First, that it fight against the stationing of the Pershing missiles (the “Euro-missiles”) on European soil and for the “green” environ-

mentalist peace movement, which has already infected Germany and gets money from Moscow; secondly, support for the disarmament and deindustrialization plans which are weakening Italy and therefore the West as a whole.

Berlinguer said yes to both of these demands and even praised the nuclear “freeze” movement of former World Bank head Robert McNamara, the man whom the PCI press excoriated for years—when he was Lyndon Johnson’s defense secretary—as the “Butcher of Vietnam.”

The ‘historical compromise’ or a coup?

Once upon a time, the classical position of the PCI was what in the early 1970s was dubbed the historical compromise, that is the alliance of Catholics and Communists—keeping in mind that the PCI wins 30 percent of the popular vote and the Christian Democracy gets nearly 40 percent. The rest of the Italian parties really do not amount to much.

An alliance of that kind was not impossible. It was tried with a certain success—before Winston Churchill’s Cold War was adopted by Harry Truman—by Christian Democratic Prime Minister Alcide DeGaspari and PCI leader Togliatti; it was fully successful during the 1950s, when the PCI’s head Luigi Longo supported the oil and economic policies of the president of Italy’s national hydrocarbons agency, ENI, the legendary Enrico Mattei, a Christian Democrat who was then assassinated; and it was tried again in 1978 by Aldo Moro, the Christian Democratic Party president, Prime Minister Giulio Andreotti, and Enrico Berlinguer. That attempt was brought to a brutal end by the kidnap and murder of Moro.

Three times, therefore, the policy of the historical compromise, the only policy that could give a stable government to Italy, was violently interrupted.

Today, the nationalist faction of the PCI which had been represented by Enrico Berlinguer has completely collapsed, and the PCI is just another gang, which is competing with the PSI and Christian Democracy for power. The economic plans are the same for all of the parties; they are those of Olivetti’s Carlo De Benedetti, and in the presence of this bankruptcy of the parties the gloomy shadow of an emergency government—a de facto coup which will impose mass layoffs, austerity, and IMF conditions, is looming over Italy.

No internal political factor has the force to block such a process, which is so far advanced now that it is no exaggeration to speak of a coup d’etat and the return of the monarchy in Italy. There are oligarchical circles in Italy and in America who imagine that the return of the monarchy in Italy, Greece, and Portugal may stabilize NATO’s southern flank.

Meanwhile, King Humbert of Savoy is about to return to Italy, playing on his serious illness and Italians’ sentimentalism. It is more than symbolic of the long way the Communists have come from their Resistance past that the PCI itself has consented to King Humbert’s return; the poor old man, they say, has the right to die in peace, forgetting that thanks to the Savoy, Italy underwent 22 years of Fascist dictatorship.

The Italian republic is moving toward a 'technocratic' coup d'état

The following analysis is excerpted from an Open Letter to the 16th Italian Communist Party Congress by Fiorella Operto, secretary-general of the European Labor Party of Italy. In the concluding section of the Open Letter, not reprinted here, Operto urged Italians to "play the American card" by linking up to the U.S. National Democratic Policy Committee led by Lyndon LaRouche.

The XVIth congress of the Italian Communist Party begins on the same day that 127 governments of the Non-Aligned countries are meeting in New Delhi, India, to decide what action to take in response to the collapse of the postwar monetary system and the global depression. The debts of the developing sector are unpayable; the only solution is a moratorium on the debt and a new world monetary system to lead to the rapid industrialization of the South. . . .

Italy, with its \$55 billion external and \$400 billion internal debt, could easily join the cartel of debtor nations!

The Italian economy is collapsing. It is not possible to speak of an upswing. No internal Italian solution exists. What is the Italian Communist Party (PCI) promising to do in these circumstances? For now, the PCI proposes only an incomes policy and the demand of a role for itself in a "government of technocrats." In such a government, the "technocrat" whom the PCI would propose—as witnessed by PCI pronouncements to date—would be that of the speculator and asset-stripper Carlo De Benedetti.

Amintore Fanfani: fascist corporatist

In an interview granted some months back to the PCI's newspaper *Unità*, the Geneva-Venice financier from the Olivetti corporation, De Benedetti, having first pronounced the Italian economy to be bankrupt, spoke of the need to proceed as rapidly as possible to the naming of a new Duce or Commissar, as he termed it. In De Benedetti's description, this commissar's role would place him above the political parties, trade unions, and other existing institutions. He would thus face no impediments to making the necessary cuts of public spending, of the labor force, and of overall productive capacity.

The social pact recently negotiated by the professor of corporativism and the fascist mystique—Prime Minister Amintore Fanfani—is nothing but the first stage of a similar fascist program. That pact saw the trade-union leadership agree in fact and in principle to cutting the cost of living escalator as part of an agreement to co-manage austerity policy. Those parties and trade unions who willingly contribute to the reduction of wages, social services, and industry, will inevitably lose membership and social support in a formula directly proportional to the cuts forced upon the economy.

It is not difficult to predict that very soon the Italian Communist Party and the trade unions will be weak and internally divided to the point where they will be unable to counterpose effective resistance to internal subversion and the most drastic forms of fascism.

The 1.2 million official unemployed, if added to those currently laid off, those seeking their first employment, and those who have given up any hope of finding employment, bring the real unemployment figure to about 5 million. That is approximately one-fourth of the work force. Let us not forget that when Hitler took power in Germany, there were 6 million unemployed in that country.

The point of no return, the point, that is, at which the PCI and trade unions will no longer be able to mobilize sufficient forces against fascism, may already have been reached.

The same argument can be made with respect to the country's Catholic forces and the [currently ruling] Christian Democratic Party. The public spending cuts so often demanded by De Benedetti and the Bank of Italy are directed towards destroying completely the financial and power base of those Catholic strata which, through the efforts of its great men of the past, had created the entire system of state-owned heavy industry that had secured for Italy a solid industrial sector in the postwar years.

The IMF's plan is to return the Italian economy to the agricultural-pastoral standards of the Mussolini period and to reduce the population by fully one-third, as the minister of finance, Francesco Forte, has proposed.

On the other hand, the Bank of Italy's investment policy and the concomitant placement of the mafioso Lelio Darida

in the position of Justice Minister indicate clearly which are the sectors which the Fanfani government is prepared to support. That is, those speculative and illegal activities such as the recycling of drug monies, gambling, housing speculation are now judged the only profitable activities. . . .

As Fanfani announced in the recent national council meeting of his Christian Democracy (DC), cutting the cost of living escalator and increasing taxes are only the beginning of what the government has in store. Besides a possible devaluation of the lira and a new increase of interest rates, Fanfani projected the suspension of numerous social services.

Which social services will be those to first feel these cuts? Unemployment benefits? Health services? Schools? Over the coming months a Third World scenario is being readied for Italy that will include levels of unemployment that could reach up to 50 percent. What will the PCI do then, and the trade unions?

Fanfani warned that "Either we accept these cuts or we will be faced with a repetition of Weimar conditions." Fanfani, as an expert on corporativism, knows that soon there will no longer be—or perhaps there no longer exist now—any credible opponents to fascism. This is even better understood by Fanfani's controllers, those who pull his strings. In the 17th-century salons of the Palazzo Chigi can be found—plotting—the scions of the noble house of Colonna and Merzagora and, above all, the "black soul" of Fanfani, his wife Maria Pia Vecchi Fanfani. Dividing her time between this Venetian-controlled carnival and the secret rites of those military orders of which she so longs to be a part, the ambition-ridden Maria Pia conspires to corrupt and eradicate the nation's republican institutions.

After Fanfani, the coup d'état

The Fanfani government may well be the last of a republican Italy. But, there will be no black shirts or retired generals carrying out the coup. The coup, rather, will have the smooth faces of the technocrats whom Visentini and De Benedetti wish to install in a future emergency government.

The reality is this: after the November 1980 earthquake and subsequently, an institutional framework was created to deal with emergency interventions into crisis situations. This institutional framework intersects various ministries, including the foreign, internal, treasury, defense, scientific research, transportation, postal, and telecommunications ministries, together with the national research council, and the national energy commission. This institutional structure is named CIC (Committee for Interministerial Coordination), to which is also attached the Ministry for Civil Protection, a ministry created by elevating the status of what formerly was a simple executive committee.

This "emergency structural framework" was invested with means of action and is absolutely independent of Parliament, the parties, and of the ministerial bureaucracy. It is empowered to intervene, manage, and exercise control over every

crisis situation, spanning economic crises, natural calamities, social chaos, energy crises, and so forth. . . .

The CIC is today perhaps the only structure which, in cases of institutional collapse, would have the capacity to intervene quickly and without hindrance from state bureaucracies. It would be able to control various credit structures, food distribution, the transportation and communication grids, as well as energy distribution. It would be able to do this inside and outside Italy's national borders.

Inside the military, the CIC has already invested an initial 600 billion lire to secure for itself a paramilitary capability. These investments have involved purchases of transportation, including planes and helicopters, as well as other requirements for rapid mobility and deployment in periods of emergency. . . .

How might an actual coup d'état come about? Let us imagine the eruption of a few crisis situations as the economic depression worsens. Imagine a prolonged strike in the transport or other crucial sector capable of paralyzing the national economy, or imagine the possible danger of a new eruption of Mount Vesuvius that could be seized as a pretext to unleash the "emergency mechanism." At that point, the functioning of Parliament, the government and the parties is automatically superseded, democratic liberties reduced, and other measures taken in the name of enabling an efficient intervention into the crisis spot. The CIC might decide to isolate the zone or sector undergoing the crisis, placing communication under control while the mass media issues continuous bulletins. A staff of technicians substitutes itself for the structure of government, and the crisis situation is prolonged until the technicians become the actual government of the country.

The CIC in turn is part of a supranational structure from which it takes its actual orders. This is the structure associated with certain factions and aspects of the European Community and the International Monetary Fund. It is the EC which is now deciding, for all Europe, which steel plants must be shut down and which allowed to survive, and similar questions. It will be NATO that gives the orders to the CIC in case of a CIC intervention into a crisis situation outside Italian borders. The CIC is in a computer link with the U.S. National Security Agency and with other similar agencies such as the American FEMA and NATO.

When the Italian Communist Party, therefore, invokes the necessity for a government of technocrats (as Berlinguer did again in his keynote speech at the PCI party congress in Milan), let it be aware that it is actually calling for the creation of a coup capability which is ready to realize the new fascism with the aid of technetronic computer technology.

Humbert is already dead

Giorgio Almirante (head of the neo-fascist MSI party) stated on Feb. 17 to the press: "Fascism is no longer a priori precluded." Humbert of Savoy, the so-called king of Italy, will shortly be in Italy despite the strictures against this writ-

ten into the Italian constitution. A Communist Party member from Teramo sent King Humbert a postcard saying, "I am a Communist, but I wish for you to return to Italy" [*Il Giorno*, Feb. 27, 1983].

Apologia for fascism and the restoration of the monarchy are leading Italy towards the final crisis, towards the prospective coup d'état, and yet everything is being accepted by the population and by all the parties, the PCI included. King Humbert's spokesman, Falcone Lucifero, stated, "The king appreciated the abstention of the PCI during the vote taken in parliament on abrogating the relevant passage of the constitution to allow the king's return to Italian soil."

'The point of no return for Italy may have already been reached. When the Communist Party invokes the necessity for the government of technocrats, betraying its earlier role as the vanguard of the anti-fascist Resistance and the spokesman for labor and independent business, the party should be aware that it is actually calling for the creation of a neo-fascist coup capability. The Roman Catholic sponsors of state-owned heavy industry have now abdicated in the same way.'

The Italian parties, including the "independent left," were furthermore unashamed of their attendance at a conference sponsored by the neo-fascist MSI in Amalfi recently, dealing with "the reform of the constitution." Since then, the Communist mayor of Predappio was unable to hold back from celebrating the centennial of Mussolini's birth.

. . . Yet it has not been the Italian people who have opted for abrogating the constitution and allowing the king to return. What is occurring rather is a monumental psychological warfare, a mass brainwashing, which has been prepared for years by a press and media that are themselves generally dominated by Freemasonry. The mass media is nothing other than the instrument of the so-called "black nobility," with the Duke of Kent, Queen Elizabeth's cousin, presiding as the world-wide head of Scottish Rite Freemasonry.

Operation "Sympathizing with Fascism" was launched with a series of books written by Renzo de Felice that sought

to demonstrate that Fascism had been something good until it got unfortunately mixed in with the very evil Hitler, who spoiled it. Many Freemasonic writers, including Michael Ledeen of the Haig State Department and British historian Denis Mack Smith have continued to produce apologies for Il Duce in book form to the point that the joint Socialist-Communist Milan city government actually prepared an exhibition on the 1930s.

For three long months, millions of visitors absorbed the message of the exhibition. That is, that in the 1930s things were going well, and fascism was a fact of Italian history, and a good one. In addition, some industrialists and fashion designers linked to the Socialist Party have organized a lobby in favor of "Made in Italy" labels as a relaunching of autarky. All this has been accepted with a smile by the average Italian, who thinks he is witnessing merely a cultural revival. Matters have thus escalated to the point that the year 1983 has been proclaimed "The Year of Il Duce."

But who decided this? Parliament? President Pertini? No. The decision to make this the Year of Il Duce was taken by the Freemasonic mass media.

And the Italian population has been taken in by it all. They have even believed that King Humbert is still alive. Humbert, however, died in London, and at this moment his body is already in a state of decay.

His entourage wants to make it seem that he is alive, just as occurred in Spain with Generalísimo Franco, in order to force Parliament to allow his return. What will happen has already been recounted by the famous American writer Edgar Allan Poe in his story, "The Strange Case of M. Valdemar." This latter was mesmerized shortly before dying, placed in a form of profound hypnosis. When he awakened, he shouted at his doctor, "Let me sleep; I'm dead."—and as he issued his terrible shouts he dissolved into a putrid liquid.

The hypnotized King Humbert will be transported to Naples, with the Italians unwilling to take from him the right to die in Italy. . . . At that point it will be possible to say that the king has truly died, and mass funerals will be held. A half million old monarchists and the curious will file past the coffin, mixing with all the crowned heads and the nobility of Europe in what will become an exultation of monarchism.

A fantasy? No. This has been programed in detail by the "black" nobility at a meeting that took place in London in the course of the festivities for the wedding of Prince Charles and Lady Diana.

The head of the old Fascist Party, Alessandro Pavolini, had developed in the last days of the Republic of Salò (Mussolini's last government) a project code-named "Eggs of the Dragon." The operation referred to a group of trusted men who were to revive and restore the fascist idea even after the collapse of the fascist regime. The "dragon's eggs," who were to emerge only at a much later date, include among others: Pietro Ingrao (the top Communist Party leader whose line emerged triumphant in the course of the just-concluded party congress), Prime Minister Amintore Fanfani, Giorgio

Almirante (head of the neo-fascist MSI party), Licio Gelli (head of the now-condemned secret Masonic lodge Propaganda-2) and others.

End of the parties and advent of the cults

How can it be that Italy is faced with a coup d'état and a simultaneous monarchical restoration without the democratic parties in the country becoming aware of the fact?

The truth is that in the past 12 to 18 months there has occurred a shift in the ideology of Italians that has involved the profound transformation of formerly held values and of postwar institutions. As Italians emerged from the Second World War, they adhered to certain ideologies which became gradually consolidated. There was the communist ideology expressed by the PCI; the ideology of Catholic social doctrine on the basis of which the Christian Democracy was founded; finally there was anarchosyndicalism.

The communist ideology revolved around hatred and condemnation of the two Fascist decades, the Hitler dictatorship, and the right wing generally. A rally of the MSI—the regurgitation of the Fascist Party—any threat to the constitution, or even merely an incursion of fascists into Milan, Turin, or Genoa was sufficient to spark a mobilization of those networks of Communist workers who had held on to their rifles—and kept them well oiled—from the partisan days throughout the years.

The danger of a “fascist coup” brought together the Communists and those militants who, although they might not follow the line of the party day to day, felt themselves to be part of an institution which at the appropriate moment would swoop down into the piazzas against any threat of insurgent fascism.

The victories of the labor struggles were viewed by the militants on the one hand as being the acquisition on their part of a portion of the profits of management, and on the other hand as the premise for a policy of reforms, civil progress and the democratic transformation of society. Today, this ideology is dying and is no longer attracting new adherents. The 16th party congress of the Communists is preparing to celebrate the funeral of this former world-view.

Within the Christian Democracy a similar process has occurred.

For the Christian Democratic activist, the well-being of the family and the expansion of services and of industry were congruent with that Catholicism which, refuting liberalism and class warfare, wished nonetheless to see progress and development. The state was understood therefore as being of necessity Christian Democratic, since the DC would ensure the well-being of the family, albeit on the basis of certain parochial and nepotist practices. Always, though, liberty was judged paramount.

Under the present general secretary, Ciriaco De Mita, the DC has adopted a more liberalized structure which has repudiated the party's own fundamental social doctrine, its essence and traditions. As for the anarchosyndicalists, where

are they today who merely two years ago would not speak of a “Fanfani government” but rather of “Fanfascism”?

There have been cruder examples of this death of the previous ideologies. There was the world congress of prostitutes held in the city of Pordenone, under the combined sponsorship of the Socialist, Communist, and Radical parties. There is the predominance of homosexuality among political leaders, actors and industrial managers. There is the widespread diffusion of the drug culture, something which the left once judged to be a strictly right-wing phenomenon. There is finally, the issue of morality, which today no one dares to raise.

Each of these examples—and there are many others—points to a radical modification of the Italian's criteria of judgment, of our views as to what is right and what is wrong. Today, Mussolini and Fascism are considered not altogether bad; they represent the reappropriation of the Italian population's history and past, which for the 70-year-olds is nostalgia and for the youth is the latest fashion.

In this monstrous process of corruption of Italians, the masks of the ideologies collapse to give way to the profile, unchanged, which Madame de Staël made of the Italians: the Italian as a jolly devil who can neither truly love nor truly hate, despite his apparent emotional exuberance, and who is for this reason amusing. This Italian is atavistically passive and fatalistic, loves to remember the past, focusing on genealogies, and can always be trusted to survive one way or another. But he cannot truly organize himself, is completely unadapted to scientific activity, and instead very predisposed to music and poetry. He makes do with very little, requiring only the sun, a plate of spaghetti, and a mandolin.

By accepting that profile of romantic impotence, the otherwise disillusioned Italian will find himself facing two possible roads to survival: either becoming a depressed and completely passive Mastroianni, or an aggressive careerist, a modern manager dedicated to never giving a sucker an even break. In the case of the PCI, the Italian will find himself facing a working class *kapo* committed to defending austerity, public spending cuts, industrial “restructuring,” and worker mobility until the recreation of Mussolini's “Labor Agency” to manage the concentration camps.

This behavioral change will be led by support of the new cult, the pseudo-Christian doctrine of *gnosis*. What is actual knowledge, that which makes it worthwhile to act? For the large masses, the new cults will be practiced by following the catchwords of the post-industrial society, ecologism, “peace” and disarmament, rights of minorities and the cosmic fraternity. The new prophets will respect the image of poverty, of the simple common sense of the people against the “abstruseness” and arrogance of science. These new prophets, as we are witnessing already, will be the Franciscan monks—who are in the forefront of organizing to bring about this post-industrial society, the adherents of Eastern Orthodoxy, the “repentant scientists,” ex-generals, ex-fascists who switched to the left, and vice versa.