

EIR Special Report

Soviet 'Diamat' and 'moles' in U.S. security agencies

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The key to understanding the domestic, foreign and strategic policies of the Soviet government today is a doctrine famously promulgated in 1510 A.D. by a mad but influential Russian Orthodox monk, Philotheos of Pskov. The same doctrine was defended savagely by the influential Russian fascist, Fyodor Dostoevsky. Today, the revival of this doctrine is defended by the Soviet KGB's publication, *Literaturnaya Gazeta*. Today, mad Philotheos' dogma saturates a powerful, overtly Dostoevskyan faction within the leadership of the Soviet military. Today, it is not only the ruling ideology of the Soviet rulership; it is the key to every feature of Soviet practice in foreign policy, in practices of subversion globally, and in its deployment of the military and related means, principally to the purpose of early degradation of the United States to the status of a virtual Soviet imperial satrapy.

Philotheos' utterance, a half-mad monk's visionary prophecy, was thereafter the official dogma of the Russian Orthodox hierarchy. Philotheos insisted that Moscow shall become the capital of a new, world-wide Roman empire, the "Third Roman Empire," which shall be the final, eternal empire to rule the planet. Philotheos' doctrine was formally installed as official Russian state doctrine by the second coronation of Ivan IV ("The Terrible"), in 1547, when he assumed the title of Czar ("Caesar"). Despite the great periods of attempted "Westernization" of Russian culture, as under Peter the Great and Alexander II, despite the Petersburg Academy, Michael Lomonosov, Aleksandr Pushkin, and Nikolai Chernyshevsky, the "traditionalist" majorities among the Russian landed aristocracy, the monastical hierarchy of the Russian Orthodox Church, and every Czar saturated with the influence of Russian mysticism, maintained that "Third Rome" doctrine down to the last tortured moments of the Czarist state.

It did not end with the fall of Czarism. The perpetuation of the dogma of the "Third Rome," is nourished by the prevailing beliefs of the monk-ridden Russian peasantry: most emphatically that massive "Old Believer," *raskolnik* force mobilized by Russia's monks against the "Westernizing" policies of Peter the Great and Peter's immediate forebears. These *raskolniki*, who staged mass-revolts against Peter, capped their defeat with a "Jonestown-style" mass suicide estimated to have



"From the 1439 A.D. Council of Florence, to the fall of the Czarist government in 1917, the entirety of the documented internal history of Russia is devoted to the dogma of the 'Third Rome' or to ramifications of that dogma in specific aspects of Russian history." Shown is the Zagorsk Monastery in Moscow.

reached approximately a million in number. The *raskolniki* were then and thereafter a restive, sullen adversary to every real or suspected effort at "Westernization." Periodically, these *raskolniki* exploded in "peasant revolts" endemic to the regions of the Caucasus and Ukraine, as typified famously by the Pugachev insurrection under Catharine II.

The sullenly restive, always imminently explosive and seething mass of *raskolniki*, were a perpetual threat to the Petersburg Czars. It is "Petersburg Czars" which must be given relative emphasis in this matter. The *raskolniki* were the tool of the Russian monks, and, it was Peter the Great's establishment of his capital at Petersburg, in violation of the "Third Rome" dogmatic prophecy, which was the continuing symbolic issue for the monks.

The most famous of these *raskolniki* insurrections against the Czars is usually known by another name, the Russian Revolution of 1917. V. I. Lenin himself admitted that the Russian Revolution had dominant elements of the 18th-century Pugachev insurrection. Many among the leading Bolsheviks, including N. Bukharin, Anatoli Lunacharsky, and others, were essentially *raskolniki*.

Eisenstein's film, "Ivan Grozny," (Ivan the Terrible) captures the essential similarities between the reigns of Ivan IV and Josef Stalin. It distinguishes, insightfully and with artistic daring, the "younger Stalin" of the 1920s from the terrible Stalin whose promulgation of Soviet adherence to the "Third Rome" dogma was certified in Moscow's St. Basil's cathedral in 1943. Like the Czars before him, Stalin suffered his *raskolniki* insurrections: the civil war in the Ukraine associated with the First Five-Year Plan, and the Russian Church's

mobilization of large parts of the Russian population to welcome and support Hitler's invasion. Echoing Ivan IV, Stalin reacted to his near-overthrow, by *raskolnik* complicity with the Nazi invader, by making a pact with the Russian monks, who aroused the mass of Russian peasantry against the Nazis. For Stalin's regime thereafter, and Soviet war propagandist Ilya Ehrenberg, World War II was not a Soviet alliance with the Western forces against Hitler; that war was certified then, and to the present day as "The Great Patriotic War": a war against both Hitler and the Western powers, *a war continuing to the present day*.

There are complications to be considered. The non-Catholic Slavic cultures of Eastern Europe are peasant cultures, cultures steeped in the Gnostic heritage of the Russian Orthodox Church since Vladimir's "conversion" of 988 A.D. These are not "farmers," as we might identify the technologically progressive farmers of the United States or the rich plains of northern Germany. These are "peasants" in the strictest, feudalistic sense of that usage. Moreover, although Polish culture suffers the burdens of an incompletely resolved feudal past of its own, and the continuing cultural oppression of past Livonian, Austro-Hungarian and Russian subjugations, there is a distinct, clearly discernible distinction in culture between that of Catholic Poland and those of the Slavic populations whose culture and ideologies were shaped by the monks of the Slavic Orthodoxy.

It is important to interpolate at this point: We must not fall prey to racialist or kindred prejudices in this matter. Lomonosov, Pushkin, and Chernyshevsky typify the contributions of which Russians, as a people, are capable. Among

immigrants to the United States from Russia, we witness the potentials for persons of that origin to show themselves a great people. Russians are human, and thus in them there exists that divine spark of potential for reason which distinguishes every person from the beasts. The problem is localized to the point that Eastern European culture has been bestialized by the cultural heritages of its pagan, monastical, Mongol-occupation, Ottoman-subjugation, and Habsburg-occupation pasts. The ultimate question of history posed in this part of our planet, is therefore the question whether existing institutions of government are either expressions of that bestialized past, or, hopefully, instruments for promoting the realization of the potential embodied in the divine spark of humanity.

The facts we have just described are the most prominent among the facts of past and present Russian history in the knowledge of every leading specialist whose published works are available today. From the 1439 A.D. Council of Florence, to the fall of the Czarist government in 1917, the entirety of the documented internal history of Russia is devoted to the dogma of the "Third Rome" or to ramifications of that dogma in specific aspects of Russian history. Every specialist in Soviet history covering the rise to power and consolidation of power of the Bolsheviks and Stalin, knows he would not dare refute the facts we have identified without being taken for a liar or fool among most of his peers. The significance of the pages of the KGB's official public voice, *Literaturnaya Gazeta*, for example, is certified by every Soviet specialist who is not to be suspected of being either a Soviet disinformation agent, or a dupe of such agents.

Yet, it is currently the prevailing doctrine of both the U.S. State Department and the majority of relevant specialists in the U.S. intelligence community, that what we have just reported is absurd! Since most of these are trained Russian specialists, many variously Soviet "defectors" or persons with significant on-the-ground experience in Eastern Europe, we are permitted no conclusion but that such officials of the U.S. diplomatic and intelligence community are passionately liars. The question is: *Why do they lie?*

Cui bono—Who benefits from their lying? What is the effect of their lying on the shaping of U.S. diplomatic and strategic perceptions; who benefits from the wrong-headed policies which could not have been tolerated around Washington, D.C. except for the official status of the opinions of such liars?

Two points of the utmost significance for U.S. foreign-policy and strategic thinking are practically at stake. *First*, but for such lying from official sources within our diplomatic and intelligence communities, no one in Washington could deny the proposition that *the Soviets are committed to establishing world-domination by as early as 1988*, the year of a gigantic Moscow celebration of the "Christianization" of Kiev Russia under Vladimir in 988 A.D. *Second*, no one would be hornswoggled into believing the willful deception conduited through channels of known agents of Soviet influence in such

places as Rome, that much-exaggerated oppositional ferment within Eastern Europe and Russia itself forbids the Soviet government from undertaking strategic adventures in Western Europe during the months immediately ahead. *No one benefits from such among Washington's present follies of strategic assessment so much, so decisively, as the Soviet regime.*

It would be absurd, almost treasonous, not to place such elements of our diplomatic and intelligence establishment under counterintelligence scrutiny. Either they have been schooled in Russian history, in which case they are liars, or, if ignorant of Russian history, they are simply foolish, babbling gossips of the sort who prate, with wishful fervor of belief, whatever they hear from "authoritative sources among my friends." More immediately, *among the specialists themselves, the prima facie evidence shows they can not be but either Soviet agents or agents of Soviet influence.*

Soviet strategy: West Germany

The immediately primary objective of the Soviet regime is that of bringing the Federal Republic of (West) Germany into the Soviet sphere of strategic influence. *The entirety of Soviet global ("geopolitical") strategy for world-domination depends entirely upon Henry A. Kissinger's March 5, 1985 Time magazine proposal for "de-coupling" the United States from West Germany.* It is not essential, nor even desirable, from a Soviet standpoint, that Soviet military forces occupy permanently the entirety of the present territory of West Germany; once West Germany falls into the Soviet sphere of political and economic influence, all of Western continental Europe becomes immediately strategically indefensible, and the entirety of the industrial and agricultural potential of Western Europe, aggregately greater in total than the U.S. economy today, becomes a market from which the Soviet regime buys what it wishes, at prices it chooses to pay, with delivery of payments in the form and at the time and place of its own choosing.

The Soviet regime has chiefly two cards to play in its efforts to accomplish that result.

The first of these two cards is a scenario through which Moscow demonstrates to West Germany today what it demonstrated to all of Eastern Europe in Hungary in 1956: "If you resist Moscow's demands, the United States of America will bluster in your defense, but will do nothing decisive to defend you from brutal Russian punishment." That is already what a growing majority among high-ranking and ordinary citizens of West Germany believe today. A new Berlin crisis, or a limited Soviet blitzkrieg penetration into, for example, a small portion of northeastern Germany, Schleswig-Holstein, or something comparable elsewhere on Warsaw Pact borders, Moscow believes, would complete the process of terrifying West Germany into shifting into the Soviet sphere of political and economic influence.

The same effect would be promoted by a shift of U.S. forces from West Germany into a U.S. military operation in

the Caribbean region. The most probable point at which a surgically-precise, limited Soviet military operation into Western Europe would occur, would be the launching of those U.S. military operations into the Caribbean region which Henry A. Kissinger's circles (e.g., General Gorman) are presently pushing to occur. Among some leading intelligence and military circles in Western Europe and the United States, the present estimates for timing of the Soviet military operations into Western Europe now in advanced stages of preparations, would be about Nov. 6, 1984 or slightly later. This is also approximately the period Kissinger's circles are projecting a U.S. military operation in the Caribbean theater. To any strategic thinker, such a U.S. operation in the Caribbean, involving deployment of U.S. forces from Germany under the terms of the spring 1982 NATO doctrine of "out-of-area deployment," would present Moscow with a golden opportunity for launching the limited blitzkrieg operations currently near completion of preparations. By that point in time, NATO maneuvers would be finished. The U.S. military position in West Germany would be at its relative weakest; the Soviet command would have the added, considerable advantage of appearing to respond to "U.S. aggression" against a "friend of Moscow" in the Caribbean.

What informed patriot of the United States is still playing Hamlet, "to lack gall to make oppression bitter," that he still pretends to avoid the massive evidence he knows, that Henry A. Kissinger is an agent of Soviet influence? Who is still so blindly enslaved to the mere sound of words—and sometimes bloody theatrical gestures to match—to believe that AFL-CIO President Lane Kirkland's "Project Democracy" is anything but a strategic gift of considerable importance to Soviet advantage, in Poland and elsewhere?

Soviet strategy for West Germany combines "the stick" of military pressures with "the carrot" of proffered markets for starving German export-industries. To maintain durable internal stability, West Germany must export approximately 40% of its established industrial capacity. The U.S. policies of Federal Reserve Chairman Paul Volcker, as begun under President Carter and continued under President Reagan, have ruined savagely the export-markets of Western continental Europe; the East bloc and the bloody dictatorship of Khomeini's Iran rank as prime among the remaining foreign markets for West Germany's collapsing industrial sector. Legitimate rage at the continuation of the Volcker policies in the U.S.A. nourishes the tendencies aiming the economy of the Federal Republic toward accommodations with the Warsaw Pact's economies.

The combined effect is "behavioral modification," shifting German political parties—including Chancellor Helmut Kohl's Christian Democratic and Franz-Josef Strauss's Christian Social parties—away from the alliance with the U.S.A., toward fear-ridden accommodations with the East.

There are conditions under which the Soviet regime would ruthlessly exterminate West Germany, even at the price of sacrificing much or all of East Germany. This, however, if

far from their first option. Like Hitler, they prefer to use the "Neville Chamberlain" factor within the Anglo-American political command, to secure what they desire at the cheapest price. Unlike Hitler, they do not bluff with an weak hand; their bluffing is premised on the adversary's certainty of knowledge that Moscow has the "objective capabilities" of means and will to win a general war, should the adversary unexpectedly resort to a strategically adequate form of resistance to Moscow's will.

Soviet strategy: other areas

It is avowed Soviet doctrine that the United States will be permitted, for the present period, to maintain a sphere of strategic influence in the Western Hemisphere—but nowhere else. The late President Yuri Andropov stated this in an interview he gave to *Der Spiegel's* publisher, Rudolf Augstein, published in an April 1983 edition. Andropov stated explicitly, the Soviet Union would have no objections to the United States doing whatever it wished with Nicaragua, in particular. (How curiously informative it is that the Henry A. Kissinger, recently several times praised as a Soviet-preferred U.S. Secretary of State, should be pushing that military operation in Central America through his cronies in the military community!) It is notable that the Soviet press officially threatened the Western press and governments generally, shortly thereafter, for failing to take duly and publicly into consideration the "offers" which Andropov had made through the pages of *Der Spiegel*. Soviet official publications since have been consistent with the Andropov doctrine issued through *Der Spiegel*.

The selected sphere of influence which Soviet policy has demanded includes Western continental Europe and the Mediterranean, and the entirety of Asia. Respecting the United States' Soviet-assigned sphere of strategic influence, the Americas, Soviet demands are limited to three: (1) That the United States shall never again attempt to become equal to Soviet forces, in mass or quality of weapons-systems deployed; (2) That the U.S. confine its sphere of strategic interest to Britain and the Americas; and, (3) That the U.S. maintain and expand its commitments to the Soviet Union in matters of trade in such agricultural and other products which Moscow may request. Like Adolf Hitler's, Moscow's demands are precise, and, in a manner of speaking, strictly limited.

This does not mean that the Soviet Union will not foment troubles for the United States in the Americas themselves. The more "incentive" the credulous sort of official fools in Washington, D.C.'s high places are given to concentrate U.S. military and related operations in Central and South America, the more surely Soviet policies for Western Europe, Africa and Asia will be promoted in practice. Let some credulous official in Washington speak loudly and courageously of "giving Moscow a bloody nose in Latin America"! No doubt, Moscow's strategists roll in laughter on the carpets when they hear such "courageous" talk from U.S. leading

circles—almost as much as they did when President Jimmy Carter informed presidential candidate Ronald Reagan, and the world's television audiences, that his strategic adviser was his daughter, Amy. (They must be, similarly, amused by their own propaganda, accusing President Reagan of being a "war monger," all the while they grin among themselves over the statistics which show that under President Reagan, the level of real U.S. defense expenditures have fallen by between 5% and 7% below the levels prevailing under President Carter.)

Soviet imperialism as such

There are several leading features of Soviet strategic doctrine of practice apart from military policies as such.

In all those matters not directly subsumed by Soviet military capabilities and related matters of Soviet logistics, Soviet strategy is imperialistic in the strictest historical usage of the term, "imperialism." The historical models of reference include the Assyrian, Babylonian, Persian, Roman, Byzantine, Ottoman, Austro-Hungarian, and Czarist empires. Contrary to popularized, but ignorant opinion on the subject of "imperialism," imperialism does not mean that the imperial power attempts to assimilate the subject nations. All the empires of known history have been of the form of an array of semi-autonomous "client states" under the domination of a central power. The Soviet Union today is what V. I. Lenin earlier described Czarist Russia to be: "a captive-house of nationalities." The Soviet Union's organization of its own internal life, and its slightly different form of practices in its occupation of Eastern Europe are, inclusively, of this precise form: It is an extension of that same policy, with certain included modifications, which they intend for the nations of Western Europe, Africa, and Asia.

There is a second, included feature of Soviet imperial strategy for the nations intended to be within its strategic sphere of influence. This bears on the character of the kinds of modifications which deviate from existing Soviet imperial practices in Eastern Europe. Although modifications of existing Soviet imperialistic practices, these modifications in no way differ from the prevailing practices of the Assyrian, Babylonian, Persian, Roman, Byzantine, and Ottoman empires.

Under ancient empires, subjugated peoples given local semi-autonomy were called "satrapies" or "provinces." The principal function of the military forces of the empires was the suppression of revolts against the central power by the satrapies. The means employed to minimize the requirement of such military actions were chiefly two.

First, the empires learned to reduce the size of each satrapy to the degree it became relatively impotent in internal potential against the forces of the empire stationed in that region. To this end, the semi-autonomous entities were reduced to the extent of some identifiable differentiation in dominant ethnic, dialect, and religious peculiarities, and these points of difference with adjoining peoples fomented into as

bloody a state of jealousy as might be desired.

Second, beginning no later than the Chaldean "theocracies" of Mesopotamia, the arsenal of synthetic religious beliefs was deployed to the fullest extent, chiefly synthetic religious beliefs of a "blood and soil" variety, various synthesized varieties of what are recognizable as Gnostic cults during the history of the recent 2,000 years. Oracles, such as the Chaldeans' oracles of Apollo and Delphi and Delos, shaped predominantly the internal history of ancient Greece; the Cult of Apollo at Rome, from at least the earliest period documented by Livius, ruled Rome and orchestrated the history of Italy. The Cult of Apollo was superseded, under the Empire, by the Egyptian cult of Isis, Osiris, and Horus as the notorious Roman "mystery religions." Later, these "mystery religions" (Gnosis) were perpetuated in nominal disguise as the pseudo-Christian and other (e.g., Sufi) forms of Gnostic state-religion of such emperors of Byzantium as Constantine.

The establishment of a special variety of Gnostic pseudo-Christianity in Russia (Kiev Rus) in 988 A.D., is itself exemplary of the second of the leading administration practices of historically classical forms of empire. The Slavic populations along Byzantium's northern borders, like the Persians to the East, and the Augustinian Christians to the West, were the principal objects of Byzantium's military interest during the second half of the first millennium. At about the point the Byzantine center for manufacture of synthetic varieties of Gnostic cults had been shifted from the hesychastic center of St. Catharine's of the Sinai, to "Holy Mountain" around Mount Athos, the leading spokesmen for Mount Athos prescribed a useful alternative to the customary military operations against troublesome Slavs: manufacture a suitable form of Slavic pseudo-Christianity, by aid of which priests serving as Byzantine agents of influence might manipulate the wills of the Slavic rulers and their subject populations. Hence, the "Christianization" of Kiev Rus under Vladimir in 988 A.D.

The rudiments of such a Soviet imperial policy were first adopted by the Grigori Zinoviev's Communist International, at a Baku conference held in 1920. Present-day Soviet Politburo member Geidar Aliyev is the political heir of that Baku conference. Although the "Tashkent Toiler's School" was purged by Stalin during the 1930s, the Azerbaijani Communist Party continued as a center for development of the kinds of policies which the Soviet Union deploys as its subversive operations in Iran, Turkey, and into India, Central America, and elsewhere today. Geidar Aliyev, before his elevation to the Politburo, as First Deputy Prime Minister of the Soviet Union, under Andropov, had risen to the top ranks of the Soviet KGB, a leading figure of the oriental and related foreign-department operations of the Soviet state.

These operations of the Soviet State Security apparatus's foreign division have a long and geographically extensive history. Among the prominent collaborators of the KGB's predecessor in these operations was Germany's Count von Reventlow, a name not unknown to the social columns of the West; his wife ran a Soviet intelligence center in aid of these

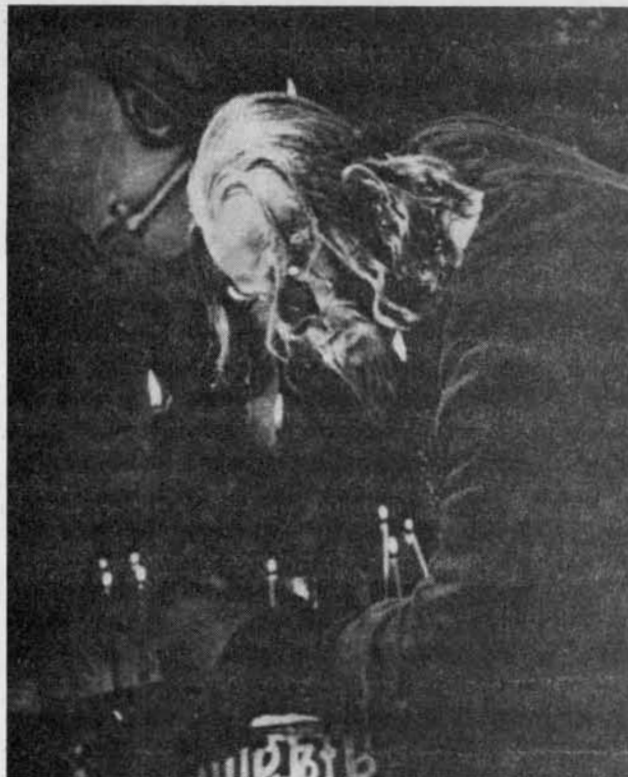
operations out of Ascona, Switzerland. The Anthroposoph leader, Rudolf Steiner, was a Soviet agent in these operations, as was, originally, later-Nazi-leader Rudolf Hess, and Louis Massignon, the latter the teacher of the suspicious Alexandre Bennigsen who is prominent among the authorities for the Zbigniew Brezezinski doctrine of the "Islamic Fundamentalism Card."

In addition to Soviet First Deputy Minister and KGB official, Geidar Aliyev, Soviet officials most relevant in this facet of Soviet imperialistic policy-shaping are Yevgenii Primakov and Igor Belyayev. Primakov is head of the Institute of Orientology of the Soviet Academy of Sciences; Belyayev was, at last report, a Deputy under the son of the Soviet Foreign Minister Andrei Gromyko, Anatolii Gromyko, at the Soviet Africa Institute. The Latin American operations of the KGB are guided by Sergo Mikoyan, also the son of a famous Soviet official, Anastas Mikoyan. The center of the complex of Soviet imperialistic operations of this type, into Asian, African, and the Spanish-speaking Americas, is the Soviet Orientology Institute, including its prominent (Biruni) center at Tashkent, through which operations into Iran, Pakistan, and India are chiefly coordinated.

What is usually acknowledged by counterintelligence specialists respecting these and allied institutions, is merely the surface of the problem. Influential persons from various, relevant parts of our planet do traipse into these Soviet centers as assiduously cultivated guests; some of these become agents of Soviet influence in their countries, while others are too much patriots to go so far. The influence is there, and it is significant, but that is merely the surface of the operations being run.

Soviet imperial policy for the Balkans, the Middle East, for other parts of Asia, for Africa, and for operations into Western Europe and the Americas centers upon the promotion of "separatist" and "primitive religions" movements. These subversive operations are coordinated with François Genoud's Lausanne (Switzerland)-based Nazi International, and, more broadly, with the Genoese-Swiss-Franco-Spanish-Portuguese branch of international fascism, the Sinarquist International. The latter's role during the 1930s and World War II period are substantially documented by U.S. military and diplomatic intelligence records from that period; the official U.S. intelligence listing then was "Sinarquist International: Nazi/Communist." The National Action Party of Mexico (PAN), formerly the Nazi-sympathizer party of Mexico, is a fruit of that Nazi-Communist spawn of Spanish "Carlism," *Synarquismo*, from the late 1920s, 1930s, and 1940s.

(Sinarquism, incidentally, through adopting a French fascist's Swiss variety of anti-Nazi costuming, penetrated massively into Free French operations in the Caribbean during the early 1940s. The assessment to be made by aid of official U.S. records is that this was probably one of the most important channels of Nazi intelligence's penetration of the Free French command.) The former leader, and still active



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figure of the PAN today is an "unreconstructed" and virulent anti-Semite, and is also a long-standing agent of the Soviet and Cuban intelligence services. Presently, the PAN is allied with the Communist Party of Mexico, the PSUM, against the Mexican government and the leading party, the PRI. (Both Henry Kissinger's circles among our military and diplomatic ranks, the FBI, and other U.S. notables are supporting the PAN against the Mexican government with shameless openness!)

Although the "separatist" destabilizations of India, for example, are predominantly originally of British intelligence's authorship, with massive participation by powerful Swiss financier interests linked to the Nazi International's François Genoud, the Western agencies so involved are agencies with which the Soviet services have a well-documented and close connection. (Again, some witting and as well foolish U.S. figures and agencies have been drawn into support of these operations, not excluding the Divinity School at Harvard University.)

Soviet financing of much of these kinds of operations is accomplished through proceeds of the international drug-traffic. In 1979, for example, President Alfonso López Michelsen of Colombia negotiated an agreement with President Todor Zhivkov of Bulgaria, under which the Bulgarian section of the Soviet KGB's drugs-for-weapons traffic brings weapons into Central America and the Andean countries of South America in diplomatically sealed TIR truck trailers,

and uses the same route to bring out cocaine used for the Soviet-Bulgarian heroin-cocaine operations in Europe.

In the Western Hemisphere, the Soviet KGB operations of this sort are coordinated prominently with the Gnostic Church: notably the Gnostic Church of Colombia, "legalized" by Alfonso López Michelsen in 1976, which directs operations such as the M-19 terrorist group. The center for such Caribbean drug-trafficking activities used by the KGB, is Robert Vesco's Costa Rica.

The most significant of the KGB's terrorist-separatist operations in South America at this time is the Sendero Luminoso terrorists of Peru—now extending operations from Peru into Colombia and Bolivia. Sendero Luminoso (full name in translation: The Shining Path of José Carlos Mariátegui) is named for the Sinarquist, leader of the Communist Party of Peru during the 1930s. The leaders of the Sendero Luminoso's operations are chiefly French-speaking (not Quechua-speaking), and their political center of operations in Peru is the Paris-linked anthropology department of the University of Ayacucho, Peru, a former center of the influence of the teacher of French "leftist-fascist" figure (OAS) Jacques Soustelle, Paul Rivet.

(The arm of the French-speaking Swiss financiers behind the Sinarquist movements reaches long and deep into the Western Hemisphere, as well as Africa. Coffee and chocolate, as well as cocaine, are relevant to counterintelligence tracking of the connections enjoyed by the Soviet intelligence arms today. It is the giant, Switzerland-based food cartels, among whose ranks one encounters these tracks frequently.)

The Soviet penetration and promotion of the "separatist" and "primitive religions" networks internationally serves a double purpose. Immediately, and of lesser significance in the longer term, it amplifies greatly Soviet capabilities for mounting insurrections and covert operations in areas it has targeted. Over the longer term, Soviet imperial policy is served. In Europe and Asia, the Soviet empire, like any of the "classical" empires of the past, must desire that the regions bordering the Soviet Union, within its enlarged strategic sphere of imperial influence, be as weak as possible, and deterred from combining their forces against their imperial overlord. Chopping states into petty, semi-autonomous "political entities," by aid of "separatist" and religious jealousies among them, is the "classical" method for maintaining relatively durable rulership over an empire.

This applies both to the relatively small portion of the total sphere of influence which Moscow might intend, presently, to assimilate under direct Soviet rule. It applies, more generally, to the larger segment of its intended sphere of imperial influence, a region of nominally autonomous states created by dismemberment of existing nations such as India.

Soviet long-term strategy

Before coming to the crucial points to be identified, we dispense with one additional, major element in the Soviet strategic equations.

Not presently, but for the longer term, beginning twenty-five or more years ahead, the principal Soviet strategic concern is China. In the long term, perhaps aided by a humiliated United States, Australia, and New Zealand, China's relative power must tend to increase to the point it becomes the only credible contender against Soviet global hegemony. It will tend to be the focal point to which restive nationalities within the Soviet strategic sphere of influence refer themselves for hope of recovering their independence from Soviet domination.

It is clear from the rudiments of economic geography, that the Soviet empire's preparations for such future contingencies will prompt it to rely upon Western Europe and Japan. Western Europe would supply logistical depth to Soviet economic (and, hence, military) strength. Japan, potentially a significant military power, but helpless against Moscow without the United States, must tend to fear China's emergence a quarter-century ahead; a Soviet imperialism, habituated to the imperial tricks of Byzantium and Venice, would play instinctively the "Japan card." Soviet "crisis-management" of a cultivated conflict between China and Japan, would be the more or less instinctive policy of an imperialism of the type the Soviet empire is emerging to become.

A leading included feature of this picture is the Gnostic ideology pervading the Soviet Union itself. The Russian Orthodox Church's raskolnik and kindred currents are, and will be the dominant ideology of the Soviet Union's Russian Orthodoxy. Like all Gnosticism, the indelible concomitant of Soviet ideology will be the same virulent anti-Semitism which the Gnostic Thule Society imparted to its political arm, the Nazi Party. Eradication of the Jews from Europe, is central to Gnostic doctrine—among those familiar with its history and continuing dogmas of that cult. This racialist feature of Gnosticism is more broadly extended in the other name under which the Gnostic International continues to function today, "The Great White Brotherhood."

This Gnostic racialism prohibits durable coexistence between Soviet Russia and China. It prohibits any significant effort by Moscow to assimilate China by means of a Soviet-imposed variety of rulership. Even by itself, this "factor" of Soviet Gnostic ideology excludes absolutely, the durability of Soviet occupation of any significant part of the densely inhabited territory within China. That, from a Soviet imperialistic standpoint, defines broadly the terms of reference of the Soviet empire's long-term "problem of China."

Soviet long-range policies on the subject of China, especially China a quarter-century and longer down the road, will shape significantly the secondary features of Soviet policy toward Japan and Western Europe under the circumstances of reduction of the United States to a "has-been" world power.

The historical roots of Soviet "Diamat"

The variety of official liars to whom we made reference

at the outset, have more or less consistently defended themselves against *EIR*'s exposure of Soviet "Third Rome" impulses not only by lying out of hand on this subject, but by adding the objection: "The Soviet Union is Communist, not a revival of cultural currents prevailing prior to 1917." Some, whose names and positions might shock some readers, have added, "To the extent the kind of currents you report do exist in the Soviet Union, they are our assets"; which is pretty close to a naked confession of the fact that these liars are either outrightly Soviet agents, or provably witting agents of Soviet influence.

Apart from such scurrilous fellows in influential places, ordinary citizens in general have been so long conditioned to the magic phrase "Communist Russia," that it is difficult for them to accept anything which must suggest a different label for the Soviet Union, no matter how overwhelming the factual evidence arrayed. Perhaps, nonetheless, we can make the point—the practical point—clear to them now.

1) "Is it not true, that Russia today is ruled by the Communist Party?"

Yes, that is true. There are three principal components to the government of the Soviet Union today: (1) The Communist Party, which controls all of the key positions in the state bureaucracy, and, in any contest, would probably win out over the other two leading elements; (2) The Soviet military; (3) The Russian Orthodox Church, nominally of as high as 100 million members today, with a reported 40 million attendance at Russian Easter services most recently.

If you know your history adequately, you must recognize that this three-fold composition of government is an echo of the Byzantine empire: a state bureaucracy, dominating the Church and the military arms of government. Like the Byzantine emperors and the Russian Czars, the head of state has a Byzantine form of pontifical authority; he is the head of the Church, with powers to appoint the Patriarch and other top officials, to set Church policy in all matters but doctrinal tradition itself, and even the power to make some modifications in the practice of the doctrine. The state bureaucracy is dominated, in turn, by a set of ruling families, to the effect that most of the leading positions in the bureaucracy are inherited by such members of the leading families as have not made themselves outcasts.

In other words, the Soviet regime fits the description, "oligarchy," in the strictly classical usage of the term. *The oligarchical political party is the Communist Party of the Soviet Union.* One of the best models for comparison is the case of Venice; think of the head of the Soviet Party as the Russian version of a Venetian Doge, and the Soviet Politburo as a Soviet version of the Venetian "Council of Ten," and you have the picture pretty accurately.

The Communist Party of the Soviet Union is therefore fairly described as a "Communist oligarchy," or, as an "oligarchy which professes to be Communist." It is the kind of social formation readily recognized from the history of the Middle East, as well as Byzantium most emphatically.

2) "All right. It is ruled by a bureaucratic oligarchy, that I can buy; but, is it not Communist?"

Yes, it is, if you define the term, "Communist," properly. It is the way most people in the United States misdefine what they mean by the term, "Communist," which misleads them as to the character of the Soviet state today. Generally, people refer to what they knew or thought they knew about the Communist Party in the United States, or Britain, or France, or Italy, for example. There are some points of similarity, as well as significant political connections, but, otherwise, it is on this point of interpretation that most people's opinion goes way off the track on the subject of Russia today.

Our citizens, including the majority of people in government, overlook the fact that communist ideology existed as a dominant philosophy in Russia centuries before Karl Marx was born, the rural communism praised by Tolstoy, for example. Although some of the leading Bolsheviks, including Lenin himself, envisaged Russian communism as developing a powerful industrial state, a Marxist sort of industrial state otherwise of the form synonymous with Western Europe and the United States, the majority of the forces participating in the two-phased Russian Revolution of 1917, including a very large portion of the Bolsheviks themselves, saw Marxism merely as a kind of rationalization for establishing a form of Russian society consistent with the ideals of Russian rural communism. Just as Lenin himself bent to such Russian rural communism, by co-opting the agricultural policy of the Populists, so Russia assimilated, rather than submitting itself to Marxism; *it adapted the interpretation of Marxism to pre-existing Russian ideology.*

Reference to history helps in this matter, as it usually does. If we array all of the known empires of the past, the early Chaldean, the Assyrian, the Babylonian, the Persian, the Roman, the Byzantine, the Ottoman, the Habsburg's empires, the Russian Empire, and the British Empire, for example, we may notice very significant differences in the internal features of belief and behavior among the population and social stratifications of one ruling nation and those of any and all of the others. Shall we, then, on that ground, argue that, because of such included differences, these are not all equally empires?

History supplies us with evidence with aid of which to understand the way in which various empires can acquire almost identical features as empires, and yet exhibit such secondary differences in the cultures of populations of the ruling imperial nationality. The most efficient of these lessons from past history is the documented agreement between Philip of Macedon and the representatives of the Persian Empire during the fourth century B.C. Since the Persian Empire had failed for 200 years to conquer European Greece, and was having trouble with some of the restive satrapies of Asia Minor and the Mediterranean littoral, the Chaldeans, who controlled the Persian Empire from within, offered to Philip of Macedon, that if he would first subjugate Greece, with assistance of the Cult of Apollo, they would arrange to

make Philip the hereditary emperor of a Western Division of the Persian Empire, consisting of the entire Mediterranean region to the west of the Halys and Euphrates rivers.

The agreement failed. Philip was assassinated on the eve of his expedition to establish the Western Division. His son, Alexander, seized the throne, and with the guidance of the Academy at Athens, and assistance from the Egyptian priests of Ammon, destroyed Tyre and the Persian Empire. Yet, the terms of the agreement offered to Philip of Macedon continue to be of extraordinary value to the historian. The aspect of those agreements most notable for later history, and for understanding Soviet imperialism today, is the stipulation made to Philip, that the Western Division of the Persian Empire must model itself upon the internal political, social and economic characteristics of the existing Persian Empire; the documents refer to this variously as the "Persian model" and the "oligarchical model."

Proceeding from the Persian Empire's fall to the establishment of the Roman, the Roman Empire's doctrines of law and related practice are fully consistent with the terms of the agreement for the Western Division proposed to Philip of Macedon. On this point, the same is true of the Byzantine Empire, the Ottoman, and Habsburg empires of Spain and Austro-Hungary, the Czarist Russian Empire, and the British, Dutch, French, and Belgian empires.

The power of the ruling imperial nation is concentrated in an oligarchy. This oligarchy has the essential features of the ancient Chaldean priest-merchant-rentier class which ruled over the oriental empires, and implements its rule through the creation of a state bureaucracy controlled collectively by the leading families of the oligarchical stratum. The doctrines of law imposed by this oligarchy defy the notions of natural law of St. Augustine and constitutional law as the founders of the U.S. republic understood constitutional law. The doctrines of law promulgated for practice by all of the oligarchies associated with imperial systems are doctrines of positive law which, in turn, are coherent with Aristotle's *Nicomachean Ethics* and *Politics*, or, essentially the same thing, Roman Law. This is true of the Roman, Byzantine, Ottoman, Habsburg, and British empires, in particular.

The oligarchy and its doctrines of law for practice prescribe the ethnic and language distinctions of the imperial power to be the attributes of racial superiority, which must be protected against "corrupting mingling" with the ethnic stocks of the subject populations. A doctrine of "cultural relativism" flows from this respecting the expansion and administration of the empire as a whole. Peoples of different ethnic (racial) stocks are not assimilated into the imperial nation (unless they are from oligarchical social strata), but are each awarded semi-autonomy of local rule and customs, conditioned only by the authority of the imperial overlordship.

From this consistent pattern, common to all known empires, three additional essential points are to be abstracted: (1) imperialist doctrine is rooted in the assumptions common to cults of "blood and soil," what today's anthropologists



"A Russian Gnostic does not have a personal soul, but only the temporary use of a small corner of a collective, Russian soul. This, not Karl Marx, is the well-spring of Russian Communism." Pictured is Josef Stalin in 1932.

advocate as a dogma of "cultural relativism": that each race inhabiting some particular portion of the planet's real estate derives its specific cultural traits and needs from the properties peculiar to its genetic heritage and climatic circumstances of the portion of the planet's state "most naturally agreeable" to a population of that differentiated genetic stock; (2), consequently, there exist no principles of culture and law common to all mankind, but only customs appropriate to the populations of a particular "blood and soil"; and, (3) that either the people of a certain "blood and soil" are superior to all other peoples at all times, or that a certain "race" emerges to superiority for a more or less predetermined number of centuries or millennia.

On these three crucial points of culture, the Soviet Union's ruling oligarchy must be strictly defined as an imperialistic oligarchy, whose essential feature is not "communism" or anything else of the sort emphasized, typically, in a political-science curriculum at Harvard University.

It is not difficult to discover the roots of Soviet imperialism in Russian culture itself, and it is readily shown to anyone not governed by blind, irrational prejudice in this matter, that Soviet culture today not only preserves but places foremost precisely those carried-forward aspects of old Russian culture which are intrinsically oligarchical and imperialistic.

The center of Russian ideology, from the most ancient period known to the present, is the worship of the earth-mother-goddess, *Matushka Rus*. She is the Russian guise of

the Phrygian Cybele, the mother of Dionysos. She was known as *Magna Mater* or *Sibyl* to the pagan Romans. She is the goddess of the Holy Blood and Soil of Russia.

This earth-mother-goddess has a documented history. She first appears as the mother-goddess of the pre-Aryan Harappans (Dravidians) of the west subcontinent of Asia, and during the period of the Harappan culture as the goddess of the Dravidian colony in southern Mesopotamia known as Sumer ("the black-headed people," as they described themselves and their Semitic, Chaldean, successors called them). In Chaldean, Shakti, putatively the mother and the lover of the phallus-god Siva, was known by the dialectal variant Ishtar, described aptly in the New Testament as "The Whore of Babylon." In ancient Sheba (Saba), she was known as Athtar. Among the Phoenicians (Philistines), whom Herodotus identified as Dravidian in origin, she is known by the dialectal variant, Astarte. In the Greek name for her, she is the Egyptian goddess Isis, consort of Osiris (Siva, Satan), and mother of Horus (Lucifer, Apollo, St. George, etc.). In Phrygia, Siva or Osiris or Satan is known by the name Dionysos (old Indo-European "Day-Night"). In modern times, this "Whore of Babylon" is worshipped as the moon-goddess Isis by certain speculative-freemasonic cults. This same, oriental "blood and soil" cult, is the Roman "mystery religion," Gnosis = Gnosticism. In its Sufi variant, it was the Gnostic cult which the Templars and Hospitaliers brought back from the Near East, to produce the Cathar doctrine.

"Holy Mother Russia" is that for which a Russian mystic will kill, rape, and surrender his life, in "matriotic" personal sacrifice. She is the earth-mother goddess of the pagan Russians, coopted syncretically by those hesychasts of Mount Athos who synthesized the form of pseudo-Christianity introduced to Kiev Rus in 988 A.D. Like the overtly Gnostic Bogomil cult of Bulgaria (and Venice), which has been revived as the official state cult by the recently deceased daughter, Lyudmila Zhivkova of President Todor Zhivkov, Russian pseudo-Christianity is essentially Gnosticism.

It is directly, practically relevant to understanding Russian culture, that Gnostic "blood and soil" cults deny the existence of a personal soul. A Russian Gnostic does not have a personal soul, but only the temporary use of a small corner of a collective, Russian soul. This, not Karl Marx, is the well-spring of Russian Communism.

The Will of Mother Russia expresses itself in the blood which flows from her soil, and is to be located only in its collective expression, the People's Will. The familiar Soviet slogan, "the peace-loving peoples of the world," is not merely the abominable piece of maudlin rhetoric it plainly shows itself; it is a projection of the active principle of "blood and soil" cultism upon the non-Russian varieties of bloods and soils. The "collective wisdom of the simple people," is another variant on the same abominable theme: as if ignorance conferred wisdom!

This feature of Russian culture first came sharply to the attention of Western Europe approximately 1440 A.D. At

the 1439 Council of Florence, under the influence of the 38-year-old Nicolaus of Cusa, who had led earlier in restoring the Papacy, the ecumenical patriarch of Paleologue Constantinople reached agreement on unification of the Eastern and Western Christian churches through mutual adoption of the *Filioque* doctrine of St. Augustine. For the moment, all was optimism, until the ecumenical patriarch's appointee, Metropolitan Isidore, reached Russia. Instead of rejoicing, he was met by what became nearly a monastical lynch-mob. It was then that the first version of Philotheos' 1510 "Third Rome" dogma was elaborated. The leaders of the Russian Church responded to the Council of Florence, by charging that Constantinople, by its ecumenical pact with the Church of Rome, had certified its own degeneracy. Therefore, the Russians argued, Constantinople, like Rome, must fall, to be replaced by a new capital, in Russia.

Indeed, in 1453 A.D., Constantinople fell. The fall was arranged, not by any divine force, but the opposite. The fall of Constantinople was orchestrated by the ruling Bogomils of Venice. Venice, in concert with Mount Athos, entered into an alliance with the Ottomans. As part of this Gnostics' alliance against Christianity, the Venetians and the ancient Roman aristocratic families, themselves also virulent opponents of the Council of Florence from within Rome itself, supplied the Ottomans with artillery and gunners. Mount Athos issued a religious ban against Greeks giving assistance to Constantinople against the Ottomans. Four thousand Genoese mercenaries, employed to assist in defense of the city, instead slaughtered the guards at the walls and gates one night, and admitted the Ottoman forces; the Christian inhabitants were slaughtered. In payment, the Ottomans gave Venice both a large chunk of Greece and also control over the Ottoman Empire's diplomatic and intelligence services, the dragomans. The leader of Mount Athos was rewarded not only with appointment as Orthodox Patriarch, but hereditary authority over the non-Islamic subject populations of the Ottoman Empire. Such was the rise, and the roots of the later fall, of the Ottoman Empire.

The issue of the *Filioque*, as represented so in these and related events of 1439-53, is not merely the matter of inclusion of *Filioque* in the Latin Catholic liturgy. The Augustinian doctrine, that the Will of God (Logos) flows through Christ as from God, is the peculiar genius of the rise of Western European civilization. Through perfection of the informed practice of each of us, we can assimilate *with decreasing imperfection* the lawful composition of universal creation. Thus, in admiration and imitation of Christ, we may cause the same Will to flow through our knowledge and effects of our practice. The divine spark is within each of us, and its development coheres with the essence of the individual personality, the individual soul.

On this account all men and women are equal, except as they differ in relative perfection of knowledge for practice. So, St. Paul's mission to the Gentiles placed the individual soul above all distinctions of race and dialect. Each human

individual contains the divine spark of reason, and differs from any other individual only in respect of degree of perfection of that divine talent.

In Judaism, the same principle is immanent, as associated with the doctrine of the Messiah, as Philo of Alexandria elaborates to such effect.

This Judeo-Christian conception of the individual soul, reflected in the *Filioque* of the Latin liturgy, is the essence of Western Civilization, the well-spring from which democratic republicanism emerged.

This is what is most precious in Western Civilization. Without it, 2,000 years of Judeo-Christian work vanish from the life of this planet, and so Western Civilization itself must vanish, including our own constitutional republic. That was the issue of East versus West in 1439-53 A.D., and is the issue of East versus West today. Compared to this, to our republic, or to the informed self-interest of any individual among us, nothing compares in importance.

Against this background, the significance of Soviet "Diamat" ("dialectical materialism") may be located and understood.

Marx and Soviet "Diamat"

The official catechism of the Communist Party of Russia, is a mish-mash of nominalist scholasticism centered around two "magic phrases," "dialectical materialism (Diamat)" and "historical materialism (Histomat)." According to the official Soviet catechism, these two wondrous Orwellian concoctions, Diamat and Histomat, are the benefit of a most curious event which true Soviet believers insist occurred back during the middle of the 19th century, that Dr. Karl Marx "turned the great Hegel" (then deceased) "on his head, and thus transformed him into a materialist."

In point of fact, Professor G. W. F. Hegel, albeit a clever fellow, was an utter scoundrel. His literary productions on the subjects of philosophy and history are lying frauds. Turning him sidewise, rolling him over, or standing his corpse on its head, could do nothing to improve him or his work on any of these noted points of criticism. During his student's days, during the 1790s, he was a raving Jacobin, a profession traced to his service as a tutor among Swiss circles backing the Jacobins in France. In the concluding two decades of his life, until an evil greater than himself, a cholera epidemic, struck him down, Professor Hegel, "official Prussian state philosopher" and the dominant figure at the university at Berlin, was an impassioned inquisitor in service of Clement Prince Metternich's Holy Alliance. According to his correspondence, meticulously intercepted and copied by the Prussian intelligence service, during the last 15 or so years of his life, Hegel was purely and simply Metternich's spy.

Since we are demolishing summarily mythologies widely accepted as fact among the effluent of our universities' liberal-arts departments, as well as Soviet school-children, we must, as briefly as possible, indicate the nature of the conclusive proofs we have against Hegel's claims to originality in

matters of philosophy and historiography.

1) Hegel's employment of the term "dialectical method," is entirely a fraud.

The origin of the term, "dialectical method," is Plato's reference to "my dialectical method," in his dialogues. The term were better understood if it were restated, "the method of composition of my dialogues." In modern European history, it is, most notably, the method applied to the development of physical science by Nicolaus of Cusa, Leonardo da Vinci, Johannes Kepler, Gottfried Leibniz, and so forth, through the explicitly Platonic Bernhard Riemann. The essential distinction of this dialectical method is that it rejects the construction of a mathematical physics from the standpoint of a logically-deductive elaboration of axiomatic arithmetic, and, instead, elaborates physical science from the standpoint of what is known today as a rigorous application of "synthetic geometry." The correlative distinction is that, whereas Aristotle and Descartes, for example, define substantiality ("matter") as the nature of noun-objects abstracted out of space and time, the dialectical method locates substantiality in the experience of transformations in finite physical space-time. The empirical knowledge corresponding to such transformations can not be communicated by means of nouns, but only by referencing those transformations as objects of transitive verbs.

Any contrary employment of the term, dialectical method, is a hoax, by definition. What Hegel identified as his version of dialectical method is most favorably characterized as never escaping the bounds of neo-Aristotelian nominalism. In the matter of his account of the history of philosophy (leading up to himself, of course), he is provably not an innocent incompetent, but a liar, and massively so.

2) Hegel's account of history is a vast lie, composed in defense of the crushing of pro-American republicanism in Europe by Metternich's 1815 Treaty of Vienna.

At the time Hegel was employed at Jena University, the chief of the department of history there was Professor Friedrich Schiller. At that time, Schiller was the most influential living figure in all of Germany, compared to whom the talented Goethe was merely a minor celebrity. Schiller was the dominant intellect of the circle of republican conspirators including Karl Freiherr vom Stein and Wilhelm v. Humboldt, who later led and organized the defeat and downfall of the tyrant, Napoleon Bonaparte. No dramas ever composed have compared with Schiller's in respect to the immediate and powerful influence they exerted in inspiring and transforming almost the entire generation of a people. Only St. Augustine, Dante Alighieri, Nicolaus of Cusa, and Gottfried Leibniz excel Schiller in the impact of his writings upon European history; among dramatists, only William Shakespeare distantly approaches him. The power of these dramas of Schiller's is derived in great part from his accomplishments as an historian, centered around his pioneering mastery of the wars for the liberation of the Netherlands from Venetian-Habsburg tyranny, and his mastery of the internal dynamics of the 1618-

48 Thirty Years' War. In connection with these and other studies, Schiller, as Germany's leading professor of history during that period, laid down a doctrine to govern the study of the preceding 2,000 years of European history, that the only essential conflict shaping that history had been a life-and-death struggle between two opposing political-philosophical currents. The first of these two is the republican current, referenced to Solon of Athens; the second is the oligarchical current, typified by the sodomy-ridden slave-society of Lycurgan Sparta.

Just as Hegel wrote on science and philosophy as if Leibniz had never existed, so he wrote on history as if his most celebrated contemporaries, Condorcet, Herder, and Schiller, had never existed. Of more concrete significance is Hegel's defense of rise of empires based on human chattel slavery as "progressive." His doctrine of the Prussian state is nakedly Gnosticism. He argues that a mysterious principle, "the World-Spirit," moves through the unwitting wills of the peoples into the will of the ruling figure of that society, and that the policy of that ruling figure, up to the time the World-Spirit fatefully casts impending doom upon him, is, *post hoc, ergo propter hoc*, the highest expression of the manifest intent of the World-Spirit.

In fact, as the lying Hegel knew very well, the Prussian throne had been rescued from Bonaparte's obliteration of it, solely by the action of Schiller's co-conspirators among the Prussian republican reformers. The Prussian monarch had capitulated to the pressures of the Holy Alliance, to expel from power precisely those republican forces which had just previously saved Prussia from obliteration. At the time Hegel gave his lectures on the philosophy of history, and thereafter, not only were the promulgations of the Prussian monarch dictated by prescriptions of Moscow, Vienna, and Venice. Hegel himself, in his function as Metternich's spy, was part of the apparatus employed to ensure that the Prussian court did not deviate slyly from such prescriptions.

"Fraud" and "immoral rogue" were kindly euphemisms for both Hegel and his literary productions. The notable fact, respecting the subject of Soviet "Diamat" under review here, is that in his characteristic activities as fraud and all-around scoundrel, Hegel was governed by Gnosticism.

Karl Marx, too, was a Gnostic. The best evidence is, that Marx's conversion to Gnosticism occurred during his student days at Berlin, under the influence of the so-called neo-Hegelians and Professor Friedrich Savigny. Savigny is of much greater importance in shaping Marx's development than the prevailing mythologies suspect. Marx's doctrine of law, throughout all the writings of his later life, is characterized increasingly by the pro-Roman, "historical" positivist standpoint most famously represented by Savigny. Marx is axiomatically, throughout his adult life, an impassioned adversary of natural and constitutional law, denouncing both as violating (Savigny's) positivist principle of "historical specificity."

Marx's more direct recruitment to Gnosticism came

through Ludwig Feuerbach's *Essence of Christianity*. That book is rabid Gnosticism. The essence of Feuerbach's argument is that the doctrine of Christ and the Consubstantial Trinity must be discarded, in favor of "the feminine principle" (Shakti, Ishtar, Isis, et al.). In place of the Trinity, he substitutes the Holy Family, equating Joseph to Osiris and Jesus to Horus-Apollo-Lucifer, as he equates Mary to Isis-Ishtar-Cybele. Feuerbach omits only some of those nastier sexual cult-practices of the Gnostic doctrine which earned Ishtar-Isis the epithet of "Whore of Babylon," perhaps with an eye to the limits of tolerance of popular sensibilities at the time.

Feuerbach was far more accomplished a psychopathologist than the philosophically illiterate Dr. Sigmund Freud or, more recently, Tavistock's R. D. Laing. Therefore, he was far more dangerous than either. Through predominantly Swiss-directed patronage, during the past 200 years no writer has had more successful influence in spreading Gnosticism among nominal Protestant congregations than he. His pathological grip on the mind of Karl Marx was most extraordinary. Marx's "materialism" was, thereafter, always Gnosticism poorly disguised.

The facts respecting Hegel, Savigny, Feuerbach, and Marx, listed thus far, are sufficient basis for introducing a general observation of profound implications.

Hegel, Feuerbach, and Marx were Gnostics, to the degree that Gnosticism is the pervasive characteristic of the entirety of their doctrines. So was Adolf Hitler and his Nazi Party. Hitler was converted to Gnosticism, through a heretical Benedictine establishment in Austria, by approximately the age of 14 years. The Thule Society, linked prominently to families including the Venetian Thurn und Taxis family of Regensburg, which created the Nazi Party top-down, was a rabidly Gnostic cult, adopting the Cathar version of Gnosticism. This Thule Society was, in its leading feature, a leader of the Gnostic international's vividly anti-Semitic "Great White Brotherhood." So was Richard Wagner, all of whose "music-dramas" are based explicitly on Gnostic-cult themes. The case of the Sinarquist international belongs to the same matrix. In origins as determined by patronage, the Sinarquist international emerged as a trans-Atlantic venture of Genoese, French-speaking Swiss, French, Spanish, and Portuguese sponsorship during (approximately) the 1890s. In Spain, its point of reference was the "Carlist" movement, out of which the Sinarquists spewed interchangeably "leftist" and "right-wing" factions, both under common, central direction at all times.

Taking together the seemingly paradoxical fact, that the Soviet Union is an avowedly Marxist state allied intimately with the Nazi international and the Sinarquists today, there can be no competent characterization of the Soviet state which does not take such a paradoxical array of incontestable fact as its primary standpoint of reference. Correspondingly, there can be no competent strategic assessment of the Soviet Union which does not premise itself upon that same paradoxical

array of incontestable fact.

There is only one solution to that paradox: Hegel, Feuerbach, Marx, the Nazis, the Sinarquists, and Soviet culture are each and all Gnostic.

The usual objection to this or kindred propositions, is the protestation of the professedly incredulous: "But, that's absurd! Communists and Nazis are the deadliest of enemies! Have you forgotten about World War II? . . ." To which we reply: most murders occur within the bounds of the family. The Gnostic family is especially rife with such propensities, like the fraternity of feudal knighthood of yore, or, today, those families of the European "black nobility," which lessen the boredom of their useless existences by periodic eruptions of murderous vendettas—a nephew here, an uncle there, now a mistress, there a lover, and so forth and so on. In the latter case, the fact of these endemic vendettas does not prevent the unification of efforts of all concerned against any prescribed adversary of the general oligarchical interest.

The ability of Russian culture to assimilate the Gnostic dogmas of Marxism preexisted in the pervasive Gnosticism of Russian culture.

A crucial point must be added to this, a point essential not only for understanding Soviet society, but for understanding the guiding motivations of agents of Soviet influence within our diplomatic and intelligence establishments.

Considering only the recent 200 years, every Jacobin, neo-Jacobin, and fascist insurgency has been created from its cradle, and steered to its conclusion by immensely powerful aristocratic and financial-aristocratic families of the Euro-American oligarchies. The motives of these oligarchical families in these affairs have never varied; they are the same motives governing the terms of the 1815 Treaty of Vienna. The motive has been, to weaken, to crush, and to eradicate republican institutions and forces, most emphatically the movements and institutions of modern scientific-industrial capitalistic republicanism exemplified by the eruption and spreading influence of the American Revolution.

This, for example, is clearly reflected in the case of the notorious agent of Soviet influence, Henry A. Kissinger. In his Harvard-spawned book, *The World Restored*, in which the first acknowledgement is to his patron, McGeorge Bundy, Kissinger puts almost no limit to his impassioned adoption of the anti-American policies of Britain's Castlereagh and the Holy Alliance's Metternich. Kissinger's susceptibility to playing agent of Soviet influence flows from his professedly Metternichean standpoint. Philosophically, Kissinger is thoroughly a fascist; yet, the Metternichean (Venetian) style of attempted manipulation of Soviet impulses, serves the purpose of Kissinger (and his sponsors), the purpose of eradicating from the world, and the United States itself, the scientific, industrialist form of capitalist republic.

The Hegel-Marx version of "dialectical materialism" was readily adopted by preexisting Russian culture. The error in their own prejudiced opinion which prompts many to fail to recognize this, is their sentimental fascination with the Bol-

sheviks' expulsion of the particular institutions of monarchy and so forth which dominated Czarist Russia. Such folk should ask themselves, what do they imagine Pugachev might have done with the then-existing Czarist institutions of Catherine II's Russia, had Pugachev's advance into the north of Russia not met disaster? Had Pugachev been victorious, and had he

"Matushka Rus' came to recognize that 'Diamat' was no threat to her special interests. She set about to shape the oligarchy of the Communist Party, which ruled in her name, into what she found agreeable to herself as a new Russian dynasty."

retained power, he would have established the Pugachev dynasty, and would have employed the pontifical powers he thus obtained to effect changes in the top-most rank of the Russian Orthodox Church's hierarchy. Perhaps Pugachev would have been overthrown. In the end, some new Russian dynasty, replacing the Romanovs, would most probably have come to power.

What has happened in Bolshevik Russia is broadly analogous to the gap between the days of Boris Gudonov and the 17th-century accession of the Romanovs. On a Russian scale of historical time, what has occurred is a period of transition, during which matters have sorted themselves out, so to speak; and, out of these decades of transition have emerged the rudiments of a new Russian dynasty. Essentially, old Russia has won out in a manner akin to the fashion old China assimilated so many conquerors; old Russia has assimilated certain modifications introduced by the Bolsheviks, has made these her own in her fashion. Thus, "Matushka Rus" has once again prevailed, by aid of learning to adapt. She adapted "Diamat" to herself, too.

"Communist Russia" exists otherwise only as a fantasy of "old Communist" sentimentalists outside the Warsaw Pact nations, and of other credulous folk who mistake the wishful delusions of such "old Communists" for the reality of Russia itself.

Because of its refusal of any principle of natural law, and the Gnosticism which permeates its authorship, the nominalist chimera called "dialectical materialism" was easily digested by the Russia of Fyodor Dostoevsky's Raskolnik and Brothers Karamazov, the Russia of Oblomov, albeit "Matushka Rus" came to accept this fully only on the time-scale she prefers in such matters.

"Matushka Rus" came to recognize that "Diamat" was no

threat to her special interests. She set about to shape the oligarchy of the Communist Party, which ruled in her name, into what she found agreeable to herself as a new Russian dynasty.

The strategic correlation

Immediately, at the close of World War II, Bertrand Russell and his circles said to Russia: "Submit to world government under the Anglo-American oligarchy's domination, or we will destroy you in a 'preventive nuclear war.'" Stalin said, "No," and the Soviet press, in an exceptional display of honesty, reviled Russell by every foul name in its lexicon. Meanwhile, helped in the matter of some details of engineering through Donald Maclean in Washington, Moscow produced the beginnings of its fission arsenal by about 1949, and its H-bomb prototype during the period of the UNO's Korean War.

Stalin died—who knows exactly how or why, and Russell re-phrased his offer: "Russia, let us jointly set up a system of world-government, with you running one part of the planet and we the rest." By no later than 1955, Stalin's successors tentatively accepted the offer. Russell's proposal to supply Russia a "New Yalta" arrangement, under whose terms Moscow was given a significantly larger chunk of the world for its empire than was awarded in 1943, was countersigned by such circles as Russell's Liberal Establishment accomplices in London and in the New York Council on Foreign Relations. With the 1961 Berlin Wall crisis and the 1962 Cuba Missiles Crisis, the new agreement was successfully imposed upon the U.S. Government itself. Nuclear Deterrence and Flexible Response, devised by Russell and Moscow as the means for implementing the New Yalta agreement, was imposed upon the United States' strategic doctrine.

Beginning 1962-63, Moscow's grand scheme of strategic deception was operational. Diplomatically, Moscow was the stalwart defender of the "New Yalta" agreements. In the military sphere, Moscow began to exploit the take-down of U.S. military and economic potential as opportunity to build up gradually the quality of war-winning military superiority prescribed by Marshal V. D. Sokolovskii's 1962 *Soviet Military Strategy*. By 1972, with Henry A. Kissinger's rise to the position of U.S. Secretary of State, and the SALT I and ABM treaties negotiated by the treasonous Kissinger, Moscow was more or less assured its victory.

Both sides are cheating. In the West, Russia's co-conspirators of the oligarchical establishments (which employ Henry Kissinger), dream bed-wetting dreams of a Russian empire weakened and destroyed by revolts from within. In the East, Russia looks upon the McGeorge Bundys, the Averell Harrimans, and their Henry Kissingers as what Lenin described aptly as "useful fools." Russia will milk the last ounce of strategic advantage out of the Harrimans, Bundys and Kissingers, and then, once these fellows have exhausted their usefulness, by destroying the military and economic power of the West from within, Moscow will crush them.

A whimpering Henry Kissinger standing against the wall, snivels once again, "But why are you shooting me?"

The Chekist sergeant laughs and snarls contempt at the same time; "You are no longer useful." At that instant the automatic-rifle fire explodes. In walking to that wall, Henry Kissinger has finally reached his last step in diplomacy.

The essence of the strategic situation is this. The Anglo-American "liberal establishments" and the Soviet rulers are both equally oligarchs, more or less equally filled with hatred against republicanism. The difference is, under the terms of the New Yalta agreement, the Western oligarchs are destroying the military and economic power of the portion of the world over which they rule, while the Soviet oligarchy is building both the military and economic strength as rapidly as possible. Guess which is fated to be victorious?

The only nagging thought which disturbs Moscow, is the fear that at the last moment, the United States' policies might change drastically, that the United States might suppress its "environmentalists" and the like, and unleash an all-out economic recovery, akin to that of 1940-43 or the early years of NASA: Such an economic recovery-drive Moscow senses it could not match. So, President Reagan's announcement of March 23, 1983 sent shivers down Moscow's spine, and every U.S. and Western European politician on Moscow's agent-of-influence list barked the Moscow line against "star wars." Unless that occurs, and very soon, Moscow wins the world more or less as it intends.

Events have reached a point of maturation. The West is close to the point it is overripe to be divided and conquered, especially with aid of Henry A. Kissinger's efforts to "decouple" Europe strategically from the United States. The fruit is ripe; it is near time for Moscow to harvest the fruit. Waiting risks the possibility that something like that which President Reagan threatened to do on March 23, 1983, might be put into motion, and the correlation of forces shifted to relative U.S. strategic advantage.

On Moscow's part, this is not merely general speculation on remote possibilities. Moscow knows full well that a new international financial collapse is erupting in the Western World. The collapse, and ensuing discredit of the International Monetary Fund and U.S. Liberal Establishment financial institutions, creates the likelihood of those kinds of sudden and radical shifts in institutionalized power inside the United States in which the Liberal Establishment's control over the U.S. Government is greatly diminished. That is what Moscow fears at this juncture.

Therefore, Moscow will choose to harvest the fruit of its grand strategic deception at the brink of such general financial collapse, and not risk waiting until the early results of such a collapse might bring a new, more patriotic combination of forces to power in Washington.

That is why this particular moment of history is so extraordinarily dangerous, why Soviet actions to harvest the long-prepared Soviet imperial world-domination must be expected very, very soon.