

## Behind the mask of so-called 'Communism'

by Lyndon H. LaRouche, Jr.

This report on some crucial problems of irregular warfare is prompted by meetings, over a three-day period, with a man who is one of the world's leading anti-communists, and also one of today's leading strategic thinkers on the subject of those methods of "irregular warfare" which have been adopted by the leaders of Moscow and Beijing.

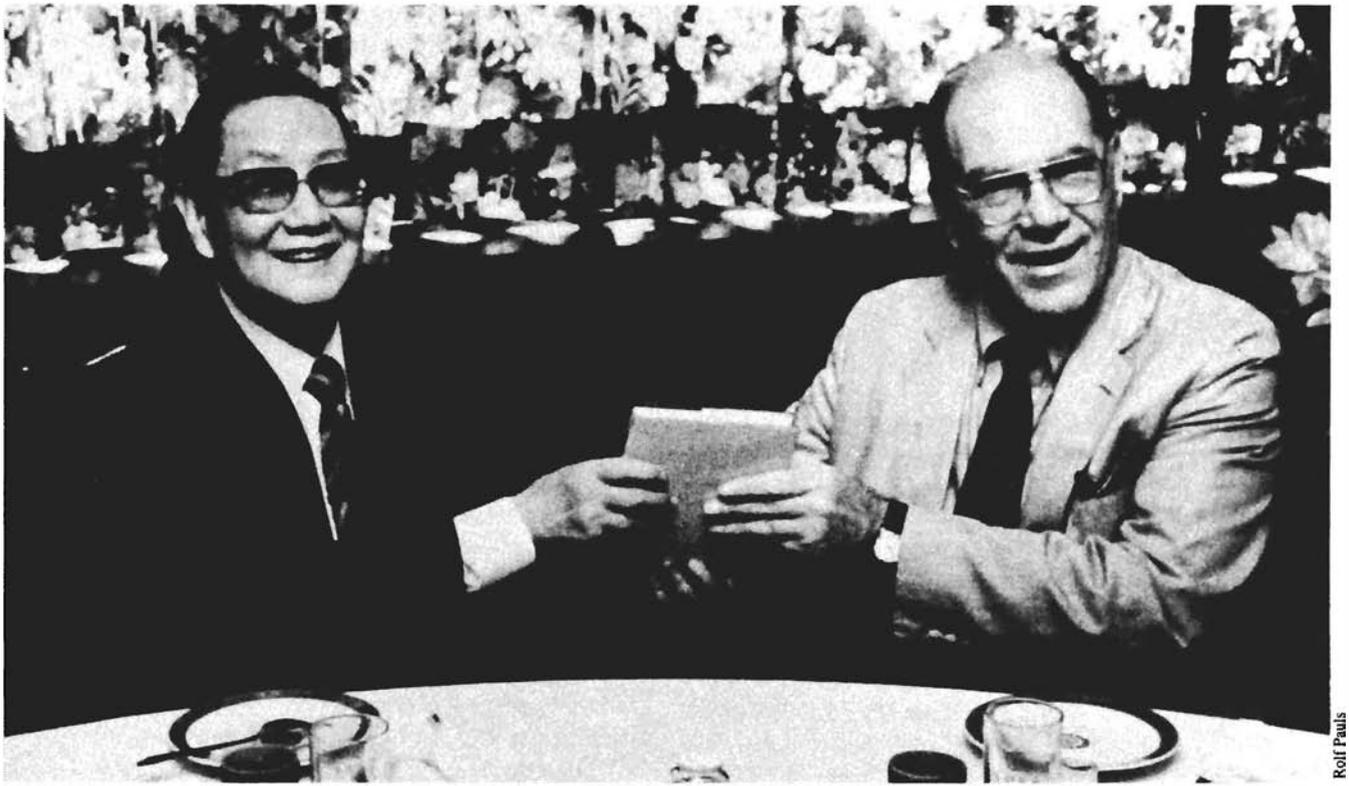
My distinguished host for that occasion is a former instructor at China's Whampoa military academy where he was for a time, coincidentally a colleague of leading Chinese Communist leaders such as the late Chou En-lai. He is known to insiders internationally as a leading advocate of the principles of the liberator of China, Dr. Sun Yat-sen, and was an adviser to Dr. Sun Yat-sen's designated successor, Generalissimo Chiang Kai-shek.

He is a repository of what some might term "many secrets" of historical importance and consequence. These include facts generally unknown to today's self-deluded so-called "U.S. China experts," including Henry A. Kissinger's and William Weld's China-policy advisers among the pro-communists of Harvard Law School, or what passes for such expertise in circles of the London Tavistock Institute and State Department liberalism.

In particular, he is an expert on the subject of what Beijing calls "Peoples War," a doctrine which the 1960s associated most commonly with the late Lin Biao. He recognizes Peoples War as the Chinese term for what my military specialist friends and I term "irregular warfare"—not to be confused with mere bloody games in the name of "low-intensity warfare."

In addition to the importance of my host's valuable special contributions to mastery of this field, it is very useful to us in Western Europe and the U.S.A. today, to insist that Peoples War and Irregular Warfare mean precisely the same thing. The equation of Irregular Warfare to Peoples War should help to correct the blunders of those all too many professional as well as popular circles, who assume wrongly that the term Irregular Warfare is taken to be just another name for "low-intensity warfare."

For example, in Cambodia, the Pol Pot regime conducted relatively the greatest



Rolf Pauls

*Lyndon LaRouche (right), independent Democratic candidate for President of the United States, is fêted by General Teng Chieh during his visit to Taipei, on Sept. 4. General Teng was a trusted adviser to the late Generalissimo Chiang Kai-shek and is now an elder statesman of the Nationalist Kuomintang Party in the Republic of China.*

genocide of the twentieth century to date; this example of Peoples War—irregular warfare—ought to remind us that Peoples War is not something below the intensity of regular warfare.

For example, I would recommend a reading of Gen. Saiyud Kerdphol's *The Struggle for Thailand* account of the essentially successful 1965-85 counterinsurgency in that country. I would recommend that that be compared with the actual course of counterinsurgency in postwar Malaysia—as opposed to the misrepresentation supplied to credulous Americans by the obtuse “Malaysia” Thompson.

For example, in modern European experience, the classic case of Irregular Warfare, or Peoples War, is the 1618-48 Thirty Years War brought to an end by Cardinals Richelieu's and Mazarin's actions against the Hapsburgs. The classic analysis of this characteristic of the Thirty Years War is that elaborated by historian-dramatist Friedrich Schiller in preparing his *Wallenstein* drama. Schiller's analysis of Irregular Warfare was brought into formal Prussian military doctrine by the colleagues of Gen. Gerhard Scharnhorst, in the planning of the 1812-13 campaign to topple Napoleon Bonaparte. The experience with the Prussian general staff's campaign of 1812-13 was the starting-point for the elaboration of the Soviet “Tukhachevsky Plan of the Offensive” intended for war of conquest to be launched against Germany.

The increases in rates of per capita firepower and mobility accompanying and following World War I, systematically destroyed the attempts to distinguish a well-defined military front screening the civilian populations of the interior from direct participation in warfare. Although I agree with the Soviet professionals' estimate that a war defined by nuclear and counter-nuclear arsenals could be fought, I also agree with my host that modern developments in firepower, mobility, and considerations of depth have made Peoples War—but not “low-intensity warfare”—the characteristic form of warfare at this time. Indeed, the changes in Soviet order of battle integral to the Ogarkov Plan contain some elements of military genius, this in respect to the Soviets' work on integrating regular and irregular forms of warfare to single effect.

Comparing such examples of Peoples War as Pol Pot's Cambodia and Europe's Thirty Years War ought to remind us that Peoples War is implicitly a more terrible form of warfare, and of far greater intensity than even what might be imagined as predominantly a regular war involving nuclear arsenals. The combination of person-to-person cultural, economic, political combat with neighbor-to-neighbor killing, admixed with effects of extensive famine and epidemic, brings us closer to a vast depopulation of this planet than would be accomplished by any major power's conjecturable, hypothetical use of nuclear arsenals in regular warfare.

From the standpoint of the modern classic military doctrine established by the example of the American Revolution, and, more emphatically by Lazare Carnot's and Scharnhorst's successive reforms, the difference between Irregular Warfare and so-called "low-intensity warfare" are simply the following.

The U.S.A.'s shift from classical military doctrine, to the postwar practice of "no-win wars," as institutionalized by the firing of Gen. Douglas MacArthur, represents a return to the mentality of eighteenth-century "cabinet warfare," to the follies temporarily obliterated at the twin battle of Jena and Auerstädt. Under the U.S.'s postwar "no-win war" doctrine, conflict is run not by the generals, but by the State Department's negotiating team, using military force merely as an expendable pawn of the diplomatic games. The notion of "low-intensity warfare" is a product of that mentality.

It ought to be no secret, that the war policies of Winston Churchill's circles reflected, in part, or were otherwise at least coincident with Churchill's admiring reflections on the policies and practices of his famous ancestor, the first Duke of Marlborough. It is no secret, that from 1938 onward, at the latest, Churchillian policy was to secure an alliance with Moscow, not only for the war against Germany, but into the postwar world. A pattern of Anglo-American agreements respecting postwar global power-sharing relations with Moscow, typified by the Yalta and Potsdam agreements, reflect this policy.

One of the most naked expressions of this Anglo-American commitment is Bertrand Russell's contribution to the October 1946 issue of *The Bulletin of the Atomic Scientists*. The view Russell expressed in that item accurately reflects the true character of what less sensitive minds might imagine to have been Churchill's switch from Potsdam to "Iron Curtain" policies in his famous Missouri address. The purpose of the "Cold War," in those circles was to adjust the balance of power preparatory to negotiating with Stalin's successors those terms of "global power-sharing" deemed acceptable to the Western (philosophical) liberals.

The simplest feature of the motives of those Anglo-Americans is their commitment to a "world-federalist" sort of utopian perspective. The world-federalist conceits of Britain's wartime ambassador to Washington, Lord Lothian, typify this, as does the cited Russell contribution to the October 1946 issue of *The Bulletin of the Atomic Scientists*. We see this today, in such manifestations as the troubled treaty of integration struck between Washington's and Ottawa's negotiators, and in that "Europe 1992" perspective pushed by Lloyd Cutler and other controllers of the unhappy governor of the de-energized "Peoples Republic of Taxachusetts." These reflect the world-federalism of Lothian, and of such ideologues as one-time Hitler supporter, Count Richard Coudenhove-Kalergi, Denis de Rougemont, Jean Monnet, and ex-Trotskyist Paul-Henri Spaak.

In other words, the Cold War and its associated conflicts,

at least from the vantage-point of such world-federalist liberals in command of U.S. policy-shaping drifts, were an echo of the "balance of power" doctrine adopted by the leaders of the 1815 Treaty of Vienna. Their objectives included the virtual extermination of the modern sovereign nation-state, and the establishment of a "one-world empire" ruled by power-sharing arrangements among the Western liberals, Moscow, and Beijing.

So, since liberals of that persuasion have dominated the postwar Anglo-American Establishment, the impulses of patriots, including military professionals, have been checked to the effect of ensuring that instruments of warfare were limited in expression and capabilities to the requirements of a modern equivalent of eighteenth-century cabinet warfare. It was this feature of the liberal establishment's control of the Kennedy administration which prompted the imposition of cabinet-warfare thinking in the form of adopted "low-intensity warfare" doctrine.

By contrast, Peoples War, Irregular Warfare, is "total war" in the truest sense, as the relevant circles in Moscow and Beijing rightly understand that point. It is the U.S.'s failure to grasp this point which prompted Mao Zedong to characterize the United States as a "paper tiger."

So, to resume the reference to the discussions in Taipei.

My contribution to the exchanges, was the view that we must escape the narrow definition of "Communism" as adopted by most professedly anti-communist factions.

We must see Communism rightly, not as both the credulous pro-Marxist professors and most anti-communists define it, but rather as *an instrument of policy created and deployed by certain among the same, powerful, supranational agencies which created the fascist movements of the period between two World Wars, and which have created the international "environmentalist," "New Left," and "radical counterculture" movements of the post-1963 period.*

My host stressed, and I certainly agreed, that the important general fact about Communism is that its results in practice do not accord with the avowed goals used to recruit credulous sympathizers and adherents. What Communism professes itself to be to the credulous, and what its controllers intended to accomplish by recruitment processes, have no efficient connection to one another.

This fact is frequently stressed by anti-communists. This fact indicates that Communist movements are governed, at the top at least, by different goals and motives than those argued with such factional heat among the West's socialist doctrinaires and academic commentators on these subjects. If socialist remedies for the injustices within capitalist and imperialist states are not the true motives and goals motivating such movements, then what are the actual motives and goals hidden behind the mask of propaganda and socialist dogma?

The obvious questions this poses are usually overlooked. One explanation is that as socialists achieve great political

power, especially state power, the initial idealism wanes to the degree that the old socialist ideals are betrayed by newly acquired, corrupt motivations among those in leading positions. That is pure sophistry; when we examine the origins of the Jacobin organization and its socialist, anarchist, and fascist successors, we find that from the beginning these organizations were fostered by powerful financier interests, and used by them as instruments of policy. What are the powerful financiers' motive and goals for creating such an instrument of policy?

Old Communist Herbert Marcuse insisted that "there are no conspiracies in history." Those who purport to draw inferences from the control of socialist movements by powerful rentier-financier interests, as Heinrich Heine reported angrily his first-hand knowledge of this, are deprecated as "conspiracy theorists." Catch Marcuse with his hand in the cookie-jar, and he would probably insist, "What cookie-jar? There is no cookie-jar." So, the obvious facts are brushed aside, and the relevant questions rarely explored.

Communist conspiracies exist, of course; yet, they are but a mask for something far different than Western left-wing propaganda represents Communism to be. The really efficient enemy is not Communism per se, but rather that which operates, in part, behind the mask of Communist doctrine's utopian features.

An analogy helps to clarify the significance of such a distinction.

A man who employs assassins might not wish his daughter to marry such a fellow. Or, an employer who hires gangs of strikebreakers may despise those he employs so. An intelligence service may have contempt for the traitor it recruits as a spy or turncoat. Or, powerful financiers who assist the international narcotics traffic and reap vast wealth from this activity, naturally despise the drug-traffickers they employ. In such cases, we must distinguish between the nature of the self-interest which motivates a policy and the adoption of instruments to further that policy.

Similarly, those wealthy Western families which helped to bring about the Russian Revolutions of 1905 and 1917 had no intention of ceasing to operate as successful financiers. The Winston Churchill who was the chief architect of the terrible Yalta and Potsdam agreements was obsessed with the wealth and power of his ancestor, the first Duke of Marlborough. In such cases, we must distinguish between the perception of self-interest which motivates the adoption of such policies by the first party, and the self-interests of a Communist state or movement, the second party, which are adopted as instruments of the first party's policy.

Conversely, we must not assume that the second party's own policy is the motivation of the first party. The hired assassin kills for money and related personal considerations; what are the motives of the persons who hire the assassin?

It is the commonplace failure to recognize these sorts of distinctions, which has caused many to misunderstand both

the origins of Communism and the manner in which its influence and interests are sometimes furthered in seemingly astonishing ways. To understand Communism, we must understand it primarily as an instrument of policy, and focus our attention primarily not upon the dupes of Communist influence as such, but upon those powerful, often non-Communist financier and related agencies which have simultaneously created and furthered the creation and spread of both communism and fascism, and often did so simultaneously during the heydays of the 1920s and 1930s.

This does not contradict the fact, that once established as political power, especially in state power, communist and fascist movements take on a character which is relatively more independent of their financier sponsors. One is reminded of the famous story of the wife of a legendary rabbi of Prague, the story which inspired Goethe's tale of the "sorcerer's apprentice." The rabbi created out of loathsome mud, a magical creature of his will, a Golem. His wife, prying into her husband's secrets, set the Golem into motion one day, and was unable to control it. The ruling oligarchy of the Soviet empire, the famous *Nomenklatura*, is such a "Golem." Like Mrs. Shelley's Frankenstein monster, it could become the case, that the creation destroys its maker.

Even in that case, the monster's genetic nature remains that embedded in it at its moment of creation. The fact that a monster turns parricide, is the end of the father, but not of the genetic fact that the victim was the monster's father.

Communism and fascism were created by a powerful rentier-financier oligarchy against the influence of institutional forms typified by the case of the American Revolution and our constitutional form of federal government. The purpose of communist and fascist movements was to enable their creators to go beyond the mere overthrow of governments it did not like, and to seek to eradicate the cultures and institutions from which the modern form of sovereign nation-state republic tends to spring afresh. The purpose was chiefly to eradicate from Western European civilization, and also from this planet as a whole, the last vestige of the Augustinian heritage, and, most immediately, the influence of the 1439 Council of Florence.

So, from the outset, communism and fascism were designed to serve as instruments of Peoples War. That is their genetic character, a character which comes more fully to the surface of such movements as they enter their adult phases. Hence, modern Peoples War has been shaped into a specific form by the increasing power of these movements during the course of the present century.

To win Peoples War, we must understand the nature of the adversary, his motives, his goals, his methods, in the same way a professional hunter stalks a dangerous beast. This nature is that embedded into the foe through the process by which these movements are created and set into motion. That genetic quality cannot be defined without examining the relationship between such radical movements and their pow-

erful non-communist sponsors. Nor can we resist the successful penetration of our societies by these movements unless we address the point that this is made possible by the fact that those movements are also an instrument of policy of certain powerful financier and related agencies operating inside the highest levels of policy-shaping within our own nations.

The case of the 1922-27 "Trust" arrangements between the Soviet government and the Anglo-American liberal Establishment is, still today, the most convenient point of access to this phenomenon. That was the qualification I introduced briefly to those discussions in Taipei.

To this effect, I suggested that we reference part of our future deliberations to the 1922-27 period of Kuomintang history, a period during which the tactics and strategies of the Communist International and Moscow in China were governed by the same policies prevailing in Moscow's "Trust"-centered collaboration with certain powerful, Western financier interests. Since my host was already, during that 1922-27, emerging to become an important figure in the development of the Kuomintang's military leadership, he and his surviving peers of that age-range command a rare quality of first-hand knowledge on the role of the "Trust" in shaping the attempted subversion of the Kuomintang during that period.

I was born in 1922, and acquired my first strong impressions of the struggles in China about 1927-28. By that latter time, my host had been already a leading young adult of the Whampoa military academy community. Today, since the financier interests associated with the 1922-27 Trust have avowed themselves at least as bitterly my personal enemies as do their accomplices in Moscow, I have come to know certain secrets of modern world history better than my friends in China.

So, if we integrate what my collaborators and I already knew of the Trust and its origins, with China's own experience with the same Trust, the common fruit is an improved knowledge of the quality of a powerful new weapon in our hands. It is to that purpose that this report is dedicated.

### **What Americans don't know about communism in China**

It is sufficient to mention, that what most U.S. circles have come to believe about the 1940s' military political history of China, are handed-down versions of false representations originally concocted to cover up the Anglo-American liberal Establishment's application of the 1943 Yalta doctrine to the Far East. The facts as I know them appear to coincide with the policies and actions of Gen. Douglas MacArthur prior to his Britain-prompted firing by President Harry Truman, and are in opposition to the falsified views and wrong policies of the Truman administration's State Department.

To this effect, it should be emphasized that the truth of the history of the modern Republic of China is that it has been

a period of ebbs and flows of a process of continuing civil war from the time of the establishment of the first provisional government of the republic down to the time of a divided China today. Mao Zedong's Great Leap Forward and Cultural Revolution were but prominent features of a continuing Peoples War on the mainland, the latter each a civil war fought in the form of application of Peoples War to the setting of both the mainland and the overseas Chinese, also applied to other populations of Asia.

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So, the problems of the Republic of China during the 1930s and 1940s, were reflections of this state of unresolved civil war—actually the form of irregular warfare usefully equated to a correct definition of Peoples War. The generally accepted Western myths about that period of China's history depend upon ignoring the related internal circumstances confronted by the Nanking and Kunming governments, then under conditions of combined foreign and civil warfare.

In the matter of Asia, including China, the relevant circles in Japan are vastly superior in knowledge to any visible so-called experts in the United States. However, Japan's view, while vastly superior to that of the U.S. State Department, for example, suffers two defects. Its perception, while a rational one from the standpoint of Japan's estimation of its interests, tends to overlook some crucial higher considerations of a true Asia policy which a well-advised U.S. government might come to share with Japan, China, and other patriotic forces of the East and South Asia regions, and as a Pacific-Indian Oceans Basin policy generally.

My own advantage in this is that I am committed to a worldview inherited from such leading European figures as Cardinal Nicolaus of Cusa, Leonardo da Vinci, and Leibniz. Thus, I am committed, as were Cusa and Leibniz, to the establishment of a world order based primarily on the Christian view of the equality of each individual human soul, of all races and nationalities, under the rule of universal natural law as Cusa and Leibniz, for example, understood this. For the same reasons, I am committed to the establishment of a world system of perfectly sovereign nation-states, states whose common submission to universal principles of natural law defines the relations among those sovereign republics (in Plato's and Cusa's sense of the term "republic"), as consti-

tuting what U.S. Secretary of State John Quincy Adams described as a "community of principle."

For me, there are no master-races, and no margin for tolerating any continuation or revival of forms of world-government such as those modeled upon ancient Mesopotamian or Roman forms.

For the same reason, we must not tolerate the kind of world-federalist empire which the followers of Lord Lothian, Coudenhove-Kalergi, Denis de Rougemont, Paul-Henri Spaak, and Jean Monnet, are now supposed to bring into being by approximately 1992. I am a patriot of the United States, but I am also a dedicated ally of the patriots of every nationality. I am thus in effect a patriot of India, of Thailand, of Japan, of the Philippines, of Mexico, of Argentina, of Colombia, and of the nationalities of Europe, as I am primarily a perfect patriot of the United States. I wish for them the same rights as I demand for the United States.

At the close of the last World War, many U.S. overseas veterans in the Asia theater (at least) shared with me the view of a true "manifest destiny" for the postwar United States. We thought intolerable the oppressive conditions we saw in those nations. Our Christian consciences, our related sense of justice, and our perception of vital U.S. strategic interests in establishing future world peace prompted us to dedicate our nation to providing the nations of what we call today the "developing sector" those same rights to sovereignty, sacredness of the individual life, and economic development on whose behalf the American Revolution of 1776-89 had been fought against the imperialist liberal faction then ruling Britain.

It has been my fate to remain an adherent of that view, that commitment, when most of my peers among those veterans had abandoned this cause. The entirety of my political life has been committed, at least centrally, to this cause, the cause for which I have been so wildly reviled by the liberal news media and the Soviets and their fellow-travelers alike.

For reason of this attitude, and the philosophy from which it springs, patriots of many nations of this world have come to recognize me as a unique quality of friend among the political figures of the United States. I have not betrayed that confidence, and never shall; my commitments flow from my deepest sense of personal identity, to such effect that there is no desired advantage for which I would gain anything important to me by compromising that policy. That standpoint, and the knowledge which I have acquired in attempting to guide my actions accordingly, afford me what are, unfortunately for this world today, relatively unique advantages as a "world-class statesman" in such matters.

On the subject of the postwar history of China in particular, and South and East Asia in general, the U.S. citizen's ignorance of the truth about this history has been aided by the way our nation has misdefined the threat of Communism. For this, the late Sen. Joseph McCarthy (R-Wis.) (who had been elected by a critical margin of U.S. Communist Party sup-

port) is significantly to blame. The role of FBI Director J. Edgar Hoover is also much at fault in this.

Much of what McCarthy, for example, and the John Birch Society alleged about the role of Secretary of State George Marshall in "losing China" was true. It is also true, that while General Marshall and Patrick Hurley were by no means Communist ideologues, some relevant sections of the U.S. foreign-policy establishment were either Communists or fairly described as "fellow-travelers." However, the simplistic emphasis on a Communist conspiracy per se was obviously the wrong analysis, and one which was easily discredited during the famous Senate hearings on the McCarthy case.

So, as the discrediting of McCarthy was made possible by his mistaken representation of the problem, all serious discussion of the issue of what happened in U.S. policy toward China was pushed from public attention into relative obscurity.

The true authorship of Anglo-American policy-shaping in connection with the Yalta and Potsdam agreements, and related matters of policy toward China, was effectively let off the hook, and only the Communists, both real and falsely so portrayed, took the entire blame, to the effect of diverting attention from the more important culprits. So, through the bungling of McCarthy and the fanatical stupidity of the FBI, the campaigns of Joe McCarthy and others had the net effect of being efficient disinformation to net Communist advantage.

This legacy is conspicuous in both the record of U.S. commitment to "no-win warfare" as military doctrine, and the details of conduct of such "no-win wars." The U.S., in Indochina, failed to grasp principles effectively understood by the ISOC command in Thailand, and U.S. SOC operations, from near the beginning, committed every foolish error against which Thailand's ISOC command later warned. These U.S. blunders reflected the same silly notions of anti-Communist counterinsurgency which were allowed to shape the practices of Joe McCarthy and FBI Director Hoover. They attacked only the surface of the problem, and refused to consider the underlying realities which must be addressed in countering Peoples War, especially Peoples War as the characteristic of land war in Asia.

It must be stressed in this connection, that, apart from the McCarthy and FBI operations, there were intelligence and kindred investigations afoot then, dedicated to uncovering the nature and motives of ostensibly pro-Communist actions by some powerful financier circles within the Anglo-American liberal establishment. These persons and circles focused their attention rightly, as I do, upon the phenomenon of the 1922-27 Anglo-Soviet "Trust." Unfortunately, it was precisely these serious circles' work which was injured by the bad reputation of the FBI's and Joe McCarthy's conduct. This made possible the dirty work of W. Averell Harriman and Walter Sheridan, among others, in cleaning these patriots out of key positions in government under the John F. Ken-

nedy administration.

Thus, the Americans of the 1950s were confused on these issues, and the generation graduating from secondary schools from about 1963 to the present have swallowed whole-hog the myths dished out by the Ivy League universities, the liberal news media, and that social-democratic nest of Albert Wohlstetter's and Richard Mellon Scaife's friends which has invaded our intelligence establishment, and which latter has virtually destroyed the last semblance of competent U.S. counterintelligence to Soviet advantage.

This disorientation bears directly on the most crucial matters of U.S. strategy today. In this connection, it is to be stressed that modern irregular warfare, although it owes much to the pre-World War II Soviet plan of attack on Western Europe—the famous “Tukhachevsky Plan of the Offensive,” is, in its present form, an outgrowth of the experience of Peoples War forms of communist struggles inside China, especially those of the period since the founding of Dr. Sun Yat-sen's provisional republican government. Without examining the bearing of this experience and its influence on post-1961 Soviet strategic thinking, no adequate picture of the present global strategic situation can be elaborated.

Perhaps, on the military side, U.S. thinking is not quite as bad as I paint it sometimes. However, I am not situated within the line of command, and cannot report of my own knowledge that the good things I hear are effectively in progress; even when I do know that they are in progress, there is no indication, to the best of my knowledge, that the political conditions for their implementation are presently to be foreseen. My policy is therefore to state what I do know, and heap deserved criticism upon policies and lack of policies as these conditions appear to my knowledge to be the case.

I have become an “old hand” in the business of receiving information from highly authoritative sources. Even when I respect the sources personally, and have a high regard for their experience, intelligence, and knowledge of matters, I have found that there is usually a serious flaw in their assurances and related opinions. In all matters bearing upon the shaping of my own policies and related public utterances, I accept nothing which is not independently intelligible to me—I do not accept authoritative opinion as a substitute for, or contradiction to my own powers of reasoning. It is my policy to offer no public policy-opinion which I am not prepared to defend entirely by my own resources, without relying upon mere faith in the authority of reliable sources. In this practice, I have invariably found myself usually correct, and those who have opposed me in these matters usually wrong.

In the matter of irregular warfare, and its increasing bearing upon military and other strategic matters generally, I concede that many good things are being done. However, despite that, what is not being done is a crucial omission. It is safer, in these and other matters, to take the full responsibility for defining policy upon my own shoulders. If others come to agree in total, or even in part with that, so much the better. It is from that vantage-point that I state what I have to

offer in this report.

From that standpoint, I situate the problem of “Peoples War,” or modern irregular warfare with respect to the pivotal role of the Anglo-Soviet “Trust” and its present-day replications. In this instance, I situate that with respect to the case of China.

On China itself, there are three sets of facts to be considered. First, the area in which I have only some minimal knowledge, the summation of the culture of China, especially as this was formed over the period of approximately 2,500 years from the period of legalist philosophy to the time of extensive contacts with modern European nations. The second two sets of facts pertain to those matters in which I have exceptional competence, in which I am qualified to make a contribution to the total knowledge and experience already commanded independently by leading representatives of China.

The first of these latter two, is the matter of the proper moral mission of Western European Augustinian and Renaissance factions respecting a people who represent in total something just less than one-quarter of the population of this planet. All effective collaboration between the patriots of China and Western leaders, such as those of the United States, must be premised on understanding of that proper moral mission. The second area of knowledge which we have to contribute to the body of knowledge already commanded by leaders of China, is the application of the study of the 1922-27 Anglo-Soviet “Trust” to the combined roles of Western nations and Moscow in China during that same period, and down through the present, “New Yalta” phase of that “Trust” doctrine.

I shall emphasize the second of these two latter considerations, the “Trust” aspect, situating within that some observations on the other aspect in the topical setting of the “Trust” paradigm.

Before turning to that subject, I situate the entire discussion with a broad characterization of China today.

There are not “two Chinas,” nor a mainland China distinct from an island nation of Taiwan. There is but one China with two rival governments. Not only are the cultures of the mainland and Taiwan as identical historically as almost any two regions on mainland China; the 6 million-odd Chinese who emigrated to Taiwan from 1949 onwards are members of mainland families. If we discount the distinctions between European cultures and East Asia generally, Mainland China and the Republic of China headquartered at Taipei are no more distinct than the Federal Republic of Germany and East Germany, or North and South Korea. By modern, post-Renaissance standards for defining nationality, China is but one nation, organized temporarily as two separate states.

### **China during the ‘Trust’ period**

Approximately 1922, with Lenin's promulgation of the Soviet New Economic Policy (NEP), until Stalin's overthrow of the Communist International's Left and Right Oppositions

circa 1927-29, the Soviet government maintained a special relationship with certain powerful European and North American financier interests, a relationship usually referred to as the "Anglo-Soviet Trust." It is less frequently acknowledged that Soviet policy toward China during the 1918-29 period echoed almost precisely the twists and turns in Soviet relations to Moscow's partners among Western financier interests.

The crucial, 1920 Baku conference of the Communist International is the key to the Asia policy of both Moscow and its Western "Trust" associates, during the 1920s NEP period, and later, and down to the present day.

This connection is emphasized to the present day in what might otherwise seem the curious fact, that Soviet regional policy toward Central and South American communist operations is directed by the same Soviet Oriental Institute which controls Soviet agents and operations throughout Asia. This connection was established during the period preceding 1917, when future Soviet and Communist International operations in both Asia and so-called "Latin America," as well as California, were directed by super-operative M.N. Roy.

It is also relevant to stress that the special role of Harvard Law School to Beijing today has two principal points of reference. Modern Harvard is dominated traditionally by the wealthy families formerly associated with the British East India Company's Salem, Massachusetts-based Perkins Syndicate of China opium-traders, an historical fact of more than a little bearing on U.S. "China experts" policies toward China today. More immediately, Harvard's connections to China's Communist Party were consolidated in the setting of the 1920 Baku conference of the Communist International, through negotiations mediated by M.N. Roy associate Agnes Smedley. One may say, without exaggeration, that there are ele-

ments of an old opium-trader's pipe-dream in the views of the associated U.S. "China experts."

The Communist International's and Moscow's own relations to Dr. Sun Yat-sen's Kuomintang, with all the twists and turns in those policies, were a direct reflection of policy-shaping within both the Communist International and Trust arrangements.

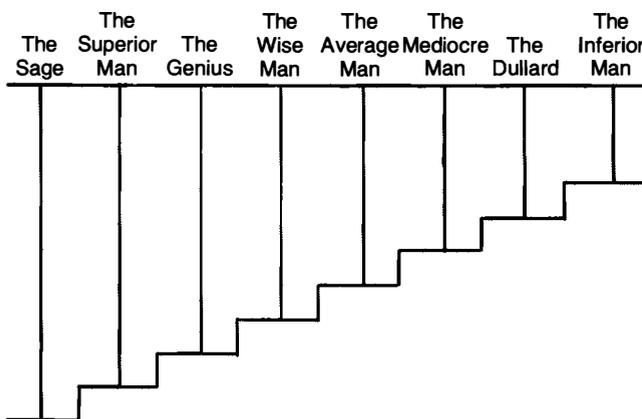
It is also notable, that Dr. Sun Yat-sen and his Chiang Kai-shek were Christians. In Lecture Three of his 1925 *The Three Principles of the People*, Dr. Sun Yat-sen writes:

China's tide of revolutionary ideas came from Europe and America, and the theory of equality has also been introduced from the West. But our Revolutionary Party advocates a struggle, not for liberty and equality, but for the Three Principles of the People. [Nationalism (government of the people), Democracy (by the people), Development (for the people)]. If we can put these Three Principles into practice, we shall have liberty and equality.

He continues (Price abridgement, Taipei, 4th ed. p. 70) to emphasize again the following important qualification:

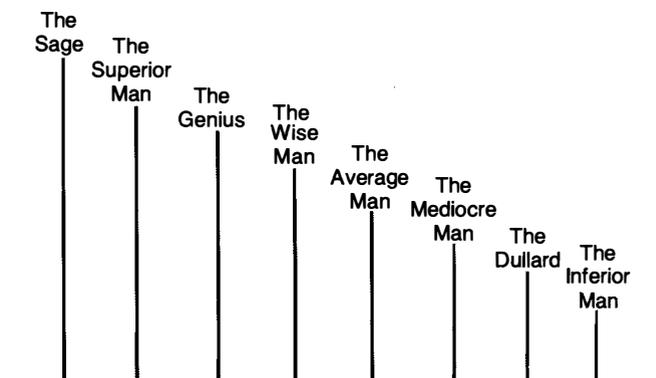
Although Western nations warred for liberty and equality, they have since been constantly led astray by them. If we put the Three Principles into operation and achieve true liberty and equality, how can we be sure to keep on the right track? If, as in Diagram I [Figure 1 below], we put the line of equality at the top, we will not be following the right course. But if, as in Diagram II [Figure 2 below], we make the line of equality the base upon which to stand, we will be on the right track of equality.

FIGURE 1  
**False equality**



Source: *The Three Principles of the People*, by Dr. Sun Yat-sen, Diagram II, p. 68, Price abridgement, 4th ed., Taipei.

FIGURE 2  
**True equality**



Source: *The Three Principles of the People*, by Dr. Sun Yat-sen, Diagram III, p. 69, Price abridgement, 4th ed., Taipei.

With this view I am fully in accord. This echoes Tom Paine's warning that pure democracy is as evil as monarchical autocracy, and similar observations made by Europeans contemplating the horrors unleashed by Robespierre's Jacobins. Dr. Sun's text continues:

So, if we want to know whether the principles we are using in our revolution are desirable or not and whether they are following the right line, we must first study carefully the history of European revolutions from their very beginnings. And if people want to understand thoroughly our Three Principles and to know whether they are really a good thing, suitable to the needs of our country, if they want to be able to believe in our Three Principles and never waver in their faith, they, too, must study carefully the history of European revolutions from their inception.

In the following paragraphs, some of his historical views are based on secondary sources of information which were not always correct. Nonetheless, on the crucial features of the establishment of a constitutional federal union in the United States, his reading of primary sources is essentially the right one; he draws the correct conclusions—in favor of Alexander Hamilton, over the Jacobin leanings of Jefferson's policy.

The point being illustrated by aid of these references, is that a ruined China, unable to free itself by solely its own internal cultural resources, sought to adapt the best contributions from Western European Christian civilization to the cultural heritage of China, to incorporate into China's culture, thus, the new elements required to establish China as an economically developing sovereign nation based upon durable forms of political and social institutions.

The proper mission of Western European civilization is to make our best contributions to human development available to China. France's great Foreign Minister Gabriel Hanotaux and certain enlightened forces in Japan did reach out to Dr. Sun Yat-sen. The destabilization of Hanotaux, the fall of Russia's enlightened Count Witte, the U.S. "Open Door" folly, and the British-Japan treaty of 1902 spoiled the initiative. Despite these wrongs and follies, the violated principle was a good one.

Perhaps the most horrifying thing which a Westerner of Christian conscience sees so pervasive in the Far East, is the lack of an efficient regard for the principle of sacredness of individual human life. The selling of young girls into the slavery of prostitution, by their own families, is an aspect of this horror. The injured left to die by the side of the road or street in even better nations, is another common such experience. Each such individual case justly horrifies us; our conscience demands that we do something, whatever is properly in our power to this effect, to right this great wrong. Even if we cannot be the Good Samaritans to right each such wrong today, we are impelled to bring about the con-

dition in which such wrongs are no longer tolerated, and righting that wrong in that way might thus give positive meaning to the departed lives of the many wronged on this account.

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*Modern Harvard is dominated traditionally by the wealthy families formerly associated with the British East India Company's Salem, Massachusetts-based Perkins Syndicate of China opium-traders, a fact of more than a little bearing on U.S. "China experts" policies toward China today.*

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We look into the faces of the children of China and other nations of this region; we must do what we can properly and efficiently to bring the system of wrong to an end. As citizens of Western nations, we must act as patriots and also world-citizens, to ensure that our nations' policies toward the efforts of the Sun Yat-sens of every nation are the appropriate ones.

We must view the matter of Communism from this moral vantage-point. Communism's putative appeal is that it promises utopian dreams of freedom from such and related evils; yet, wherever it has power, it is more cruel than the regimes so replaced. In practice, Communism is never what it pretends to be; it is something to be admired by the credulous in those countries where the Communists are a tiny, impotent minority. Once those same credulous ones had tasted the Communism they foster so, they would wish they were free of it, but find they have lost more or less the power to free themselves from the tyrannical grip of the Communist state. It is Jacobinism and its built-in propensity for the insane tyranny of terror all over again, but more systematic, more efficient, worse.

This were bad enough were Communism per se the root of the problem. Turn to the case of the Russian Revolutions of 1905 and 1917. These revolutions were organized from inside Russia by a cabal of the most powerful landowning aristocratic families controlling the Czarist political police—the Third Section of the Okhrana. From outside Russia, as the case of the notorious Alexander "Parvus" Helphand illustrates the point, the Russian Revolution of 1917 was organized, together with World War I, by the most powerful

consortium of Venice-centered financier interests, with complicity of some of the most powerful financier elements of the U.S. Eastern Liberal Establishment.

When the Bolsheviks had consolidated power, the Parvus intelligence apparatus became the Bolshevik secret police, the Cheka, incorporating former high officials of the Czarist Okhrana who had been Bolshevik controllers for the Okhrana prior to the Revolution. This same apparatus became the foreign intelligence branch of the Bolshevik state and Communist International, with the Communist parties of various Western nations—including the Communist Party U.S.A.—created by powerful financier interests in their respective nations, financier interests also serving as Soviet partners in the 1922-27 forms of the Anglo-Soviet Trust.

*Differentia specifica* discounted, the same is true of the role of Communism in 1922-27 China. We must apply to the case of China the same “Trust”-referenced criteria of analysis required for competent understanding of Soviet Russia.

There is another striking fact about this foreign financier backing for Bolshevism. The same financiers who backed Bolshevism and were its Trust business partners of the 1920s, also backed the creation and ensconcing of fascist governments, including Mussolini in Italy and Hitler in Germany.

“Communism” is by no means *sui generis*. It is a creation of powerful international financier circles, the same circles who also gave the world modern fascism. In both cases, Communism and Fascism have been merely instruments of policy of these powerful international oligarchical circles. To what end? On behalf of what sort of self-interest? Why? The answer to these questions is the secret of modern irregular warfare, and the key to understanding the problems of U.S. strategy generally.

### **The true enemy, Satan**

Since the influence of René Descartes in France, the French eighteenth-century Cartesian Enlightenment, and the influence of Kant and Savigny’s irrationalist Romanticism in Germany, metaphysics has become a dirty word. So, references to Satan have become chiefly the practice of some Protestant evangelicals and the Vatican. Yet, in fact, Satan, as worshipped by such as Friedrich Nietzsche and Britain’s Aleister Crowley, is the true author of both Bolshevism and fascism, and the key agency to be destroyed as a precondition for victory in irregular warfare.

In the observation we have just made, there is no mere supposition. It is simply a summary statement of documentary fact.

This is the key to the Anglo-Soviet “Trust” and the roles of such as Venice’s Count Giuseppe Volpi di Misurata in creating the Bolshevik regime in Moscow and the same person’s crucial role in the establishment of fascist power in Italy and Germany. The pivotal issue, on which the attention of Moscow and its Trust-like accomplices are focused, is the

1439 Council of Florence.

The process leading into the Church of Scotland’s formal alignment with Moscow on the issue of the 1439 Council of Florence is key to today’s Soviet subversion in the targeted nations of east Asia: the Philippines, the Republic of Korea, Singapore, Malaysia, Burma, the Republic of China, and also Japan. In effect, the World Council of Churches’ relevant roles, on the ground in Asia, and in shaping the Asia policies of the Atlantic nations toward the region, are, together with U.S. Rep. Stephen Solarz (D-N.Y.), a principal arm of Soviet strategic subversion of the western shores of the Pacific Ocean.

In Mediterranean cultures, Satan has various names: the Semitic Satan and Baal, Osiris, Lucifer, Apollo, Dionysos, and so on. In these sundry satanic cults, all directly or indirectly spawned out of India’s pre-Aryan Shakti-Siva cults, the “mother principle” is the higher authority. She is known variously as the “Whore of Babylon,” Ishtar, Athtar, Astarte, Isis, Cybele, and so on, otherwise the great goddess of the Wicca cult spawned by the Lucifer-worshipping circles of Aleister Crowley. The rise of Satan’s mother to power in Western culture over the recent hundred years or so, is defined by the defense of the idea of matriarchal against patriarchal society, and by the Crowleyites’ organizing of lesbian and homosexual cult-formations built up around the admiration of a supposedly pre-patriarchal form of society.

In the history of European civilization, the ancient classical paradigm for what we term irregular warfare today is the Cybelene cult of Dionysos. That is precisely the model proposed by the precursor of Adolf Hitler, Friedrich Nietzsche. That is the model adopted by Aleister Crowley and such cronies as the Fabians H.G. Wells, Bertrand Russell, and Aldous and Julian Huxley. That is the not-so-secret ideology embedded in the cult of the United Nations Organization by such Aquarian agents of Crowleyism as Julian Huxley. That is the model used to create the cult of Great Russia, and the model referenced for mobilization of Russian Raskolniks, guised as Bolshevik and other radicals, against the civilization of the 1439 Council of Florence.

Some historical examples help to show that our emphasis upon satanism is in no degree an exaggeration.

In the case of Bolshevism, Bolshevik cultural policy was elaborated at the Isle of Capri during the first decade of this century. The key figure was the Maxim Gorki then resident there. Sundry Russian left-wing leaders, including Lenin and Stalin, were indoctrinated in Satanist dogma there under Gorki’s tutelage.

The Isle of Capri, then and since, was not only the center of the network of homosexual cults spreading throughout Europe. It was the world capital of satanism, presided over by the notorious Axel Münthe. The significance of the island was that it was at this place that Octavian, later Augustus Caesar, struck the agreement with the Syrian Magi which gave the Roman Legions rule over the consolidated empire

of Syria, Egypt, and Rome. This island was made the personal property of the family of Augustus Caesar, and achieved its greatest notoriety during ancient times as the residence of the Emperor Tiberius who ordered the crucifixion of Christ from this place. Hence, to all modern Satanists, such as Münthe, Crowley, Maxim Gorki, and Adolf Hitler personally, Tiberius was the true Anti-Christ whom they revered. (According to Hermann Goering's statement to Axel Münthe, Adolf Hitler considered himself the reincarnation of Tiberius.)

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*Perhaps the most horrifying thing which a Westerner of Christian conscience sees so pervasive in the Far East, is the lack of an efficient regard for the principle of sacredness of individual human life.*

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The broader name for this association of satanists was the "Age of Aquarius" movement as proclaimed by Hitler predecessor Nietzsche and Crowley. British members of this cult included H.G. Wells and the famous Huxley brothers. Famous British traitors of this century were under the influence of this cult, who saw Moscow's empire as the instrument by which the utopian, world-federalist goals of the Satanist Aquarian cult could be realized, as the recently deceased co-creator of Mussolini, Dino Grandi, recently bragged in his death-bed confession.

Typical of this pattern, during World War II, Winston Churchill launched a special British intelligence operation ostensibly designed to exert control over the mind of Adolf Hitler. This institution was created by the circles of Aleister Crowley, and named British SIS's Occult Bureau, an agency put into operation in Hollywood, California in 1938. Since Hitler, like Rudolf Hess, Hermann Goering, and the original Bavarian insiders of the Nazi cult, were highly superstitious members of the Aquarian cult, Churchill accepted the Crowley organization's proposal that it use its cult-penetration of Hitler's immediate circles to such effects as controlling Hitler's personal astrologer. The Crowleyites then used the official position they had gained to destroy the culture of the U.S.A. and other nations from within, to the purpose of enabling Moscow to fulfill its Nietzschean mission of conquering and destroying Western civilization.

This Aquarian cult is the movement which has organized the process undermining the nations of North America and Western Europe during the recent twenty-five years. This is

typified by the 1963 launching, by Bertrand Russell's cronies, of the rock-drug-sex counterculture in the United States, and the coordinated launching of the malthusian "post-industrial society" utopia. These two features of subversion of the cultures of Western Europe and the United States, features promoted by the so-called left wing of the Socialist International, are the principal cause of the moral and material decay of the Western industrial nations, and others, in face of the growing Soviet preparations to make Mosocw the eternal capital of a new world empire.

This Aquarian cult, the mother of both Bolshevism and fascism, is the "mother" of Satan, the direct expression of the evil for which Bolshevism and fascism are but instruments.

Peoples War is essentially cultural warfare, and the armed features of such warfare subordinate to the cultural ones. Peoples War is the most terrible, and primordial form of warfare, more terrible than thermonuclear warfare—as Pol Pot's genocidal butchery of Cambodia illustrates, and as the present insurrection in Burma threatens to repeat the essential features of the Pol Pot development in Cambodia, spilling that aspect of U.S. Representative Solarz's support for Soviet insurrection into the destruction of Korea, Taiwan, Indonesia, Malaysia, Singapore, Thailand, and the pending, genocidal virtual extinction of the Philippine nation. This genocidal feature of Peoples War in the extreme is the work of Satan as Nietzsche and Crowley worshipped Satan as the instrument of their policy. The insane tyrant, North Korea's Kim Il-sung, is a key instrument of these ventures in Asia.

In the case of China, this draws our attention directly to the referenced example of Dr. Sun Yat-sen's elaboration of Three Principles.

As the case of Pol Pot's Cambodia illustrates the point, Asian cultures generally lack the crucial elements of defense against the effects of what is called Peoples War. They must turn to the European culture established by St. Augustine's influence and as refined by the 1439 Council of Florence, to obtain the means for defending their national cultures against this sort of warfare. Essentially, Dr. Sun Yat-sen grasped this point, and embodied this, echoing Abraham Lincoln's famous Gettysburg Address in his Three Principles.

Here lies the crucial flaw in the informed views of the Harvard and kindred U.S. "China experts." It should be obvious, that one might study the history and culture of China to the degree one understood it only less well than do native China scholars of the Mandarin tradition, and, yet, if one did not understand the argument of Dr. Sun Yat-sen respecting the problem of China's culture, one understands really nothing of strategic relevance respecting China today.

What the European agents did to the Mogul empire and China during the seventeenth, eighteenth, and nineteenth centuries, and what the East India companies were enabled to do with that assistance, was a form of destruction China's culture was not organized to resist. Something new must be

added to that culture, to inoculate it against Palmerston's and related modes of orchestrating Peoples War.

In the language of physical sciences, the problem so posed assumes a form associated with the term "crucial experiment." In a crucial experiment, major defects in the presently accepted form of scientific knowledge are uncovered and remedied through such crucial experiments, leading to scientific revolutions. Without such progress through crucial experiments, the vitality of scientific knowledge comes to an end, and science in the true sense ceases to exist. Similarly, to understand any culture, we must isolate and focus upon those flaws and omissions which need be remedied that the culture would acquire the capacity to survive.

Hence, Dr. Sun's elaboration of his Three Principles has the significance of a crucial experiment. As we are able to understand science retrospectively only through concentration on the scientific progress effected through a succession of crucial experiments, so culture can be comprehended adequately only in a similar way.

So, the entirety of the culture of China is defined implicitly by the work of Dr. Sun. He turned to Europe to discover the weapons for defeating Satan's power in China. Here lies the essential error of the Harvard and kindred "China experts." Because they are not loyal to the cause of Dr. Sun, all their expertise on China degenerates readily into mere ideological fustian.

Who is the Satan incarnate whom we must defeat to win the global irregular warfare currently in progress? In other words, who are the worshippers of the cults of Isis, Lucifer, and so forth? Who are the powerful families who sponsor such cults as wealthy families otherwise attempt to control priests and bishops of the Christian Church since Diocletian proposed this tactic and his heir Constantine implemented it? From the standpoint of the modern history of China, these are the same U.S. and European families behind the British and Dutch East India Companies' conduct of opium-warfare against China.

It is so crucial, that I cannot be accused of saying this too often, that our enemy is a cabal of powerful families, including the Soviet *Nomenklatura*, which despise the Council of Florence and institutions of modern sovereign nation-states dedicated to scientific and technological progress. These families constitute a parody of the mythical gods of Olympus. Their adopted enemy is Aeschylus' Prometheus, whose offenses, in their eyes, were to worship a Creator in defiance of the Olympian self-proclaimed gods, and, in the spirit of that worship to bring "fire" and its power into the hands of mankind.

In Christian culture, Christ, as both Messiah and Son of God, is the true Prometheus, and those who follow in the footsteps of Christ, in imitation of Christ that they might serve that mission, are the Prometheans.

On this account, the Soviets' Russian Orthodox Church, based on the ill-disguised worship of Ishtar-Isis-Cybele as

the Muscovite Sophia, is the instrument of the modern would-be gods of Olympus in its commitment to exterminating a Western Christianity committed to the principle of *Filioque*, by canonical "delphic reinterpretation," as some American doctrinaires do, or by outrightly expunging it, as the Church of Scotland has vowed to assist this.

Certain powerful American Catholic families' complicity in this—as the cases of the cronies of Peter Grace and the Kennedys illustrate the point—reflects the fact that although they are nominally Catholics, they are primarily self-identified as members of a collection of usury-practicing families esteeming themselves the earthly gods of Olympus of our time. Thus, as the Pope might have added to the text of his recent *Sollicitudo Rei Socialis*, the "structures of sin" are rampant not only in both Western and Soviet society, in the U.S., in particular, they are also found within the highest level of clergy in the United States, walking thus in the footsteps of Judas Iscariot. So, my avowed enemies Frank Shakespeare and the late Edward Bennett Williams have exposed themselves as accomplices of this satanic hatred of everything relevant to our discussion for which the Christian church and its present Pope stand.

Such pseudo-Christians reveal themselves as enemies of God and humanity by their attitudes respecting those rights of nations and peoples to development as defined by such encyclicals as *Populorum Progressio* and *Sollicitudo Rei Socialis*. Anything which threatens to interfere with their gaining of wealth and power through parasitical usury they seek to expunge from Christian doctrine, as even such nominal Catholics have attacked Pope John Paul II's *Sollicitudo Rei Socialis* publicly on this account. By such wicked deeds on this issue, they proclaim their more efficient choice of profession—as accomplices of "the Whore of Babylon."

Similarly, in practice, no malthusian is a Christian, but rather directly an accomplice of Satan. In China, the policy of allowing a birth-rate of one child per family, as the alternative to development of the infrastructure of the interior, and the Soviet partnership with the Club of Rome, reveal an essential commonality. When the life or death of a human being is placed at the convenience of "policy," rather than enslaving policy-shaping to the sacredness of individual human life, evil is rampant in that state or other potent agency. When policies, such as IMF "conditionalities" or so-called "free trade" agricultural policies are encouraged to accomplish the ruin and massively increased death-rates of populations of nations, even entire regions of this planet, in the sponsors' faces, as in the face of Adolf Hitler before, we see the true face of satanic evil.

To rid this planet of those institutions which threatened the power and pleasure of the would-be gods of Olympus, these wealthy families launched what China calls "Peoples War" against the Council of Florence, against the *Filioque*, against agapē, and against those forms of government, religion, and other institutions which are the foundation of the

modern sovereign nation-state. When Dr. Sun Yat-sen undertook to borrow those Augustinian traditions to give strength to the national culture of China, the would-be gods of Olympus resolved to destroy his work and the institutional forms it had assumed. These families had developed such tactics within Europe itself.

As H. Graham Lowry's ground-breaking *How The Nation Was Won* demonstrates, one of the crucial steps in launching this warfare against the Council of Florence was the victory of what was then rightly termed "the Venetian party" of the Duke of Marlborough in bringing Liberalism to power in England with the death of Leibniz's ally, Electress Sophie of Hanover, in 1714. This same "Venetian party" controlled Napoleon Bonaparte, and succeeded the Bonaparte project for establishing a French-ruled new Roman Empire, by the arrangements introduced to the 1815 Treaty of Vienna by Venice's John Count Capodistria, attempting to establish Russia as "the policeman of Europe."

It was against this "Venetian party's" liberalism that the United States fought two wars against Britain, and several times later, through 1863, nearly came to the point of a third war against the Britain of Lords Palmerston and Russell, the latter not accidentally the grandfather of the most evil man of this century, Bertrand Russell, the latter a figure with a crucial role in fostering the Communist insurgency against Dr. Sun's forces in China. Names such as Russell, Contarini, and Cini typify the twentieth century's enemies of all humanity during this century to date.

This satanism incarnate has a hierarchy.

At the topmost level, it borrows the forms of the patriarchal family. Satanism becomes thus the policy of a cabal of powerful families. These families, typified by the authors of the 1815 Treaty of Vienna, are organized according to both ancient Phoenician principles, and, more immediately, the old Roman form of the family under the *pater familias*. The form of organization is the Venetian *fondo*, a special sort of corporation, under whose terms the members of the family are themselves the property of the *fondo*, rather than owners of a joint-stock company.

The executive power for these *fondi* is delegated to special agents, who serve as the executive power of the *fondi*. As agents of the personality of the *fondo* itself, these executives hold virtual power of life or death over the family members, in the image of the Roman *pater familias*.

Like the immoral mythical gods of Olympus, these families compete with one another, even rather cannibalistically. However, respecting any challenge either to their class-rule, or an affront to the policies agreed upon among them, they are united in willing the destruction of the "outsider."

Thus, the entire history of Western civilization since the time of Solon of Athens is defined by a great struggle between two principal opposing forces in that civilization, a great struggle between the Olympians and the Prometheans, more or less as the ancient Aeschylus described this, and as Fried-

rich Schiller described this in his paper contrasting the constitutions of Solon and Lycurgus.

The mission of the true heirs of Solon, the modern Christians in the pathway of St. Augustine and the 1439 Council of Florence, is to bring to humanity in entirety the blessings which include those Dr. Sun Yat-sen referenced in respect to the Three Principles. The Olympians, admiring the model of Sparta and the Canaanites as their forebears, see the emergence of true equality of the people, as Dr. Sun describes this, as the same kind of threat to their oligarchical interests as

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Solon's reforms temporarily destroyed their power over ancient Athens (and thus created a classical Athens capable of withstanding the Babylonians and Canaanites' relatively vast military power for centuries).

Wherever the most effective form of organization of the anti-Roman Augustinian heritage, that of Cardinal Nicolaus of Cusa and Pope Pius II, exists, the Olympians are impelled by instinct to destroy it. Wherever the institutions of the sovereign modern nation-state threaten to arise, the Olympians seek to crush that infant in the cradle, as they attempted in the case of Dr. Sun Yat-sen's China.

In the sweep of history of the Mediterranean, since the Golden Ages of Egypt, the Olympian enemy has always relied upon the methods and goals of the ancient cult of Shakti-Ishtar-Isis-Cybele—"the Whore of Babylon." Since ancient times, in the history of European civilization, the methods of the ancient Cybelene cult of Dionysos have been the most common method employed, as the instance of Geneva and London bankers direction of the Jacobin Terror illustrates this point.

French Jacobinism was created by the "Venetian party" and deployed by combined Swiss, French, and British liberal financier interests to attempt to destroy the France inspired by the American Revolution and Constitution. The radicalism of Giuseppe Mazzini's Young Europe and Young America organizations was a neo-Jacobin venture deployed by the same financier interests in collaboration with Britain's Lord

Palmerston. The Pre-Raphaelite Brotherhood of Oxford University's John Ruskin was the agency which created British theosophy and the British socialist movement and Fabian Society for this purpose. The Age of Aquarius project, with its Bolshevik and fascist offshoots, was, as the Bolsheviks rightly insisted, the heir of not only the Mazzini-controlled Karl Marx, but of the Jacobin Terror which undertook literally to decapitate the scientific and civilized culture of France.

The mechanism which Communist propaganda and methods of organization employ to spread its influence is essentially the irrationalist hedonism associated, in the English-speaking world, with the names of Francis Bacon, Thomas Hobbes, John Locke, David Hume, and Adam Smith. The principle of Communist influence is what Christianity defines as the Seven Deadly Sins. This is not unique to Communism, as the case of Adam Smith's following suffices to demonstrate. It is the method of fascist recruiting, too. It is the method also of all explicitly satanic cults, including that Crowleyite rock-drug-sex counterculture which has ruined the morals, economies, and strategic security of Western civilization.

The injustices which that propaganda identifies are variously actual and fictitious ones. Many of the actual injustices so addressed are very important, very cruel. So, when nations refuse to address the real such issues efficiently, or, worse, when they defend the perpetuation of such injustices, putatively anti-communist governments and political parties play into the hands of the Communists—and others of that ilk. Yet, even when the injustices referenced are issues of true merit, Communist propaganda drags the level of perception of these issues down to the lowest moral level, the level of irrationalist hedonism.

These views are not idle speculations. Since I learned to hate the Communist Party of India, and Stalin, through experiences in Calcutta back in 1946, I have had first-hand experience of confrontation with the Communist mentality, as my host experienced this in such settings as the Whampoa academy's life. In my own case, I confronted this as a dedicated follower of Leibniz in philosophy, and reacted to each encounter with the sordid, cynical philistinism of the Communist mind with deep-going moral indignation, and, more important, a Leibniz's sort of Socratic insight into the mechanisms of the subject mentality.

In my own case, whenever I am situated to examine the epistemological characteristics of an ex-Trotskyist's or ex-Bukharinite's patterns of mental behavior, I have found that my instinct is nearly infallible. Persons without my peculiar advantages rely upon struggling to identify catch-phrases which they deem consistent with the "communist line." I examine not what the subject says, but on recognizing the manner in which his or her mind works, a quality which a man may attempt more or less successfully to conceal, but the one thing no man can counterfeit efficiently once it is exposed.

People are not what they appear to think consciously. They are their method of thinking, more exactly the method by which they develop further their method of thinking in the course of relevant kinds of experience. The Communist mentality is essentially a method of thinking, a distinct species of method of thinking within the family of satanic species which includes the "Venetian party" behind the ruinous protracted warfare of the period of Queen Anne's reign.

Communist propaganda plays upon perceived, painful injustice by appealing to that lower aspect of the individual's nature which motivates the Seven Deadly Sins. The immediate object of this seduction is to make the targeted persons useful instruments of what the Communists currently perceive as their policy. The longer-range object is to habituate the seduced person to a Communist's method of thinking.

This is accomplished in the way portrayed by Oscar Wilde's portrayal of the degeneration of his fictional "Dorian Gray." The communist movement, if one tolerates its influence to this effect, is a process of corruption which frequently transforms the victim from a person merely drawn ever-more deeply into moral compromises, into a person who enjoys a certain kind of evil for its own sake. In this connection, there is a distinction between the person who succumbs, against his own conscience, to the commission of crimes, and the person who no longer has such a conscience. There is a difference between the man who steals for personal advantage, and the person who steals solely for the satanic pleasure of committing crimes. There is, in the extreme, the person who does evil because doing evil is a form of pleasure he requires as an addict requires a drug.

The communist who has completed that sort of transformation is motivated by the pleasure of destruction, echoing thus the image of those ogres Robespierre, Danton, and Marat. In this sense, the image of the brutal horrors of the Jacobin Terror are the conscience of the hardened communist. To destroy what society considers good, and to gain ever-increasing power to wreak such destruction at whim, is the essence of this personality-type, as we witness in the case of Pol Pot's genocide in Cambodia.

Ultimately, such a hardened communist goes beyond mere communism, into a state in which the qualities of communism and fascism are indistinguishable. We refer here to the occult beliefs of Hitler's immediate circle, Hitler's documented commitment to eradicate the Christians, like the Jews, once he had won his war. At this point, the process of degeneration goes over to pure evil of the sort embodied in the person of Bertrand Russell and the overtly satanic cults of the Crowleyites.

The newborn human individual comes into this world with two contrasting potentials. In his inferior qualities, the human individual partakes of the nature of the beast: simple, compulsive appetites of the sort which, if they dominate the person, take the cultural form of the irrationalist hedonism admired by David Hume and his disciple Adam Smith. At

the same time, that person has a divine potential, a quality of potential for creative reasoning which is a fundamental species-distinction between human beings and all beasts.

It is the latter potential which has enabled our species to rise above the level of a maximum of 10 million wretched persons a primitive hunting-and-gathering society would be. That suggests immediately, and rightly so, the history of scientific and technological progress which distinguishes human ecology from that of the beasts.

This quality, the power to generate and to assimilate efficiently valid revolutionary creations in scientific knowledge, is not limited to the benefits of physical-economic progress. Western classical art, as typified by the harmonic design of the Athens Acropolis, by the musical productions of such as Bach, Mozart, and Beethoven, by the revolution in painting effected by Leonardo da Vinci and Raphael Sanzio, is also an expression of the same creative processes of mind responsible for the creation and efficient assimilation of scientific discoveries.

Indeed, a literate form of language expressed in the singing of poetry is the origin of beautiful music, and expresses the same artistic principles as music.

The creative processes are associated with an emotional quality, which the Christian associates with the New Testament's usage of *agapē*, and which is sometimes also described as *sacred love*, as so distinguished from the *profane love* more agreeable to man's baser, elemental desires. This emotion is at once love of truth, as science and creative art are love of truth; it is love of beauty, as the classical tradition defines beauty in art and in nature; it is love of God; it is also love of mankind for the sake of the Creator.

The satanist works to make the lower faculties supreme, and to eradicate the influence of the higher ones. The satanist goes further than this, to make destructive hatred of the good the pleasure of the recruit, as the use of sexual symbols, and even Isis-cult forms of sexual orgies among the same and different sexes, and with beasts, the accompanying feature of a witch's "black mass."

The image of Pol Pot's use of deranged children to assist the genocidal butchery of millions of his own people, is the appropriate one. Count the governments which tacitly condoned this genocide. Count the United Nations Organization's tacit approval of this genocide. Think of those officials of governments and supranational agencies who shrug diffidently at news of mass deaths in Africa, or in Bangladesh, and who say, echoing the explicit proposal of the satanic Bertrand Russell, "We must not interfere with this natural correction of overpopulation." Hitler was a petty criminal compared with these fellows of today.

This progress of the influence of satanism over supranational institutions and governmental policy-shaping has brought us to the verge of a global New Dark Age. At the highest levels of the wealthy powerful families who have sponsored the ventures, usually the same families who use

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*Many of the injustices which Communist propaganda identifies are very important, very cruel. So, when nations refuse to address the real such issues efficiently, or, worse, when they defend the perpetuation of such injustices, putatively anti-communist governments and political parties play into the hands of the Communists. Yet, Communist propaganda drags the level of perception of these issues down to the lowest moral level, the level of irrationalist hedonism.*

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Bolshevism as an instrument of their global policy, this catastrophic state of current affairs is not accidental. From the writings of the leading Aquarians, including Crowley, H.G. Wells, and Russell, this result, establishing a one-world government under the rule of international socialism as Russell and Wells defined it, was intended from the outset, as Oxford's John Ruskin intended it, and as Friedrich Nietzsche intended it.

### **The global setting of Peoples War**

It is now inevitable that during the course of the coming two years this planet will be convulsed by the worst combination of crises the planet as a whole has experienced during a period of approximately three thousand years to date.

During the coming two years, the global financial crisis which began to erupt during 1982, and became unleashed during October 1987, will sweep away more than \$10 trillion of value of nominal financial assets internationally. Since October 1987, the ruling governments and other monetary authorities have been no more successful in checking the progress of this financial crisis than were their fathers and grandfathers back during the years 1929-32. The efforts to postpone the next major drop in financial markets until after the November U.S. elections have been accomplished by an exhaustion of resources which will make the coming financial storms only more violent than if no such delaying efforts had been attempted.

Relatively, the physical economy of the United States today is already far worse than even at the 1939 end of the

last Great Depression. The same is true of the United Kingdom, and, under the influence of the EC Commission in Brussels, all of Western continental Europe's infrastructure, agriculture, and industry is being collapsed at an accelerating rate.

The economic practices imposed upon nations by supranational authorities have created an already catastrophic and worsening food shortage globally. This has been caused, most immediately, by so-called "free trade" agricultural policies. The disastrous instabilities in weather-patterns responsible for the drought now to afflict this planet over not less than two coming years, are also man-made results of the same monetary and economic policies imposed by supranational agencies. The insane cutting of crucial rain forests, combined with reduced biomass activity caused by agricultural policies, is chiefly responsible for these presently catastrophic instabilities in weather-patterns.

Throughout this planet, there is currently an explosion of epidemic diseases, including a revival of old kinds of pandemics and pestilences, and the emergence of a new pandemic caused by the rapidly mutating HIV lentivirus strains.

All in all, the catastrophes now breaking out on what is effectively a planetary scale portend a far more disastrous result globally than Europe experienced in the New Dark Age erupting during the middle of the fourteenth century.

We have the means to meet and defeat this danger, and even to bring out of the ashes of this period a better world than has existed before. However, it must appear that the political conditions for implementing such corrective measures are extremely poor.

Africa, much of Asia, and Central and South America, are now gripped by a rapidly spreading destabilization. In Western Europe and North America, the present governments and mass-based political organizations are of the poorest quality we have known in this century.

Worse, as if to mock those who echo the deluded fools of 1938 with their cries of "Peace," the worsening global food crisis of the coming two years will catalyze all potential domestic and strategic problems of nations into the potential for eruption of general warfare.

We must give special attention to the fact, that the Soviet empire will require in each of the years 1989 and 1990 far more imported foodstuffs than it will have received by the end of 1988.

However, the food reserves of the U.S.A. are down to zero—as result of a persisting policy of eradicating so-called "surpluses." The food reserves of Western Europe are virtually depleted, chiefly through the agricultural policies of the Brussels Commission. This year, the U.S. alone will have lost not less than about 60% of soy, corn, oats, and barley crops, with even some crucial seed production in jeopardy.

It will be worse next year. This year's drought has destroyed a most significant portion of the acreage available for planting at the time of this year's planting. Under these con-

ditions, an even more significant liquidation of foundation herds of livestock—cattle and poultry—has occurred. We shall begin 1989's planting season far worse than in 1988, and the weather instabilities during 1989 will be at least as severe as during 1988.

Simply, the West will not have the foodstuffs needed to approximate the food subsidies delivered to Moscow this year. It must be noted, on Moscow's side, that Romania and Poland are in a disastrous food crisis, and that the Soviet Union itself is in a severe food crisis even with this year's enormous food subsidies.

Were Michael Dukakis, the governor of "The Peoples Republic of Massachusetts" to be elected U.S. President, the combination of military and political-command qualities in both the U.S.A. and Western Europe would be such that the Soviets will have a decisive margin of effective strategic superiority over the West. Already, during 1989, and certainly by 1990, the Soviet temptation to use its military power as a club for extorting food from the hungry tables of the world will be enormous.

Dukakis's election would ensure that the decoupling of Western Europe from the United States, already far advanced, will take place within approximately two years. Dukakis's controllers, such as Lloyd Cutler, are committed to the utopian plan, called "Europe 1992," to put all regions of continental Western Europe excepting Baden-Württemberg, southern France, northern Italy, and Catalonia, "back to the Stone Age." The margin of military superiority of a food-desperate Moscow, under such conditions, is virtually absolute.

This intersects the fact that the Soviet Ogarkov Plan now being implemented, re-orders the Soviet forces to emphasize the leading role of *spetsnaz*, and with that, to exploit to the maximum the potential for using corrupted layers of adversary nations for a Peoples War role auxiliary to *spetsnaz* operations. These changes in the order of battle, emphasizing increased roles of irregular warfare, ensure that during several years fairly characterized as a pre-war deployment, assassination and sabotage deployed by the communists and their accomplices will be an increasing feature of the world situation. Indeed, this escalation is now visibly in progress during the course of 1988 to date.

At a certain point, the unleashing of the Golems of Peoples War goes beyond the power of the Soviet state to control it efficiently. The potential for Peoples War in various regions of the globe to take on an independent life of its own, including the interior of the Soviet Union, is the condition we are now approaching.

The problem is a soluble one, but we require the political will to adopt those solutions. If we discover the needed political will, we shall also require a deeper understanding of Peoples War, including the informing of practice by a clear view of the matters on which I have concentrated in this report.