
Documentation

Return of the Beasts

by Jeffrey Steinberg

The following provides the essential background to the assertion of the “Beast-Man” ideology of the Cheney Administration. It is excerpted from LaRouche in 2004’s groundbreaking pamphlet, Children of Satan II, The Beast-Men, which was issued in early January 2004.

1. Cheney, Hitler, and the Grand Inquisitor

As documented in the first (April 2003) edition of our *Children of Satan* report, the late fascist philosopher Leo Strauss, of the University of Chicago and St. John’s College in Annapolis, Maryland, was the most prominent U.S.A.-based disciple of the two leading Nazi Party ideologues: Nietzschean revivalist Martin Heidegger; and the “crown jurist” of the Nazi legal establishment, Carl Schmitt. Strauss trained two generations of American academics and political operatives around the idea that tyranny is the purest form of statecraft; that the manipulation of fear of an enemy, and debased forms of revealed religion, are the key to political power; and that strategic deception—the “Big Lie” technique associated with Nazi Propaganda Minister Goebbels—is the number-one weapon in every successful politician’s arsenal.

Dick Cheney is not a copy of Adolf Hitler, but he comes directly out of the same background as Mussolini, Hitler, Franco, and their like, from the 1922-45 pages of modern history. He belongs to the same psychopathological stereotype which history traces back to the ancient Phrygian Dionysus from whom the models of the Spanish Grand Inquisitor and the French Jacobin Terror are traced by the leading intellectual founder of all modern fascist movements—the chief intellect of the modern fascist tradition, Joseph de Maistre. The Cheney-Strauss-Nazi connections to Maistre are clear, and crucial for understanding the Nazi-like global menace which Cheney, as a sitting U.S. Vice President, typifies for the world today,

In his extensive correspondence with his long-time intellectual ally, Alexander Kojève, the Paris-based Russian émigré, Strauss jostled with Kojève over the issue of whether a national tyranny or a universal tyranny were superior. Kojève, a lifelong operative of the international Synarchist movement of European-centered fascists, cited the case of Napoleon Bonaparte, and the later cases of Mussolini, Hitler, and Stalin, as proof that a universal—i.e., world government—form of tyranny was possible and desirable.

Kojève aggressively promoted the Nietzschean idea of

“Beast-man” as universal tyrant, an idea first spelled out by the 18th- and 19th-century French Martinist cult philosopher Joseph de Maistre, whose writings inspired Napoleon Bonaparte, and later formed the basis for Joseph Alexandre Saint Yves d’Alveydre’s vast writings on Synarchism—the modern form of bankers’ universal fascism.

Maistre was himself a member of the Lyons Martinist lodge of occult Freemasons, along with Fabre D’Olivet, Saint Yves’ other source of inspiration (and Maistre’s Martinist followers were leading Jacobins). Maistre was a graphic promoter of the need for “a new inquisition,” modelled on the Grand Inquisitor of Spain.

Maistre was obsessed with the personality of the executioner, writing, “All grandeur, all power, all subordination to authority rests on the executioner; he is the horror and the bond of human association. Remove this incomprehensible agent from the world, and at that very moment, order gives way to chaos; thrones topple and society disappears.”

Cheney, Fascism, and the Inquisition

As Presidential candidate Lyndon LaRouche has emphasized that often-overlooked, crucial fact of modern history, the French Revolution of 1789-1815 had been pre-organized by Lord Shelburne’s financier interests, the imperial British East India Company, as part of Shelburne’s avowed determination, from 1763 on, to crush the independence of the English-speaking colonies of North America, and to destroy the British Empire’s leading rival in Europe, namely, France. The victory of the American cause at Yorktown had therefore driven Shelburne and his circles into a frenzy of lust for destruction in all directions.

For this purpose, Shelburne had built up a network of British East India Company assets in France and Switzerland, of which the most important was the synthetic freemasonic cult known as the Martinists, centered around Lyons, France. It was these Martinists who developed the Beast-man model around which both the Jacobin Terror and Napoleon’s subsequent tyranny were crafted. This was the model used by Jeremy Bentham’s chief protégé and successor, Lord Palmerston, for creating the Giuseppe Mazzini-led Young Europe and Young America networks, around the British intelligence assets he and the British Library’s David Urquhart shared.

This was the model which produced the Synarchist International’s wave of fascist tyrannies of the 1922-45 interval. The Hitler regime typifies nothing other than the “Beast-man” concept of Martinist ideologue Maistre, and of such Maistre followers as Friedrich Nietzsche and Hannah Arendt’s beloved Nazi philosopher, Martin Heidegger. However, as Maistre himself insisted, he did not invent that concept of the Jacobin, Napoleonic, and Hitler models of the Beast-man as dictator. As he insisted, his proximate model for what we have come to know as the Nazi and Nazi-like model echoed by Vice President Cheney today, was the Spanish Grand Inquisitor.

This role of the Spanish Inquisition, and its continuing

Joseph de Maistre On The Executioner

“Who is this inexplicable being, who, when there are so many agreeable, lucrative, honest and even honorable professions to choose among, in which a man can exercise his skill or his powers, has chosen that of torturing or killing his own kind? Is there not something in them that is peculiar, and alien to our nature? Myself, I have no doubt about this. He is made like us externally. He is born like all of us. But he is an extraordinary being, and it needs a special decree to bring him into existence as a member of the human family—a *fiat* of the creative power. He is created like a law unto himself.

“Consider what he is in the opinion of mankind, and try to conceive, if you can, how he can manage to ignore or defy this opinion. Hardly has he been assigned to his proper dwelling-place, hardly has he taken possession of it, when others remove their homes elsewhere whence they can no longer see him. In the midst of this desolation, in this sort of vacuum formed round him, he lives alone with his mate and his young, who acquaint him with the sound of the human voice: without them he would hear nothing but groans. . . . The gloomy signal is given; an abject servitor of justice knocks on his door to tell him that he is wanted; he goes; he arrives at a public square covered by a dense, trembling mob. A poisoner, a parricide, a man who has committed sacrilege is tossed to him: he seizes him, stretches him, ties him to a horizontal cross, he raises his arm; there is a horrible silence; there is no sound but that of bones cracking under the bars, and the shrieks of the victim. He unties him. He puts him on the wheel; the shattered limbs are entangled in the spokes; the head hangs down; the hair stands up, and the mouth gaping open

like a furnace from time to time emits only a few blood-stained words to beg for death. His heart is beating, but it is with joy: he congratulates himself, he says in his heart, ‘Nobody quarters as well as I.’ He steps down. He holds out his bloodstained hand, the justice throws him—from a distance—a few

pieces of gold, which he catches through a double row of human beings standing back in horror. He sits down to table, and he eats. Then he goes to bed and sleeps. And on the next day, when he wakes, he thinks of something totally different from what he did the day before. Is he a man? Yes. God receives him in his shrines, and allows him to pray. He is not a criminal. Nevertheless no tongue dares declare that he is virtuous, that he is an honest man, that he is estimable. No moral praise seems appropriate to him, for everyone else is assumed to have relations with human beings; he has none. And yet all greatness, all power, all subordination rest on the executioner. He is the terror and the bond of human association. Remove this mysterious agent from the world, and in an instant order yields to chaos: thrones fall, society disappears. God, who has created sovereignty, has also made punishment; he has fixed the earth upon these two poles: ‘for Jehovah is master of the twin poles and upon them he maketh turn the world.’ . . . (*I Samuel 2:8*.)”

[From *St. Petersburg Dialogues*, quoted in Isaiah Berlin, *Crooked Timber*, pp. 116-117.]



ideological tradition via Franco’s Spain, is of crucial significance for the endangered security of the American continents today. The most deadly threat to the internal security of South and Central America, still today, as during the late 1930s and early 1940s of the Nazi-backed Synarchist penetration there via Franco’s Spain, is the recently reactivated network of Spain-linked, self-styled right-wing, pro-aristocratic religious fanatics in Central and South America.

Therefore, the role of Maistre’s model of the Grand Inquisitor as the model for what became Hitler, is no mere literary-historical curiosity. It is of crucial practical importance for security concerns today. The abuse of the nations and peoples of South and Central America, chiefly by the United States and Britain since, especially, 1982, has built up

an accumulation of both left- and right-wing revivals of—ironically, often U.S.-backed—Synarchist hatred against the United States, which has turned those looted parts of the hemisphere into a hotbed of potential we dare not ignore. The right-wing admirers of the tradition of the Spanish Inquisition are, ultimately, the great source of internal danger to the Americas as a whole, from this quarter. The left-wing varieties are, like British agents Danton and Marat, and also the Jacobin Terrorists, the political cannon-fodder fertilizing the ground for the coming of a reactionary Synarchist tyrant like Napoleon or Hitler.

The relevance of that Spanish Inquisition which conducted the Hitler-like expulsion of the Jews of Spain in 1492, is, briefly, as follows.

From about the 10th Century A.D., until the aftermath of the mid-14th-century New Dark Age, Europe and adjoining regions of the world had been dominated increasingly by a symbiosis of the Norman chivalry with the growing imperial maritime power of Venice's financier oligarchy. The 15th-Century Renaissance, which revived Classical European civilization, restored a shattered Christianity, and launched the first modern nation-states in France and England, was a great threat to the Venice-Norman feudal tradition. The Spanish Inquisition was a leading element of the forces mustered by Venice's financier oligarchy to unleash the successive waves of religious warfare which dominated Europe from about A.D. 1511, until the 1648 Treaty of Westphalia.

With the decline of Venice's secular power, during the late 17th Century, the formerly Venice-centered financier oligarchy shifted its bases of international operations to the Netherlands and England, where the Anglo-Dutch imperial maritime power was built up around the Dutch and British East India companies, to emerge as the dominant force in Europe. To preserve that emerging imperial power, the forces typified by Lord Shelburne mobilized to crush the threat represented by the emerging tendency for establishment of a true republic from among the English-speaking colonies of North America.

Then, just as the Venetian oligarchical interest had unleashed the religious warfare of 1511-1648, in the effort to turn back the clock of history to 14th-Century feudalism, so the financier-oligarchical architects of the British East India Company's imperial maritime power, looked back to the Spanish Inquisition-led religious warfare of the 1511-1648 interval, for a design to be used to crush the emerging Classical humanist republicanism of the late 18th Century. Maistre's prolific references to the model of the Spanish Inquisition are not to be discounted as merely literary, but, rather, represent a resurgence of a tradition of the Inquisition which had not actually died out, then, or even today. Tom DeLay is an ironical example of this unbroken connection to the present time.

So, to the present day, the hallmark of the Synarchist is often his or her hatred of the actual history of the United States, especially among those influenced by the Spanish-speaking branch of the Maistre tradition. The argument that the existence of the United States was nothing but a mistake, or even an evil from the beginning, is typical of the "aristocratic" Spanish-speaking pro-fascist fanatic of this type.

That admiration of the tradition of the Spanish Inquisition, combined with explicitly anti-Semitic defense of Isabella's expulsion of the Jews, is the leading edge of the fascist (Synarchist) threat from within the Americas today. Cheney is no Christian in fact, but the character of his role over the recent several decades is fully in accord with the doctrine according to de Maistre.

In that context, we must recognize the deeper implications of Dick Cheney's incantations. We must understand, thus,

how the very fabric of the social order came apart on 9/11; and the significance of Cheney's repeated lies about Saddam Hussein's weapons of mass destruction and links to Osama bin Laden, which have, on occasion, forced even President Bush to issue correctives, are right out of the pages of Maistre and Saint Yves. Vice President Cheney didn't just come upon this approach to politics by happenstance. He was placed under the wings of two of the leading Strauss cultists back in the early 1970s, when he first came to Washington and was adopted by Donald Rumsfeld.

The Goldwin Case, for Example

According to a little-known, but quite revealing 2002 book, *Intellectuals and the American Presidency*, by Tevi Troy, during the early 1970s, both Rumsfeld and Cheney came under the sway of leading Strauss protégé Robert Goldwin. Goldwin got his Ph.D. in political science under Strauss at the University of Chicago in 1963, and remained at Chicago as director of the Public Affairs Conference Center, a program through which the Straussians spread their net into the business and political communities. At one Center seminar, Goldwin met two Midwest Republican Congressmen, Gerald Ford (Michigan) and Donald Rumsfeld (Illinois). Goldwin and Rumsfeld struck up a friendship, which continued even when Goldwin left Chicago to become Dean at his undergraduate alma mater, St. John's College in Annapolis, Maryland. Goldwin brought Strauss to St. John's as a resident scholar from 1969-1973, allowing Strauss to spend his final years near the Washington, D.C. center of political power.

In 1973, Goldwin became Rumsfeld's deputy when the Congressman accepted Richard Nixon's appointment as U.S. Ambassador to NATO. When Gerald Ford became President after Nixon's resignation, Rumsfeld, and his protégé Dick Cheney, came to the White House as chief of staff and deputy. Goldwin also came to the White House as a special consultant to the President.

According to extensive records at the Gerald Ford Presidential Library, reviewed by Troy, Goldwin's first assignment was to organize a small White House seminar for Ford and senior staff. The guest scholar for the kickoff seminar was Irving Kristol, the former Trotskyist, who had become one of the neo-conservative movement's founding fathers, and a close collaborator of Leo Strauss. Kristol and Goldwin both became White House fixtures under Ford; and Cheney, according to a string of memoranda and letters, became particularly enamored of Kristol, bringing him in on speech-writing and other policy tasks. When Rumsfeld was named to replace James Schlesinger as Secretary of Defense, Cheney stepped up to the post of White House Chief of Staff, and the love affair with Kristol and Goldwin blossomed even further.

Goldwin left the White House in October 1976, but did not return to academia. Instead, following Kristol's lead, he became director of seminars and senior fellow at the American Enterprise Institute. Goldwin's move was part of a

Kristol-devised scheme to use a group of right-wing foundations, led by the Mellon-Scaife, Smith-Richardson (the sponsor of Dennis King’s ravings), and Eli Lilly endowments, to establish a neo-conservative beach-head inside the Washington Beltway. Upon Goldwin’s arrival, AEI was rather rapidly transformed, from a traditional conservative outfit, to a hotbed of neo-con insurgency, paving the way for the later arrival of such Kristol and Strauss protégés as Perle, Michael Ledeen, William Kristol—and Lynne and Dick Cheney.

2. An Empire of Blood and Steal

Cheney has cast himself in Maistre models as the Spanish Grand Inquisitor and Hitler, but he often stops on the way to the assassinations, to pick up more than a bit of cash.

Cheney’s early pedigree as a Straussian “gentleman”—the politician who places himself, willingly, in the hands of a behind-the-scenes cabal of imperial “philosophers”—was still evident when he left the U.S. Congress in 1989, to become the Secretary of Defense in the “Bush 41” Cabinet. Cheney staffed his policy office with a team of Straussian intellectuals, headed by Allan Bloom protégé Paul Wolfowitz, Wolfowitz’s understudy “Scooter” Libby, and University of Chicago-trained utopian Zalmay Khalilzad. These men, along with foreign-service careerist Eric Edelman, formed an in-house thinktank, charged with deliberating on “big picture” issues, like American defense and national security policy in the post-Cold War era.

In May 1990, Cheney staged a competitive policy debate between the Wolfowitz team and a rival group, led by Joint Chiefs of Staff chairman Gen. Colin Powell. President Bush’s choice of Powell as JCS chairman had badly rattled Cheney, who was not even consulted by the President before the choice was made; and Cheney’s personal animus against Powell, which persists to the present day, dates at least back to that experience.

The subject of the “Team A/Team B” debate was the future U.S. national security doctrine for the post-Soviet era. Wolfowitz, according to published accounts, dominated the discussion (Powell never even got to deliver his alternative vision until several months later, long after Cheney had wholesale bought into the Wolfowitz strategy), setting out a neo-imperial mission for the United States, premised on the idea that no nation or combination of nations would be allowed to match American economic, military, or political power, for decades to come.

To assure American primacy, Wolfowitz, sometime Marc Rich lawyer Libby, Khalilzad, and Edelman argued that the United States should adopt a doctrine of preventive war. The corollary to the preventive-war theme was that the U.S.A. should develop a new generation of mini-nuclear weapons, which could be integrated into the conventional military arsenal—to terrorize any potential future rivals into submission.

The Wolfowitz presentation to Cheney occurred in May 1990—three months before Iraqi tanks rolled into Kuwait. At



The LaRouche in 2004 Presidential campaign issued this pamphlet in January 2004, as a sequel to the blockbuster April 2003 “Children of Satan” report.

the time, Saddam Hussein was still an “American asset,” who had received vast quantities of U.S. chemical weapons and other “weapons of mass destruction,” during the eight-year Iran-Iraq war. Nevertheless, policy papers were already crossing Secretary of Defense Cheney’s desk, promoting the development and use of mini-nukes, to counter “Third World dictators” seeking WMD. Saddam Hussein’s name was already on top of the list of despots, to be possible targets for U.S. preventive war, and American first use of mini-nukes.

Cheney had emerged as the Bush “41” Administration’s very own “Colonel Blimp,” promoting preventive wars, nuclear first strikes, and an American 1,000-year imperium.

Cooler heads, including President George H.W. Bush, National Security Adviser Scowcroft, Secretary of State Baker, and JCS chairman Powell, prevailed at that time. When Cheney, Wolfowitz, et al. tried to codify their American imperial wet-dream in the 1992 Defense Planning Guidance, the draft was leaked to the *New York Times*, and sent back to Cheney’s office for rewrite. Despite the setback, Cheney got in the final word—after Bush, Sr. lost his reelection bid. In January 1993, on the way out the door, “Beast-man” Cheney published *Defense Strategy for the 1990s: The Regional Defense Strategy*, in which both the preventive-war and mini-nuke policies were put on the record.