

hierarchy and its partners view the papacy as a force to be destroyed.

Implications

By being caught in overt attempted assassinations of a Pope, the forces behind that attack have exposed themselves to suspicion for a wave of assassinations of prominent figures, including the attempts on President Ronald Reagan, Giscard, Indira Gandhi, and others. Recent memories are excited, to look back for comparison and possible connections to the last wave of the "day of the Jackal," during which many suffered, including the repeated attacks on President Charles de Gaulle and the successful assassination, by forces linked to the Anglican hierarchy, of President John F. Kennedy.

The attempted assassination of the Pope strikes into the consciences of masses of populations of many nations in a way beyond the attempt on any secular figure, even the President of the United States. If the Pope were not recovered from his injuries, perhaps the

forces behind the massive deployment of the assassination would succeed in forcing the convening of an implicitly schismatic College of Cardinals, as the Church of England overtly desires. If the Pope recovers successfully, then the attack will backfire against the perpetrators. Perhaps only the Socialist International will be destroyed by enraged Christians and others. One would hope that the Anglican hierarchy, the Socialist International's master, would also be dissolved. In any case, a probable great good for civilization perhaps depends now upon the Pope's successful recovery.

The last Pope to be murdered by open violence was St. Peter. That murder was perpetrated by the Emperor Nero. The next such attempted murder was by a professional political assassin against Pope John Paul II. To these who know history, if the act was directed by the Anglican hierarchy, as it almost certainly was on the basis of the evidence at hand, then it was the forces of the Emperor Nero again. At least, it will be viewed so by all who know both history and the Episcopagan hierarchy of today.

Herbert Waddams: intelligence strategist

From 1945 until 1959, Rev. Canon Herbert Montague Waddams was the general secretary of the Church of England's Council on Foreign Relations. As one writer described it, the council was expanded to the point that "the Council on Foreign Relations became the password to good relations in all parts of divided Christendom." Between the two world wars, as the sun was setting for the British Empire, Canon Waddams was given the task of reconsolidating and enlarging the influence of the monarchy. Under the guise of the Anglican Church's diplomatic work, Canon Waddams directed the monarchy's personal secret intelligence service.

Canon Waddams and his counselors became the strategic "idea men" for the Empire at the point that British intelligence made one of its most important moves of the 20th century—the recruitment of young "leftist" aristocrats for penetration into the Soviet Union. Soviet KGB General Harold "Kim" Philby was one of Canon Waddams's recruits. Waddams paved the way for Philby's defection in 1963 through his extensive profiling and contact with Eastern Rite Churches. He was a specialist on the Russian Orthodox Church and was the leading figure in the Anglo-

Russian Theological Conference of 1956 in Moscow.

As Canon Waddams rose to the rank of confessor to the Queen, KGB General Philby became a pivotal figure in the Soviet faction that shared the oligarchy's one-worldist feudal view. Philby's KGB faction and their Socialist International friends built support for the Jacobin wings of the Third World "liberation movements" while Canon Waddams elaborated his "Theology of Liberation" in conjunction with Jesuits.

In 1966 Canon Waddams gave a series of lectures on his moral theology "through the eyes of Teilhard de Chardin," who was the first liberation theology theorist. Canon Waddams stated, "The idea of progress, which was popular in the last century and the beginning of this, has been largely discredited. Hardly anyone believes in it anymore. It was a concept of progress for mankind as he secured more and more control over science . . . so as to govern it to the benefit of man. . . . There seemed to be no limit to the riches and success which industry and the advance of technology could bring. But although this attitude is no longer held in these *crude* terms by thinking people, aspects of it are constantly cropping up . . . Some writers appeal basically to the same kind of human self-satisfaction as the original idea of progress in the 19th century. By closely linking technopolis with the kingdom of God, they give to a passing social state, which is the outcome of technical achievement, a semireligious glow, tending to make it good in itself."