

## EIR Feature

# The myth of Marxian communism

The wife of a legendary rabbi of Prague

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Remember that famous myth, of the legendary rabbi of Prague, on which Goethe modeled his fable of "The Sorcerer's Apprentice." Recall, perhaps, Walt Disney's Mickey Mouse version of Goethe's tale. Recall Jeremy Bentham's Jacobin witch, Mary Wollstonecraft Shelley, the hater of our Benjamin Franklin, who parodied the same story in writing her *Frankenstein*.

To refresh memories: The story goes as follows. This rabbi of Prague was famous for his powers of magic. Wanting a servant, he fashioned a creature from mud, a *Golem*, and, by cabbalist's incantations, enlivened him. He warned his wife not to attempt to use the creature, but, when the rabbi was out on an errand, her impulse to defy her husband's command overcame her. Once she had turned the Golem loose, she was unable to control it: havoc!

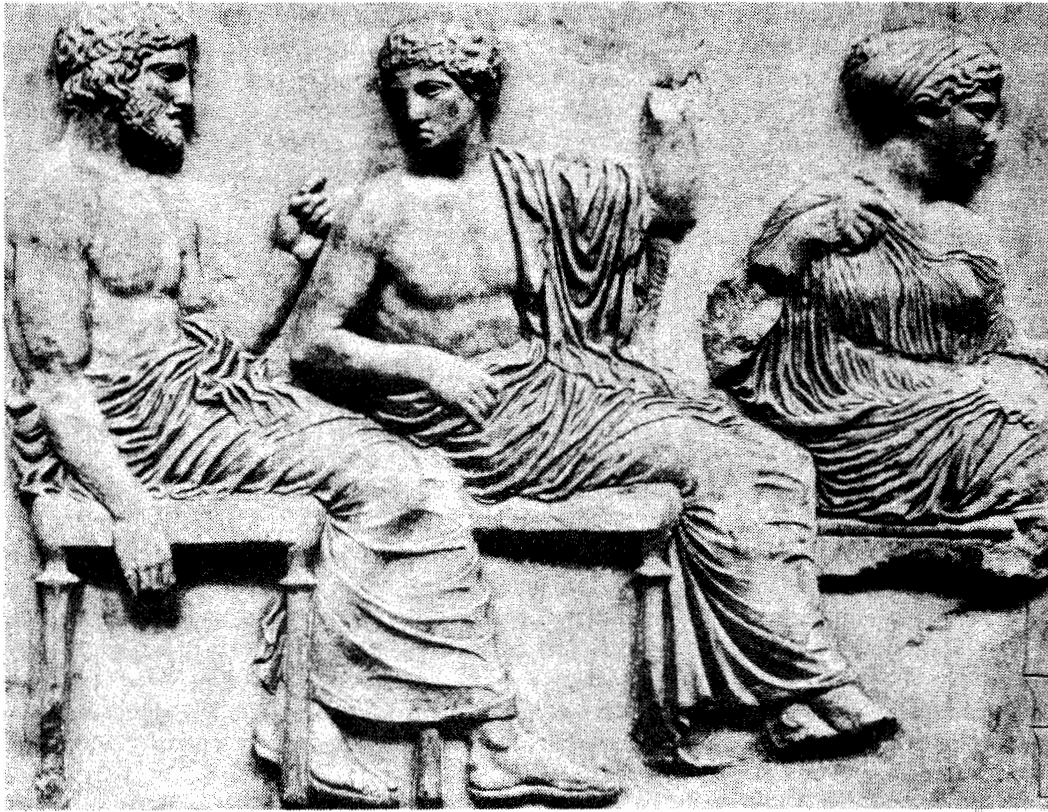
Such a Golem is Bolshevik Russia.

It is a simple sort of Jewish folkloric fairy-tale, yet it contains implicitly all of the germs of a true classic tragedy. The moral flaw in the character of the rabbi prompted him to produce such a creature, and to place temptation in the way of a foolish wife who he should have known could not resist such lure. So, since neither of the two players, nor the poor Golem, were able to change its habituated nature, the tragic consequence ensued.

Such is the tragedy brought upon this planet by those who created, and fostered Bolshevik Russia.

It was real-life Magicians, including the Bogomils of Venice and kindred precincts, who created this monster known first as the province of Muscovy, and, later, transformed Muscovy into that Bolshevik Moscow devoutly dedicated to the Dostoevskyan madness of establishing itself as the eternal capital of a Third Roman Empire.

The heirs of the ancient Magi have supplied themselves, and, unfortunately, our planet, many Golems, including Horace Walpole's Hell-Fire liberalism in eighteenth-century Britain, and eighteenth-century Jacobinism. They supplied us



*The gods of Olympus, from the frieze of the Parthenon. Today it is the "Venetian Party" which esteems itself the virtual gods of Olympus respecting the affairs of nations and individuals of this planet. To the degree we submit to their rule of society, we doom ourselves to share their fate.*

Mazzini's neo-Jacobin "Young Europe" conspiracy, out of which sordid infection came anarchism, terrorism, Karl Marx, modern fascism, and Bolshevism.

Today, this planet of ours appears to be well on the way to being plunged into a New Dark Age, a condition akin to fourteenth-century Europe's New Dark Age, but on a planetary scale. That terrible event is not yet absolutely certain; but, if the world continues its present course at the present rate, the point-of-no-return will be reached during the coming four years, perhaps the first two years of the next U.S. presidency. Unless the policy-shaping trends of the recent twenty-odd years are dramatically reversed during the two or four years immediately ahead, the New Dark Age will be under way by the close of this century. If that occurs, entire nations will vanish from the political map, in the course of the eradication of all or nearly all of the populations of those nations.

If that occurs, by approximately the beginning of the next century, famine, disease, pestilence, and mass-homicide like that which Pol Pot's Khmer Rouge wreaked upon 1970s Cambodia, will be commonplace in Africa, the Middle East, South and East Asia, and in Central and South America. In that case, Moscow might achieve imperial domination over Western Europe during the course of the 1990s, and even over the United States, too. However, the Soviet empire, too, will disintegrate rapidly during the decade or

so which follows.

The prospect, in such a case, is this planet's plunge into pervasive savagery, bringing the level of population down to the vicinity of about 1 billion, or even much less, within the space of a generation. It were possible that the human species could become extinct within the span of about two generations, through the effect of rapidly mutating human-specific, 100% fatal retrovirus infections, of which HIV (the "AIDS" virus) is but the first such pandemic.

Bolshevism, global communist and related subversion, and Soviet war-preparations are an integral part of this gloomy prospect. Yet, the Soviets are only the poor Golem, the mere *Sparafucile* of the real-life drama, as much in the grip of our common tragedy as we, the murderer's intended victims.

According to the script, as long as we accept the confinement of that stage, we are fated to do no better than fend off the communist assassins, if we can. According to the design of this drama, if we best one set of assassins, we accomplish no more than to be faced with a new pack of such cut-throats immediately thereafter. Why do we tolerate such a Manichean nightmare; why must we accept those terms? Is there no means, by which we actors might drag the author of this vile drama onto the stage, and settle the business for once and for all?

Why not destroy the common author of Walpole liberal-

ism, Jacobinism, anarchism, Marxism, fascism, and Bolshevism? Why not kill that Satan whom such as Friedrich Nietzsche and Aleister Crowley worshipped? Better, why not destroy that Whore of Babylon, that Shakti, that Ishtar, who is the great whore-mother of all such Satans and Molochs?

Can we not do those necessary things? Kill Satan? Kill his mother, the Whore of Babylon? Obliterate such Holy Scriptural figures? Is such business of God the business of man? Are we not the Creator's Right Arm, endowed with that reason which no other earthly creature possesses, that we, as dutiful creatures of Providence, might do precisely such awesome deeds when the time came we must do so?

That is no word-play with symbolisms. The words touch the essence of the most concrete grand strategy required for resisting and defeating the forces of the threatened New Dark Age. The Creator beckons us to kill that evil "Whore of Babylon." To obey that command, first we must track that foul mother of Satan to her lair.

We pick up the trail, her Bogomil spoor, in Venice.

### Venice creates Bolshevism

The putative author of the Bolshevik Revolution of 1917 was Venice's Count Giuseppe Volpi di Misurata, also the chief author of the Balkan wars leading into World War I, and later famous as the man who created the dictator Benito Mussolini. It was Volpi, through cut-outs such as Count Sforza, and in collaboration with Black Sea grain-traders such as the Recanatis of Salonika, who promoted the famous super-spy Alexander Helphand ("Parvus") of Odessa, and later placed that Parvus in the position in which he was paid more than 30 million gold Reichsmarks from the Kaiser's intelligence services, for putting the Bolsheviks into power.

Volpi was not a force unto himself, nor did Venice's orchestration of the Russian revolutions of 1905 and 1917 begin with Parvus's assignments to those undertakings. Volpi was the executive officer for a syndicate of Venetian noble families' financial trusts, *fondi*. Volpi acted in the interest of those families in Russian and Balkan affairs, as he did in putting Mussolini into power later.

Does "Venice" mean the stolid Christians of the Veneto region? Not at all. It means the notorious usurers, the noble financier families of that city floating upon a cesspool; it means today's far-flung global power, whose direction is concentrated in such satanic places as the site of the Cini Foundation on the island of San Giorgio Maggiore. It means that city which has been the cesspool of Western European civilization for more than a thousand years.

The Venetian noble families' preparations for the Russian revolution of 1917 reach back into the eighteenth century, to manipulation of the Russians' affairs through such scoundrels as the Orlov brothers and Prince Potemkin.

Inside Russia, the Venetian nobles' accomplices featured some of the most powerful aristocratic landowning families,

such as the extended Vorontsov clan. It was these *boyar* families, acting in part through their control over the Third Section of the Czarist interior ministry and the late Okhrana, who assassinated the "Westernizing" Czar Alexander II, and created the sundry radical populist, social-democratic, and Zionist organizations controlled by such Okhrana officers as the infamous Colonel Zubatov.

What is the centuries-old motive behind the evil work of these Venetian nobles? Look back to the 1815 Treaty of Vienna, where the Venetian John Count Capodistria, appointed by Venice to the rank of Czar's plenipotentiary, presided over the work of Metternich, Talleyrand, and Castlereagh. The purpose of that treaty, making Russia's armies "the policemen of Europe" (through 1849), was to eradicate the influence of the American Revolution from Europe, and the Americas, and to destroy the young United States in the process.

Go back to the beginning of the eighteenth century, when all Europe identified the first Duke of Marlborough as the leading English agent of the "Venetian Party." It was the triumph of Marlborough over the murdered corpse of Queen Anne, which brought Walpole's Hell-Fire liberals to power, and made inevitable the later American War of Independence against the heirs of a King George I, Marlborough's Venetian Party puppet.

It was the same Venetian Party, the so-called Lombards of the Black Guelph faction, whose usury and wars plunged fourteenth-century Europe into the New Dark Age culminating in the Black Death pandemic.

From the beginning of Venice's power as the Western subcapital of Byzantium, it steered the efforts to destroy the Augustinian order in Western Europe, as it did from the time of Charlemagne. It was this Venetian Party, in the guise of the Black Guelph faction, which exploited the conditions following the A.D. 1250 death of Frederick II, to plunge Europe into the fourteenth century's New Dark Age. That is the same Venetian Party, represented by such agencies as the pro-genocide Club of Rome, and that more powerful Cini Foundation based upon San Giorgio Maggiore, which connives at bringing about a planetary New Dark Age today.

Western Europe recovered from Venice's last New Dark Age on the basis of the Renaissance projected by Dante Alighieri and his successor Petrarch. The watershed of modern European civilization became the A.D. 1439 Council of Florence. Out of this Council came the modern form of sovereign nation-state, based upon literate forms of common languages, and dedicated to fostering the benefits of scientific and technological progress.

Since 1439, the consistent dedication of the Venetian Party has been to eradicate the work of that Council of Florence. As Oxford University's evil John Ruskin merely typifies this program, the Venetian Party is dedicated to eradicating the institutions of scientific progress and the sovereign nation-state republic, to turn the world back to conditions

like those established by the Black Guelph party at the beginning of the fourteenth century.

Already, during the period of the Council of Florence, Venice was the westernmost center of coordination of the efforts to destroy the Council. Venice, allied with the hesychastic party centered among the foul monks of Mount Athos, chose Moscow as the bastion of its counteroffensive against that Council.

Venice's choice of Moscow was not serendipitous. Muscovy had been created centuries earlier, as a bastion of Mount Athos' counteroffensive against the Christianization of Kiev Rus, the area of the modern Ukraine, and against the influence of Roman missionaries such as Cyril and Methodius among the Slavic peoples more generally.

It was during that period, under the sponsorship of Venice, that Moscow began its rise toward becoming the empire it represents today. Crucial, during that period, Venice, in collaboration with the hesychastic party of Mount Athos, conspired to place Greece and Constantinople under Ottoman rule.

Venice, together with Mount Athos, overthrew the Paleologue dynasty of Greece, and replaced it with the Byzantine Empire's new Ottoman dynasty, because the Paleologue emperor had subscribed to the theological and political terms of agreement reached at the 1439 Council of Florence.

Venice offered the Ottomans recognition as the hereditary rulers of the old Byzantine Empire, now the Ottoman Empire. Venice was given large tracts of Greek territory in payment for this service, and was given, as a concession, control of the Ottoman's diplomatic and foreign-intelligence service. Mount Athos, for its part in betraying the Greeks, was given rule over the non-Muslim populations of the Ottoman Empire, and the leader of the Greek quisling party, Gennadios, was appointed Patriarch by the Ottomans.

Venice gave its client, the old Swiss-Burgundian robberbaron family of Hapsburg, control over Spain and its empire, and over the Austro-Hungarian and Burgundian empires. From the beginning of the sixteenth century, until the Treaty of Versailles, Venice's playing of the balance-of-power game among the Ottoman, Austro-Hungarian, and growing Muscovite empires, became the perilous flank of the history of Western European civilization and culture.

The world is living with the results of that Venetian Balkan balance-of-power game to the present day, as the Balkans and attached Middle East emerge once again as the cockpit of a potential world war.

When that Venetian Party, then and afterward represented as a collection of financier interests spreading throughout Europe and North America, destroyed the Ottoman and Austro-Hungarian empires with the Balkan wars and World War I, it also unleashed a transformation of Russia for the future mission of obliterating the institutions and memory of the 1439 Council of Florence from this planet.

To accomplish this transformation of Russia, the Vene-

tian Party saw it indispensable to rid Russia itself of the "Westernizing influence" which Gottfried Leibniz had exerted upon Czar Peter the Great. Although some of the Romanov Czars, such as Alexander I, Nicholas I, and the ill-fated Nicholas II, had been won over, more or less, to the imperial vision of Ivan the Terrible, Alexander II's 1863 alliance with U.S. President Abraham Lincoln against Britain's Palmerston and France's Napoleon III reminded the Venetian Party that it must rid Russia of the institutional changes associated with the "Petrine State."

Inside Russia, Venice found two allies for this purpose, the anti-Petrine boyars, such as the Vorontsov clan, and those fanatics, the "Old Believers" (*raskolniki*), who had never forgiven the Romanovs for Peter the Great's attempts to Christianize the Russian Orthodox Church. For this purpose, the powerful aristocrats, such as the Vorontsovs, supplied the "inside job" of preparing the overthrow of the Petrine state; the *raskolniki* filled the ranks of the nihilists, the populists, the social-democrats, and the *Bolsheviks*. The coordinating role of the accomplices and dupes of the Western European and North American branches of the "Venetian Party," provided that orchestration of global events which made the "inside jobs" of 1905 and 1917 feasible.

The immediate intent of the Venetian Party was, and is today, to stamp out even the memory of those institutions set into motion by the 1439 Council of Florence. Like its creation Adolf Hitler, its deeper objective is to eradicate the memory of Christianity, and the kind of Judeo-Christian culture associated with the development of Western European civilization.

Thus, in the personality of the Venetian Party and its monstrously evil deeds, we have struck upon the spoor of Satan and his mother Ishtar, the Great Whore. Nothing less than the eradication of Christianity and its civilization, is the dark purpose of thoseimps of Satan. We pack our luggage, to depart modern Venice, to follow the back-trail leading to the Isle of Capri in the time of the ancient Roman Empire.

## Tiberius, the Anti-Christ

During the second half of the nineteenth century, the Venetian Party's warfare against Western civilization took a new turn, from delphic gnosticism, to overt satanism. In the English language, this turn is associated with Venice's indoctrination of members of the Acton family, with the cultish productions of Bulwer-Lytton, with the activities of the fanatical Venetians, Oxford's John Ruskin and his Pre-Raphaelite Brotherhood, and with the roles of such anthroposophs as Madame Blavatsky, Annie Besant, and Aleister Crowley. On the continent, this is associated with the literary outputs of Jakob Burckhardt, Nietzsche, and Dostoevsky.

Nietzsche and Crowley were explicit satanists. Both proclaimed the end of "The Age of Pisces," and the dawning of a "New Age," "The Age of Aquarius." Their satanic symbolic philosophy identified the "Age of Pisces" with Christ,

and the "Age of Aquarius," or simply "New Age," with the triumph of overt satanism. Hitler and Mussolini were but two famous products of the anthroposoph existentialists' undertakings. Bolshevism was another.

The general center of this satanist project was Venice's noble families, including the *fondi* associated with the Adriatic reinsurance cartel. The cynosure of this literal devilry, was the Isle of Capri. The central cult-figure of the Isle of Capri was the Roman Emperor Tiberius, the Anti-Christ who, from his palace on that island, had ordered the crucifixion of Jesus Christ.

The followers of Crowley, Alex Münthe, the Maxim Gorky who established the cultural dogmas of Bolshevism at Capri, and Hitler's emissary Hermann Goering later, were schooled in the history of Tiberius's role as the Anti-Christ. They did not invent the mythology; Tiberius's role as the Anti-Christ is real history.

The Roman Empire began on Capri.

The first century B.C. was a time of great troubles throughout the Mediterranean littoral. The priesthoods of the various forms of Great-Mother worship, the Syrian-Caanite Magi, the Ptolemaic cult of Isis, and of the cult of Apollo, were engaged in the effort to combine the conquests of Rome, Egypt, and Syria into a single world-empire. The bloody issue was, what would be chosen as the capital of this new empire? The leading contenders were Alexandria and the city of Rome. The decision was settled on the battlefield against Mark Antony and Cleopatra; Rome's victory had been negotiated earlier, at a meeting on the Isle of Capri.

There, Octavian, later Caesar Augustus, negotiated with the priests of the Syrian cult of Mithra, the Magi, for an alliance which would defeat Mark Antony's and Cleopatra's efforts to make Alexandria the capital of the empire. The deal was struck. Rome began the nominal capital of a federation of Rome, Egypt, and Syria, and Octavian became the Emperor Caesar Augustus.

The Roman legions became the real rulers of the empire in fact, and soon, through the Praetorian Guard, in name, too. The Isle of Capri, sacred to the Magi cult of Mithra, became the hereditary property of the Caesars; from there, Tiberius reigned. The Magi's cult of Mithra was frowned upon by the city of Rome for some time after, but on Capri, Mithra reigned, and reigned over the legions, too.

The Pontius Pilate who had married one of Tiberius's favorite nieces, was hustled off to become procurator of Judea (without the company of his bride, until the later time Tiberius tired of playing with his ward). By these channels the order was given and executed for the crucifixion of Jesus Christ. So, Tiberius as Capri's Pontifex Maximus of the Magi cult of Mithra, became the Anti-Christ, together with all who follow in the footsteps of such emperors of the first, second, and third Roman Empires since.

So, Adolf Hitler, according to Hermann Goering, imagined himself the reincarnation of Tiberius, and sought to

purchase Tiberius's old palace-site on Capri for that reason. Hitler dreamed himself the emperor of the Third Rome ("Third Reich"), who would exterminate the Christians as Tiberius, the first Anti-Christ, had crucified the Son of God.

Christ triumphed over the Anti-Christ. By aid of the manner of His death, He saved the souls of the nations of European civilization from enslavement by the satanic evil incarnate which was the Empire of Rome.

Through the internal depopulation and economic ruin of Italy under the sway of Roman law, and a Roman moral degeneracy akin to that spreading throughout Western civilization these past twenty-odd years, Rome in the West collapsed. So, the Second Rome, in the East, was established.

The heirs of the Anti-Christ, Tiberius, in the body of the evil Diocletian, moved east, and Constantine, Diocletian's heir, carried out the Diocletian socialist reforms, including the reform which legalized the Christian Church on condition that it accept pagan Constantine as the Pontifex Maximus.

Despite the formal victory of the Christians over Constantine's Gnostic Bishop Arius, at the Council of Nicaea, the Christians were persecuted in the Eastern Roman Empire in somewhat more subtle ways than earlier arena practices: the Greek Christians were denied the use of that Platonic Greek which was the language of their theology. Thus, during and following the time of St. Augustine, the center of Christianity shifted to the West.

As Charlemagne's reign established the strength of the Christian Church in the West, the role of Venice as Western agent of Byzantium's wars against the West became central. The capitulation by the weak Otho III saved Venice from well-deserved destruction, and its power grew greatly from that time onward.

Venice's leading role in the overthrow of the Paleologues, and Ottoman and Venetian joint subjugation of the Greeks, created the division between East and West which defines the Soviet strategic outlook for today. Those peoples Christianized from the West, including the Poles and the Christianized Ukrainians, became the domain of Western European civilization. The Slavic populations which had lived for a time under the rule of the Bulgar and Serbian empires, became, with the Muscovites, the subject peoples used as bastions of Eastern enmity against Western Christianity and civilization.

So, today, Moscow is the putative adversary of all civilization. This is not because they are Russians, but rather because a series of developments, spanning in total nearly a thousand years, developed Moscow as a future center of a flanking action to exterminate Western European civilization. Therefore, peace within Europe from the Atlantic to the Urals can be achieved, by evoking from among the people of Muscovy those qualities which reflect their human birth, rather than the savage deformation of their acquired culture, which was directed from such places as Mount Athos and Venice.

So, from the West, those who understood that Muscovite paradox, including master statesmen such as Leibniz, worked to draw Muscovy into Western European culture. The anti-Western fanatics, centered upon Muscovy, sought to encroach upon and destroy the West.

It was upon this division, which Venice, and the prophets of the "New Age" pivoted the global strategies they have built up over the course of approximately the past hundred years, since the 1878 Treaty of Berlin and the Russian secret police's assassination of the Westernizing czar, Alexander II.

It is notable, that Adolf Hitler was more Russian than German. In every crucial feature, Nazism was a German-language parody of the "Third Rome" variety of "New Age" dogma of Fyodor Dostoevsky. Even the "Third Reich" itself was adopted by the Nazis directly from the Moeller van den Bruck Berlin translation of Dostoevsky's writings into German. Alfred Rosenberg, the high priest of the Nazi cult, was a Balt associated with Russian imperial oligarchical families of the Czar's Interior Ministry, educated at Moscow under Soviet rule. The northern Nazis under Gregor Strasser, including Josef Goebbels, had entered the Nazi Party as "national bolsheviks." Cultist Rudolf Hess had been an associate of the Communist International, who participated in the 1920 Baku conference of the Comintern.

Hitler and his inner circle of Nazis fancied themselves "Bogomils." These are a gnostic cult established as the official religion of Bulgaria, which had been notorious in Western Europe as the Bogomil cult of Languedoc, of Albigensian Crusade notoriety. It was a powerful influence on Venice's relevant noble families (as distinct from the strong Christian tradition within the Veneto region of Italy). The term "Bogomil" is the origin of the unpleasant word "bugger," and thus of the ethnic slurs heaped upon often innocent Bulgarians generally.

As Benito Mussolini referenced this, Fascism and Bolshevism are twins born of the same, Venetian Party mother. At the time Mussolini made that reference, he professed that the Fascist Romulus had triumphed over the Bolshevik Remus. Since Yalta and Potsdam, it appears that Remus has prevailed. No matter, the point is that they are twins, skunks of the same stripe and satanic aromas.

### Satanism today

The idea may be brushed aside as "mind-boggling" at first impression, but it is the most crucial fact of the present strategic situation globally, that that "captive-house" of imprisoned nationalities, which is the Soviet empire, is no more than a poor Golem. That Soviet empire is our principal adversary, in a very important, very practical sense of the term, no doubt; but it is neither an adversary *sui generis*, or in any other sense. It is an adversary for the historical reasons we have identified above. It is not the ultimate adversary; it is not its own "mother."



*Capri was the cynosure of satanism under the Roman Emperor Tiberius, who ordered the crucifixion of Christ. This Roman herm of a faun (goat-man) with a baby boy on his shoulder typifies the bestiality of Latin culture.*

The real, ultimate enemy, Satan's mother, has residence much closer to your home, perhaps the office of your favorite daily newspaper.

In other words, as long as we view Moscow as "the" adversary, rather than as the dumb cut-throat some other agency has deployed against us, we are merely playing a part on a stage, in a "living theater" scenario designed by someone offstage. Unless we grasp the significance of that point, and act on the basis of understanding what that point implies, we and Moscow, and Beijing, too, are foredoomed to destroy one another for the convenience of that agency which has written a "living theater" scenario in which all such contending forces on stage are merely actors.

The adversary within nearest reach of the actors on stage, is the collection of "stage managers" identifiable as the "Venetian Party." Those instruments of the present-day Venetian Party, analogous to the Marlborough faction of the early eighteenth century, are such "stage managers."

Yet, these wretches, of the likes of Lloyd Cutler, for example, may be the imps of Satan, but they are neither the person of Satan, nor do they control their own destiny much more efficiently than those of us playing the part of foolish Hamlets on stage. These imps, too, are controlled by the "living theater" scenario, and are just as likely to be destroyed by the very plots they imagine themselves to steer, as the foolish innocents on stage.

To find the real adversary, Satan and that great whore Ishtar-Isis, his mother, we must look deeply inside the human mind. There, we encounter the reality of warfare and true strategic planning; we discover so the reasons why the most terrible form of warfare is that recently enacted as Pol Pot's genocide against the majority of the population of Cambodia: "Peoples' War."

How do we locate, and defeat Satan?

Among the most crucial features of the fifteenth-century Renaissance, was the elaboration of the form of Christian humanism referenced to the model of the Socratic dialogue. This was crucial, because that Socratic method is the window which enables us to look into the depths of our minds, to discover what hidden assumptions may be ruling our thoughts and practice. By discovering and removing false, axiomatic sorts of assumptions, including those of which we are otherwise more or less unconscious, we are enabled to achieve a quality of "free will" otherwise nonexistent for mortal man.

Most men and women in today's Western European culture have no such "free will." The ability of the liberal news-media to brainwash the majority of U.S. citizens so much that our present society is akin to Orwell's *1984* on this account, reflects that general loss of free will.

It is said of most poor, foolish Americans today, including those White House circles obsessed with the latest "opinion polls," that we have become, in the words of sociologist Riesman, an "other-directed people." We do not think for ourselves; we seek to be overheard saying nothing but those

varieties of approved opinions we carry out of the classroom, the reading of the newspaper headlines, the evening's TV entertainment, or picked up as vulgar gossip.

Such an "other-directed" state makes your mind, and that of your neighbors, Satan's playground. There, in that corruption of your own mind, you will discover the Satan in person at work, and his great whore-mother, too.

All effective strategy, and strategic analysis, is based principally upon examination of these considerations.

The principal actors upon the world's stage today, we,

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like the Muscovites, and even those imps of Satan who constitute the leading representatives of the Venetian Party incarnate, are no better than the victims of that which controls their wills. Hence, on this account, all real-life history is mirrored by great classical tragedy on stage.

That which controls our wills, is the set of chiefly hidden, axiomatic qualities of underlying assumptions which govern our sense of self-interest, and which serve as self-evident truths, even when we are unconscious of them, in guiding us to choose one belief, or choice of practice, over others which would have been available to a person actually possessed of free will.

Thus, those who have not mastered the Socratic dialogue's practice, deceive themselves each time they utter such words as "I know," or "I believe." The belief is not their own, but is rather a kind of belief which possesses its believer as a cat plays with a captured mouse. Since that belief is generated by the axiomatics of which the believer is more or less unconscious, whoever controls those axiomatics, possesses the will of the believer. The believer can be commanded by the Satan or any other agency which has implanted the relevant axiomatic assumptions in one's unconscious beliefs.

In general, in the English-speaking world, Satan's work is typically represented by the dogmas of "human understanding" associated with David Hume and his disciple Adam Smith. Notable, is Smith's dogma of hedonistic irrationalism, as that is summarized in a passage from his 1759 *Theory of the Moral Sentiments*, the same dogma of satanic, hedonistic irrationalism employed to define that dogma of the "Invisible Hand" against which the U.S. War of Independence was fought.

Since this exemplifies the way in which Satan commonly reaches deep into the mind of the unwitting American today, the oft-cited excerpts of that passage from the *Theory of the Moral Sentiments* is worth displaying again here:

The administration of the great system of the universe . . . the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the narrowness of his comprehension: the care of his own happiness, of that of his family, his friends, his country, . . . But though we are . . . endowed with a very strong desire of those ends, it has been entrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about.

The passage concludes with the section most directly relevant to the axiomatic hedonistic irrationalism of Smith and his admirers:

Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, *prompt us to apply those means for their own sakes, and without a consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.* [Emphasis added.]

This dogma was asserted by David Hume, during the work he did under the influence of a "nervous breakdown" which caused his family to dispatch him, out of sight of friends and neighbors in Scotland, to France. Hume's irrationalist rantings were popularized in Britain, and Hume promoted to a high position in the British Secret Intelligence Service (SIS), because that was the period when Horace Walpole's Hell-Fire liberalism was in full tilt, the forerunner of Jeremy Bentham's bolder satanism later. This hedonistic irrationalism of Hume and his disciple Smith was promoted not only because it implied the license of radical empiricism for the sodomy and witchcraft practices amok in the Hell-Fire Clubs, but because this dogma was found a most efficient guide to corrupting the morals of large populations.

If society suppresses the kind of Christian humanism

typified by Cardinal Nicolaus of Cusa's, and Leibniz's use of the method of the Socratic dialogue, the general population, and most of the leaders of society are bereft of the means for acquiring free will. It is only to the degree that we discover, and correct those otherwise unconscious assumptions, or self-evident beliefs which control our opinions and behavior, that we are any better than slaves to whatever assumptions we have been conditioned to accept as self-evident.

The relationship of Socratic method to classical tragedy is notable here. Before Plato's time, the classical tragedies of Aescyphlos had crucial features of Socratic method. After Plato, all great classical tragedy was based on the principles of Socratic dialogue. As the following description is given, let our minds' images flash back and forth, from a view of the classical tragedy on stage, to comparable real-life situations, including that strategic tragedy now menacing our planet as a whole.

In the classical tragedy, the embedded habits of the principal strata of society have brought that society to the brink of some terrible crisis, as the toleration of twenty-odd years of "post-industrial" utopianism and the radical counterculture has brought North America and Western Europe to the brink of collapse and (Soviet) barbarian overlordship today.

In response to the onrush of catastrophe, most of the actors on stage are either deluding themselves than no such calamity threatens them, or, perceiving the threat, react to the danger with the same habits of belief and behavior which already brought the society to the brink of ruin. All settles upon a central tragic figure, a hero or set of heroes, in whose hands lies the possibility of changing the behavior of the society around them.

It is a necessary feature of classical tragedy on stage, that the hero fail, and, as in the concluding scene of Hamlet, that the society suffer the calamities inherent in the hero's failure. Whether the tragedy is a successful composition, and successfully performed, depends upon the success of the playwright and actors' company, in making clear to the audience that this calamity was unnecessary.

This is accomplished by writing the drama according to the principles of Socratic dialogue. The play must draw out for the audience the fact that the behavior of the actors on stage is governed by certain underlying, axiomatic habits of belief and behavior of which the characters on stage are more or less unconscious. The audience is permitted to peek into the depths of the characters' minds on this account. It is shown that those axiomatic features of belief and behavior are the force carrying the society toward an early ruinous end.

The hero is treated similarly, but something crucial is added. At a point in the drama, the leading character is confronted with the essential truth of the tragedy. That central character is confronted with the truth about the axiomatic



nature of the ruin written into the habituated assumptions of belief and behavior of the society about him. In the same way, the character is confronted with the same kind of flaw in himself, and is also confronted with a clear articulation of his opportunity to correct that feature of his belief and behavior. It is the leading character's failure to act upon that latter evidence, which dooms the society about him to ruin.

Two examples of this are sufficient. The crux of *Hamlet* is presented in the closing soliloquy of Act II, and famous soliloquy of Act III. The crux of Schiller's *Don Carlos* is, of course, the famous scene of the private exchange between Posa and the King.

In the first of the referenced *Hamlet* soliloquies, Shakespeare underlines the conformal relationship between classical tragedy and real history, in terms of "the play within the play":



Shiva: the radical back-to-nature cult behind the Cambodian genocide. In this thirteenth-century stone carving, Shiva-Satan holds two cobras above his head as he dances. Around his neck two further snakes are twined, and he wears a garland of skulls.

O, what a rogue and peasant slave am I!  
Is it not monstrous that this player here,  
But in a fiction, . . . What would he  
Had he the motive and the cue for passion  
That I have?

and, in the famous soliloquy:

. . . that dread of something after death,—  
The undiscovered country, from whose borne  
No traveler returns,—puzzles the will,  
And makes us rather bear those ills we have  
Than fly to others that we know not of?

In his dialogue with the King, Posa is encouraged to present his historical view of the tragedy in which they are both ensnared. The king draws him out, to the effect of forming a conspiracy between them. Then, by failing to control Don Carlos accordingly, as he might have done immediately thereafter, Don Carlos's habituated obsessions, unchecked so, undo the conspiracy between Posa and the King. The tragedy which might have been averted, ensues fatefully.

The special power of that referenced dialogue from *Don Carlos*, rendering it one of the most powerful scenes ever set upon the stage, is supplied chiefly by the fact that it is Socratic dialogue at its best, addressing directly that level on which the most fundamental assumptions of individual life and statecraft are situated. The enormous superiority over Shakespeare's *Hamlet* on this account, is that Schiller makes conscious that upon which Shakespeare merely touches externally.

If, in classical tragedy, or in comparable aspects of real history, we can probe so directly to the most fundamental of the axiomatic issues pertaining to the threatened ruin of the society, we grasp thus an awesome power to change the course of events, and avert the doom. There lies the secret of the true hero—such as Schiller's and the real-life Jeanne d'Arc—on the classical stage, and in real history. In such concentrated events, the power of Socratic knowledge and the power to reshape history for the better, are conjoined, such that if we but grasp the connection, and use that connection to exploit properly the accidents placed in the hero's hand, entire nations, even entire civilizations can be rescued from the brink of apocalypse.

The highest expression of this in our literature, is from the New Testament account of Christ in Gethsemane: to let the cup of Providence pass to our lips, in imitation of Christ, is the highest quality which defines the true hero of real-life tragedies overcome.

We might thus all become heroes in the tragedy before us, at least in principle. In each case, some important good would come of this. The hero of classical tragedy, and the comparable case in real life, is the hero situated as are Hamlet

or Posa, whom circumstances have put in reach of those "handles" on events by which the course of events might be controlled in the large, as it is the driver of the bus, alone, whose heroism can save the passengers.

On this account, the desperate character of current events is not so much that the prospects menacing civilization today are so ruinous, but rather that none of the bus-drivers are heroes. The crisis of this age, is that we have succeeded in ensuring that no leading political party, no government, is under the leadership of persons with those qualities which are indispensable for averting ruin in the real-life tragedy which now grips this planet as a whole. The same is true of the relatively more potent institutions apart from those of large political parties and governments. Thus, on such account, our nations are like ships of fools headed toward a common shipwreck.

We were set upon the course toward ruin long ago, but most emphatically in our toleration of foolish policies of "arms control," "post-industrial" utopianism, and the radical counterculture, during the recent twenty-odd years. Under these conditions, the moral and intellectual qualities of the populations generally, and leading religious and other private institutions as well as political ones, have been eroded considerably. The population and leading institutions have fled from a rational comprehension of an historical process, into those flights of fancy which are centered upon very narrow, more or less hedonistic interests, centered about Adam Smith's irrationalist pursuit of pleasure, and avoidance of pain.

So, brought to the rim of the greatest catastrophe in the modern history of this planet, and brought so by the habits we have acquired during the preceding decades, we march toward the nearing brink, governed by those acquired habits.

Such is the work of Satan, and his Great Mother Shakti-Ishtar-Isis, the Whore of Babylon.

Respecting that Venetian Party which esteems itself the modern gods of Olympos, once the members of that party chose to deem themselves the virtual gods of Olympos respecting the affairs of nations and individuals of this planet, they doomed themselves to their *Götterdämmerung*, not by choosing that end, but rather by choosing the collective and individual character which foredoomed them to such a fate. To the degree we submit to their rule of society, we doom ourselves to share their fate.

Thus, they are gripped by a force which it is beyond their free will to control. To the extent we others are habituated to let those would-be gods of Olympos act as the playwrights and stage-managers of our living drama, and persist in those habituated assumptions of belief and behavior congruent with such submission, we, too, are without true free will, caught, like mere marionettes, in the grip of forces beyond our power to control.

Satan and his mother are the puppet-masters of this stage. Should we awaken, and look up, by aid of the methods of

Socratic dialogue, we shall see those two malefactors clearly enough to do what we must do. We shall then pull upon those very strings by means of which they would control our will, and so bring them down.

### 'Peoples war'

From the beginning of its existence, the principal goals of Soviet Moscow have been the conquest of Germany and the destruction of the United States by aid of acquiring Germany's productive potential. This included the intention to develop military means for destroying us, and that has never changed. However, even long before the first Soviet Roman legions were essayed against us, Moscow was at war with us, a war begun long ago, which has never ceased.

Beijing's Lin Piao called it "Peoples War," as we saw this in the vast genocide against the people of Cambodia. Lin Piao discovered nothing; Peoples War was the policy adopted by the Kuomintang, for resistance against the Japanese invasion, during the 1930s. In Europe and the Americas we call it, today, "Irregular Warfare," as the text of Brig. Gen. Prof. August von der Heydte has clarified the definition.

There is a flaw in Clausewitz's famous text. The point is summed up by our insisting that regular warfare is cultural warfare supplemented by regular military means.

Such is the ongoing war conducted against the United States, its friends and allies, by Moscow today.

Let us review the most relevant sets of facts.

Excepting allied actions in defense of elements of the former Czarist Empire which the Bolsheviks were in the process of subjugating during the period immediately following the October 1917 insurrections in Petrograd and Moscow, there has never been a shooting war which involved directly opposing regular military forces of the United States and U.S.S.R. Many who do not understand the nature of warfare, believe wrongly that the absence of shooting war between regular forces means that a state of "peace" exists between the relevant nations.

Throughout the past 70 years, the shooting wars fought between the Soviet Union and the U.S.A. have been wars involving Soviet military and terrorist surrogates. Such surrogate warfare does not represent a state of peace.

Soviet-directed surrogates have assassinated many figures who were nationals of the United States, allied states, or friendly nations. This activity has been escalating since the period Washington and Moscow negotiated recent INF and other "détente" agreements. That is not a state of peace.

In the absence of warfare between the regular military forces of the two powers, there has been a presently escalating state of warfare between the two powers, with the initiative—the "aggression," if you please—chiefly on the side of Moscow. This state of warfare is the conduct of global "Peoples War," a form of warfare ultimately more terrible than a full-scale nuclear conflict, and implicitly just as mass-murderous, as the case of the genocide in Cambodia attests.

There is no peace, nor any likelihood that “peace is about to break out” in the relations between our states. The war is not only ongoing, but is being escalated. There can be no peace, even were we to surrender to Moscow; they will not rest until all that our nation has represented is eradicated from the memory of this planet, “root and branch.”

There can be no peace unless we awaken to the nature of our planetary tragedy, and pursue that course which, by freeing us from that tragedy, creates the preconditions for future, durable peace.

Look more closely at the nature of Peoples War. Start with the case of the grisly genocide perpetrated by Pol Pot’s Khmer Rouge.

Pol Pot’s Khmer Rouge marched perhaps more than 1 million defenseless Cambodians out of the capital of Phnom Penh, and murdered them as part of a scheme to eliminate literate Cambodians. Later, many of those who participated in that genocidal act were murdered in a similar way themselves. Intellectuals sympathetic to socialism, or whatnot, were invited to return to Cambodia, to help rebuild the nation; as they left the planes, they were seized, and murdered, too. Mass graves filled up around the nation, until the point was reached that the majority of the population of that nation had been exterminated.

The worst part is the manner most of this was done. It was done with clubs, shovels, and rocks. In the last phase, much of the mass-murder was done by packs of children in early adolescent years. It was all done under the doctrine of Lin Piao, and as an extension of the methods of “cultural revolution” to that sleepy land of Kampuchea.

That is the grisly face of Peoples War in its near-to-final phases. Brother or sister butchers brother or sister, even with so primitive a weapon as a rock, and this occurs on a mass scale. This is Peoples War in its next-to-final phase of escalation. This is *cultural warfare* in extremity.

This is the form of warfare demanded by the forerunner of Hitler and Bolshevism, Friedrich Nietzsche. That characterization of Nietzsche is no exaggeration.

What happened in Cambodia is not new in history. Our first record of such forms of warfare in European history are the practices of the Phrygian cult of Dionysos. Dionysos is one of the dialectal names for Shiva-Satan. Whereas Aleister Crowley’s anthroposophs chose the name “Lucifer” as their preferred designation of Satan, Nietzsche, calling himself the prophet of the Anti-Christ, preferred Dionysos.

Dionysos is known also as the forerunner of the modern rock-drug-sex counterculture. The cult of Cybele, who is to Dionysos as the Harrapan Shakti (Ishtar) was to Shiva, was a radical “back to nature” cult, which adopted urban civilization as the enemy it proposed to obliterate. Its tactic was to recruit children from the families of the cities into psychedelic cults centered around erotic dancing, drugs, and sexual orgies, and to develop these recruits as terrorist assassins, to return to the cities to butcher their parents and siblings.

We must not overlook the most essential feature of that cult of Dionysos. The transformation of a child into a terrorist parricide occurs through methods of diabolical forms of *cultural warfare*. As Nietzsche emphasized, the child is transformed into an instrument of Dionysos through a transformation of values, those axiomatic sorts of underlying assumptions which determine the individual’s choices of belief and social behavior.

This sort of thing occurs in all those cases an ordinary person, drawn to a socialist organization by some real or imagined issue of injustice, is gradually transformed in a deeper way, such that even if he or she breaks that association after a few years, the Communist stereotype remains a deeply embedded feature of his or her axiomatic system of underlying values throughout the remainder of life—in typical cases.

We see this in old Trotskyists and Lovestonites, even among those who broke with Stalin and Stalinism by 1938 or earlier. Even those who embedded themselves, as purportedly devout anti-communists into the U.S. intelligence services, during and after the last war, radiate that special sort of personal evil in their underlying value-systems which is easily recognized as the Bolshevik stereotype by one sensitive to such distinctions.

The point is of such relevance that it deserves restatement. Individuals may be drawn to relevant communistic and social-democratic organizations by motives of hostility to perceived injustice. For a time, they may remain representatives of the normal moral system of values which prompted them to enter such an association. Only gradually, do most of them become the typical communist hack—there is no difference of any importance between American communists and social-democrats on this account.

This mental-spiritual quality characteristic of the communist hack is not simply the acquired habit of devotion to the current “party line.” The change goes much deeper than that; there develops a kind of dionysiac hatred of the type which the degenerate Hannah Arendt attacked as “the authoritarian personality.” This is, as in Arendt’s case, a hatred of the fundamental moral values of Western European civilization. That hatred, and the impulse to destroy accompanying it, is the deeper system of transformed values which defines the mental type of the communist hack.

They do not love truth, beauty, or mankind. They hate the society which produced them, and seek to undermine and destroy it. They hate everything which the 1439 Council of Florence affirmed.

At this point, we run into what might seem a practical problem. Although Moscow, since 1962, has adopted Mao Zedong’s tactic of drug-war against the youth of the United States and Western Europe, most of the dionysiac brainwashing done to Soviet advantage was not perpetrated by the Soviets themselves, but by the collaboration between the circles of two of the most evil men of the twentieth century, Bertrand Russell and Satan-worshipper Aleister Crowley.

True, the successful phase of Soviet cultural warfare of Western civilization began with the 1955 London negotiations between Bertrand Russell and Khrushchov's Moscow regime, but Russell did not act as a Soviet agent as such. Russell acted, as did Crowley, and the Crowley-Russell crew inside MK-Ultra, as agents of the cultural-warfare sections of the Venetian Party.

The paradox is only superficial. In the relationship between Moscow, on the one side, and Russell-Crowley, on the other, it is the Russell-Crowley side which has the more direct ties to Satan. Bolshevik Moscow is the Golem, and the Venetian Party circles represented by the London Occult Bureau and Russell-Crowley, agents of the relevant "rabbi of Prague." Russell was not a Soviet agent; personally, he despised the Bolsheviks. Russell represented those in the West who, despising the Bolsheviks, wished Moscow to win.

Russell's motives were purely satanic ones.

Hence, although it is necessary to look the Soviet adversary relationship straight in the eye, that is no reason to forget that Moscow is merely a Golem, and that the Magicians who created the Bolshevik Golem, and continue to deploy it, are much closer to home.

Perhaps Moscow would destroy the Magicians of the Western Venetian Party, too. There is a famous story of Tiberius and one of the Magi which bears upon this.

It was the custom of Tiberius to take a guest or an adviser out for a walk along the cliffside pathway, and in the course of that stroll to push them over the brink to their death. One of the Magi priests who attended him was invited for such a stroll. Near the cliffside, Tiberius proposed that the Magus prophesy the emperor's future.

Greatly and sincerely agitated, the Magus apologized, "I can not, sire, for at this moment I am overwhelmed by the foreboding that my own life is in very grave danger!"

Tiberius promoted him. Yet, the lesson stands. Even the creators of a Golem stand always in danger of being destroyed by the monster they have unleashed. Were this to be the fate of the modern Magicians of Russell's ilk, at the hands of the Moscow Golem, that would be only just. Unfortunately, under the relevant state of affairs, our children and grandchildren would be in no position to enjoy that bit of justice.

From the opposite side, our own, the essential form of warfare is also *cultural warfare*. The difference is, that our adversary wages cultural warfare according to his values, and we ought to flank and envelope in these dimensions in the manner consistent with our values.

*Cultural warfare* is a battle for the mind, addressing the mind on the deepest level, the level of those axiomatic assumptions which determine the individual's, and nation's choices of belief and behavior.

Since our adversary is gripped by brutish values, his methods of cultural warfare converge upon bestiality. We, on our side, must promote those practices and values which are consistent with the Christian humanist spirit of the

Golden Renaissance.

When other means of *cultural warfare* are insufficient, the affair turns toward supplemental methods of regular warfare. Yet, if our means are strong enough to deter the adversary from the terrible risks of regular warfare, we must hope to win *cultural warfare* not by regular warfare, but by our proficiency in the combined cultural, economic, and political means we employ in place of regular war.

This puts those such as the Russell-Crowley circle rightly in the foremost rank of our deadly adversaries. If we eradicate the evil they represent, securing peace with the grandchildren of today's Russians is more likely. If we do not deal with the cultural adversary at home, we shall surely all be destroyed—the Soviet empire soon enough, too—by this planet's early plunge toward the depths of a global New Dark Age.

### Venice and the rabbi of Prague

The Jewish fairy-tale does not say this, but it is the truth of that story nonetheless. The rabbi of Prague made that Golem because he was in the grip of evil, otherwise he would have never wished to make such a creature. More specifically, he was in the grip of Venice's evil.

We refer to two events involving a famous Jewish family of Venice, Luzzato. The first event occurred during the thirteenth century, when the Luzzato family propagated the satanic dogma of cabbalistic occultism as its version of Jewish belief. Thus, the Bogomil gnostics undertook to perpetrate upon Judaism the same quality of crimes they wreaked upon Christianity. The second event was the same Luzzato family's nineteenth-century attack upon Moses Mendelssohn, the great philosopher who epitomized the highest quality of achievements of the Western European Ashkenazi Jew.

Such crimes against not only Moses, but God Himself were not original to thirteenth-century Venice. It began in Moses' time, with the worship of Satan represented as the Golden Calf. The adoption of the satanic cults of the Canaanites ("Phoenicians") led to the destruction of Israel. The influence of Shakti-Ishtar became systemized by those scribes of the Babylonian captivity, who corrupted the Hebrew writings to bring them into conformity with the mythologies of the Chaldean priests of the Whore of Babylon, Ishtar.

Matters bearing upon the hope of After-Life are subjects of faith, and hence not intelligible to mortal man. Everything else is implicitly intelligible for us; there is no magic in this universe. In the affairs of mortal man, there is no Invisible Hand. We each, as individual, or nation, are accountable to the Creator for those consequences of our policies and isolated important actions, as such consequences ought to have been intelligible to us.

Satan is a Magician, and all belief in magic's efficacy to our individual mortal advantage is purely satanism. Those, like that rabbi of Prague, who practice astrology, cabbalism, and kindred forms of magic, are destroyed by it, if they do not remedy that error in time.