

Whose God does Pat Robertson serve?

by Lyndon H. LaRouche, Jr.

October 26, 1997

Then Paul stood in the midst of Mars' hill, and said: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription: 'To The Unknown God.' Whom ye therefore ignorantly worship, him I declare unto you."

—Acts 17:22-23

The British monarchy is currently engaged in a massive effort, both to disrupt the relations between the governments of the U.S.A. and China, and to drive Japan, Hong Kong, and others, into throwing the U.S.A. into financial and political chaos by impelling Asia institutions into dumping hundreds of billions of dollars of U.S. Treasuries on the market.

Only recently, has any significantly measurable ration of the population of the U.S.A. begun to sense the awesomeness of what is occurring during the weeks and months now in progress. Some, mostly in higher places, have, at last, begun to sense that the world as nearly everyone has taken it for granted until now, will no longer exist, in that form, by about the approaching end of this present century.

What we are presently experiencing is no mere echo of the mythological 1929-1931 international financial collapse. Something much more profound is in progress, an ongoing systemic breakdown crisis of the existing financial and monetary institutions of present-day, "globalized," post-industrial utopia.

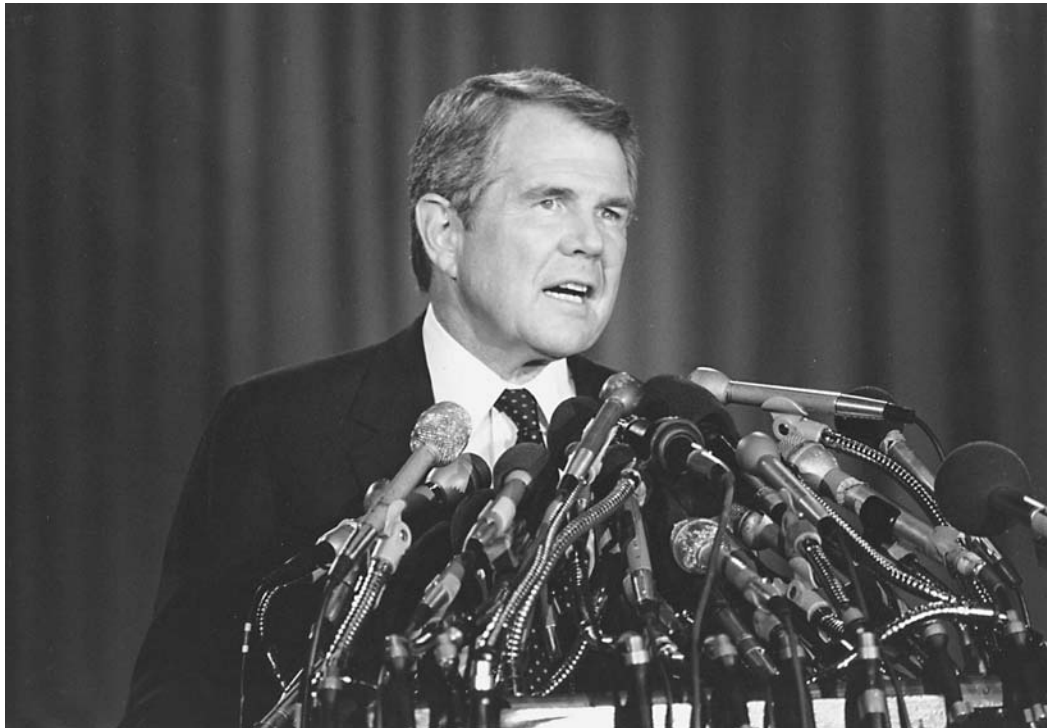
By the end of this century, give a year or two, plus or minus, the international financial system, as it has been known

during the recent thirty years, will have ceased to exist. It will have vanished, either because it simply self-disintegrated, as it is now threatening to do, or because civilization will have survived by taking radical measures to put the present world financial system into government receivership in bankruptcy, and established a new system to replace it.

Those who care about humanity will insist that the governments act soon, to put the bankrupt, present system into receivership, and create a new system in its place. Unless that is done, the system will self-vaporize within the time-frame indicated, and, the world as a whole will implode into economic and related conditions echoing the so-called "New Dark Age" of Europe's mid-Fourteenth Century. In that latter, dismal alternative, it were utopian to imagine that the United States itself would still exist a few decades ahead, and wildly optimistic to imagine the world's population would not collapse to a level of a few hundred millions individuals within about two generations.

It is not inevitable that the United States disintegrate, nor the planet plunge into a New Dark Age. Rather, what occurs will reflect the executive qualities of the leadership we choose for the perilous years now afoot. The U.S. could not make the global changes needed, without the help of allies, which would, at the present instant, tend to be found outside Prime Minister Tony Blair's western Europe. However, no group of nations could halt the plunge into a New Dark Age without the participating, leading role of the U.S. Executive Branch.

Thus, the greatest danger to humanity, and to the United States itself, comes from the rampant foolishness which has spread, during the recent three decades, among the ordinary citizens of the U.S.A. For that reason, we turn attention to the strategic danger to the United States represented by the spread of certain religious and related cults among large rations of



To understand "Diamond Pat" Robertson properly, writes LaRouche, "one should adopt as the bench-mark of one's survey the fact that the origin of Adam Smith's and the Mont Pelerin Society's 'free trade' dogma of political-economy is, quite literally satanic."

the U.S. population.

That said, we now turn to that latter, particular subject of this strategic study. By the close of this report, the most relevant connections should be recognized by the reader.

The recent, right-wing political ruckuses stirred up by TV's Reverend "Diamond Pat" Robertson, and by those "Elmer Gantrys" harvesting the highly lucrative rallies of the "Promise Keepers," are not merely a key part of the "soft money," sleaze-ball operations which President Clinton's enemies are presently deploying for the 1997-2000 elections. Such predatory cults typify a dangerous abuse of the name of religion. Investigation has shown, that not only are these cults a fraud upon their principal victims, their supporters, who have been misled into believing that these are Christian organizations. Investigation has shown, beyond any reasonable doubt, that the most prominent among these cults serve a foreign power, a power which is, today, once again, the leading strategic threat to the U.S.A.

This case presents us with problems, both of conception and action, some of which I am uniquely qualified, personally, to address. Since this is a matter of great and immediate urgency for our nation, and also to those individuals who may have been misled into one of these pseudo-Christian cults, it is morally obligatory that I address this strategic issue as I now do here.

Our nation's present, mortal adversary, that foreign power, is the veritable "Addams family" of international politics, nasty Queen Elizabeth II's British monarchy. That monarchy is once again, as in the time of Presidents Washington,

Lincoln,¹ and Harding,² openly threatening the continued sov-

1. The southern slaveholders' Confederacy (CSA) was a creation of Lord Palmerston's British Foreign Service. The creation of the forces which established the Confederacy, was conducted through, chiefly, a U.S. ("Young America") branch of the same Benthamite, left-wing, Giuseppe Mazziniled "Young Europe" organization which gave us Karl Marx, bomb-thrower Bakunin, Bakunin's personal terrorist, bomb-throwing accomplice of 1848-49, composer Richard Wagner, and that 1848-49 revolution which, among other things, brought Palmerston's puppet, Napoleon III, to power in France. The creation of the Confederacy was greatly assisted by Palmerston agent Judah Benjamin, who became the Secretary of State of the Confederacy, and, later, the immediate director from London, of the assassination of President Lincoln. Another Palmerston agent, August Belmont, a New York banker who occupied the position of Democratic Party "king-maker" at that time, greatly assisted the military campaigns of Robert E. Lee et al., through such included means as his political connections to General George B. McClellan. McClellan was willing to defend Washington, D.C. against Lee's invading army, but not willing to destroy Lee's army when he had the means and circumstances to do so. Following his discharge, for cause, by President Lincoln, McClellan ran as Belmont's 1864 Democratic candidate for President, on the program of Belmont: to seek "peace" through London-designed peace-treaty agreements, carving the U.S.A. up into several perpetually squabbling baronies. Palmerston and Napoleon III would have deployed the combined British, French, and Spanish fleets in support of the Confederacy, had Czar Alexander II of Russia not threatened to make war throughout Europe if they did so.

2. The major escalation of U.S. official war-plans "Red" and "Orange," occurred in the context of the post-World War I "détente" efforts, the naval parity negotiations, during which Britain worked to consolidate an alliance with Japan, against the U.S. As U.S. Army General William "Billy" Mitchell leaked, during his court-martial proceedings, the December 1941 preemptive naval assault on Pearl Harbor was anticipated in those U.S. war plans of the early 1920s. At that earlier time, Japan's attack upon Pearl Harbor had been



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foreign existence of the U.S.A.³

These cults, typified by the case of Robertson and the mercenaries controlling "Promise Keepers," are run, from behind the curtain, as subversive operations of the highest administrative agency of the British state, the Privy Council. They are part of an international intelligence operation directed by the highest-ranking department of that Privy Council, the Church of England. These operations are conducted, most notably, under the cover of the international apparatus of the Church of England, known as the Anglican Communion, which operates through such covers as the paganist, "one-worldist," World Council of Churches.⁴

foreseen as the Pacific arm of a joint Japan-Britain attack on the U.S.A. The replacement of Harding by rabid Anglophile Calvin Coolidge, calmed matters down a bit; after that, the relevant U.S. war plans were gradually downgraded, to paper planning options, and eventually shelved, during the latter 1930s. Echoes of the early 1920s conflicts with Britain reverberated in U.S. patriotic circles, once again, during World War II and its immediate aftermath; Churchill's cronies in the influential circles of Averell Harriman successfully lured Churchill-maven Harry Truman into directions which they preferred.

3. This time, the British strategic threat to the U.S.A. comes chiefly by way of schemes, including so-called "environmentalist" schemes, to put the United States under the self-enforcing social (e.g., population), economic, and "ecological" statutes of supranational regulatory agencies, such as the United Nations Organization and its IMF. Thus, at the recent Denver G-7/8 "summit," where Britain's Prime Minister Tony Blair displayed his government as a recasting for the film *Clockwork Orange*, Blair disrupted the conference with his and his anti-U.S.A. European allies' banshee demands for savage cut-backs in the U.S. economy, all in the name of "Global Warming."

4. Paganism is typified by the view of Christianity presented in William James' widely employed *The Varieties of Religious Experience*. On the

This efflorescence of wildly irrationalist varieties of highly politicized, nominally Protestant, "right wing" sects,⁵ is complemented by overtly gnostic cults spread among nominal U.S. Catholics, that typified by the satanic rhythms of "rock masses" and by the proliferation of neo-Manicheans such as U.S. Associate Supreme Court Justice Antonin Scalia, and Michael Novak. As these cases, of Scalia and Novak, illustrate the fact, the nominally Catholic varieties of gnostic cults, are run, in significant part, through British intelligence's Mont Pelerin Society operations, including such U.S. subsidiaries of the late Friedrich von Hayek's Mont Pelerin Society, as the London-directed, Washington-based Heritage Foundation.⁶

role of the World Council of Churches, see Anton Chaitkin, "Who Is Wagging Your Neighbor's Tongue? The Militias and Pentecostalism," *EIR*, Aug. 22, 1997, pp. 31-41; Anton Chaitkin, *Treason in America* (New York: New Benjamin Franklin House, second edition, 1985), Chapter 19.

5. Vice-President George Bush's key drug-trafficker of the 1983-1986 interval, Lt.-Col. (ret.) Oliver North, is a thug closely associated with the more eccentric side of "Diamond Pat" Robertson's cultish persuasions. A related, relevant example of such connections, is U.S. Representative Frank Wolf (R-Va.), a key asset of Britain's Baroness Caroline Cox. Cox is the Deputy Speaker of the House of Lords, and the motherly "Morticia Addams" of Christian Solidarity International, the latter a front organization of British foreign intelligence. She is Frank Wolf's British intelligence handler on such areas of the world as Africa and China. Not only are these right-wing cults deployed for action in the November 1997, 1998, and 2000 election-campaigns, they are crucial for former Vice-President George "Iran/Contra" Bush's efforts to have his son, the present Governor of Texas, elected millennial U.S. President in November 2000.

6. The Mont Pelerin Society was founded as an arm of British operations against what Britain's Winston Churchill hated bitterly, the legacy of U.S.

In nominally Protestant and Catholic varieties of such gnostic, “free trade”-oriented, politically neo-conservative cults, there is, often, also a strong influence from the tutti-frutti “New Religions” projects of a U.S. organization, the highly-secretive, behind-the-curtains, “family jewels” association known as the American Family Foundation. Among nominally Protestant varieties of these cults, as rooted in the early development of what emerged as the Promise Keepers, there are highly indicative bits and pieces of the degrading sex myths of Carl Jung⁷ and Wilhelm Reich⁸ thrown in. Sinclair Lewis’s “Elmer Gantry” would have understood the nature of the latter interest.

The historian, witnessing this sordid politico-religious putrescence, is reminded of the circumstances in which kindred mass-insanities, such as the Flagellant cults, pervaded the European landscape, during Europe’s Fourteenth-Century “New Dark Age.” What is overtaking European culture as a whole, today, is a calamitous spectacle echoing what is depicted in the relevant paintings of Pieter Brueghel the Younger, or of Hieronymous Bosch, or, in literature, Johann Goethe’s Faustian vision of *Walpurgis night*. It is a spectacle of the type which, in known history, comes to the surface of a culture, only when that society, like Biblical Belshazzar’s Babylon, has lost, or nearly lost, its moral fitness to survive.

President Franklin Roosevelt. From the beginning, the Mont Pelerin Society was led by Churchill’s preference, radical right-winger Friedrich von Hayek. Hayek was, to the end, a devotee of the avowed satanist Bernard Mandeville (e.g., *Fable of the Bees*, 1714). During the 1978-1980 interval, the Mont Pelerin Society of von Hayek, charlatan Milton Friedman, et al., moved to take over top-down ideological control of the Republican Party. Through operations conducted through Hong Kong, and through the foreign-intelligence arms of the Church of England, my then-avowed personal adversaries in London took over control of the Washington, D.C.-based Heritage Foundation, and placed a British agent, Ed Feulner, in charge as a local commissionaire. Attacks against this writer, launched simultaneously, publicly, beginning May 1978, by the Heritage Foundation, the Anti-Defamation League, and the Rockford Institute, show that the present writer was one of the earliest principal targets of that Mont Pelerin Society attempt to establish top-down control over U.S. policy-shaping. One such libel, planted in then-Presidential pre-candidate Ronald Reagan’s *Citizens for the Republic* newsletter, was traced, with the help of Michael Deaver, to a Mont Pelerin Society Hong Kong meeting.

7. Robert Hicks, *The Masculine Journey* (Colorado Springs: NavPress, 1993) played a key part in the indoctrination of recruits to the Promise Keepers. See, Anton Chaitkin, *op. cit.*, *EIR*, Aug. 22, 1997.

8. During the period preceding the Averell Harriman-backed Nazi coup d’état in Germany, a scurrilous clone of Sigmund Freud, Wilhelm Reich, was the key intellectual figure of an exceptionally influential Berlin Communist Party commune. Reich typified those, such as existentialists Theodor Adorno and Hannah Arendt of the so-called “Frankfurt School,” who during the 1920s, and later, came to represent the nihilist dogma of Georg Lukacs, he the former cultural minister of the 1919 Bela Kun dictatorship in Hungary. During the 1930s and early 1940s, Reich’s Communist credentials gained him a proportionately large constituency among left-wing New York City and other centers. Later, Reich’s lunatic sex dogma shifted its political constituency somewhat, into the neighborhood of the religious far right, just as the kindred homosexual pornography of Nazi-leaning Carl Jung played a key role in the origins of the “Promise Keepers” cult.

Since this is a political-intelligence matter, in this location I shall sharply limit our attention to Biblical text, chiefly to a few unavoidable references, such as *Genesis* 1:26-30 and the authority of the Apostles John and Paul. That is in keeping with the subject of this present report: the hostile use of religious covers by a foreign power. The issue here, is that power’s openly stated intent to subvert, and perhaps to destroy our sovereign constitutional republic, that by aid of a wicked abuse of religious belief.

‘The American exception’

The direct line of connections between the ministry of Jesus Christ and the exceptional historical mission of our United States, is summed up as follows.

Relevant historical studies specify, that Jesus Christ was crucified in the year A.D. 33, during the reign of the Roman Emperor and Mithra-cultist Tiberius, then residing at Capri. Official archives support the report supplied by the *Gospel of Matthew*, that that murder was the result of a “Scalia-like” order of Procurator Pontius Pilate,⁹ who, in fact, had acquired that official appointment as a consequence of his marriage to Mithra-cultist Tiberius’s ward.

On account of Tiberius’ role in the crucifixion of Christ, the memory of Tiberius, he and the site of his residence on the Island of Capri, are both objects of pagan adulation for Twentieth-Century satanists in the following of theosophist Aleister Crowley and of Alex Muenthe.¹⁰

Christianity became widespread throughout the Roman Empire, especially among Greek-speaking populations, and

9. Cf. *Matthew* 27:11-31. Despite Pontius Pilate’s statement, a moment earlier, that he believed Jesus Christ to be innocent of the charges, he condemned him to be executed by the Roman state, on the grounds that perceived local popular opinion demanded this. Thus, Pontius Pilate practiced law as U.S. Associate Supreme Court Justice Antonin Scalia has done in cases of condemned persons whom evidence proclaims innocent. Scalia walked in the footsteps of that Pontius Pilate, when he placed procedure in opposition to, and above the principle of truthfulness. Notable, are the avowed political darlings of such neo-conservative types of “born-again Christian” cultists as certain Republican officials of the Commonwealth of Virginia. These political figures include incumbent Governor Allen, gubernatorial candidate Gilmore, and Caroline Cox’s pawn, U.S. Representative Frank Wolf; the observed practice of these darlings of the “Christian Right,” shows that they have no difference of principle with Scalia, or Pontius Pilate on the relevant point of morality and law.

10. Although banned from the city of Rome, the Middle East cult of Mithra is key to Octavian Caesar’s victory over his rivals, in the course of becoming the Emperor Augustus Caesar. Octavian’s negotiations with the priests of the Mithra cult, on the island of Capri, established the agreement under which Near East forces of the Mithra-worshippers backed Octavian’s claim against the competing alliance of Mark Antony with Egypt’s Queen Cleopatra. In consequence of that, that cult became a legalized religion of the Roman legions, the island of Capri became sacred to it, and, that island soon became nominally the personal property of the incumbent Roman Caesar for the following five centuries, until approximately A.D. 500. Tiberius spent most of his term as emperor on that island, where he maintained a palace-residence. The archive materials from relevant secular sources, indicate that it was Tiberius who personally ordered the execution of Jesus Christ.

widely persecuted in Judea, and in Rome, during the thirty-odd years between the crucifixion of Christ and the executions of Peter and Paul by the Emperor Nero. To historians, it is relevant, that the Apostle John is documented as living until A.D. 100. On these and related accounts, there is nothing mythological, or historically mysterious, respecting Jesus Christ or Christianity's origins, or its early role under the tyranny of that evil Rome which Jewish scholars, and Christians, including the *Apocalypse* of the Apostle John, referred to, variously, as "Babylon," or as "The Whore of Babylon."¹¹

The crucial *political* effect of Christ's ministry, is that, for the first time, all men and women were defined *efficiently*, as "made in the image of God," thus beginning the approximately 1,400-year process in western European civilization, the which unleashed the Fifteenth-Century Golden Renaissance. That Renaissance, in turn, unleashed the revolutionary establishment of the first sovereign form of modern nation-state, the 1461-1483 reconstitution of France under King Louis XI.

This process, leading from the great ecumenical Council of Florence, through Louis XI's France, culminated in the establishment of the U.S. Federal constitutional republic. Our Federal republic was the first sovereign nation-state which adopted that Christian principle, explicitly, as its fundamental law: *that men and women are equally made in the image of God, and that the state's mission is not to serve the interests of some landed- or financier-oligarchical class, but, rather, to meet the obligations to all persons, and all nations, implicit in that same Christian principle which is centered in our Declaration of Independence and the Preamble of our 1789 Federal Constitution.*

From the historian's vantage-point, this feature of Christianity, as embodied in our *Declaration of Independence* and Preamble of our *Constitution*, first appeared as an axiomatic departure, by certain devout Jews (Christ and his Apostles), from the implicitly racist misconception of what we call today the *Old Testament*, as a special contract between the Hebrews and God, to the detriment of other peoples as *peoples*. The latter, Babylonian view of such a covenant, which is still espoused today by racialsists such as British-Israelites and extreme right-wing factions among Zionists, was, and is

11. The Jewish and Christian theologians' reference to Rome as "Babylon" was not hyperbolic, or otherwise symbolic. The Roman Empire was an explicit continuation of what had been known to Classical Greeks of the time of Socrates, Plato, and of Plato's adversary and Aristotle's controller, the Rhetorician Isocrates, as the "Persian model" or "oligarchical model." This model was a direct continuation of the social-political model of society which the Achaemenid ("Persian") dynasty had inherited from the Babylon of Biblical Belshazzar. For those who then knew the preceding centuries' history of the Mediterranean littoral, the sensible Jewish and Greek scholars of that period, the continuity, from Babylon through Rome, of this specific form of moral degradation of mankind was clearly recognized. The British Monarchy of 1714-1997, is, similarly, a continuation of the oligarchical models of Babylon and Tyre to the present day.

plainly contrary to the Mosaic principle of *Genesis* 1:26-30.¹² However, such racist views had become intrinsic to much of Hebrew tradition, since no later than the changes in Hebrew sacred writings introduced under the tyranny of the first Babylonian captivity.

Before Christ, and until those western European developments, of the Fifteenth through Eighteenth Centuries, which led into the 1789 establishment of the U.S. Federal republic, virtually no society functioned on the basis of a generally accepted body of law, or custom of civil society, which was not alien to Christian principle. All societies, until the establishment of our Federal republic, were based upon axiomatically "two-tier" (or, "multi-tier") cultures, some men on top, with as much as ninety percent, or even more, degraded to a bestialized status, alien to the principle of *Genesis* 1:26-30. Those on the lower tier were degraded into the status of half-men, as slaves, serfs, or even worse.¹³ The reigning form of multi-tier society in Europe and the Middle East, from the

12. For example, the case of those racist, heathen swine, such as apologists for the treasonous establishment of the British client-state, the Confederate States of America (CSA). It was commonly argued by such degraded persons, that the *Old Testament* account of Noah and his children gave Biblical authority to the imposition of chattel slavery upon "the descendants of Ham." The proponents of that sophistry represented the specific type of "low church" mind-set associated with the British-Israelite cult-tradition represented by "Diamond Pat" Robertson today. However, as the Venice faction's persisting struggle against Spanish Queen Isabella's ban on slavery illustrates this point, the British-Israelite cults merely copied the precedent of Venice's pro-usury faction operating as a subversive force inside the Sixteenth-Century Catholic Church.

13. President Abraham Lincoln was correct respecting the original intent of our Federal Constitution; on that account, the XIVth Amendment is the only Amendment which has a substantial, pervasive quality of constitutional weight; the others, even when morally sound, or otherwise necessary, have the relatively inferior lawful quality of merely positive law. The latter are fairly associated with widespread use, in other nations, of the term "basic law," the latter the morally inferior notion commonly employed as a substitute for constitutional law in the creation and reading of virtually all state constitutions but that of the U.S.A. The distinction to be made, is between the articulated expression of some principle of nature which it would be folly to evade, and a mere preference expressed by law enacted in considerably less haste than the customary follies proclaimed as statute, or the half-witted caprices which are often solemnized as judicial precedent. The Preamble of our Constitution, as it reflects upon the principles adduced by Leibniz, as set forth in the Declaration of Independence, is the fundamental, natural law of the U.S.A. Federal republic. The original body of the Constitution is the integral design of relations among Executive, Legislature, Judiciary, and the body of citizens, deemed necessary for meeting the overriding requirements set forth in the Preamble. For contrast, read Jonathan Swift's fictionalized account of a visit to England under George I: Lemuel Gulliver's voyage to the land of the Houyhnhnms, where one might view aristocratic horses's posteriors lording it over their body-slaves, the illiterate, rutting, lower classes of the United Kingdom, called "yahoos." A return to that state of affairs, according to "Third Wave" devotee Lord William Rees-Mogg, is the utopian design to be reestablished by "information society," a condition in which libertarian constraints upon government expenditure, ensure that ninety-five percent of the population of every nation shall be left uneducated, illiterate yahoos, assigned to the subhuman standard euphemistically termed "services employment."

time of Babylon to the middle of the Nineteenth Century, is what is described in Classical literature as the “oligarchical (social) model.”

The “Babylonian” form of this oligarchical model, is the form of this degeneracy which predominates within European civilization today, from Babylon and Hiram’s Tyre, through Rome, through Byzantium, and through the European feudalism derived from the debased heritages of Rome and Byzantium. In other parts of the world, different forms of oligarchical rule are found, such as the debased Aztec, heart-rending tyrants of what is called Mexico today, or the abominable form of slave-society practiced deep into the present century, by the hesychastic monasteries of Tibet.

The development of the modern nation-state, within Europe, as a replacement for the intrinsically evil institutions of feudalism, was a relative boon to all humanity. However, betrayal of the League of Cambrai, first by the cupidity of Pope Julius II, and, soon after, the morally criminal support of Venice, against the League, by Spain, saved a virtually satanic Venice from well-deserved destruction of its power, and prevented the necessary full defeat of the feudalist cause. Thus, from that point, until the calamitous introduction of the “rock-drug-sex, youth counter-culture,” and matching cults of “post-industrial” utopianism, during the middle to late 1960s, European society progressed, if unevenly; but, it developed only as a mixed form of society, partly national economy, but under the corrupting domination of the kind of Venetian-style financier-oligarchical overlordship, which came to be centered in that maritime financier oligarchy gathered, like covens of foul oligarchical vultures, around the Anglo-Dutch monarchies.

Thus, under those unwholesome circumstances prevailing within Europe during most of the Sixteenth through Nineteenth Centuries, the emergence of the U.S. constitutional republic of 1789, came as a globally historic exception to the moral corruption which dominated the fundamental law and statecraft of other nations during that time.

Within the focus so circumscribed, lies the special importance of the United States’ Federal constitutional republic to all mankind: in 1789, under President Lincoln, and today. On the shoulders of our nation, still, rests a crucial responsibility of leadership, upon which all mankind depends, now desperately, to avoid the threatened “New Dark Age” which now looms immediately before us. Our republic can not, and, therefore, will not do this good thing by itself; but, it must provide an element of leadership among nations, without which the combined best efforts of all other nations would fail.

This is the crux of the political issue posed by the present proliferation of virtually treasonous gnostic cults, such as that of Reverend “Diamond Pat” Robertson, in the U.S. today. This does not mean that we should not aid would-be Christians to free themselves from the seductions of such virtual-reality cults as Robertson’s TV side-shows. It means, that that concern must be situated within, and subsumed by, the task

of saving humanity from the horrors of the presently looming threat of immediate plunge into a generations-long, global “new dark age.”

During the history of our Federal Republic, from a time before President George Washington’s “Farewell Address,” until the aftermath of the Crimean War aggression against Russia, by Britain and her toady, France, the United States had no friends among governments anywhere in the world. Britain, and the dynasties of Clement Prince Metternich’s “Holy Alliance,” like Metternich’s admirer, misbeknighted Sir Henry A. Kissinger of today, were devout adherents of the “oligarchical social model,” each and all committed to the destruction of our republic.¹⁴ Under these hostile conditions, the enemies from without fostered the prosperous growth of our enemies from within: New England partners of the British East India Company’s drug-trafficking, southern slave-holders, and New York bankers in that treasonous tradition whose benchmarks include Aaron Burr’s Bank of Manhattan and August Belmont. Our political and social systems were mightily corrupted, as shown, later, by the wicked influence of Belmont, Morgan, and such spawn of the slave-owners’ Confederacy as Presidents Grover Cleveland, Theodore Roosevelt, and Ku Klux Klan-booster Woodrow Wilson.¹⁵

The potential of the U.S.A. was freshly unleashed by the initiatives of President Lincoln, which, over the 1861-1876 interval, made the U.S.A. the world’s leading, and most technologically advanced nation-state economy of the world. This role of the U.S. created the post-1865 industrial revolution in continental Europe and Japan, and we threatened, thus, to reduce the enemies of our nation’s principle to that enduring

14. See Henry A. Kissinger’s May 10, 1982 public address to a London Chatham House audience: “All accounts of the Anglo-American alliance during the Second World War and in the early postwar period draw attention to the significant differences in philosophy between Franklin Roosevelt and Winston Churchill. . . . Many American leaders condemned Churchill as needlessly obsessed with power politics, too rigidly anti-Soviet, too colonialist in his attitude to what is now called the Third World, and too little interested in building the fundamentally new international order towards which American idealism has always tended. The British undoubtedly saw the Americans as naive, moralistic, and evading responsibility for helping secure the global equilibrium. The dispute was resolved according to American preferences — in my view, to the detriment of postwar security.” On that occasion, Kissinger not only bragged publicly, that he had been an agent of the British Foreign Service during his tenures as U.S. National Security Adviser and Secretary of State, under Presidents Nixon and Ford. The thematic feature of that Chatham House address echoed Kissinger’s *A World Restored*, in which Kissinger avowed himself a follower of the leading enemies of the U.S.A. during the early Nineteenth Century, such as the Holy Alliance’s Clement Prince Metternich and Metternich’s ally, London’s Lord Castlereagh. In the May 10, 1982 Chatham House address, Kissinger emphasized that his service to London while a U.S. official, expressed Hobbesian Kissinger’s faithful adherence to the anti-American policies of Prime Minister Winston Churchill, and hostility to the “intellectual,” anti-colonialist heritage of the U.S. *Declaration of Independence* and *Federal Constitution*.

15. Cf. Anton Chaitkin, *Treason in America*, 2nd ed. (New York: New Benjamin Franklin House, 1985).



The British-Israelite cult was based upon the presumption that the British population represented the “Ten Lost Tribes of Israel.” This tradition continues to be the root of Ku Klux Klan-style, populist anti-Semitism of a racist form among low-church types in the U.S.A. today.

relative weakness they so lavishly deserved.¹⁶ With the accession of Confederacy-spawn Theodore Roosevelt to the Presidency, we failed to reach fully the necessary precondition of durable national security.

Yet, in times of crisis, as on December 7, 1941, the old heritage of Benjamin Franklin and Abraham Lincoln may erupt anew from among us, as the name of Lincoln and the patriotic tradition popularly associated with that name, led the United States to victory in World War II. Although rabid Anglophiles have worked long and hard, since the close of that war, to uproot the Lincoln tradition, that heritage lies waiting, like fallow rich farm-land, ready to be quickened again, at a time we need it most.

The origins of Christian statecraft

To return to the well-springs of our republic’s historical position, early Christianity itself: modern European civilization was the wonderfully inspired work of some Jews, they

16. On the Carey-Lincoln 1861-1876 industrial revolution, and its spread into Japan, Germany, Russia, and China, see Anton Chaitkin, “The ‘Land-Bridge’: Henry Carey’s Global Development Program,” *EIR*, May 2, 1997, pp. 30-53.

as much faithful followers of Jesus Christ as mortal men might be. Among those Apostles were John and Paul, who understood the hidden genius of that Greek culture which had come to dominate the Hellenistic eastern Mediterranean since the time of Alexander the Great’s successive victories over Tyre and the Babylonian empire of the Achaemenid emperors. It is relevant, to recall, that existentialist Friedrich Nietzsche and his pagan Romantic followers, such as the theosophists, Alex Muenthe, and Adolf Hitler’s Nazis, have never, down to the present day, forgiven virtually any Jew for what Christ and his Apostles did, in taking over the legacy of Classical Greek culture, to build the Christian church, all to the included political, social effect, of spoiling the continuation of oligarchy’s evil game of reducing the majority among men and women made in the image of God, into the status of yahoo-like “human cattle.”¹⁷

17. It is notable, that the British-Israelite cult, dating from England’s Seventeenth Century, was based upon the presumption that the British population represented the “Ten Lost Tribes of Israel.” That cult long regarded the Jews as upstart “fake Hebrews,” who must not be permitted to share the British people’s racist, imperial claim to the original “Chosen People” contract (“covenant”) with the Almighty. This British-Israelite tradition continues to

It is important to stress a certain point, for the benefit of the reader, at this juncture. For reasons which will become clearer in the course of this report, there is a reciprocal relationship, and coherence, between a person's *implicit* ideas about God and religions, on the one side, and that person's beliefs and practice in economic matters, on the other side. This is the point I have stressed, in setting forth the principles of a science of Christian economy.¹⁸

In reality, as opposed to the popularized nonsense generally accepted in today's university classrooms, on the Whore of Babylon's current City of London and Wall Street residences, such as most of our daily news media, economics is the human species' efficient relationship to the universe as a whole. Just so, the proof that self-proclaimed Catholic Michael Novak is a gnostic, rather than a Christian, is conclusively demonstrated by his heathen misconceptions respecting political-economy. No one could share Novak's gnostic views and practice on the subject of political economy, and also be a Christian: one's belief and practice respecting economic matters, not only determines the fate of nations and humanity at large, but also implicitly defines one's ideas about both "human nature" and the composition of the universe. For such reasons, what people say and do in economic matters, reveals which god they serve, with far more accuracy than all of their most impassioned and other utterances respecting their religious beliefs as such.

With that consideration in view, to understand the issues of Christian religion today, one must proceed from a focus upon the implications of the apostolic evangelists' building the Christian church during the lifetimes of Philo of Alexandria, and the Apostles Peter, John, and Paul, chiefly through their missionary work among the Greek-speaking culture of the Mediterranean littoral. It is that connection of Christianity to the culture produced by Classical Greece, which defines the characteristic issues of the global history of European civilization, from its beginnings in the emergence of Classical Greece, to the present day.

There are certain relevant peculiarities in the evolutionary development of the Classical Greek culture, from the Homeric epics, through both the Classical tragedies, and the subsequent work of Plato, for which there is no approximation in the earlier history of Europe, the Middle East, and Africa.

be the root of Ku Klux Klan-style, populist anti-Semitism of a racialist form among low-church types in the U.S.A. today. There was a deep-rooted anti-Semitism, therefore, among the English people and those Protestant "low church" sects which, like Robertson's cult, are U.S.-based offshoots of the British-Israelites within the United Kingdom itself. Since the time Edward VII was still acting as Prince of Wales for his dotty, widowed mother in the attic, there has been modification of British-Israelite cultists' attitudes toward Britain's use of Jewish assets, whether the latter were willing assets, or not. Thus, the largest faction of right-wing Zionist fanatics inside the U.S.A. today are not Jewish, but, rather, members of low-church sects which are U.S. offshoots of the United Kingdom's and South Africa's British-Israelite cults.

18. Lyndon H. LaRouche, Jr., *The Science of Christian Economy* (Washington, D.C.: The Schiller Institute, 1991).

The desired downfall of the oligarchy of pagan gods, which implicitly pervades the Homeric epics in their totality, erupts in the poem of Solon, is summed up by Aeschylus' *Prometheus Bound*, and embodied in the dialogues of Plato. This artistic and scientific legacy, of the emergence and development of Classical-Greek culture, from Homer through Plato, was the ploughed fertile ground, into which the work of Christ's Apostles planted the seeds of the Christian church's rapid growth into a moral force tantamount to a world power.

During the lifetimes of the Apostles Peter, Paul, and John, the Apostles' evangelization of the Greek-speaking population of the Mediterranean, first established the Christian Church as a leading force. The understanding of the way in which this evangelism among Greek-speakers accomplished this, is crucial for understanding Christianity historically, and in respect to demonstrating the crucial features of its specific content. It is the *process of change*, by means of which the apostolic evangelist prompts the persons addressed to transform themselves into Christians, which reveals, within *that process of change itself*, the living essence of Christianity. What did the evangelist Apostle find in the Greek mind, in that principal pathway of such *change*, among other, parallel pathways also used, to building the initial Christian church?

That, my proposed approach here, is not an egregiously novel one. Since the evangelical ministries of the Apostles John and Paul, valid Christian theology has always expressed itself in terms of that notion of *Reason* provided uniquely by the method of Plato.

The crux of the issue, is the conflict which arises between Christianity and societies which define large parts of their populations as, in effect, less than fully human. In other words, the following. The quality of each individual person which defines the human species as "made in the image of God," is, otherwise, the quality of the human species which sets it absolutely apart from, and superior to all animal species. The exact, experimentally demonstrable nature of that distinction, as we shall redevelop that conception here, is the cognizable essence of Christian theology, and implicitly, thus, the essential distinction of Christianity from all preceding forms of religion.

As this bears upon the political and social characteristics of particular societies, there arises immediately the question, whether those political and social forms are suited for a society of persons made in the image of God. Is the individual's development, as made in the image of God, fostered, ignored, or even repressed by the custom of that society? Is any class of persons, regarded as belonging to a "lower" social tier, and treated as if the distinction, "made in the image of God," were substantially, if not entirely denied to that class of persons? This pertains not only to the development of that personality's potential, but also to the mode of life which society makes available to the developed personality of each and all members of society.

On this account, it is obvious, that any society which tolerates the institution of slavery, or serfdom, or simply the popu-

lar types of Hollywood “yahoos,” can not be a Christian society.

There is another aspect to this. If man is made in the image of God, then man’s conception of man will affect his conception of God accordingly. If the subjects of a society are compelled to define their social identity in ways which conflict with the notion of persons made in the image of God, the acceptance of the authority of the ruling institutions and customs of that society, must foster habits of thought, of relations among persons, and of self-conception which are corrosively antagonistic to Christian principle. The conception of God among empiricists, for example, can not be the Christian God, but, rather, of a wicked tyrant such as a pagan Shakti, Ishtar, Gaea, Zeus, Lucifer, Isis, Baal, Moloch, or Mithra.

This view of the matter, is key to an understanding of the characteristic problems of Christian associations over the recent two millennia; it is from this standpoint, that we are able to adduce the U.S. national-security implications of those kinds of epidemic pathologies which foster the influence of pseudo-Christian cults such as those of Robertson, the Promise Keepers, or the perverted sort of nominal Catholic typified by Scalia and Michael Novak.

To comprehend such matters, we must address an essential question: How can one know that one’s conceptions of God, and man in the image of God, are true? How can one *know* this in the same sense one *knows* an experimentally proven discovery of a principle of nature? How does the case of Classical Greek culture help us to answer these latter two questions?

That is the area of inquiry on which our attention is to be focussed here. For the Christian, we may know Christ, as God made man, only once we establish that we know God because we know man as made in the image of God. We may then understand the origins of the kinds of psycho-pathological falsehoods which the cases of pseudo-Christian gnostics, such as Robertson et al. merely typify.

Consider the problems of legalized and other Christianity from this vantage-point. Begin with the corruption which inherently accompanied the legalization of Christianity under the Byzantine Emperor Constantine.

The legalization of Christianity under the Emperor Diocletian’s heir, Constantine, created a crisis for Christianity. That arrangement placed the Christian Church in the position of being, under Roman law, just one more legalized cult within the pagan pantheon of Pontifex Maximus Constantine, and subject to the anti-human policies of Constantine’s empire, the notorious Code of Diocletian. This led to the crisis which was the occasion for the famed Council of Nicaea, which enunciated a doctrine—the Nicene Creed—but which did not resolve the underlying problem, that of Christian church versus pagan state.

At this moment, since many credulous dupes of gnostic cults, such as those of Robertson or the Promise Keepers, suffer a politically populist, often even racist misconception of human nature, it will be painful for them to recognize,

not only the fact that they have been duped; more painful is the evidence of that moral defect in their own personal character which allowed them to be duped.

I restate this important point. They will be reluctant to recognize those mechanisms of sophistry, by means of which they have been taken in. They will resist these facts, because recognizing the fact of the sophistry employed to dupe them, confronts them with that flaw in their own personality which makes them susceptible to being swindled in such a manner. As some would state the point: they consider being obliged to face the truth about themselves, a “violation” of their privacy. Therefore, we must “violate them” all the more exhaustively. The populist must be forewarned of the following consideration.

It has turned out to be the most unfortunate consequence of the illiterate populist’s misreading of the *King James Authorized Version* of the *Gospel of John*, that the term “Word” was supplied for “In the beginning was the Word.” To the illiterates and pseudo-literates since, it has become the common practice to read that term “Word” in the sense of written text. It is useful, on this account, to consider the equally bad, extreme opposite, as Johann Goethe puts this view into the mouth of his Mephistopheles. There, in *Faust*, Mephistopheles offers his dupe, the Romantic Faust, the seductive, blasphemous expostulation, “In the beginning was the deed!” The meaning of the Apostle John’s utterance, is to be read in the sense which Plato’s *Timaeus* dialogue has supplied to Christian theology: in the beginning is the *Idea*.

Our qualification encounters the practical difficulty, that most contemporary Americans, for example, have no conception of what the word “idea” signifies. The problem of such functional illiterates, especially populist ones, is not that they have failed to learn the appropriate dictionary-style definition of the term. The problem is, that the idea of “idea” does not exist in their conscious mental life. “That is only a theory,” they are wont to say; “I believe” (like Mephistopheles) “only in facts.” They are saying, in such assertions: “I am an animal, whose knowledge is limited to my instinctive use of the art of seeing, hearing, touching, and smelling. Who needs a mind, when I have my good, unwashed ‘common sense,’ as forged in my personal experience, to guide me?”

In that sense, since ideas do not presently exist in the mental dictionaries of such heathen persons, it does no good merely to supply them with the canonical name for which their sense of smell knows no corresponding object.

In consequence, either, because they are empiricists or materialists, they reject the Gospel out of their organic preference for the religion of Goethe’s Mephistopheles; or, as amiable, mystically inclined, but pathetic illiterates, they “deconstruct” the *New Testament* as a whole, as “God whispering into my mind’s ear.” They impute to it the character of a personal message from a God Who intended the literal symbolic meaning of that passage to be accurately understood as a direct, personal communication to the individual, functionally illiterate populist.

Such are the populist gulls who are the natural prey of a fictional “Elmer Gantry,” or a real-life political asset, “Diamond Pat” Robertson, of the 1980s former U.S. President in charge of Vice, George Bush.

To read the *Gospel of John*, for example, we must understand “idea” in its Platonic sense: a provable principle of the universe, which is fully efficient, but which does not appear in the form of that kind of nameable object of sense-perception preferred among the Yahoos.¹⁹ Let the reader be assured, that we shall provide the demonstration of that point in the course of developing our present report. First, we must locate the ultimate source of the infection with that mental and moral disease whose effects are illustrated by the pseudo-Christian paganism of Robertson’s cult today.

The problem created by the Byzantine legalization of Christianity, was the axiomatic root of the persisting infusions of Delphic²⁰ gnosticism to which Christianity became susceptible through its status of being a state church within the Pontifex Maximus’s official, Olympus-mimicking, pagan pantheon. It was not the state’s toleration of Christianity which caused this problem, but, rather, Christianity’s succumbing to toleration of the theology implicit in the law and social relations of the evil form of society and custom which Byzantium represented. Hence, what recent Papal encyclicals have termed the influence of “the structures of sin.”

There lies the cause which became the historically crucial importance of the conversion of Augustine of Hippo: the issue of establishing a church free of the kind of pro-paganist state control exerted then by the internally degenerating Byzantine Empire. The impact of that state control, was expressed as the state’s use of sundry forms of gnosticism, such as Arianism, Manicheanism, and hesychasm generally, as methods for neutralizing Christian influence to effects which the state considered undesirable. By utilizing the state-church relations of a legalized Christianity, to protect paganist infusions into the practices of the church and its communicants, the church was corrupted to the effect desired by the pagan state and ruling oligarchy.

19. History itself usually displays a wonderful sense of irony, as it has done in making the shout, “Yahoo!” the virtual mating-call of the Confederacy tradition.

20. “Delphic”: signifying the method of the priests of Apollo, as practiced at the cult-site of Delphi, Greece. The site was originally the place reserved for worship of the satanic earth- and sex-goddess Gaea and her consort-son Python, he otherwise known as Dionysos. The Gaea-Python cult is an expression of the same pagan root as the Shakti-Siva, Ishtar, Athtar, Astarte, Cybele-Dionysos, and Isis-Isiris offshoots of the same general doctrine found in other locations. The cult of Gaea-Python-Dionysos was taken over and maintained by the priests of Apollo. The priests of Apollo were also the leading “loan sharks” of Classical Greece, and later of the Mediterranean of Hellenistic times. This cult was the founder of the rise of Rome to power in central Italy, first, over other Latins, then over the Etruscans, the Italians, the Greeks, et al. The Apollo cult was therefore the proximate origin of the methods of sophistry employed both by ancient pagan Rome and Byzantium, as more recently echoed by the devotees of William James’ *The Varieties of Religious Experience*.

That problem was not only a product of Byzantine manipulation of legalized Christianity. The Roman-Byzantine pantheonic model, has been a recurring means of induced corruption through the institutions of established state churches, such as the Church of England’s supervision, on behalf of Pontifex Maximus Elizabeth II (today), of the legalized forms of religious belief under the British Empire, and wherever else today’s gnostic World Council of Churches might reach, from the Seventeenth Century, to the present.

We have indicated the genesis of imported U.S. cults, derived from the Church of England’s British-Israelite “fundamentalism,” as typified by Protestant cults such as Robertson’s and the Promise Keepers, on the one side, and the Anglophile gnosticism of nominally Catholic gnostics, such as Scalia and Michael Novak. The most extreme expression of this type of corruption, is the presently ongoing effort to place the internal social policies of practice of sovereign nation-states under the rule of self-enforcing law dictated by supranational institutions such as the United Nations Organization (UNO).

The 1994 Cairo conference on population control, and the impending, December Kyoto conference on the “Global Warming” hoax, typify the latter type of currently escalating political assault upon religious freedom.

The contrast in conception of man, between the Greek converts of the Apostle Paul, and the low-church cults, such as that of Robertson, which the U.S.A. has acquired as imported, corrupting, “free trade” and related influences from the British-Israelite cults of Britain, exemplifies this problem.

The most common characteristic among the gnostic, pseudo-Christian cults, such as Robertson’s, or the founders of the Promise Keepers, is the satanic method otherwise common to Francis Bacon, Thomas Hobbes, John Locke, to the satanic Bernard Mandeville, to David Hume, Adam Smith, Jeremy Bentham, William James’ *The Varieties of Religious Experience*, Sigmund Freud, Wilhelm Reich, and the so-called “god-child” of John Stuart Mill, the thoroughly Mephistophelean Bertrand Russell. The evolution of the Promise Keepers out of programs of indoctrination featuring Lt.-Col. Robert Hicks’ sexually perverse *The Masculine Journey*, is an example of this.

Thomas Hobbes’ — and, also, John Locke’s — implicitly satanic, Hobbesian definition of “human nature,” as expressed by the Physiocrat’s neo-feudalist dogma, *laissez-faire*, or the British empiricist translation from the French, “free trade,” is the common key to the economic content of the theology of “Diamond Pat” Robertson and Michael Novak, and the Jungian sexual perversion of Hicks’ *The Masculine Journey*. Both perversions, “free trade” and the Jungian homosexual pornography of Hicks’ doctrine, are understood most efficiently from the opposing standpoint of Christianity’s intersection with the Classical Greek legacy, as this intersection is most efficiently exemplified by the *Gospel of John* and the Epistles of Paul.

Turn attention, once more, to the Apostle Paul standing

on Mars' hill in Athens. Capture the moment, as through the eyes and ears of the Athenians gathered about the Apostle at that moment: "Whom ye therefore ignorantly worship, him I declare unto you." In that utterance, the entirety of Christian theology is implicitly summarized.

Imagine yourself in Paul's sandals; how would you explain to pagans of Athens, the meaning and implications of *Genesis* 1:26-30? How would you enable members of that audience to know that what you say is true? To know, not merely to learn, as some sophist of a preacher might interpret a bit of Biblical text, as mere words to be learned, perhaps with a certain impassioned attachment to those words. As Paul's *I Corinthians* 13 stresses, neither "works" nor "blind faith" will do. How can individual members of that Athenian audience, know, with the scientific certainty of Reason, that what is communicated by Paul—or, by you—is true? The notion of *Reason*, which had been developed as a communicable, and validatable idea, through Plato's dialogues, supplies the answer. All Christianity is premised upon these considerations.

In that lies the unbridgeable gulf of separation of Christianity, from the mercenary sophistries of predatory gnostics such as "Diamond Pat" Robertson, Michael Novak, et al. Such are the Classical Greek origins of the Christian statecraft which must inform the practice of the United States' government today.

Science, Classical art, and Christianity

If one wished to present the subject, the essence of Christianity, in the form of homily, the preferred selections of references from *New Testament* text would be Paul's *I Corinthians* 13, or a cohering passage from the *Gospel of John*. The kernel of the homily's subject-matter would be the Christian Apostles' use of that specialized meaning which had been supplied by Plato, earlier, to the Greek term *agapē*.

This term, *agapē*, has been somewhat stripped of its essential significance in the course of its translation into the Latin *caritas*, the essential meaning of *caritas* almost trivialized by Aristotelean commentary. Matters become much worse, in the putative significance which *caritas* has acquired in its usage as the King James Version's *charity*. In Plato's usage of *agapē*, it signifies a compelling passion for justice, a compelling passion for truthfulness. It is a quality of emotion, as the term "passion" signifies even among artistically semi-literate persons; as an emotion, *agapē* is that quality of "sacred love" which we should associate with Classical art-forms, as counterposed to the *eros* which signifies the quality of "profane love" we should associate with the Romantics, "Country Music," "rock," and other relative degeneracies in art-forms. However, in Plato, as in the argument of the Apostle Paul, or the *Gospel of John*, it signifies something else, as well.

The significance of Plato's and Paul's usage of *agapē*, is supplied by reference to Plato's Socratic method itself. In its

most essential applications, that method pertains to the power of the individual mind to solve the seemingly impossible contradictions in belief which are supplied in the case in which mutually contradictory conclusions are equally well supported by equal authority of evidence. The Socratic method is employed typically, to present such contradictions, to the purpose of forcing the generation of a valid discovery of new principle, through which that contradiction is resolved, through the discovery of the underlying reasons for that contradiction's occurrence. Typical of this, is the validated discovery of a new physical principle.

The ability of the individual human mind, to conceptualize those forms of ontological paradox for which there exists no valid solution, but the discovery of a valid new principle of physical science or of the human mind itself, expresses the type of distinction which sets the individual member of the human species absolutely apart from, and above all species of animals.

This ability expresses most directly that quality of members of the human species which identifies each such individual as "man in the image of God . . . to have dominion . . . over every living thing. . . ." The quality of emotion which accompanies and energizes that peculiar quality of efficient concentration, by means of which the individual human mind generates a validatable solution to an ontological paradox, is *agapē*; it is the compelling passion for higher truthfulness, a compelling horror of customary, false, or simply petty, "mainstream" beliefs, which, as *I Corinthians* 13 expresses this, defines the essential quality of the Christian. This quality of *agapē* sets the human individual apart from, and above all other species; this quality defines the person as "made in the image of God." The notion that "God is love," signifies nothing other than that principle of *agapē* which marks the person as "made in the image of God."

Must we say that animals are capable of *learning*? Are monkeys and apes, for example, capable of learning, and transmitting learning to their young? Yes, of course they are. Are they capable of effecting the validatable new discovery of a principle of nature? Absolutely not. Then, why do present-day educational policies usually emphasize the importance of learning, as so-called "information theory" does, rather than reliving the mental experience of reenacting a valid discovery of a principle of nature? Why do we permit the followers of William James and Dewey, or, worse, the positivists and existentialists, to transform our educational institutions to places where the emphasis of various branches of "support groups" is upon attempting to make monkeys of our children?

Are human beings capable of increasing the ecological potential of our species as a whole, or a branch of human culture in particular, through changing the behavior of the society to bring it into conformity with validated, newly discovered principles of nature, as through adoption of scientific and technological progress? Of course. No lower species has

ever done so.

Thus, we should make a distinction between the significance we attach to use of the term “learning,” and the use of the term “knowledge” to identify the human quality which we associate with the power of the individual human mind to reenact the original discovery of some validated principle of the physical universe, or of the human mind itself. Animals and empiricists are capable of mere *learning*; but, only human beings could *know*.

The Socratic method of valid discovery of principle, can be illustrated by treating it as composed, in each successful instance, of four distinguishable stages of progress. The important thing to be emphasized, in this illustration, is the distinction between those aspects of the process of discovery which are, or are not, directly representable, as processes, to persons observing the individual effecting this discovery. The purpose of this tactic of illustration, is to make clearer certain crucially relevant implications of the phrase “made in the image of God.”

For our immediate purposes, consider the following description of the four-step process as typical of a validated discovery of new physical principle in physical science. However, bear in mind, that this is the same principle which accounts for the generation of *ideas* in Classical forms of art.

Step 1: Posing an ontological paradox (metaphor)

Given, for example, an established mathematical physics. Some newly considered array of physical evidence is shown to exist, but which should not exist if the established mathematical physics did not contain some crucial falsehood. Since, in the normative case, both the established old mathematical physics and that newly considered evidence which refutes the old physics, are equally well premised in the faculties by which we determine empirical evidence, the contradiction between the old physics and newly considered evidence represents what we term an *ontological paradox*.

In the domain of Classical art-forms, the same quality of paradox is identified as a Classical *metaphor*.

This first step of the process is representable to relevant onlookers.

Step 2: The discovery of a validatable solution

Through intense concentration, the mind of some individual who has been confronted with the ontological paradox, generates a newly discovered idea of a principle of nature, together with an ensuing preview of the means by which this newly discovered principle might be validated.

This second step of the process occurs behind those opaque screens which hide the cognitive processes of the individual from the sense-perceptions of onlookers. *The efficient action within this step of the process is not directly representable to the onlookers.*

Step 3: The argument for the principle

On the basis of completing Step 2, the individual who has discovered a validatable quality of new principle identifies that principle in terms of both the ontological paradox refer-

enced, and the proposed tests by means of which the notion of the principle might be validated or needed corrections indicated.

This third step is representable.

Step 4: The design of the validating experiment

Step 3 leads toward the process of successive designs, as if recursively, of experiments, or equivalent forms of observation, by means of which: (a) the proposed new principle is demonstrated to be an efficient one in the universe, and (b) additional characteristics of the new principle's relations to other principles may be adduced, and, hopefully measured to the desired degree of refinement.

This Step 4 is representable.

This same four-step method, is the proper approach to providing students with knowledge of the leading achievements of human culture up to their present time. The student should be educated in such a way, that the student is prepared to undertake the reenactment of the original act of discovery of each principle considered, *rather than merely learning that principle*. Thus, education becomes predominantly a process by means of which the young relive many among the most crucial discoveries of principle in all of the preceding known generations of mankind.

That said, focus upon Step 2. The mental act located within this step, is the act of cognition which distinguishes a human individual from a beast. This is the act upon which actual knowledge, as opposed to mere learning, depends. This act is the location in which the passion of *agapē* is expressed, in which *agapē* is the passion on which we rely for the “energy” required to achieve the needed result. Here, in this Step 2, the quality of truthfulness, and the corresponding sense of true justice, are located within the individual personality.

Nonetheless, although the action characteristic of the successful mustering of Step 2, is not directly representable to the sense-perceptions of an onlooker, the action can be known, and with great precision, by any other person who has replicated the same action. This, for example, is what students in a well-ordered curriculum do, in reenacting the original great discoveries of thinkers from the past. These replicatable notions which we can acquire only by replicating the Step-2 phase of a discovery of principle, within ourselves, are Platonic *ideas*.

Every valid principle of physical science, for example, exists for knowledge only as a Platonic idea. However, as validated physical principles develop, it is through these ideas, and only these kinds of *ideas*, that mankind increases its power over nature. Therefore, the fact that Step 2 is not representable to the mere sense-perceptions of onlookers, does not signify that it is in any way a mere phantom (except in the worthless opinion, of empiricists, Ku Klux Klanners, and other illiterate and superstitious savages).

These are the same kinds of *ideas* which are characteristic of successful compositions in Classical art-forms. Classical art is based on a notion of certain kinds of double meanings,

akin in nature to the ontological paradoxes of experimental physical science's four-step procedures. In Classical art, these are termed *metaphor*. It is the *ideas* associated with the composers' and audiences' cognitive (Step 2-like) solutions to metaphor, which define the ideas of a Classical artistic composition, whether in plastic or non-plastic arts. I have given numerous illustrations of this, respecting poetry, tragedy, music, and some examples from famous paintings, in earlier locations; here, I believe, one will suffice, the case of the sculptors Scopas and Praxiteles.

These two Greek sculptors have been often cited, in classrooms, and elsewhere, as typifying the distinction between the so-called "Archaic" sculpture of both Egypt and Greece, and the Classical. The essential distinction of the Classical sculpture, as these cases illustrate, is the liveliness of the Classical, the tension of a fixed image sculpted as if in mid-motion, to see a fixed object as impressing upon the mind the sense that this fixed object is the image of change as such, like the ambiguous smile of Leonardo's "Mona Lisa."²¹ Classical art is distinct from other art, inasmuch as it deals with ideas, as we have defined ideas here: in other words, Classical art is *agapic*, rather than *erotic*.

In the case of Classical art, taking the subject-matter in the small, the apparent practical subject of this art, is relations within and among individual human minds, relations as defined in terms of actions locatable within Step 2 of the process outlined above. Standing back a bit, to view this matter in a wider perspective, a most important consideration comes into view.

As physicist Bernhard Riemann summed the matter up, as in his epoch-making, revolutionary, 1854 habilitation dissertation,²² the addition of newly-discovered physical principles to the repertoire of our knowledge of the physical universe, creates an entirely new physical geometry, a new geometry which defines an implicitly qualitative increase,

21. There is a precise analogue in mathematics for this difference between the Archaic and Classical: the difference between the notion that curvature in the infinitesimally small is intrinsically non-linear (the equivalent of the Classical notion in plastic art), that of Kepler, Leibniz, Gauss, Riemann, et al., and the notion associated with the anti-Leibniz Augustin Cauchy, who falsified the Leibniz calculus, by his introduction of the implicitly Archaic, so-called "limit theorem" which assumes, arbitrarily, the universality that action in the infinitesimal converges upon linearity. In the modular functions which real-life physics requires, curvature in the very small has a relationship of a type called self-similarity with the curvature of the entire process in the large: the principle employed by Carl Gauss to be the first to define the orbit of the newly-discovered asteroid, Ceres. To capture the curvature of action in the large, in the representation of that action in the small, so as to convey a sense of a living process in representation of a still life, is the essential of Classical plastic art. The difference between the Archaic and Classical: the former expresses the philosophy of tombstones, the latter the joy of perceiving life.

22. Bernhard Riemann, *Über die Hypothesen, welcher der Geometrie zu Grunde liegen* ("On The Hypotheses Which Underlie Geometry"), *Bernhard Riemanns gesammelte mathematische Werke*, H. Weber ed. (New York: Dover Publications reprint, 1953).

as expressed in terms of Gaussian notions of curvature, in mankind's practical power over the universe.

To emphasize the practical implications of what I have just said, consider the fact that mankind has reached the point of scientific progress, that our species is nearing the point we can make extensive changes in the direction of certain large-scale processes within the universe. In practice, this defines a new quality of relationship between mankind and the universe. In principle, this has always been mankind's implicit relationship to the universe.

The characteristic of human existence, is *ideas*, as we have identified the definition of *ideas* here. The nature of this activity is, as Riemann's dissertation implies, a continuing action by human minds to introduce socializable changes in human practice, changes which are derived as validatable discoveries of new principle, principles expressed in a form suited for those kinds of changes in general social practice which increase mankind's power in the universe. In other words: *we are changing the universe*.

Why do we do so? Because we are made, each, in the image of God.

Our awareness of this power, and this corresponding responsibility for our actions (and acts of omission, too), becomes a prescience of the nature of mankind, and of the God in whose image man and woman are manifestly made.

What, then, is mankind's relationship to the universe, and what is the relationship of the existence of the mortal individual person to this relationship between the universe and mankind? Change the form of the question slightly: what is the characteristic form of the specific action which governs those changes, which, in turn, define mankind's efficient relationship to the universe as a whole?

As we have already indicated here, the unit of action underlying the change which is the relationship between mankind and the universe, is the Leibnizian *monad*, as located as resident within Step 2 of the four-step cognitive process of creative discovery outlined above. This "infinitesimal," virtually dimensionless *monad* is the active principle of the person as made in the image of God.²³

The package you would rather not open

The set of relations, between the individual cognitive processes — the *monad*, and the universe at large, locates the existence of the human individual in a well-defined way. Think of individual existence as a personality on a mission to mortality. Think of that mission as in the image of the Good Samaritan; we are sent, to be here, to take up the task which may lie beside the road. However, this is not merely a matter of simple

23. The mathematician-reader should think in terms of both (a) the kind of modular functions which correspond to a Riemannian universe whose unit of action is so defined, and, (b) the Gaussian curvature internal to the Leibniz *monad* of this case. (In theological Latin, what we have outlined as the function of the *monad*, is Nicolaus of Cusa's notion of *capax dei*.)

deed, but, rather, something better suited to the capacities of the *monad* within us.

If we were to view our republic as the Preamble implies a governing constitutional principle, then, each of us, as a citizen, has a responsibility for the nation as a whole, and through that responsibility, a related accountability respecting the condition of mankind as a whole. Which part of mankind? Accountability for the preservation of the good bequeathed from past generations, accountability for the well-being of the living, and for the world which the living bequeath to the future. That is the mission of the true citizen, the moral obligation of all true citizens.

What we, as individuals, might do, on such accounts, is ordinarily modest. However, to use a sense of modesty on that account to evade that sense of responsibility in all matters, including great ones, is a disgusting thing to do. While we are each on our mission to mortality, we are well advised to strike the balance between deed and duty to such effect, that we never abandon the passion for the whole, but, rather, let the passion for the nation as a whole, for mankind as a whole, be the motive which shapes the deeds which lie within our reach to do.

Contrast that with the gnostic cult of the “rapture.” Take the case of the poor fellow, probably an anti-Semite by populist impulse, who is a fanatical supporter of the plot to rebuild the Temple of Solomon on a sacred Islamic site, strictly because he believes that this will bring on certain consequences which he believes are matters of Biblical prophecy. One must not overlook the element of Hobbesian cupidity in this obsession with what the poor fellow mistakes for Biblical prophecy. If he were to be raptured next Tuesday, he need not worry about the bills come due next Wednesday, nor that worrying appointment at the hospital scheduled a couple weeks hence.

For such and related kinds of cases, there is no sense of personal responsibility for mankind, nothing of the Good Samaritan. According to Paul’s *I Corinthians* 13, there is no Christianity in such people. There is no *agapē*, but only mean-spirited selfishness, pathetic vanity.

Did you ever receive a package, which you were loathe to open, because, for one reason or another, you suspected the content of that package might turn out to be disgusting? Can you imagine that the idea of peering into the mind of such low-church fundamentalists might evoke a similar prescience of disgust? Steel yourself: for at least, this one time, look at what is inside that package.

We have three points to make on the subject of the gnostic perversions these types of dupes have been swindled into joining. First, the essential hypocrisy of such pseudo-Christian cults. Second, the Hobbesian immorality of that hypocrisy. Third, the kind of political mass behavior these kinds of cults engender against the security of our republic and the welfare of humanity in general.

1. The great hypocrisy swindle

The cults do not practice belief in the existence of the

world in which they live. Rather, they treat mortal existence as a kind of rite-of-passage, a nightmarish maze which conceals the tortuous pathway leading to a next-world utopia. The obsession with “Biblical prophecy” typifies the character of these denominations as “poor-man’s speculative-freemasonic cults.”

There is no rational method to the theologies of such cults, but, rather, a great fuss about do’s and don’ts, all stewed in the spice of sophistry, and a great amount of morbid, pornographic obsession with the subject of sinfulness. It is fair to refer to those famous tent-meetings, the famous revivals during which “more souls were created than saved.”

This is typical of the kinds of witchcraft and other cults which are fostered, for the edification of the lower classes, by the pantheon of a multi-tier oligarchical society. Under the kind of pantheon run by the Church of England’s imperial Anglican Communion, low-church cults of this type have been sedulously cultivated, to encourage the lower classes to cultivate a desired state of submissiveness. The essence of the matter may be summed up fairly: “You get your reward in the next world, but, while you are waiting for that, a little magic might be offered, just to soothe the difficult moments of passage with a bit of health, wealth, and sexual entertainments.”

As William James understood, these low-church and related kinds of “church-from-below” cults, were fostered by oligarchies to allow the lower classes of the subjugated tiers of the population to make their own religious fantasies to suit their sensed emotional needs. James’ *The Varieties of Religious Experience* is to be read with this intent of his kept in view.

2. The “free market”: how to worship Satan without really trying

To understand both “Diamond Pat” Robertson and Michael Novak properly, one should adopt as the bench-mark of one’s survey the fact that the origin of Adam Smith’s and the Mont Pelerin Society’s “free trade” dogma of political-economy is, quite literally satanic. Friedrich von Hayek, the recently deceased ideologue of the Mont Pelerin Society, emphasized that the Society’s libertarian enthusiasm for “free trade” should be traced to the outrightly satanic argument of Bernard de Mandeville’s 1714 *The Fable of the Bees*. Mandeville’s frankness respecting the satanic quality of his argument was so plain, and so prolifically stated in his relevant writings, that this could not have been overlooked by a devotee so perfervid as von Hayek.

The openness with which Mandeville promoted satanic doctrines must be seen as a bit of license coinciding with the circumstances under which overtly satanic societies such as the Hell-Fire Clubs proliferated liberally among the dissolute gentry of King George I’s United Kingdom. Putting to one side Mandeville’s more brazen admissions in the matter, the essentials of Mandeville’s dogma had already been popularized as the hedonistic doctrines of Thomas Hobbes and John Locke. We must emphasize the extensiveness of these con-

nections of the “free trade” cult to Hobbes here; since these connections are integral to the proof of the perverted conception of man inherent in any nominally Christian association which adopts the “free trade” dogma as the political doctrine virtually integral to its “religious belief.”

The following additional elements of historical background are crucial for indicating the horror with which honest men and women ought to regard this political-economic feature of the putative religious outlooks of Robertson, Novak, et al. Not only do they shed the light of understanding on the brutishly anti-Christian misconception of human nature represented by Robertson, et al.; they aid the reader in recognizing the feudal mentality behind the sponsorship of such cults.

When the success of its Fourth Crusade, established the Venetian client-state, the Latin Kingdom, as occupier of looted Constantinople, the financier-oligarchical maritime power of Venice emerged as the dominant imperial force of the Mediterranean and most of Europe besides. Although the Fifteenth-Century Renaissance was a threat to all feudal forms of oligarchical power, both the landed and financier oligarchies, Venice was the principal and most dangerous foe of modern civilization. The heritage of that Venice, as represented by the Anglo-Dutch “Venetian model” of financier-oligarchy, remains the principal enemy of civilization to the present day.²⁴

Venice used the advantage it had gained through the treachery of Pope Julius II and the Spanish monarchy, to launch counteroperations aimed at setting its former enemies, the former members of the League of Cambrai, against one another’s throats. Venice’s manipulation of England’s King Henry VIII, as part of setting the former allies, France, Spain, and England, against one another’s throats, was part of this, as was Venice’s organizing the Protestant faction in Europe, in order to divide Europe into two warring religious parties, and Venice’s organizing the 1618-1648 Thirty Years War, to the same purpose, later.

Inside the Catholic Church, Venice’s initial thrust was to eliminate the Platonic influence which had revived the Papacy through the key sessions of the great ecumenical Council of Florence (1439-1440), by introducing the influence of Averroes’ Aristotle by way of Padua’s Pietro Pomponazzi and his student Gasparo Contarini. During the second half of the Sixteenth Century, Venice completed the formal division of Europe through the 1582 victory of Paolo Sarpi in securing majority support within Venice.

Two things about Sarpi’s policy are crucial for understanding Robertson et al. today.

24. During the late Seventeenth and Eighteenth Centuries, the factions associated with William of Orange, the Duke of Marlborough, Venice’s Paris-based Abbe Antonio Conti, and George I of England, were known throughout western Europe as “the Venetian Party.” This included those political factions known, from approximately 1763 on, as the “American Tory” faction of the Lowells, and Jonathan Edwards’ following.

Philosophically, and in theology, Sarpi went to a more radically nominalist version of Aristoteleanism, that of William of Ockham, thus creating what is known today, variously, as empiricism and philosophical liberalism. Galileo Galilei was Sarpi’s personal lackey, and the principal spokesman for Sarpi’s doctrines on the subjects of mathematics and physics. The Cecil family’s Francis Bacon, and Galileo’s mathematics pupil Thomas Hobbes, were the original English spokesmen for Sarpi’s doctrines of empiricism and philosophical liberalism.

Politically, strategically, the stated commitment of Sarpi and his faction, was to impose a Venice-dominated “balance of power,” through dividing Europe between southern, pro-Catholic Europe, and a northern, pro-Protestant Europe. One faction of Venice would be assigned to work, as agents of Venice, within the Catholic party, and the other faction to work as agents of Venice within the Protestant party. In addition, it was Sarpi’s stated policy to build up the maritime power around the Netherlands and London as a clone of Venice and extension of Venice’s financier-oligarchy into northern Europe.

In both physics and mathematics, Sarpi and his agents, such as Galileo, Bacon, and Hobbes, insisted upon expelling the notion of efficient reason from physics, and replacing it with the notion of percussive, mechanistic “causality.” This appears as the principle of causality underlying the entirety of Hobbes’ *Leviathan*. Read carefully, and therefore clinically, *Leviathan* contains more than as much evil, both explicit and implicit, as the world might desire. The essential feature of the work, apart from its pervasive reliance upon the mechanistic-percussive and hedonistic model of interactions within and between man and nature, is to deny the existence of individual human reason (i.e., Step 2 of our summary above), and also to outlaw metaphor and the subjunctive mood.

Hobbes, like Locke, Mandeville, François Quesnay, Voltaire, Adam Smith, and Jeremy Bentham after him, insisted that only evil, hedonistic motives were efficient in the real world in which man acted both against man and against nature. Their argument was, that man could not behave otherwise, that all that was flesh, or otherwise part of the material world, belonged to the kingdom of “the Fallen Angel.” In other words, in all of the systematic features of their doctrine, they copied the essential features of those satanic cults known as the Manicheans and Bogomils.

Their argument was, that Good comes out of the spontaneous, libertarian interactions of evil deeds done out of evil motives. Thus, they argue, that whatever comes out of the interplay within society, among competitive activities, and competing opinions, is what was necessary, was God’s Will. Whoever prevails, must have been the beneficiary of God’s Will, and is therefore better than those whose success is relatively inferior. In effect: “It is God’s Will that the slave obey his owner.”

From the time of Benjamin Franklin’s mid-1760s journey

to Britain, until the assassination of a President which brought spawn of the Confederacy Teddy Roosevelt into the Presidency, the principal political division of the world was between the forces associated with what became known as U.S. Treasury Secretary Alexander Hamilton's "American System of political-economy," versus the forces supporting the British East India Company's satanic dogma of "free trade." This was never a purely ideological issue, but essentially a practical one.

From the 1461-1483 reconstruction of King Louis XI's France, as the first modern nation-state, the superiority of Louis' dirigist policies over all alternatives was never factually in doubt. During Louis XI's reign, the national income of France approximately doubled. Until reversals of this policy introduced during the middle to late 1960s: As a result of the impact of the revolutionary change introduced in Europe as the dirigist model of modern nation-state economy, the rate of increase of the potential relative population-density of the entire planet has progressed, and the standard of living has improved at higher rates than in all earlier known human existence.

The crucial elements of this success were, first, the increase of the rate of education of the young of all strata of the population. This educational development was begun in Louis XI's France, using the model of secondary education provided by the Brothers of the Common Life. Second, the first of the modern forms of public hospital was established in Beaune, in France, during the same period. Third, the rate of improvement in public infrastructural works generally, fostered increased rates of growth of productivity and production. Fourth, Louis XI set the pace with a protectionist policy of fostering the trade, agriculture, and urban manufactures of France. These were characteristic of all successful periods of development of all modern nation-states since.

Such success in political-economy is the natural consequence of fostering such benefits as scientific and technological progress. The essence of this matter, as was set forth earlier here, is the fact, that those discoveries of principle which are the source of the increase of the productive powers of labor, are products of the Step 2 phase of the four-step process outlined above. In other words, the advancement of a society depends upon the degree to which the "curvature" expressed by the *monad* of individual cognitive developments accounts for such progress. Crush, or inhibit the development and expression of that *monad*, and the entire society must suffer accordingly.

In the United States, this policy was expressed in a celebrated way by Massachusetts' Cotton Mather, with his influential campaign for a policy of the commitment to do good. The basis for successful government and economy, is this principle: Do good. Prefer those activities, public or private, which are beneficial to the society: Do good. Withdraw support from less useful practices, to those which better do good. The government must favor that which does good. The people

must favor the policies and government which do good. Opposite to the satanic inclinations of Mather's foes, good comes not from giving license of evil, but good comes from the will to do good.

Educate the illiterate, because they are illiterate. Help the poor to prosper, because they are poor. House the homeless, because they are homeless. Be Christian; express *agapē*.

About a decade-and-a-half ago, a celebrated British figure was the dinner guest of my wife and me. The first thing he said to me, as he took his seat, was: "You are wrong. There is no 'divine spark of reason.'" The gentleman in question, was, and still is, a man whose political and related connections lean chiefly to the British-Israelite side.

There is no *monad*, no actual soul, there is no compulsion to do good, in the kinds of cults which are spun out of the empiricist notions of "human nature." These, such as Robertson, the Promise Keepers, and Michael Novak, are modern Manicheans, modern Bogomils. They are the modern Flagellant cults of the late Twentieth Century, potentially a security threat today, as the Flagellants and kindred wild sects were during the New Dark Age of the Fourteenth Century.

3. The corrosive force of irrationalism

The case of the neo-Manichean cults addressed here, expresses a social phenomenon more broadly represented by the neo-conservative and radical-ecologist political cults in national policy-shaping. The characteristic common to each and all of these currents, is their hatred of reason. In each case, this hatred is expressed in the form of some argument which asserts, that since reason tends to obstruct the realization of some obsessive ideological goal of theirs, that reason must be pushed aside for the sake of the constituency which shares the particular obsession at issue.

The same general problem, is encountered in what are nominally apolitical issues of "cultural preferences," which, in general, are as irrationalist in character as the neo-conservative's or radical-ecologists' pet peeves.

We have entered now, into a period of crisis, in which the most sudden, most sweeping, and most radical changes must be established as the functioning alternative to a self-disintegrating economic order which had emerged during the past thirty-odd years. The necessary consent to support such needed initiatives by our nation's executive, can not be obtained, unless the irrationalism identified here is effectively neutralized, and that soon, at least to a large degree.

Thus, even without considering the fact, that the cults examined in this study have demonstrated their proneness to unthinking obedience to orders from powers which are our republic's dedicated adversaries, the sheer corrosiveness of these cults' irrationalism is already a national-security threat in its own right—at least, under present circumstances. The obvious need, is to appeal to reason, to draw as many victims of these cults as possible, back into the domain of reason, where their services, as once-again rational citizens of this republic, are very much needed now.