

‘CATHOLIC’ SCHOOLS PLOT EXPOSED

Who Is Snuffing Your Neighbor’s Kittens?

A “Carlist”-fascist nest in certain Northern Virginia schools, churches, and security agencies, targets Lyndon LaRouche’s movement and Pope John Paul II’s ecumenical mission, and promotes the Brzezinski-Huntington “Clash of Civilizations.” William F. Wertz, Jr. reports on an ongoing EIR investigation.

In the course of the last several months, a team of *EIR* reporters has been conducting an intensive national-security investigation into what has been shown to be a long-standing intelligence operation targetting the political association of Lyndon LaRouche. This investigation, which was accelerated by the related indictment of former FBI agent Robert Hanssen, has uncovered a large chunk of the evidence exposing a fascist, anti-Semitic, anti-American network, which has been operating under the cover of the Catholic Church in the Arlington Diocese of Northern Virginia. This network is centered in Christendom College in Front Royal, St. Catherine of Siena parish in Great Falls, and an associated movement of private, nominally Catholic schools.

This network’s operations are aimed not only against Lyndon LaRouche; they are, for similar motives, conducted against the ecumenical mission of Pope John Paul II, and also an important threat to the security of the U.S.A. Former FBI counterintelligence official Robert Hanssen, who has now pled guilty to charges of spying for the Soviet Union, is centered in the midst of this enemy operation.¹ Whatever the disposition of that Hanssen case, this network, aimed at the throat of the Washington, D.C. Federal bureaucracy, remains an integral part of a

1. U.S. officials probing the Robert Hanssen spy affair are quietly attempting to determine if there is any link between Hanssen’s several decades of spying for the Soviets and the Russians, and a “Project Democracy” operation inside Russia, being run out of St. Catherine of Siena Church in Great Falls, Va.—which the Hanssen family attended, along with ex-FBI Director Louis Freeh, Supreme Court Justice Antonin Scalia, and scores of other U.S. government spooks from the Iran-Contra era.

A curious group, Aid to the Church in Russia, has been operating for the past several years, out of St. Catherine, under the direction of a former church deacon, Marcel Guarnizo, who is now resident in Moscow. Among the directors of ACR are Nina Shea, of Freedom House, a hub of Project Democracy insurgency, often under the guise of “religious liberty,” and Frank Shakespeare, who was a Reagan-Bush era Ambassador to the Holy See, and a principal player in the Public Diplomacy “secret parallel government” apparatus within the State Department.



The apparently shocking treason of veteran FBI security specialist and confessed Russian spy, Robert Hanssen (left), points to “evidence exposing a fascist . . . anti-American network” of nominal Catholics in the Arlington, Virginia diocese, centered at Christendom College and St. Catherine of Siena Church in Great Falls. The monarchist “divine right” outlook of a February University of Chicago speech by Supreme Court Justice Antonin Scalia (right), Hanssen’s fellow parishioner at St. Catherine’s, amplifies the same threat.

major threat to the system of constitutional government of the United States.

Admittedly, the immediate focus of this report, is our obligation to clarify, publicly, the nature of certain dirty operations, which were focussed most directly against our association’s work in the Northern Virginia area. However, even in what are apparently small matters, such as this case, if they involve issues of constitutional or other high principle, a competent reporter never overlooks the forest when counting the trees. As this report will show, this same network not only includes a nasty nest of pro-fascist, nominally Catholic philosophical gnostics; but, we will emphasize, that nest is only one integral part of a much broader collection of kindred sorts of both nominally Protestant, and also nominally what-not theological and political perversities.

What we encountered in Northern Virginia, came to the surface, at first, in the following form.

As this evidence will show, the intelligence operation represented by this nest is not run by a foreign government. It pretends to be Catholic, but is actually a Nazi Waffen-SS-like expression of the “universal fascism” proposed by Samuel P. Huntington’s *The Soldier and the State*. This means “universal fascism” as the term was used by the likes of Kissinger crony Michael Ledeen. It is universal fascism in the sense fascism was defined by Armin Mohler’s standard work on the development of the Nazi movement, *The Conservative Revolution in Germany (1918-32)*.²

This universal-fascist penetration of Catholic and other circles inside the U.S.A., as typified by the relevant associates of Christendom College, is a reflection of an ideological axis,

the current Brzezinski-Huntington drive for a global “Clash of Civilizations” war. The fact that Catholic elements of this gnostic utopian network are not only situated within the Dulles family legacy’s Washington, D.C. “Beltway,” but are being used for deep penetration of the highest levels of Federal government institutions, puts this problem in a high-ranking position among the obvious, current internal national-security threats to our nation.

Admittedly, Lyndon LaRouche has been targetted for personal elimination by various circles other than those immediately associated with the nest around today’s Christendom College. Such targetting has been done by figures associated with Nashville Agrarian William Yandell Elliott’s Brzezinski, et al., since no later than 1968. Earlier operations have included even officially documented evidence of 1973 operations steering the Communist Party U.S.A. and other FBI-steered “left-wing” organizations and sectlets into an operation intended to effect—in the FBI’s language—the “elimination” of a LaRouche whose personal intellectual capabilities might be beyond their other means to control. Operations against LaRouche were personally directed by Yandell Elliott’s Henry A. Kissinger; both Kissinger as U.S. Secretary of State and in his official “secret government” status later. The operations against LaRouche which led to the malicious prosecution, fraudulent indictments, and frame-up trials against him and his associates during the 1980s, were conducted under the authority of a foreign-intelligence provision of Executive Order 12333, in an operation launched on Kissinger’s initiative during 1982 and, continued under the so-called legal cover of darkest spookdoms of the Justice Department, from January 1983 onward.

However, although the targetting of LaRouche through the Northern Virginia Catholic network overlaps such earlier

2. Armin Mohler, *Die Konservative Revolution in Deutschland, 1918-1932* (Darmstadt: 1972. The earlier edition of this book was first published in 1949.

and parallel operations, the Northern Virginia operation has, as we shall now show, a distinct character, and international importance of its own.

The Case of Daniel P. Graham

To situate the core of this report, we must begin with a few background references which are crucial for defining the context of both the report and the investigation which led to its production. The case of recently deceased Lt. Gen. Daniel P. Graham (ret.) situates both the case of the Christendom College network itself, and those broader worldwide operations against Lyndon LaRouche and his associates, in which Christendom College has played a special, and very dirty part.

Typical of the beginnings of the latter, Christendom College operations against LaRouche, is this case of that subsequently deceased Daniel Graham, best known for his devastatingly incompetent intelligence assessment, while still holding the rank of colonel; that, concerning what became the Vietnam “Tet Offensive” (a gross blunder for which Graham was at least nominally accountable, which should be compared with the lunatic misassessment of continued warfare prospects in Afghanistan today). Graham became, at some point in his military career, a hard-core fanatic for what is known in U.S. military jargon as the set of military “utopians.”

Graham has left behind him, still today, the trail of “red dye” showing the connection between fascist utopianism in certain Northern Virginia churches, and a spreading slime-mold of tiny pro-Carlism-polluted schools (see box), on the one side, and, on the other hand, the dirty operations focussed against LaRouche et al. in the Northern Virginia and adjoining regions. This trail also points, with surgical precision, to the threat to bring fascism to power throughout the Americas.

These so-called utopians, which Graham came to represent, are the circles, associated with the RAND Corporation, H. Smith Richardson Foundation, and others of that likeness,³ who have sought to destroy all vestiges of that West Point tradition which World War II veterans associate with the practices of the U.S. military under such leaders as General of the Armies Douglas MacArthur and President Dwight Eisenhower, and also with such European traditions as the influence of such authentically original military geniuses as France’s Maj. Gen. Lazare Carnot and Germany’s Gerhard Scharnhorst. Our present-day utopians are incompetent, but also hysterically fanatical, and, unfortunately, increasingly influential over U.S. policy and the leadership of both major parties, since the exemplary assassination of President John F. Kennedy.

As a professional “double dipper,” Graham’s retirement from duty led him into the role of a beribboned utopian hack for the Heritage Foundation, a Mont Pelerin Society asset organized by the same Paul Weyrich who has played a seminal role in creating the pro-fascist nest centered on locations

3. *Zbigniew Brzezinski and September 11th*, 140-page special report published by the LaRouche in 2004 Committee, Leesburg, Va., February 2002.

such as Christendom College and St. Catherine of Siena. This is the same Paul Weyrich whose Northern Virginia-based operations targeting Ukraine and Russia, defined a context in which the case of confessed former FBI spy Robert Hanssen is situated.

During the Summer of 1982, at approximately the same time Kissinger began lobbying the FBI for a dirty operation against LaRouche, Graham launched a speaking-tour campaign against LaRouche’s proposal for a U.S. strategic nuclear-missile defense policy. Later, in the Autumn of 1982, Graham broadened his attacks on LaRouche to include the Dr. Edward Teller who had just announced a policy parallel to that being promoted by LaRouche. During this period, from February 1982 through and beyond February 1983, LaRouche was conducting back-channel discussions with the Soviet government on behalf of the Reagan Presidency, while, at the same time, campaigning for pre-acceptance of the same policy publicly, and also publicly and behind doors among circles of other governments, in various parts of the world, including those of France, Germany, Italy, and elsewhere.

When President Reagan announced his adoption of that policy, in the concluding segment of an internationally broadcast television address of March 23, 1983, Graham and his Heritage associates launched a twofold counterthrust.

First, they proposed to support Reagan’s proposal, on the condition it was based on the kookish “High Frontier” fantasy, a strategically useless contribution to the welfare funds of the Beltway double-dippers’ society: to limit strategic defense to technologically obsolete, off-the-shelf designs already existing as capabilities of the financier corporations.

Second, during the Summer of 1983, the Heritage gang associated with Graham forced a truce between themselves and the circles of Dr. Edward Teller, attempting to squeeze LaRouche entirely out of the picture. During the same period, a concerted effort was run through Republican Party circles, to dump the National Security Council group which had conducted the back-channel discussions through LaRouche, and to attempt to force President Reagan to dump his own Strategic Defense Initiative policy. Reagan came back, in his 1984 second debate with former Carter Vice-President Walter Mondale, to demolish Mondale’s campaigns with a single televised address defending the SDI policy, and to defend his SDI in the 1986 Reykjavik meeting with Soviet President Mikhail Gorbachov, even at the moment certain Justice Department sources were deployed for LaRouche’s assassination in the Leesburg area of Virginia (White House intervention called that assassination off, virtually “at the last hour”).

European Operation Against LaRouche

So, from approximately 1982 onward, to the present date, LaRouche’s enemies inside the U.S. government are almost exclusively that so-called utopian faction. There are others, but, chiefly, they are nothing but the poor fools, of that easily duped variety, who would order and eat almost anything if it were disguised as a delivery of take-out pizza.

The ABCs of Carlism

Carlism was a dynastic struggle for the throne in Madrid, which emerged within the Bourbon dynasty, when King Ferdinand VII on March 29, 1830, dissolved the Salic Law, permitting his only child to become Queen Isabel II, rather than having the monarchy pass only through the male line. Throughout three Carlist Wars (the last in 1893), numerous coup plots, and wedding schemes—almost all of which took on international political overtones—the Carlist male line plotted from Paris and Venice futile efforts to capture the throne in Madrid. The fourth Carlist War was called off in 1936, when the pretender Alfonso Carlos I decided to throw his lot in with the German Nazi- and Italian Fascist-backed Gen. Francisco Franco.

The motto of Carlism was “*Dios, Patria, Fueros, Rey*” (“God, Country, Community Control, and King”).

Carlism advocated the “confessionality” of the Spanish

Empire, fighting both by military and political means to establish a theocracy that permitted no other religion than their medievalist (“universal fascist”) form of Roman Catholicism within the Spanish state. “Throne and Altar” were to rule the state, and the Parliament would be organized with representatives of guilds and classes, rather than political parties.

The Carlist concept of “*Fueros*” attracted many U.S. conservatives, who misinterpreted it as an epitome of “states’ rights.” Under this system, when Carlism ruled certain regions of Spain during one of their wars, they gave maximum “community control” to ethnic provinces. Ultimately, one branch of Carlism dropped “King” from the motto and sought to establish “Integrist” parties. “HRH Archduke” Dr. Otto von Habsburg, who promoted Carlism, embodied this doctrine of a “Europe of the Regions” in his Pan-Europa movement with “universal fascist” Count Coudenhove-Kalergi.

Dr. Warren Hasty Carroll affirmed that the last pretender, Carlos Hugo, had “betrayed the movement,” by becoming a Communist.—*Scott Thompson*

In the meantime, Graham had also been a key figure in another operation against both Mr. and Mrs. LaRouche, this time an operation run into Europe from Northern Virginia.

Lyndon LaRouche’s wife, Helga Zepp-LaRouche, had initiated the founding of the Club of Life, in opposition to the Malthusian Club of Rome. The Club of Life came under immediate attack internationally, as a result of lies conveyed through the late Dr. Jérôme Lejeune in France, on behalf of Danny Graham, by Father Paul Marx, who now heads up the Human Life International in Front Royal. Helga Zepp-LaRouche’s new international association held its founding conference in Germany. Immediately after that meeting, circles associated with Daniel Graham and Father Paul Marx used the eccentric French notable, Dr. Lejeune, as their cat’s-paw for a campaign to shut down the Club of Life.

The issue was that the Northern Virginia crowd, then directly associated with the Jonathan Edwards-style Protestants⁴ of the Christian Coalition, were like the Coalition itself, a single-issue, anti-abortion cult, which worked to sabotage efforts against such crucial threats to human life as the promo-

tion of Nazi-style euthanasia practices and kindred “eugenics” practices, and the death penalty. In effect, such wild-eyed, “single-issue right-to-lifers” implicitly propose that the right to kill a foetus must be postponed until a moment or two after the infant’s delivery, when it might be killed, and salvaged for spare parts, in the manner of factory rejects coming off the production-line.

Since, in fact, many of the Southern Fundamentalist cults support the death-penalty, and since the Adam Smith cults associated with the Northern Virginia gang, such as the Heritage Foundation and American Enterprise Institute, support accelerating death-rates of the aged and chronically ill, as a matter of monetarist principle, their view was that the Club of Life must be stamped out as an association which was all too much for defense of human life.

Those who were later recruited from LaRouche’s association into the Christendom College networks, such as one Fernando Quijano who was notably a ring-leader of that circle, repeatedly defended Father Paul Marx’s operation against the Club of Life in Europe, even to the point of insisting on falsehoods which they knew fully to be lies.

This occurred during the same interval—the 1982-84 period—when the network of neo-conservative ideologue Paul Weyrich and Danny Graham teamed up, beginning Summer 1982, to promote Graham’s “High Frontier” against LaRouche’s design for what became known later as the Strategic Defense Initiative. In the late 1980s, this same network operated against LaRouche through the related network of “supply-side economist” Jude Wanniski.

The actual genesis of such a pattern of operations was,

4. Jonathan Edwards (1703-1758) was the key figure in launching psychotic religious “revivals” in America, against the traditional standards of faith and reason typified in New England by the Congregationalism of Increase and Cotton Mather. Trained at Yale by renegade ministers, Edwards advocated John Locke’s theory of knowledge as sensation, reducing man to the level of the savage beast. He married into the self-styled “river god” families of the Connecticut Valley, producing among his own grandsons the infamous traitors Aaron Burr, the murderer of Alexander Hamilton; and Timothy Dwight, a leader of the Hartford Convention, which sided with Britain during the War of 1812 and advocated the secession of New England from the Union.

as reported by 1980 candidate Ronald Reagan's campaign manager, Michael Deaver, a declaration of war against LaRouche, by the international Mont Pelerin Society, a few years earlier than the 1982-83 operations by Danny Graham. It was in 1982-83, that these operations surfaced prominently in the Washington, D.C. Beltway area; but the roots go deeper, and wider. The Northern Virginia operations against LaRouche et al. are, admittedly, only a sample of the broader issues here, but they are an example which leads us directly toward the heart of the matter as a whole.

We turn now to that narrower case itself.

1. The Fascist Heritage Itself

In all investigations, covering the entire period from the time President Eisenhower left office, to the present, all of the particular sets of evidence considered in the continuation of this report, are properly classed under the subject of "the utopians," as that subject is typified in LaRouche's published campaign report, *Zbigniew Brzezinski and September 11th*.

LaRouche himself has pointed repeatedly, since 1990, to the fact that this gnostic circle among nominal Catholics in the Washington Beltway area, were not only his personal enemies, but Carlist and like-minded enemies of not only the principles, but the very existence of the founding of the U.S. republic. Christendom College accomplice, and St. Catherine's parishioner, Fernando Quijano has repeatedly insisted on that anti-American, Carlist dogma.⁵ For some associates of LaRouche who had been reluctant fully to accept his assessment of the Quijano problem earlier, what convinced them LaRouche had been right, was the added evidence which confronted them following Sept. 11, when a number of individuals within this Quijano network, who had been lured away from their earlier association with LaRouche, lied conspicuously in an hysterical effort to claim that "there is not a shred

5. While *EIR* Founder and Contributing Editor Lyndon LaRouche was wrongfully imprisoned beginning Jan. 27, 1989, an edited version of a speech given by former LaRouche associate, Fernando Quijano, in September 1990 was published in the Oct. 19, 1990 issue of *EIR*. In this article, Quijano explicitly defended the expulsion of the Jews from Spain in 1492 for "military reasons of state security." As he put it, "the Hapsburgs could no longer have the Jews in Spain." He defended the Inquisition: "Yes, there is no question that in Spain, there was religious persecution; not of other religions, but of any Catholic who was a heretic. The Inquisition did persecute them, that's true. But who were the people who were screaming for 'religious liberty'?"

Quijano attacked the American Revolution by representing the Venetian-manipulated Battle of Lepanto in 1571 as "the greatest moment that history, that Christianity, would ever have, past, present and future." He defended Spain (*Hispanidad*) against the so-called "Black Legend," as the only true defender of Christianity. These arguments, and more, were a carbon copy of the Carlist ideology of his controllers as documented in this report. Although Lyndon LaRouche personally has for years repeatedly denounced Quijano's treachery, with the publication of this investigative report, the Editors of *EIR* publicly apologize to our readers for permitting the publication of the above-cited article by Quijano in *EIR*.

of evidence" to support LaRouche's assessment that Sept. 11 was essentially a made-inside-the-U.S.A. operation.

LaRouche had stated the precise nature of the evidence which showed that the relevant attacks have been orchestrated by a utopian military-intelligence faction operating at a very high level from inside the U.S. security screen. In fact, to the present day, "not a shred" of actual, relevant evidence has been presented to *contradict* LaRouche's assessment. The hysterical character of those objections to his assessment, not only exposed such individuals for what they had become, but reflected an almost instinctual passion to defend the fascist (e.g., "Carlist") masters they had in fact lately adopted.⁶

'Society for the Christian Commonwealth'

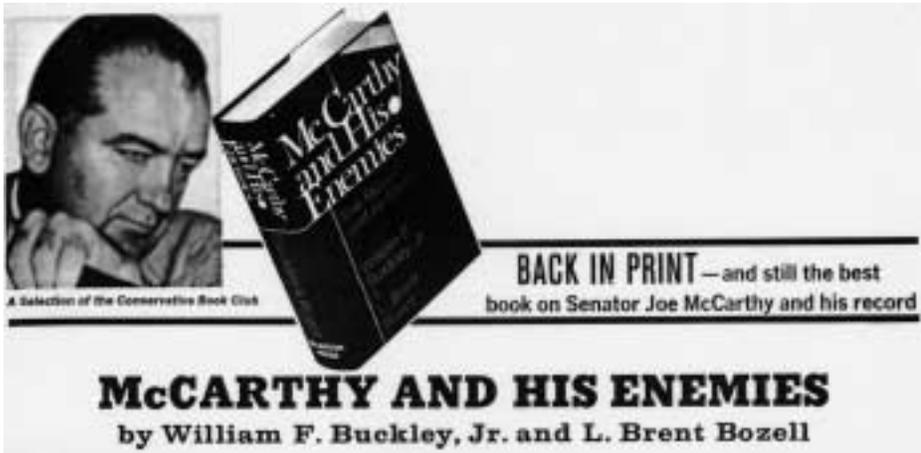
Our presently ongoing investigation has shown that this operation's penetration of nominally Catholic networks in North America, centers historically on the Carlist network of William F. Buckley, Jr.'s brother-in-law, L. Brent Bozell. The role of the Buckley family intersects the international influence of avowedly fascist, pro-Carlist circles among British converts to Catholicism, such as the notorious cases of avowedly pro-fascist G.K. Chesterton and Hilaire Belloc (see box on "Distributism").

Bozell formed the Society for the Christian Commonwealth (SCC) in Warrenton, Va. and published *Triumph* magazine from 1966 until 1976, at which time his long-simmering insanity resulted in the publication's demise. As you will see, this network, although nominally Catholic, is closely tied to the most wild-eyed right-wing, fundamentalist Protestants, such as Jerry Falwell and Pat Robertson, to William Yandell Elliott's Nashville Agrarians, to the pro-Mussolini "distributist" circles of G.K. Chesterton and Hilaire Belloc; and is thoroughly committed to the Mont Pelerin Society, Heritage Foundation, and American Enterprise Institute, with their adoption of Adam Smith's gnostic "free trade" as, implicitly, an article of religious faith.

As the time-line included with this report demonstrates, this operation has deployed against LaRouche since the 1970s, beginning with the attempted infiltration of the LaRouche association by a sometime Buckley-linked FBI asset, Gregory Rose. During the late 1970s, the operation against LaRouche from these same networks escalated with coordinated attacks, steered at a high level by the British Mont Pelerin Society, but channelled through such entities as the Mont Pelerin's Heritage Foundation, the theologically gnostic American Enterprise Institute, and the Anti-Defamation League of the B'nai B'rith (ADL).

Notably: the Heritage Foundation was founded in 1973 by Paul Weyrich, its first president, who later was a major factor in the establishment of Christendom College, founded

6. "Carlism," as referenced below, is the most typical form of fascism found in the Iberian Peninsula, in the Americas, and in the circles of Otto von Hapsburg.



The authors of this 1958 defense of McCarthyism, L. Brent Bozell and William F. Buckley, launched the “Catholic Right” activities which led to Christendom College and its Northern Virginia schooling offshoots.

in 1977 by Warren H. Carroll, a leading collaborator of L. Brent Bozell at *Triumph* magazine.

After a higher level intervention which aborted a planned, Justice Department-directed assassination of LaRouche in October 1986, and LaRouche’s implicit exoneration on charges in 1988, LaRouche was then railroaded into prison in 1989, through an escalation of the 1982-83 initiative launched to try to destroy him, and take over, loot, and corrupt the movement he had founded and led. At that point—in 1989—this same network used nominally Catholic religious organizations, specifically Christendom College and St. Catherine of Siena Roman Catholic Church in Northern Virginia, in an attempt to take over the association of the imprisoned LaRouche. One can not necessarily tell by the label on the outside of a church, what one might find inside.

Against LaRouche, and Against John Paul II

What is spreading like a virus within the Arlington Diocese of the Catholic Church, is Carlism, a form of fascism which was running around in Franco’s Spain, and which is controlled in the United States today by such extreme right-wing organizations as the H. Smith Richardson Foundation, the Heritage Foundation, the sundry Mellon-Scaife operations, the Mont Pelerin Society and the American Enterprise Institute and the latter’s gnostic troika, Michael Novak, George Weigel and Rev. Richard Neuhaus.⁷

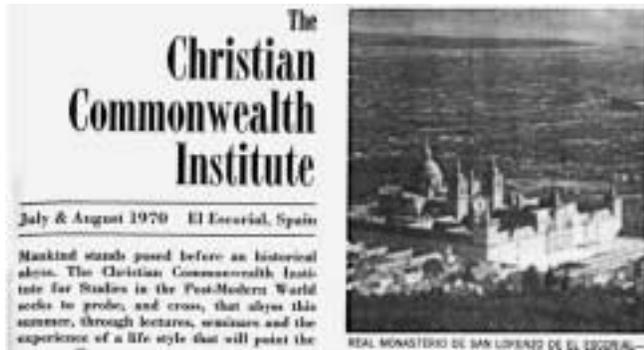
The ideology of this movement, which targetted and captured a number of LaRouche’s former associates, is a carbon copy of what can be called the Carlist “Lepanto Theory of History” (after the Battle of Lepanto in 1571), as part of a

7. The form of gnostic, pseudo-Christian belief associated with the American Enterprise Institute is that traced through such modern gnostics as Physiocrat François Quesnay, Bernard Mandeville, Adam Smith, and Jeremy Bentham, from such medieval sources as the Cathars known to traditional English slang as “the buggers.” The doctrines of *laissez-faire* and “free trade” have precisely this gnostic form of aberrant “ivory tower” belief.

direct, explicitly fascist attack on everything, including the American Revolution and U.S. Federal Constitution, for which Lyndon LaRouche stands. In its theocratic, ultramontalist advocacy of “*Hispanidad*”—Spain as the only true defender of Christianity—it supports such anti-Semitic and kindred actions as the expulsion of the Jews and Moors from Spain, and defends the Spanish Inquisition; it is opposed to LaRouche’s view of the exceptionalism of the American Revolution; it opposes the primacy of the principle of cognition, as that which distinguishes all men and women from the beast; and it defends the Crusades against the Muslims, and is thus opposed to the principle of ecumenism, and in support of the Brzezinski-Huntington “Clash of Civilizations.”

At the same time, it is opposed to the parallel ecumenical mission of Pope John Paul II. Many of the key individuals operating in this environment reflect the schismatic *sede vacante* theory; i.e., the argument that the Apostolic seat is empty, due to the alleged heresy of the current Pope. One of the key concepts present among these individuals is the notion of *Extra Ecclesiam, Nulla Salus*: “Outside the Church There Is No Salvation.” Such a view precludes ecumenism, and has often been used as a justification for the crimes of the Inquisition and the launching of religious warfare, as under Spanish Hapsburg King Philip II of Spain. It defends the role of the Spanish Hapsburgs and their cousins, the Austrian Hapsburgs, among others, in the 1618-1648 Thirty Years War.

Another theme within these circles is continuing support for the death penalty, in defiance of the Pope’s opposition to the same. Note the recent statement by wildly gnostic Supreme Court Justice Antonin Scalia, opposing the Pope on the death penalty and arguing that any Catholic judge who agrees with the Pope should resign. Until the Hanssen arrest, Scalia, whose doctrines on theology and law are notoriously fascist, attended St. Catherine of Siena in Great Falls along with Hanssen, former FBI Director Louis Freeh, and Clinton-hating conspirator and now U.S. Solicitor General Ted Olson,



The “birthplace” of Christendom College in Front Royal, Virginia, was the Escorial palace of the feudal kings who depopulated Spain and Portugal while all the rest of Europe grew. Buckley and Bozell’s *Triumph* magazine promoted Summer seminars there in the early 1970s, to create a “Catholic University” in the United States. Franco’s 1930s fascist Spain was celebrated at the same time, as in the “Valley of the Fallen” article in *Triumph* in 1971.

and his now-deceased wife, Barbara.

In explicit defiance of Pope John Paul II, Scalia argued on Jan. 25, 2002 at a forum at the University of Chicago as follows: “Few doubted the morality of the death penalty in the age that believed in the divine right of kings. . . . Indeed, it seems to me that the more Christian a country is, the less likely it is to regard the death penalty as immoral. Abolition has taken its firmest hold in post-Christian Europe and has least support in the church-going United States.”

On all of the issues just identified, former LaRouche associate Fernando Quijano, captured in these post-1989 operations to destroy LaRouche’s movement, explicitly, emphatically, and repeatedly rejected essential principles for which the Catholic Church led by John Paul II has stood. Those who joined Quijano in the exodus from humanity by this route, either vigorously affirmed Quijano’s errancy, or condoned it with evasive, ostensibly “qualifying” sophistries.

The Anatomy of a Fascist Movement

To understand Christendom College today, we must trace its fascist roots through examining the cases of Bozell’s and Buckley’s Society for the Christian Commonwealth (SCC), and *Triumph* magazine.

What is currently known about the origin of this fascist movement is that in the aftermath of Vatican II, and in large part in opposition to the reforms implemented in that council, L. Brent Bozell created the SCC, which began publishing *Triumph* in 1966.

Among the leading individuals associated with this movement was Dr. Frederick Wilhelmsen of the University of Dallas. Wilhelmsen was an adviser and contributor to the neo-Confederate *Southern Partisan* (see box) until his death in 1996; he was also knighted in 1975, by Prince Javier de Borbón Parma, for having smuggled the exiled Carlist pretender to the Spanish throne back into Spain from France. He was Christendom College founder Warren Carroll’s mentor and was described as the “Don of philosophy and political

science at the University of Dallas.” He was particularly close to the shy Pretender to the Austro-Hungarian Empire, Otto von Hapsburg, who was listed as a contributor to *Triumph* from the beginning.

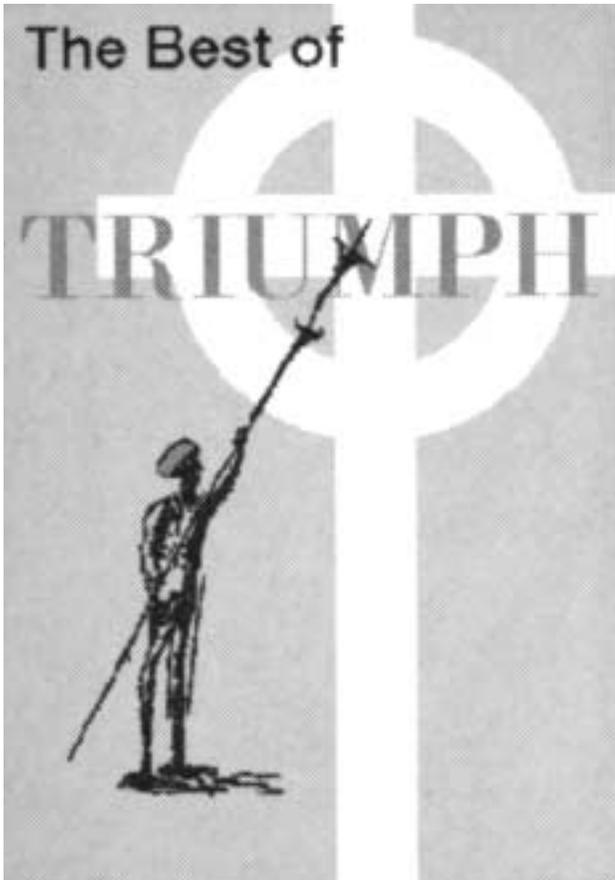
From at least 1970-73, the SCC sponsored two-month-long seminars in Madrid, Spain during July and August at El Escorial, the palace of King Philip II (1556-98). These seminars, which were also attended by Wilhelmsen’s daughter Alexandra and by Warren H. Carroll and his wife, Anne Westhoff Carroll, were advertised in *Triumph* as follows: “The theological and philosophical roots of Western Christendom. With special emphasis on Spanish history—the Reconquest, the Escorial and Trent, the Crusade against Communism in 1936-39. . . .”

From the standpoint of the current attempted coup d’état beginning Sept. 11, it should be noted that Warren H. Carroll, who worked briefly for the CIA in 1959-60, was part of the milieu of the Kennedy assassination prior to the creation of the SCC.

In 1963, Carroll was a script writer for a Dallas-based radio show called “Lifeline,” funded by H.L. Hunt, and a member of Conservatives U.S.A. (CUSA). The head of CUSA in Dallas at the time was Robert Morris, who was formerly chief counsel for Sen. Joe McCarthy, thus working side-by-side with Roy Cohn. By 1963, Morris was President of the University of Dallas. CUSA took out the famous ad in a Dallas newspaper the day Kennedy was shot, which read: “Kennedy, Wanted for Treason,” with a black obituary border. Days later, a script written by Carroll on “Heroism” was found, according to the Warren Commission Report, in the car of Jack Ruby the day he killed Oswald.

This, then, was the founder of Christendom College.

Triumph magazine opposed Pope Paul VI’s 1967 encyclical *Populorum Progressio*, claiming that it abandoned the principle of “subsidiarity,” which is to say the Pope advocated the role of government in promoting the General Welfare as opposed to the gnostic doctrine of “free trade” so admired



Don Quixote with a Carlist cap; Carlism is the specific variant of 19th-20th Century fascism, which has been spread from Christendom College into small private schools and home-schooling programs in Northern Virginia and elsewhere in suburban Washington. Inset: how the great painter Goya, in 1800, saw the Spanish nobility of the period of the rise of Carlism.

today by the likes of the AEI's Michael Novak, whose articles appeared in *Triumph* magazine in November 1971 and in January 1973.

However, *Triumph* saw the 1968 publication of Paul VI's *Humanae Vitae* as an opportunity to reshape politics in the United States and globally, by focussing on the single issue of opposition to abortion. In the September 1969 issue of *Triumph*, Editor Michael Lawrence wrote an editorial entitled, "Our First Three Years," in which he said: "In liturgy, the schools, the ecumenical movement, the religious orders, the Catholic press, even the college of bishops—everywhere in the Church there was visible disorientation. . . . On July 29, 1968, God sent an answer. The encyclical *Humanae Vitae* was not received by the Church or the world as a message from God. . . . But most important of all, *Humanae Vitae* was the beginning of the fashioning of the new politics. Yes, politics."

What he meant by politics is made clear in a murderous May 1970 editorial by Carroll's mentor Frederick Wilhelmsen, entitled "Empty Womb, Empty Altar," which looked forward to the later abortion-clinic terrorist bombings:

"[A]n obligation, itself binding in conscience before the awesomeness of God's Eternity, rests upon those subjected to this tyranny to resist it with every weapon at their command,

whether or not the weapon is condoned by the civil law. And some, thank God, will discharge that duty. How? The occasion will properly determine the means. But let this be understood: The proper means may require the execution of the executioner."

To get a further flavor of Wilhelmsen's theocratic fascist, crusading mentality, look at his October 1972 editorial, "A Parting of Friends," written from the Escorial: "We will make America Catholic as the conquistadores made half the world Catholic, and if we do not do so we will have had the satisfaction of having served the King, of having attempted to save his innocents, in sacralizing the vast expanse of our own nation, of setting down the Cross in our frontrooms and on our plains."

Many years later, when King Juan Carlos of Spain failed to veto a law legalizing abortion in Spain, Wilhelmsen

wrote an article in the Winter 1990 issue of *Faith and Reason*, published by Christendom Press, entitled, "The Dilemma of the Spanish Right: The Case of Abortion," in which he proposed that the King carry out a military coup against the constitution: "If Juan Carlos had defied the government and the constitution by calling in the Armed Forces to back him, what would have happened? . . . Don Juan Carlos would have appeared before the entire Christian world as a Catholic king and knight whose sword was at the service of the unborn."

In the March 1972 issue of *Triumph*, the SCC announced its intention to launch an organizing drive in the U.S. based on creating guilds, which had been employed by the Carlists under Alfonso Carlos and the Falange under Primo de Rivera in the 1930s in Spain. In an article entitled, "The SCC Guild Program: Building the Christian Commonwealth," *Triumph* announced "launching a chapter or 'guild' program designed to bring Catholics together at the local level for intensive formation . . . the work of Christian formation must proceed on a local basis. . . . To this end the SCC guilds (a term originally associated with apostolic action) will undertake to aid their members in spiritual, intellectual and apostolic formation. . . ."

Members are referred to as guildsmen. "In localities

Who Is Paul M. Weyrich?

Paul M. Weyrich, a major influence in Washington and at Christendom College, is one of the leading creators of *vox populi* furor over such gnostic “single issues” as “free trade,” “family values,” and “abortion,” using Madison Avenue techniques to advance his “social conservative” agenda.

Weyrich is a convert from Roman Catholicism to the Melkite Greek Church (Uniate Church in Communion with Rome), and is a Proto-Deacon of that confession in the Diocese of Arlington. He often speaks at Christendom College.

A former Congressional aide, Weyrich in 1973 teamed with Edwin Feulner and, bankrolled by Joseph Coors, founded the Heritage Foundation—a peculiar mélange of the British Fabian Society, London’s International Institute for Strategic Studies, and, most importantly, the “free trade” and “drug legalization” institute known as the Mont Pelerin Society, which made Democratic Party Presidential pre-candidate Lyndon H. LaRouche, Jr. a major target.

Leaving Feulner in charge of Heritage, Weyrich went on to launch a host of “single issue” institutions: 1) He founded the Free Congress Foundation, which, unlike Heritage, could act as a political action committee; 2) he convinced Jerry Falwell to found the “Moral Majority” in 1979 for Christian right organizations; 3) through the Free Congress Research and Education Foundation and affiliated Kriebler Institute, he helped launch the organized-crime-linked “oligarchs” in Russia, bending Russian policy with the Freedom and Democracy Institute of Russia and Project Democracy’s International Republican Institute; 4) in 1979, with former Colgate Palmolive ad man, Southern Baptist Edward McAteer, Weyrich co-founded the Religious Roundtable, a conveyor belt from the “Old Right” to the “New Right”; and, 5) during 1981-82, Weyrich was treasurer, and now Executive Committee member, of the Council on National Policy.

Weyrich, in February 1998, was appointed to a five-year term on the Amtrak Reform Council. In 1998 he became its vice-chairman; in its final report, he suggested the same disastrous “privatization” policy that has famously ruined the national rail system of Margaret Thatcher’s and Tony Blair’s Britain.—*Scott Thompson*

where an effective pro-life organization is already in the field—in fighting abortion, for instance, guildsmen will join forces with it.”

In his book *The Last Crusade*, Warren Carroll describes the organizing methods used by the Carlists during the 1930s. These are precisely the methods adapted by the Carrolls in Northern Virginia today. As he writes: “In two and a half years its [the Traditional Communion’s] membership grew to nearly a million. By April 1935 there were some 700 Carlist councils in all parts of Spain, 350 study circles each with a priest as spiritual director, 250 active youth groups, 300 women’s groups, numerous workers’ groups and at least a skeleton organization in every province. Two major daily newspapers supported Carlism, along with a widely circulated weekly which was explicitly a Carlist organ. There were Carlist libraries, orchestras, choirs, folk-dance societies, dramatic societies and sports leagues.”

Although he does not indicate the response, Bozell reports in the pages of *Triumph* that he took it upon himself in August 1971 to discuss the SCC project with Robert Welch of the John Birch Society.

The Creation of Christendom College

Beginning as early as 1969, the editors of *Triumph* were already considering the creation of a feudal Catholic university. The May 1969 issue featured an article entitled, “Let’s Found a Catholic University,” in which they wrote: “And then let us fix our eyes on the model of the medieval University of

Paris. With this one great and brilliant school grounded solidly in the Christian faith and devoted in every discipline to stretching the potential of the human mind to its furthest limits, the Church could lay the foundation of a future Christian culture in America.”

In January 1973, Warren Carroll authored an article on “The Modern University: Missionary Territory,” in which he wrote: “Preparation for an apostolate to the universities should consist in a combination of study and spiritual development basically similar to that offered by the Christian Commonwealth Institute during the past three Summers in Spain, but aimed more specifically at this particular task. Wherever possible and as soon as it is possible, young people should be selected and encouraged to undertake this training by those, such as a local SCC Guild, CUF chapter or other local orthodox Catholic group, who are pioneering in a particular campus apostolate.”

Christendom College, founded in Front Royal, Virginia in 1977, was thus the direct result of the Carlist seminars sponsored by the SCC at the Escorial, and an outgrowth of the SCC guild program announced in 1972. Founder Carroll served as president from 1977-85, and is now a professor of history at the college. Paul Weyrich, the founder and first president of the Heritage Foundation, as reported above, was a major factor in Christendom’s establishment.

The role of Weyrich, who in 1990 was ordained as a Deacon of the Melkite Greek Catholic Church, in working with the religious right, Protestant fundamentalists beginning with

the Religious Roundtable and then later with Jerry Falwell's Moral Majority and Pat Robertson's Christian Coalition to reshape U.S. politics around reductionist single issues, is noted in a box accompanying this article, as is his involvement in penetration operations against Russia, which intersect those of Robert Hanssen.

In 1977, Christendom College began as a Summer school at facilities in Front Royal owned by the CIA-affiliated American Institute for Free Labor Development (AIFLD) of the Jay Lovestone-Irving Brown International Department of the AFL-CIO. According to Warren Carroll, the AFL-CIO's William Doherty was instrumental in providing access to the facilities, which Christendom later purchased at a significantly reduced price.

2. A Private 'Catholic' School Movement

But the creation of Christendom College was only one part of an expanding movement to take over the Catholic Church in Northern Virginia and beyond, modelled on the methods of the fascist Carlist movement in 1930s Spain. Warren Carroll's wife, Anne Westhoff Carroll, has been a kind of cult-figure for this school movement.

Anne Carroll is a Carlist ideologue in her own right. In fact she worked for *Triumph* magazine beginning in 1970, before Warren Carroll joined her at the magazine in 1973. She was raised as a Catholic, whereas he has described himself as having been a Deist before his conversion. They met in 1962 and married in 1968, at which point he converted to Catholicism. She, like most fascists, is an intellectual light-weight, but is by no means an insignificant also-ran in these gnostic circles.

In March 1973, Anne Carroll wrote an article in *Triumph*, which laid out her perspective for the creation of what she called private Catholic "Apostolic Schools." In this article, she wrote that the school community should see itself "just as does the community of contemplative nuns or the regiment of soldiers or the artisans' guild in a Christian society. . . .

"They will learn the almost unknown stories of the great Catholic heroes (ask any Catholic child—including those attending parochial school—if he knows of Red Hugh O'Donnell or Don Juan of Austria)." The latter reputedly won the Battle of Lepanto against the Turks in 1571, which the Carlist cults' revisionist theory of history regards as the most important event in the modern history of the human species.

In the October 1974 issue of *Triumph*, Anne Carroll wrote an article entitled "The Apostolic School Revisited," discussing her experience in creating such a school: "In the Fall of 1973 I attempted to practice what I had been preaching by opening the Christian Commonwealth School in Warrenton, Virginia. Because the local parochial school ended with the seventh grade, we began with an eighth grade, with plans

eventually to expand into a full-scale high school. We re-opened for our second year this Fall. . . . We need apostolic schools because we need apostles.

"In areas where there is no Catholic school or the Catholic school is no longer Catholic, parents should give serious consideration to setting up their own apostolic school, where modern secular culture would be deliberately counteracted and Catholic culture deliberately instilled.

"For example, at various times throughout the year, they [her students]: volunteered to go to Ulster to help the Catholics there; defended the Crusades, the Inquisition and the order of society in the Middle Ages; thought it unforgivable that Americans had fought on the side of the Republicans in the Spanish Civil War and that American businessmen would aid the Soviet Union; wished America were a Catholic country so that there would be feast-day processions down Main Street."

This early experiment was to become the pilot project for the creation of an expanding number of "Catholic" elementary and high schools in Northern Virginia, including Seton High School in Manassas, Annunciation Academy in Reston, and St. John Bosco in Leesburg.

Although Seton High School has been in existence for some time, Annunciation received its impetus only in March 1994, when a member of a schism from the Catholic Church, Gerry Matatics, was invited to speak at St. Catherine of Siena on the topic of creating private "Catholic" schools. St. John Bosco High School was a later extension of Annunciation.

According to eyewitness reports of an active participant, after Matatics' March 1994 speech, a number of "moms" at St. Catherine's decided to create a private elementary school, initially in Vienna, Virginia and now in Reston, called Annunciation Academy.

One of the parishioners called up St. Thomas Aquinas University in California to see if she could find a recent graduate who would be interested in being headmaster. She spoke to Vincent Terreri, who had just graduated and was working in the Admissions office. He mentioned that he might be interested. That Summer he came from California to Virginia to begin interviewing teachers and parents.

After only a year or so of operation, there was a parents' revolt against Terreri. In stepped Anne Carroll, as member of a new board of directors established to quell the parent revolt. Through January 2002, a number of changes were made at Annunciation Academy, consolidating the control over the school by the Carrolls. Warren Carroll joined the board and another Christendom College figure, J. Laurence McCarty, became its chairman. Also appointed was Joseph Sobran.

Both Joseph Sobran and Anne Carroll are associated with an organization called the Christian-Islamic Forum, located in Burke, Virginia. The founder and president is Daniel Ali, who according to the Feb. 21, 2002 issue of the *Arlington Catholic Herald*, "entered the Catholic Church after studying under the late Rev. William Most."

The website homepage of the Christian-Islamic Forum promotes an article by Sobran, in which he reviews the po-



Guiding light of Christendom College founders, Dr. Frederick Wilhelmsen of the Carlist University of Dallas, shown (right) in Carlist cap at a Carlist rally in Navarre, 1963, applauding the memory of Generalísimo Franco's heroic fascist officers. "American traditionalist" Wilhelmsen in a 1958 robe-and-hood procession in Ávila, Spain (left).

lemic of Hilaire Belloc, who “predicted” in his 1930s book, *The Great Heresies*, that Islam would rise to challenge the West. Sobran ends his review by asking: “Are we seeing the beginning of the fulfillment of Belloc’s prophecy?” On Jan. 14, 2002, the Christian-Islamic Forum sponsored a seminar at the Holy Spirit Catholic Church in Annandale entitled, “Ecumenism and Evangelization.” Anne Carroll was one of four speakers.

In the late 1990s, this network of Carlist schools was expanded to include St. John Bosco High School. Rod Huth, who taught at Annunciation Academy, was selected as headmaster. Vincent Terreri became the chairman of the board of directors of St. John Bosco; both Terreri and his wife Anne, as well as the Huths, attended St. Catherine’s. The St. John Bosco website announces that it was set up at the initiative of the head of Annunciation Academy in Reston, Vincent Terreri, and the founder-director of Seton High School in Manassas, Anne Carroll.

Key Connection to Christendom

There is the following, crucial connection, between Christendom College and the St. Catherine of Siena parish, where Justice Antonin Scalia, Louis Freeh, and Robert Hanssen were, until recently, assembled.

As we have seen, the entire private “Catholic” school movement was initiated by parishioners at St. Catherine and is under the control and direction of Christendom College-centered former members of the Society of the Christian Commonwealth, and is the realization of the original *Triumph* magazine Carlist guild perspective.

This operation has been flanked by a number of key

priests centered at St. Catherine of Siena; St. Lawrence Church in Franconia, Virginia, St. Agnes in Arlington and Our Lady of Hope in Potomac Falls, Virginia. The current pastor at St. Catherine is Rev. Franklyn McAfee, who previously was at St. Lawrence the Martyr along with Reverend Most. McAfee is a member of Opus Dei, the same organization which also claims Robert Hanssen and his wife as members. McAfee was also the president of Notre Dame Institute of Catechetics. Father Most, who died in 1999, was also a member of the faculty of the Notre Dame Institute beginning in the late 1980s and taught theology at Anne Carroll’s Seton High School. Christendom College press publishes three of his books.

After McAfee, Rev. William Saunders, now the pastor at Our Lady of Hope, became the Dean of the Notre Dame Institute for Catechetics. In 1997, the Institute merged with Christendom College and is now called the Notre Dame Graduate School of Christendom College.

Saunders also writes the “Know Your Faith” column in the *Arlington Catholic Herald*. On one occasion he wrote a column defending the death penalty, after Pope John Paul II had amended the catechism so as to oppose it. Christendom Press also publishes one of his books.

On June 22-24, 2001, Anne Carroll’s Seton High School held a conference addressed by open schismatic Gerry Matatics. The conference was sponsored by the Kolbe Center for the Study for Creation, initiated the year before by Rev. Robert Ruskamp of the St. Agnes parish. Ruskamp had been a priest at St. Lawrence as well, during McAfee’s tenure there. St. Agnes in Arlington is the church of choice of members of the anti-Pope John Paul II association, Tradition, Family and

Property⁸ in Northern Virginia.

Now, look at Hanssen's circle at St. Catherine.

In 1994, St. Catherine Deacon Keith Fournier distributed a Christian Coalition election guide to parishioners. He had worked directly with Pat Robertson's Christian Coalition. The purpose of the guide was to support the election of Oliver North to the U.S. Senate in Virginia on the single-issue grounds that he was anti-abortion. The LaRouche movement was actively opposing North for his anti-constitutional role in the drug-running Iran-Contra operation.

Sometime after the distribution of the Christian Coalition election guide, Rev. Jerome Fasano, who was the pastor at St. Catherine, was replaced by Reverend McAfee. Because of opposition to the distribution of Christian Coalition literature to Catholics, Fournier formed the Catholic Alliance, to give his work the cover of being Catholic.

Another major operation at St. Catherine's is the creation of an organization called Aid to the Church in Russia (ACR), founded by Rev. Marcel Guarnizo, while he was a deacon at St. Catherine. Warren Carroll is on its board of directors, as are Frank Shakespeare and Nina Shea of Freedom House.

Given that Robert Hanssen, a parishioner of St. Catherine's, pled guilty to spying for the Soviets and then the Russians, the fact that this organization was created at St. Catherine's and involves Warren Carroll, is not insignificant.

Note in this connection the fact that Paul Weyrich is also actively involved in Russia through the Kriebel Institute, of which he was appointed president in 1989. Weyrich has also been, since 1997, on the board of directors of the Freedom and Democracy Institute of Russia.

The other connection between Hanssen and the Christendom College crowd is a network which penetrates Opus Dei. As reported above, Reverend McAfee is a publicly declared member of Opus Dei, as is Hanssen. One of Hanssen's daughters, Susan Hanssen, is at the University of Dallas, where she lives at the Opus Dei residence. She spent the year 2000 in the United Kingdom studying G.K. Chesterton. Frederick Wilhelmsen taught for four years at the University of Navarra in Pamplona, Spain, which is an Opus Dei university. Alexandra Wilhelmsen received her PhD from this same Opus Dei university.

When Theological Ritalin Stayed Home

Many parents who might be lured into sending their children to such fascist schools, are deluded into thinking that their children will receive a better education there, than at a

8. Tradition, Family and Property (TFP) is a secretive paramilitary cult, militantly opposed to Pope John Paul II, which is active in 15 countries, and hides its paramilitary training camps in the jungles of several Ibero-American nations. In the early 1980s, *EIR* detailed the ties of TFP to Europe's "black nobility," including such royal pretenders as the Brazilian-Portuguese Braganza family, and Thurn and Taxis family of Germany and Italy, and also the schismatic Lefebvrist networks, which were later (1988) expelled from the Catholic Church.

public school. Such parents are either ignorant of or willfully blind to the most important question, which is, who runs these schools and what is their political agenda?

The second, related question is, what is the poison they are disseminating to your children under the guise of being "true Catholics?" As we shall see, a crucial aspect of the Carrolls' operation is the redefinition of the curriculum used in private schools, home-schooling, and correspondence courses.

One of Anne Carroll's projects is the Catholic Educator's Resource Center. She is on the advisory board. She makes the following points in an introduction for junior and senior high school social studies or history students:

- "The Crusades were a just war."
- "God acts in history. We can see this action in Old Testament history, but not just there. Why did Don Juan of Austria win at Lepanto?"
- "The Inquisition did not unjustly slaughter thousands of people simply because they practiced a different religion."
- "Franco was not a Nazi dictator who overthrew a legitimate government and set up a police state."

Internet articles by Anne Carroll elaborate on these so-called ideas. In an article on the Inquisition, she writes: Spanish Queen Isabel's "vision could not come true until all of Spain was once again in Christian hands." "The people fought with the fervor of Crusades and the war, after all, was a Crusade, a defense of Christendom against the Moslems."

Isabel "knew that Spain's unity as a nation depended upon a strong Church—Spain might as well not exist if it were not Catholic through and through." "These false Conversos and Moriscos (converted Jews and Moors) were a threat to the Church and to Spain. . . . But to protect the innocent, the guilty had to be found. . . . Those found guilty were traitors to the state and to the Church, and treason has almost always been recognized as a crime justifying capital punishment. . . . The Inquisition, in fact, though not perfect, was a more just court than most."

Anne Carroll is also involved in an organization called "The Catholic Schools History Project," begun in 1996 in order to write a new history series for Catholic schools. The board of consulting editors lists Mrs. Anne Carroll, Seton School, Manassas, who is also one of the writers of the series. The list of supporters of the project includes Her Imperial Highness Alexandra von Hapsburg, Archduchess of Austria; and Vincent Terreri, Headmaster, Annunciation Academy, and Chairman of the Board of St. John Bosco High School. Three of the six writers, and six of the 22 supporters listed, are all from the University of Dallas.

One of those, Anne Carroll's fellow history writers for "Catholic" school children, is Dr. Alexandra Wilhelmsen, University of Dallas, the daughter of Frederick Wilhelmsen. Alexandra graduated from the University of Dallas in 1967 and is now a professor of Spanish and an adjunct professor of history there. She got her BA from the University of Dallas,



A *Triumph* magazine feature on Carlism shows a group of young American Carlism members in signature uniforms and caps; and a Spanish Carlism member getting a little child ready to be a “warrior for Christ the King.” The dogma is specifically anti-American Constitution and Declaration of Independence; pro-Confederacy and pro-feudal.

her MA from Rice, and a PhD in history at the University of Navarra, Spain. In 1995 she published “La Formación del pensamiento político del Carlismo (1810-1875),” Madrid, *Editorial Actas*. She is a member of the editorial board of *Faith and Reason* (Christendom College). She has written 15 articles on “Spain’s traditionalist political movement known as Carlism.” She is currently doing research on the life in exile (mainly in Italy) of the Carlist branch of the Spanish royal family.

In addition to her involvement in the Catholic Schools History Project and the Catholic Education Resource Center, Anne Carroll promotes her fascist curriculum through the Seton Home Study School, which came into existence as an offshoot of Seton School in Manassas. It started out operating from a small room in the Seton School building. Then the home study division moved to a small office in Front Royal in 1994. Enrollment at the beginning of 1997 stood at 8,500. Seton also serves thousands more students through private parent-operated schools, Catholic schools which use Seton materials, and through book sales directly to Catholic families. It had 130 people on the payroll as of 1997. Many of the graduates of the Seton Home Study School enroll in Christendom College.

Against this background, judge the impact of Christendom College in spreading the universal fascism of the “Clash of Civilizations” into the spreading slime-mold of little schools and home-schooling programs.

Christendom College and Brzezinski’s Faction

Three books, two by Warren Carroll and one by Anne, spotlight the Carlist fascist ideology which is the spine of the current Brzezinski-Huntington drive for a Clash of Civilizations.

Begin with a book published by Christendom Press, written by Warren H. Carroll in 1991, entitled, *Isabel of Spain*:

The Catholic Queen. In this book, even as Carroll supports the expulsion of the Jews from Spain in 1492, he effectively argues that the Israelis are justified in expelling the Muslims today, just as Spain was then.

The first chapter is entitled, “The Longest Crusade (711-1451).” Isabel is portrayed as the last in a long line (24 generations) of Spanish crusaders to reconquer Spain from the infidel Moors.

Carroll writes that many of the Muslim and Jewish conversos were exemplary Christians, “but others were suspect; and still others were secret traitors, criminals, blasphemers and even satanists. . . .

“There is convincing, indeed overwhelming evidence—which even the most critical modern historians have acknowledged—that tens of thousands of false conversos, who did not believe in the Christianity they professed and by all indications never had believed in it, continued to live secretly by the teachings and rites of their former religion. . . .

“No one can excuse the pogroms, the threats, and the forced baptisms. . . . Nor can the restrictions which made life so difficult for those who continued to profess their original faith be fully justified; but in fairness it must be pointed out that such restrictions on religious minorities were universal in that age, most certainly found in Muslim as well as Christian countries—and to a substantial degree in modern Israel as well. . . .

“Every false converso in Spain was a potential traitor, a man capable of, and very possibly inclined to opening the gates to the likes of the Turkish mass killers of Otranto, welcoming the invader into the land to kill his countrymen and saw bishops in two. . . .

“Isabel saw the Inquisition as clearly necessary to preserve the security and promote the spiritual and social unity of Spain. The enduring cause of the reconquest had defined Spain by its Catholic faith in a way matched by no other

country, unless by Ireland and Poland, whose nationality has been largely defined by persecutions of their people's Catholic faith. Because of this history, in all three of these countries up until the last few years, to reject the Catholic faith has been to all intents and purposes to reject the nationality. . . .

"Isabel could trust no Spaniard not a Catholic, and particularly none who pretended to be Catholic but were not. Neither could her people. Such deceivers must be exposed, then reconciled if possible, or forced to flee, or if stubborn and beyond reclamation in their evil, executed."

According to Carroll, Torquemada, the Grand Inquisitor, "was a just and devout man and a careful administrator. . . . As part of her essential task of unifying Spain and bringing it justice and peace and good order, [Isabel] founded the Spanish Inquisition. In fact the Inquisition, as she established it, was very much needed in Spain."

"The decree ordering the expulsion of the Jews . . . gives as the primary reason for its issuance the activity of professed Jews in trying to persuade conversos who had been Jews or whose ancestors had been Jews to leave the Catholic Church and return to Judaism, but there were undoubtedly other reasons. Spain was now unified for the first time in nearly eight-hundred years; Isabel and Fernando believed this new unity must be preserved at all costs and the Inquisition had proved some Jews were a real threat to it."

Carroll continues, on the forced conversion of Muslims after the revolt in Granada in 1499, that Archbishop Cisneros "may have been wrong, but he had a case. . . . And the fruits were good, at least in this respect: the danger of religious war in Spain in the long run was substantially lessened." He reports that after further Muslim revolts against this policy, "On February 11, 1501 they decreed that all Muslims under the authority of the Kingdom of Castile must choose conversion or exile by the end of April. It was exactly the same policy—with the same conditions and almost the same time span for decision—that had been applied to all the Jews of Castile in 1492." The same decree was applied to all Moors in the rest of Spain in February 1502.

"Thus the tenacious resistance to dispossession from their ancestral lands for which Muslims all over the world are famous, combined with the fiercely unremitting zeal of Archbishop Cisneros and the immovable determination of Isabel and Fernando to secure the great reconquest once and for all, produced a tragic but probably unavoidable outcome. Arguments to justify what Isabel and Fernando did to the Moors are much stronger than arguments to justify the expulsion of the Jews in 1492, despite the similarity of the decrees and procedures used, because the events of 1499-1501 had left no doubt that the Moors—especially those who clung to their ancestral religion—were relentless fighters who could be expected to rebel again and again if not removed. Exactly the same logic was used by the Jews of Israel in the Twentieth Century in expelling the Arab inhabitants of their territories. The justification may well be debated, but it is not without basis."

Note how this last argument is a justification simultaneously for Samuel Huntington's evil "Clash of Civilizations" doctrine, and for the current fascist Israeli Defense Forces policy against the Palestinians.

Carroll adds that Isabel's daughter, also named Isabel, actually "insisted, as a separate condition [of her marriage to King Manuel of Portugal], that Manuel expel the Jews from Portugal, as her mother had expelled them from Spain."

In his 1996 book *The Last Crusade*, Carroll moved on from his defense of murderous anti-Semitism, to Franco's fascism. He characterized this book as his most militant; it is a promotion of Carlism and a defense of Franco as a Christian crusader against the communists in the Spanish Civil War. Carroll writes of Franco: "He was not a tyrant or an oppressor, and certainly no totalitarian."

"More than any other man, he saved Spain from the worst fate that could befall any nation in the Twentieth Century—conquest by communism—giving his people instead a generation and a half of peace, security, prosperity, and personal—if not political—freedom in which the Catholic Faith was restored and flourished throughout the country. The Valley of the Fallen will stand against the sky as his just monument when all his venomous critics are dust." And later, "The Carlists, above all, had seen the war from the beginning as a crusade and, essentially, nothing else." Moreover, "the Carlists fully acknowledged the authority of Franco and his government."

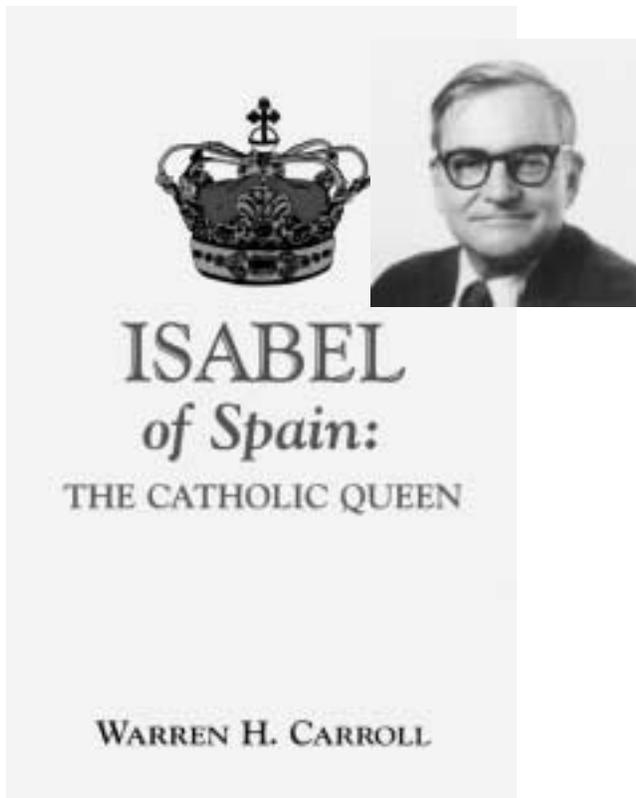
Carroll crafted this book around a sophistry which purports to explain away the fact that the principal military support for Franco's fascism came from Hitler and Mussolini: "Unavoidable necessity required Franco to turn to them. He never liked or trusted either man. But Franco could not disdain help from any nation because of the evil of its leaders."

Then, Carroll defended Franco's use of Moroccan troops to carry out his coup d'état, by direct appeal to Brzezinski's war in Afghanistan against the Soviet Union: "When Christian and Muslim face each other, they are usually hostile and often violently so; but when they jointly face an external atheist enemy, they become strong allies. The most recent example of this is the magnificent struggle of the mujahideen or freedom fighters of Afghanistan against the Soviet Union, and the aid . . . provided them from the West."

He treats the fact that Franco never held an election, with the same sophistry he employed in the attempt to explain away Franco's alliance with fellow-fascists Mussolini and Hitler: "But elections and representative government had never worked very well in Hispanic countries, where most did not see them, as they were seen in English-speaking countries and in France, as conveying genuine legitimacy to the government."

'The Black Legend'

The fact that the Christendom-based little schools/home-schooling octopus is spreading fascist indoctrination into those programs is exposed by reference to another book in



This book by Christendom College founder, Carlist Warren H. Carroll, shows clearly the anti-Semitic and anti-Muslim views of this form of fascism—applied both to Spanish history, and to today’s Mideast. Carroll’s wife Anne, whose writings have the same views, is the leading light of “Catholic” home-schooling and small private schools in Northern Virginia.

the series, Anne Carroll’s *Christ and the Americas*. This book is used at the Seton School and is indicative of the anti-American, Carlist propaganda, which any school associated with the Carrolls’ circle employs, whether or not this particular book is employed explicitly within the classroom.

Christ and the Americas defends Spain against all criticism by a transparent sophistry which could deceive only an illiterate. Anne Carroll defends Spain against all unpleasant evidence concerning its bloody history during the 16th and early 17th Centuries, by blaming all unpleasant facts on “the Black Legend”: “The Black Legend is the common belief, fostered by propaganda from primarily English and Dutch sources, that Spaniards are unusually cruel, greedy and depraved, that in nearly every controversy Spain represents the wrong side. The Black Legend came to be accepted, especially in English-speaking countries, because the most widely read documents about Spain were written by her mortal enemies: The English and the Dutch.”

Does she really believe what she imputes to the Black Legend? Or, is she, once again, a witting liar, also on this account? Neither of the Carrolls, it must be repeated, is noted for scholarly accuracy or attention to historical truth.

It is true, that during the 1511-1648 period, when Spain’s monarchy and its Austrian cousins were playing the leading role in plunging much of Europe into a dark age of religious wars, the English and the Dutch—among the victims of Philip II’s crimes against humanity—had some unpleasant, and also some untruthful things to say of the sort one expects in seasons of war-propaganda, then or now.

Any competent historian would have known, contrary to the fanatical and silly Anne Carroll, that Venice, which remained the hegemonic imperial maritime and financier power of the Mediterranean region into the 17th Century, was playing the Spanish, the French, the English, and the Netherlands against one another, chiefly by concocting religious warfare.

But Anne Carroll reveals the true purpose behind her reference to the Black Legend, by using it to attack the constitutional principles of the United States republic. Her argument, warts and all, was repeatedly copied by her understudy Fernando Quijano, who, as her book does, made it, openly, the publicized, repeatedly stated central feature of his attempted takeover of LaRouche’s association from no later than a 1990 Labor Day conference held in Virginia.

Carroll proceeds from the subject of the Black Legend, to weave it into a virtually treasonous attack on the very existence of the United States. She attacks the Declaration of Independence, claiming that it reflects the “liberal” philosophy of Jefferson. “The opening section set forth his liberal philosophy. He stated that governments derive their just powers from the consent of the governed (not from God, not from traditions, not by inheritance, but from the people themselves); all authority comes from them. . . . It is usually opposed to hereditary monarchy. It emphasizes that men should be free to do whatever they want in moral matters and that political authority comes from the people themselves who should be free to overthrow existing governments—by violence if necessary—and to set up new governments based on the will of the majority, as interpreted and guided by intellectual leaders.”

She makes the false argument that the notion of government by the consent of the governed, is contrary to the will of God. But of course the concept of the consent of the governed derives *originally* from the *Catholic Concordance* of Cardinal Nicholas of Cusa in the 15th Century; that man is created in the likeness of God the Creator, and therefore the power of reason in the governed gives them the ability and right to consent in government for the Common Good.

Carroll continues with a characteristically gnostic argument: “We Americans are so used to thinking that governmental authority should come from the people, that we might see nothing wrong with the political ramifications of Liberalism. We need to be reminded that all authority comes from God, and if authority is not exercised in harmony with God’s law, then it is not legitimate. The standard is not, ‘Is it the will of the people?’ but, ‘Is it the will of God?’ ”

She, like gnostic Justice Antonin Scalia, is thereby attacking one of the fundamental tenets of Christianity from the

standpoint of a medievalist form of mystery religion; she is attacking the principle of love of humanity identified by the idea of “the General Welfare” and “the Common Good.”

Against the Principle of Agapē

Not only does this leading “intellectual” of the home-schools and “Catholic little schools” attack and outright falsify the Declaration of Independence, but also the U.S. Constitution. Always the sort of populist who makes up her facts as her whims require, the silly goose shows her feathers, in this wild statement: “Why did this theoretically excellent system break down? The Constitution itself had one serious flaw. Madison, rightly regarded as the Father of the Constitution, stated that *sovereignty* (the source of authority) should rest in the people. In other words, the government received all its authority from the consent of the people. . . . Since the rebirth of civilization after the Dark Ages, men had regarded sovereignty as coming from God. . . . But God is not mentioned in the Constitution. By placing sovereignty in the people, rather than in God and Divine law, the framers of the Constitution left the door open for any evil, so long as it was justified by majority rule. In Christian societies, the Church was the ultimate check on any would-be tyrant. But this check did not exist in the United States.”

Presumably, the U.S. Confederate Constitution, which does mention God, would be more to her liking. What she fundamentally rejects, is the notion of representative government as opposed to a theocracy. Moreover, she lies, claiming that the Declaration of Independence and U.S. Constitution are not based on Divine or Natural Law. Rather, like her co-thinker, Justice Scalia, she denies the existence of natural law, and, just as he attacks Pope John Paul II’s opposition to death sentences from a feudalist standpoint, so does she.

Her illiteracy shows again, when she ignores the fact, that neither the Declaration of Independence nor Federal Constitution is based on the will of the people, but rather on the principles of “Life, Liberty and the pursuit of Happiness” and the “General Welfare,” principles which express the Christian Apostolic intent of the concept of *agapē*, as that term is defined by Plato’s Socratic dialogues, and as that meaning of the term is stated most clearly and emphatically by the Apostle Paul, as in *I Corinthians* 13. That principle of *agapē* is the summary expression of the essence of the entirety of the natural law.

She attacks the first U.S. Catholic Bishop, John Carroll, for accepting the separation of church and state, i.e., rejecting a theocratic view: “Because of his delight that Catholics were not persecuted by the U.S. government, he perhaps did not see the danger that this policy had of leading to religious indifferentism (the belief that one religion is as good as another, or even to the belief that a person is free to choose to practice no religion at all) and to the belief that the Church should not interfere in politics.” Once again, the silly populist parades her antic whims as if they were solemn facts.

From this same standpoint, making up her alleged “facts”

as she waddles, goose-like, down her pathway, she attacks the Monroe Doctrine: “Both Monroe and Adams were pro-revolt and anti-Spain, a position understandable in Monroe, who was a protégé of Jefferson, but more difficult to understand in the son of John Adams, who had stood virtually alone among U.S. leaders in opposing the French Revolution. Perhaps Adams saw the Latin American countries as reflections of the U.S. in asserting a tradition of self-government against a tyrannical monarch, a false view which has been commonly held by Americans ever since.”

While her argument on this point might be brushed aside as an example of a silly, and very illiterate goose’s efforts to write a page in history, the significance of this passage is the hatred against the very existence of the United States which she, like her understudy Quijano—who is also habituated to using antic whims as “facts”—has expressed openly since no later than September 1990.

It should come as no surprise that Anne Carroll supports Maximilian Hapsburg against President Benito Juarez in Mexico: “The United States had supported Juarez and denounced Maximilian because Juarez boasted of his adherence to Liberalism and democracy. But he set up a far tighter control over the country than the so-called autocrat, Maximilian, had done.”

After all, Maximilian was a Hapsburg, one of her gushing Romantic’s favorites, and made dictator of Mexico by a Napoleon III who was, like his uncle—and like Anne Carroll’s Northern Virginia co-thinkers—a fascist. Fernando Quijano’s denunciations of Juarez to LaRouche’s associates in Mexico are essentially copies of Carroll’s and probably did originate with her. She supports the fascists on the grounds of her perception that they are not liberal.

In respect to Franklin Roosevelt and the New Deal, she has the following to say: “Social Security became deeply entrenched in America, eroding family responsibilities and discouraging thrift. Labor unions became a dominant force in American politics; demanding ever higher wages, they contributed to inflation. The Democrats became the majority party, replacing the Republicans, who had been the majority since Lincoln. The Republicans came to be almost exclusively identified as the party of big business, with the Democrats absorbing what remained of Progressivism. Most importantly, the principle of subsidiarity was virtually destroyed, with Americans coming to depend on the Federal government, so that henceforth problems would be referred to Washington.”

Thus, more tail-flutter from this virtual cult-figure of her Northern Virginia schooling movement.

She laments the abandonment of the British-style gold standard by Roosevelt: “This tampering with the value of the dollar lessened the confidence which foreign nations and businessmen had in the U.S., and ultimately prolonged the Depression by reducing the value of money which people had been saving.” Again, the important issue here is not the fact that she once again shows herself a very silly sort of Mother

Goose, but she waddles on, as the elegant François Rabelais might have put the point, dropping the fruits of her passing as she goes.

Of the Federal Emergency Relief Act, she echoes Michael Novak and the American Enterprise Institute in attacking the role of the Federal government in promoting the General Welfare by employing a false notion of subsidiarity: “This legislation marked the real beginning of one of the most important long-lasting effects of the New Deal: the abandonment of the Principle of Subsidiarity.”

Given that Warren Carroll was recruited into Conservatives U.S.A. by Robert Morris, president of the University of Dallas, who was the former Chief Counsel for Sen. Joseph McCarthy, it should also be no surprise that Anne Carroll defends McCarthy: “The members of the leadership elite of America, although relatively few were actual Communists, saw no strong reason for opposing Communism because they had abandoned Christian truth. These were the men McCarthy fought; these were the men who fought him.” “. . . [H]e died on May 2, 1957, the victim of an irrational hatred which has not entirely disappeared even forty years later.”

In this context, it should also be noted that *Triumph* magazine often advertised the book *McCarthy and His Enemies* by

William F. Buckley, Jr. and L. Brent Bozell, in which ads it was stated that the book “sustains McCarthy’s basic thesis.”

Her comments on the assassination of John F. Kennedy are also revealing. Remember that Conservatives U.S.A. took out an ad in a Dallas paper accusing Kennedy of treason the day he was assassinated and that the script of a radio show on “Heroism” written by her husband, Warren, was found in Jack Ruby’s car the day he assassinated Lee Harvey Oswald.

“In the aftermath of the assassination,” writes Carroll, “Americans indulged in an orgy of grief, glorifying Kennedy, his family and everything he had done.

“Since Kennedy was a liberal, and since Dallas was a conservative city, conservatives were seen as somehow to blame for the President’s death, even though Oswald was a Communist sympathizer.”

This reference to Kennedy is very ugly stuff, considering the fact that some of the international circles proven to have been involved in at least the politically motivated targeting, as distinguished from the act of shooting, of President Kennedy—the same circles of Carlists and others who were backers of the 1962 effort, based partly in fascist Spain, to assassinate France’s President Charles de Gaulle—were part of the same radical utopian military and intelligence factions to

Christendom College’s Fascist Heroes

The nominally Catholic, but fascist clique we describe here, traces its intellectual roots directly to the 1930s pro-Fascist alliance between the “Nashville Agrarians,” heirs of the Ku Klux Klan, and the “Distributist” movement founded by G.K. Chesterton and Hilaire Belloc. This alliance, and its continuation in the post-war “Conservative Revolution” associated with the Buckley family, is described in detail in “Seduced From Victory: How the Lost Corpse Subverts the American Intellectual Tradition” (*EIR*, Aug. 3, 2001).

The religion of the Agrarian/Distributist alliance was outlined by Agrarian leader John Crowe Ransom in his 1930 book, *God Without Thunder*. He insisted that *all* religions should abandon any idea of a benevolent God, especially the Christian notion, which he derided as the “half-man, half-god” Jesus Christ, and revert to the pre-Christian notion of the “God of Thunder,” a terrible scourge rather than benefactor of humanity. Any notion that man is made in God’s image, or shares in God’s creative capacity, was to be banned.

As the Catholic arm of this movement, the Distributists

attacked the Renaissance which promoted the Church as a moral institution, in favor of the “Donation of Constantine” myth that the Church, by gift from Emperor Constantine, was authorized to rule the Western world.

In furtherance of their program of re-establishing the Empire with the Roman Church at its head, the Distributists attacked the founding of the United States as a heresy, in such works as Christopher Hollis’ *The American Heresy*. They worshipped Italy’s Benito Mussolini and Spain’s Francisco Franco as the heroes of the new empire. Although various Distributists at times expressed concerns about the direction Hitler’s Nazis took, they applauded the Nazis’ attacks on the civil rights of Jews, and insisted that all nations should revoke the citizenship of Jews, as incapable of loyalty to any nation other than the (then non-existent) “Jewish” nation. They endorsed Hitler’s “Distributist” economic policies, and consistently, through at least 1939, were against any American or European opposition to the military conquests of Mussolini and Hitler.

The fealty of our present-day “Christendom” clique to the Agrarian-Distributist alliance is indicated by the following:

- Christendom College named its student lounge “Chesterbelloc,” in honor of Distributism’s founders.
- The Christendom-associated *Triumph* magazine features coverage of the Agrarian-Distributist alliance. This includes works by and about Agrarians Richard

which the Christendom-linked types adhere ideologically today.

3. The Schismatic Opponents of Pope John Paul II

The “religious” operations against Lyndon LaRouche’s movement from Northern Virginia have involved not only nominal Catholics who are Carlist fascists, but also outright schismatics from the Catholic Church.

Christendom College/St. Catherine of Siena have tried to maintain the cover of being the true believers and supporters of Pope John Paul II. The Mission Statement of Christendom College, for example, states that the college is “institutionally committed to the Magisterium of the Roman Catholic Church.”

Nonetheless, we find them often sleeping in the same political-theological bed with well-known individuals who are active schismatics from the Catholic Church and against the Pope; prominently, individuals connected to the schismatic group called The Remnant, based in Minnesota.

Typical are two of the leading individuals promoted by this group, Solange Strong Hertz of Leesburg, Va., and Gerry Matatics. Mrs. Hertz has also been involved in the targeting of leading associates of LaRouche in Northern Virginia, and as well as being an opponent of Pope John Paul II, she viciously opposes those principles LaRouche most stands for. A glance at her writings will make clear the problem they represent.

Solange Hertz also wrote prolifically for Bozell’s *Triumph* magazine. From April 1972 to July 1973, *Triumph* published eight of her articles: “Among Women” (April 1972); “The Woman and Her Home: I. The Home as Divine Mystery” (May 1972); “The Woman and her Home: II. The Housewife’s Vocation According to St. Paul” (June 1972); “The Crack in the Board” (July 1972); “Thoughts on the Working Mother: The Housewife as Martyr” (October 1972); “Walls, Roof and Door: The Home as Sanctuary” (January 1973); “A Millstone from Above: The Housewife as Guerrilla” (April 1973); and “D’abord, The Home: Mama’s Manifesto” (July 1973).

Over the next 20 years, she published the following books: *The Strange Spirit of ’76*, 1976; *The Occult Franklin*, 1983; *Recanting Galileo*, 1992; *Star Spangled Heresy: American-*

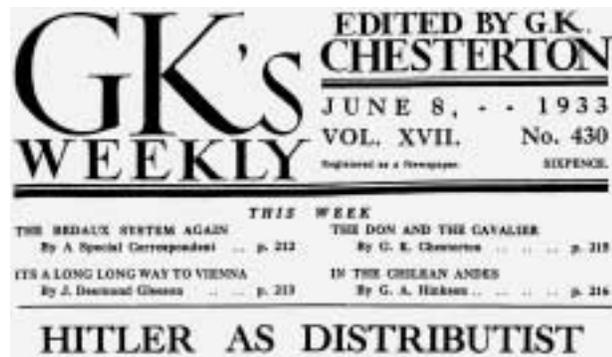
Weaver, M.E. Bradford, and Christendom College co-founder Frederick Wilhelmsen, as well as works by and about G.K. Chesterton, Christopher Hollis, Hilaire Belloc, and other Distributists. Astoundingly, the nominally “Catholic,” *Triumph* also features Distributist ally Ezra Pound—who was, as *Triumph*’s Jeffrey Hart admitted, a self-professed enemy of Christianity, a polytheist, a mystic, verging (at least) on Satanism. Yet Hart asserted that Pound “closely approaches orthodoxy.” Although many Distributists today attempt to evade, or explain away their heroes’ Fascism, Hart asserts that post-war readers judge Mussolini unfavorably only because he lost the war, and that we should honor the earlier Mussolini, “the effective man of action of the 1920s.”

- Frederick Wilhelmsen was a founder both of Christendom College and the Nashville Agrarian pro-Confederacy *Southern Partisan* magazine.

- Thomas Fleming, founder of both *Southern Partisan* and *Southern Patriot*, board member of the pro-secessionist League of the South, has been featured at Christendom as a speaker on “Liturgical Music.”

- Daniel Krotz, co-founder of the American Chesterton Society and Managing Editor of its magazine, *Gilbert!*, is also on the board of the current Agrarian organ, the Agrarian Foundation.

- F. Reid Buckley and other top Buckley family retainers, including Russell Kirk and M.E. Bradford, were



Distributism, the “Catholic” arm of the pro-Confederate Nashville Agrarian movement in the 20th-Century United States, came out for Hitler’s Nazism: “Never were Distributist measures passed under happier auguries in a centralized modern state.” Christendom College named its student lounge for G.K. Chesterton.

among the key founders of *Southern Partisan*.

- In 1999, William F. Buckley’s Intercollegiate Studies Institute re-published the joint Distributist/Agrarian manifesto, *Who Owns America: A New Declaration of Independence*, for the first time in 63 years. The edition’s Preface was by Edward S. Shapiro, a regular contributor to both the *Southern Partisan* and Intercollegiate Studies Institute’s *Modern Age* magazine.—Stanley Ezrol

ism, 1993; *Utopia: Nowhere—Now Here*, 1995; *Beyond Politics: A Meta-Political View of History*.

Hertz's books are published by Veritas Press in Santa Monica, California and Little Jon Publications in Los Angeles. The latter also produces *The New Triumph*, whose editor is Gary Potter. In 1966, Potter was the assistant editor of the original *Triumph* magazine. One of the three contributors to *The New Triumph* is Charles A. Coulombe, West Coast chairman of the London-based "Monarchist League." But monarchist Coulombe and the administrator of *The New Triumph*, Stephen Frankini, are also members of Mythcon, which advocates the writings of J.R.R. Tolkien and other fantasy New Age writings. This is not out of character with the original *Triumph* magazine, which published a number of articles favorable to Tolkien.

Her book *Star Spangled Heresy: Americanism*, begins by arguing, in a manner typical of the gnostic symbolic mysticism of such perverts, that Benjamin Franklin's use of a fractured rattlesnake in his famous "Join, or Die" emblem, calling for the colonies to unite, is the serpent Satan. The fact that the Boston founding fathers met in the Green Dragon Tavern is regarded as further evidence of the Luciferian, Freemasonic origins of the American Revolution.

Her kinship to silly goose Anne Carroll shows, as she attacks Franklin, the scientist, arguing that "Satanic natural knowledge is the primordial Gnosis the serpent offered Eve. . . ." (This is more of the symbolic mysticism common to fascist and pro-fascist ideologues.)

"Catholics who mistake the United States for God's America may furthermore easily fall into the heresy formally defined by Pope Leo XIII as Americanism. . . . In America Masonry produced its own trinity of persons quickly enough: George Washington, Benjamin Franklin and Thomas Jefferson, who stand today at the apex of an elaborate secular mythology."

This is an historical illiterate's gobbledygook, but one fitting the psychosexual need for yet more symbolic mysticism. Playing another attack-minded silly goose, Hertz locates the origin of the American heresy (as Warren Carroll did) with John Carroll, the late 18th-Century Bishop of Baltimore. Hertz writes that John Carroll, his brother Daniel and their cousin Charles, who signed the Declaration of Independence, "collaborated with the masonic framers of the Constitution." Of Charles, she says: "He was the only Catholic to sign the Declaration, whose language a true son of the Church would have held under the deepest suspicion."

Slave-Holding 'Catholicism'

On the subject of the U.S. Civil War, Hertz's fascist affinities are portrayed in dayglo colors. She writes: "one aspect of the Civil War which has been studiously ignored by establishment historians is its character as a *war of religion*. Protestants found themselves pitted against Catholics and Anglo-Catholics in a death struggle over two incompatible ways of life. The South retained far more vestiges of the old hieratic

Christendom than did the North. . . . The bulk of American Catholics at that period of our history were Southerners. . . . Even in the North most Catholics were Southern sympathizers. . . . Catholic priests not tainted with Americanism . . . had no hesitation in identifying the Faith with the Southern cause." "Furthermore the Confederate flag, the beloved 'Stars and Bars,' forms a cross, an emblem glaringly absent from all official U.S. iconography."

Hertz veers close to cheering over the 1863 New York draft riots, organized on behalf of the Confederacy, and even touches issues bearing upon accomplices in the assassination of President Abraham Lincoln, when she writes: "there is no getting around the fact that the only foreign power to recognize the Confederacy and receive its envoys was the Vatican. . . . How much of the Union strategy Lucifer may have worked out with the help of his underlings can't be ascertained, but it's history that in 1864 the tide turned irrevocably against the South, and the only movement even approaching a counter-revolution in the U.S. was thrown decisively off course."

This pro-Confederacy view was also the predominant one expressed in *Triumph* magazine. In the May 1971 issue, for

A Timeline of Attacks on LaRouche's Campaigns

Nov. 23, 1973: New York FBI office initiated a plan, later publicly revealed in documents released, to assist the Communist Party U.S.A. to "eliminate" LaRouche.

Winter 1973: Buckley collaborator Greg Rose infiltrated LaRouche's National Caucus of Labor Committees.

January 1974: Anti-Defamation League of B'nai B'rith (ADL) memo showed it conducting hostile monitoring of LaRouche.

November 1974: The AFL-CIO's League for Industrial Democracy (LID) issued a report attacking LaRouche, and the United Auto Workers filed a multimillion-dollar suit to harass him.

April 1975: The Institute for Industrial Democracy's *Homefront* newsletter dedicated two issues to attacking LaRouche. Its editor was ADL-linked Charles Baker.

June 1975: ADL published a report attacking LaRouche.

Sept. 17, 1975: Communist Party U.S.A.'s *Daily World*, published an attack on LaRouche based on information provided by FBI informant, and Buckleyite agent, Greg Rose. A second article with the same source was published Jan. 24, 1976.

example, Mel Bradford wrote an article entitled, "Lincoln's New Frontier: A Rhetoric for Continuing Revolution." Bradford maintained that the "Declaration [of Independence], [Gettysburg] Address and [Battle] Hymn [of the Republic] are therefore epitomes, hallowed by usage . . . into a millennialist and gnostic injunction to the country (and indeed the species) at large." The "of, by, and for" formula is characterized as a millenarian blasphemy.

H.L. Weatherby's review of "The Southern Tradition at Bay" by Richard Weaver in the April 1969 issue of *Triumph* reflected the same pro-Confederate, Carlist view of Catholicism: "[T]hough most Southerners have never understood the fact (Allen Tate is a notable exception), the source of the feudalism, the chivalry, the gentleness, the 'religiousness' which Southerners fought so gallantly to defend is the Catholic Christian vision of civilization. Holy Scripture, *The City of God*, the *Summa*—these are our true metaphysical grounds."

So much, *Triumph*. Now, again, Solange Hertz: "To paraphrase Lincoln's Gettysburg Address, no 'nation so conceived or so dedicated can long endure,' for 'government of the people, by the people, for the people' must inevitably

'perish from the earth.' " If she were not a self-declared "woman without country," she might be justly considered a potential traitor to the United States.

Hertz attacks Leo XIII's 1892 encyclical, *Au Milieu des Sollicitudes* (On the Church and the State in France), for accepting the Republic, i.e., for embracing the American Revolution rather than fighting for a Catholic, moarchical, restoration. For her, as for Carroll, the very idea of the "consent of the governed" is utopian. Instead, she argues that the "restoration will begin with a Catholic Party." Moreover, given the corruption of both the American Revolution and of the Church in adapting to Judaism after Vatican II, the only refuge is the family. Thus she writes, "Politics is first and foremost a family affair."

'Triumph' of Ultramontanism

On two occasions in the *Star-Spangled Heresy*, Hertz mentions Hilaire Belloc (see box on Distributism). In the introduction, she quotes from his *Europe and the Faith*. Then in her chapter on the "Star-Spangled Church," after writing that the "lucrative waters of the Potomac" are "now flowing

March 1976: Secretary of State Henry Kissinger issued an international memorandum to all American embassies and consulates warning against LaRouche.

Oct. 1, 1976: FBI Director Clarence Kelly admitted Greg Rose worked for FBI from May 17-October 1975.

Spring 1978: ADL published a second attack.

June 1978: The Heritage Foundation issued a 23-page attack on LaRouche.

December 1978: The John Birch Society's *American Opinion* magazine published attack on LaRouche.

March 30, 1979: Buckley's *National Review* published a cover story attacking LaRouche, authored by Greg Rose.

November 1979: ADL published a third attack on LaRouche, citing *National Review* and Greg Rose.

Early 1980: National Right to Life Committee sent mailgrams to state legislators demanding that they not support Presidential candidate Lyndon LaRouche, who had made the defense of a Massachusetts man from euthanasia, an issue in the New Hampshire Democratic primary.

1981: Father Paul Marx's American Life Lobby began slandering LaRouche.

Feb. 5, 1982: LaRouche held a Washington conference on what would become the Strategic Defense Initiative: an anti-missile defense based on new physical principles.

Spring 1982: ADL published a new attack.

Spring-Summer 1982: The Heritage Foundation's Gen. Daniel Graham launched a speaking and press tour on anti-missile defense, attacking LaRouche's proposal.

Aug. 19, 1982: Henry Kissinger sent a letter to FBI Director William Webster, asking for the FBI to take action against LaRouche. Kissinger's attorney, William Rogers, followed up on Aug. 23 with the same request.

December 1982: Paul Weyrich's Family Protection Report published an attack on the Club of Life, founded earlier that year by Helga Zepp-LaRouche.

Jan. 12, 1983: The President's Foreign Intelligence Advisory Board requested FBI investigation of LaRouche pursuant to the new Executive Order 12333.

January 1983: The Father Paul Marx-connected American Life Lobby issued a warning to "pro-lifers" not to associate with LaRouche.

April 1983: The Club of Life learned Paul Weyrich had been engaged in a verbal slander campaign against LaRouche for the previous seven years.

August 1983: The Newsletter of the Catholic League for Religious and Civil Rights attacked LaRouche, defending Father Paul Marx.

August 1984: The Heritage Foundation issued an attack against LaRouche authored by Milton Copulos, citing Buckley asset Greg Rose.

May 1985: Michael Schwartz, director of the American Catholic Conference, just merged with Paul Weyrich's Free Congress Foundation, attacked LaRouche, defending Gen. Danny Graham.

Oct. 6, 1986: Attempted assassination of LaRouche during an armed raid by combined strike force of Federal and Virginia law enforcement agencies on the offices of LaRouche associates in Leesburg, Va.

freely into the Tiber” in Rome, she writes: “mindful of this difficulty, Hilaire Belloc predicted the ‘necessary’ conflict between the civil state and the Catholic Church in America.”

Additional speeches and articles by Solange Hertz show that she is what the relevant historians’ technical terminology calls an ultramontane medievalist, as if she had been a reborn fanatic from those religious wars of the 13th Century which led into the 14th Century’s New Dark Age. She is totally opposed to Vatican II and to Pope John Paul II, on pro-medievalist pretexts.

This ultramontanism was characteristic of *Triumph* magazine generally. In June 1967, William Oliver Martin, listed as a contributor to *Triumph*, wrote as follows: “the ultramontanes may be said to have ‘won’; for *in principle* the issues were finally settled once and for all. . . . The victory occurred in 1870, at the Vatican Council, when the carefully limited principle of papal infallibility was promulgated. Since Catholics are of necessity bound by past councils in matters of dogma, and the principle of papal authority is the most ultramontane proposition that can be conceived, then the ultramontane issue has been definitely settled. In short, ultramontanism is part of the essence of Catholicism. Catholics *must* be ultramontane.”⁹

In one speech given at The Remnant’s Christ the King Forum, where she was presented with the St. Catherine of Siena Award, Hertz pronounced that we are “watching the rise of a global world government which takes its authority not from heaven above, but from man below. Its first visible manifestation was the United States of America, the first human government autonomously under no God, but only by the authority of We the people. Having by now legalized divorce, sodomy, abortion and the cannibalism of human embryos, it appears that these same People are disposed to submit to authority even lower than themselves, to that of hell itself.”

On the death penalty, she wrote the following blood-thirsty statement on March 31, 2001: “To argue against the death penalty is to contend with constituted reality. Ever since Adam and Eve committed the Original Sin, every living creature is subject to it. Every one of us is born on Death Row and lives out his allotted lifespan in its shadow without hope of reprieve.” She might have said, more simply, “Kill them all, and let God sort them out!”

9. The historical basis of ultramontanism is the “Donation of Constantine,” which allegedly granted supremacy to the Papacy. The document upon which this claim was based was exposed as a forgery by Nicolaus of Cusa and Lorenzo Valla in the 15th Century. The most important features of ultramontanism, even after the fraudulent character of the “donation” was exposed are as follows: Under “ultramontanism,” a.) the Pope must function as a Roman sub-emperor in Western European civilization; b.) attempts to establish sovereign nation-states must be crushed; and c.) therefore, an ultramontanist, or others who practice the fraudulent doctrine of the “Donation of Constantine” can not honestly take a citizenship oath, or serve as an elected or other official of any institution of Federal, state, or local government in the U.S.A.

In another article, Hertz plunges over the edge, and flies, babbling toward bottomless depths, as she contends, claiming the authority of the medieval Church, that the Earth is indeed the center of the universe. She, quotes from the Old Testament and, without any sense of shame, from abysmal follies spilled into the Council of Trent Catechism. She writes: “According to Scripture the Earth on which we stand is the center of the universe and ‘immovable’ from that position.” One might wonder, in this day and age: “What was she smoking?”

In her 1995 book, *Beyond Politics: A Meta-Historical View*, she uses an argument often heard from the lips of Fernando Quijano. She identifies Judaism as the Anti-Christ, just as Quijano traces virtually all alleged gnostic aberrations to “the Jews.” Writes Hertz, “Like Mohammedanism and the Protestant sects it promoted among Christians, Judaism has never been a religion, but an apostasy. . . . Denying the Father and the Son, dissolving Christ by any means at its disposal, refusing to confess that Jesus is the Son of God come in the flesh, Judaism proclaims itself the Anti-Christ in every detail of St. John’s definition.”

And, for more of the same: “Judaic elements lay at the bottom of Manichaeism, Catharism and Albigensianism, as they would lie at the bottom of Jansenism and Unitarianism. The so-called Reformation was actually a double-pronged offensive consisting of Protestantism and Freemasonry, both of Jewish inspiration.”

In her book *Utopia*, she displays herself as a Tory anti-Semite. Of the U.S. Declaration of Independence, she writes that it is a “scandalous document,” the idea of which “germinated in Judaism via Protestantism.” Otherwise, she defends George III as “a good king who was not only indulgent to his subjects, but as it happens, violently opposed to the materialistic aims of Freemasonry. . . .”

Empty Chair, or Empty Heads?

Both Solange Hertz and Gerry Matatics are on a short list of individuals promoted on The Remnant website. Matatics was formerly an ordained Presbyterian minister and converted to Catholicism.

He is described by his critics as a supporter of *sede vacante* (the period of time when the Apostolic See is empty, as a consequence of the heresy of the Pope). He is connected not only to The Remnant, but also to a number of people who signed a schismatic manifesto in 2000, entitled, “We Resist [the Pope] To His Face.” The signers include Michael Matt, Atila Guimaraes, Marian Horvat and John Vennari, editor of *Catholic Family News*. Horvat is the president of Tradition, Family and Property’s California offshoot, Tradition in Action.

At a seminary in Spokane, Matatics was asked if there is currently a Pope, and he answered: “I can’t honestly say.”

In an interview in early 1994, the same time period in which he spoke at St. Catherine of Siena, Matatics said that he has become completely a Traditionalist, finding his way to

the traditional (Council of Trent, or Tridentine) Mass and the traditional catechesis. He says this was a result of discovering what the whole “heresy of Americanism” is all about. He bases this on reading Pope Leo XIII’s 1899 encyclical *Testem Benevolentiae* (Concerning New Opinions, Virtue, Nature and Grace, with regard to Americanism).

He says that we need to restore the essential dogma, *Extra Ecclesiam Nulla Salus* (“Outside the Church There Is No Salvation”), in order to eradicate Americanism from the thinking of even conservative Catholics. In this belief he is connected to the schismatic Father Leonard Feeney.

Like Solange Hertz, Matatics believes the problem goes back to the 1700s, and the American Declaration of Independence. “I make a distinction between Catholicism in this country prior to 1776 and after that.” He says, Our Lady of Guadalupe wanted “the New World to be unabashedly Catholic, in part as a reparation for those souls leaving the Church via the Protestant Revolt, which was going on in the Old World at that very time. But the Catholicism that made peace with Protestantism, when this country was founded in 1776 as the United States of America, already looked upon itself as just one among many optional religions.”

Matatics in other items is described as a “Feeneyite” apologist. At the 8th Annual Convention of the Tridentine Rite Conference in Hyannis, Massachusetts, he was honored with the G.K. Chesterton Award. He has claimed that the new *Catechism of the Catholic Church* misrepresented true Church teaching on the doctrine of *Extra Ecclesiam Nulla Salus*.

It should be noted that there is a church in Northern Virginia, St. Athanasius, connected to the now-deceased schismatic Archbishop Marcel Lefebvre. Not recognized by the diocese, it still uses the traditional, pre-Vatican II, Latin mass. In 1995, its priest, Father Ringrose, asked parishioners to donate to the St. Pius X missionary society, founded in 1969 by Lefebvre.

St. Athanasius Church is an offshoot of the Richmond, Va. Our Lady of Fatima Church. Ringrose of Athanasius and Fr. Joseph Terry Marks of the Richmond church work closely together. Ringrose is referred to on the Our Lady of Fatima website as “our own.”

Of interest in respect to the potential connection among Ringrose, Solange Hertz, and Matatics is the following chronology:

- On Feb. 21, 1998, Ringrose led the outdoor mass in a Phoenix, Arizona park for 350 marchers carrying out the First Annual “In the Spirit of Chartres” Pilgrimage—a group headed by Ed and Rosemary Kotter of Sedona, Arizona, who had been on a Remnant tour of Chartres, France in 1997;
- In September 1998 the first “Catholic Restoration Conference” was held in Phoenix, with Gerry Matatics speaking on “The Potomac Flows into the Tiber: The Freemasonry-Americanism Connection”;
- In September 2000, the third “Catholic Restoration

Conference” was held in Phoenix with the first speech delivered by Solange Hertz on “The Three Plagues of the Great Apostasy.”

Already in the January 1968 issue of *Triumph* an article was published entitled, “The Case of Authority,” by Marcel Lefebvre.

Conclusion

What *EIR*’s investigation has uncovered, as we have documented, is nothing other than a fascist cult, which appears to have nearly succeeded in taking over the Arlington Diocese of the Catholic Church in Virginia. This cult is, provably, fascist, anti-Semitic, and anti-American. At the same time, its representatives are deeply opposed to Pope John Paul II. Their Carlist belief-structure ultimately has nothing to do with Christianity.

As the case of Robert Hanssen should make clear, because of its fascist character and subversion of crucial institutions of government, the entire network, of which the Virginia school activities are only one element, is a source of explicitly anti-constitutional threats to the national security. However, the issue has to be seen from a broader standpoint than that from which the Hanssen case has been viewed thus far.

It must be seen from the standpoint of what really happened on Sept. 11. As Lyndon LaRouche has said, what happened on Sept. 11 was an attempted coup d’état, whose characteristic continuing effect has been to push the Bush Administration into the embrace of the Clash of Civilizations policy advocated by utopians Zbigniew Brzezinski and Samuel Huntington, among others. Carlism is the banner adopted by the nominally Catholic ideological expression of that ongoing coup d’état. The Protestant “fundamentalist” cults in the wake of Jonathan Edwards’ Great Awakening and the Nashville Agrarians of the late Harvard Prof. William Yandell Elliott, play a complementary, and cooperating role.

The publication of this report is a declaration of war against this fascist movement. If you have been deluded into sending your children to such a school, act now to save your child’s mind. Catholics should join with us in exposing and thus dismantling this Carlist enemy operation, which is operating within the midst of the Arlington Diocese and elsewhere, against Pope John Paul II’s apostolic mission.

We urge you, the reader of this report, to join with Lyndon LaRouche in continuing the American Revolution of the U.S. Founding Fathers, Abraham Lincoln, and Franklin D. Roosevelt, to eradicate the cult of religious and ethnic hatreds merely typified by what is being spread from Christendom College; and, instead, to establish peace on this Earth, based upon a dialogue of cultures and the forging of a global community of principle among a family of sovereign nation-states committed to the Common Good, to the promotion of the General Welfare of all nations and their peoples.