

EIR Feature

Forces rally to fight Bolshevism worldwide

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The memorandum printed below was issued on Nov. 18, 1988, under the full title, "A Worldwide Anti-Bolshevik Mobilization Is Now in Progress."

A call, for the rallying of groups and individuals, to form a worldwide anti-Bolshevik resistance movement, was issued internationally during the week of Nov. 13-19, 1988. A copy of that declaration's text appeared in *EIR*, Nov. 25, 1988, Vol. 15, No. 47.

The call was issued by a former U.S. presidential candidate, the author of this report. The author's actions were motivated chiefly by the following several considerations.

1) A cascading series of developments, centered around Soviet orchestration of the forced resignation of the President of West Germany's Parliament, Herr Philipp Jenninger, demonstrates that the strategic situation within the NATO alliance has deteriorated to the degree, that civilization can no longer be defended without the worldwide mobilization of an effective form of anti-Communist resistance movement.

This must be a movement prepared to resist by aid of the methods fairly described as those of People's War.

2) Some key elements of such a resistance movement already existed, but were not mobilized as an effectively unified force. The overwhelming majority of potential recruits were not actively mobilized in any form. Therefore, the call for such a mobilization must be issued as widely as possible throughout this planet.

3) It was most desirable that such a call be issued by an internationally prominent public figure of the United States. That figure should be a person whom the Communists at the highest level have repeatedly identified as their principal adversary in this world, and who is himself a target for early elimination by powerful Soviet accomplices in the West. This person must also be an internationally prominent public figure. This must be a figure associated with the fight for justice for all nations and peoples. This figure must be a person with political qualifications in insurgency and counterinsurgency.



Helga Zepp-LaRouche and the author, Lyndon LaRouche, pay their respects to the martyrs of the German Resistance against Hitler, at the Berlin memorial, in October 1988.

Dean Andromidas

4) At this moment, the author is the person who best meets those qualifications. Most notably, inside the United States, there is no other person who meets such qualifications for issuing such a call.

5) Therefore, the author issued that call.

For clarity, it is important that we make clear the author's own position in such matters. Two leading points are to be made. The presentation of the first of those two points includes a citation from the issued call. The second point, is the relevance of the fact that the author is threatened with early extermination inside the United States, by forces acting in complicity with the government of the U.S.S.R., and in accordance with instructions to the U.S. government from the Soviet government.

A. The authority for issuing this call was taken from Western Christianity. The author used the following words to clarify the nature of this authority:

“. . . like . . . the . . . Good Samaritan of the New Testament, I find myself in the circumstance the responsibility for a certain action falls upon me. So, as the Hand of Providence fell upon that Good Samaritan, in that fashion, it has demanded that I do an awesome deed, which I do here and now.”

If man is to prevail in any awesome endeavor, man must

act in obedience to clear signs of the Creator's Will. The perception of such signs must be premised upon an intelligible form of knowledge of the natural law by which this universe is ordered. A form of action must be chosen which draws upon those powers which are greater than the powers of any man, or any government. In such matters, the individual must act not on his own behalf, but as an instrument to call into fuller play, within the consciences of men and women, those great powers of natural law, the Creator's Manifest Will, which must be served.

In Christianity, the individual confronted with such a personal call to duty, must act in imitation of Christ, with the image of Christ in Gethsemane before his eyes. He must act in great matters with a correspondingly awesome humility before the eyes of the Creator. He must act only to accept the Cup of trouble, and possibly a martyr's death, which the Creator has set before his lips. He must drink from that Cup, and drink deeply, without any mental reservation.

The Good Samaritan was confronted with the helpless man by the side of the road. No other person would assist that helpless man. The Good Samaritan acted according to the Will of the Creator, because, in that matter confronting him, there was no one else situated to do what must be done. So, in the smallest and greatest matters of human affairs, that

moral individual who meets the challenge of that responsibility which circumstances have thrust upon him, does the Creator's Will, and becomes, in that manner and that degree, the Hand of Providence.

B. The author is threatened imminently with political martyrdom. Through elements of the U.S. government, including the designated Soviet agent inside the U.S. Department of Justice, Deputy Assistant Attorney General Mark Richard, and through Soviet agents and degraded agents of influence such as Armand Hammer and the Bronfmans, the author has been targeted for immediate elimination. This grisly result is currently being sought by aid of a politically motivated effort to convict him on falsified indictments, and to effect his early death under circumstances intended to flow from such indictment.

A man, situated with the responsibilities assigned to him by the Hand of Providence, and faced with the threat of imminent political martyrdom, must face his martyrdom boldly, and arrange affairs to such an effect that his martyrdom itself might become a powerful act on behalf of victory for that great cause of God and humanity which he represents.

In the following portions of this report, it will be shown that the forces against which our cause is arrayed are the forces of avowed satanism. To fight such a foe, it is urgent that, in the minds of ordinary men and women of good will, the enemies of God and humanity wear plainly upon their foreheads the Mark of the Beast. Thus, the prospective martyr must act to ensure that his martyr's blood were written upon the foreheads of those who are complicit in murdering him, that that stain on their brows shall be known among men as a sign, the sign which is the Mark of the Beast.

Like a soldier in battle, but in a much more profound sense, no cause as awesomely sacred as that before us can prevail, unless it is led by those who respond in that spirit to the prospect of early martyrdom. If and whenever that might be the case, such persons must meet the challenge with actions which set the stain of their own blood, as the Mark of the Beast, upon the brow of the enemies of God and humanity.

For all Christians, the image of Christ's acceptance of his Crucifixion, for the sake of God's love toward all mankind, is the light which shines upon the path we must walk when facing the satanic forces of the First, Second, and, that would-be Communist world regime, Moscow's Third Roman Empire.

The author's personal position in these matters affects the published call in a twofold way:

First, as a defender of Western European Christianity, he regards those benefits which Christianity has bestowed upon the best moments and institutions of European civilization, as a gift bestowed upon those of European culture for the benefit of all humanity, to love all nations and peoples, whether they are Christian or not, for sake of the Creator.

Second, he is himself a leading figure of an ecumenical

form of international philosophical association, which includes among its associates and friends peoples of all continents of this planet, and several religious beliefs. Thus, no man or woman in any part of the planet has any good reason to fear the author's invoking Christian principles; rather each must recognize that such principles, so invoked, are an expression of good will toward all mankind.

Although powerful forces within Western European civilization have violated these principles, often with outrageous cruelty, the good which Western civilization has enjoyed from Christianity has produced cultures with the greatest power per capita of any part of this world. In the course of recent centuries, all among those peoples we associate with developing nations, have sought nothing so much as the right of choice to make the advantages of Western civilization their



Christ in the Garden of Gethsemane, by Albrecht Dürer. "In Christianity, the individual confronted with such a personal call to duty, must act in imitation of Christ, with the image of Christ in Gethsemane before his eyes."

own: as that man of Providence, Dr. Sun Yat-sen did for the people of China.

Let the object for which this call is issued be clearly seen, as a determination that our struggle shall bring forth on this planet a new justice for all nations, peoples, and individual personalities of mankind. To that purpose, the Rütli Oath from Friedrich Schiller's *Wilhelm Tell* was chosen as the proposed oath of allegiance to the worldwide anti-Bolshevik resistance. Hear that oath in its original German, and its English translation:

First, the original German:

Nein, eine Grenze hat Tyrannenmacht,
Wenn der Gedrückte nirgends Recht kann finden,
Wenn unerträglich wird die Last—greift er
Hinauf getrost den Mutes in den Himmel
Und holt herunter seine ewgen Rechte,
Die droben hangen unveräusserlich
Und unzerbrechlich wie die Sterne selbst—
Der alte Urstand der Natur kehrt wieder,
Wo Mensch dem Menschen gegenübersteht—
Zum letzten Mittel, wenn kein andres mehr
Verfangen will, ist ihm das Schwert gegeben—
Der Güter höchstes dürfen wir verteidigen
Gegen Gewalt—Wir stehn vor unser Land,
Wir stehn vor unsre Weiber, unsre Kinder!

.....

—Wir wollen sein ein einzig Volk von Brüdern,
In keiner Not uns trennen und Gefahr.
—Wir wollen frei sein, wie die Väter waren,
Eher den Tod, als in der Knechtschaft leben.
—Wir wollen trauen auf den höchsten Gott
Und uns nicht fürchten vor der Macht der Menschen.

Second, the English translation published in the twice-weekly English-language U.S. national newspaper, *The New Federalist*:

No, there is a limit to the tyrant's power,
when the oppressed can find no justice, when
the burden grows unbearable—he reaches
with hopeful courage up unto the heavens
and seizes hither his eternal rights,
which hang above, inalienable
and indestructible as stars themselves.
The primal state of nature reappears,
where man stands opposite his fellow man.
As a last resort, when not another means
is of avail, the sword is given him,
The highest of all goods we may defend
from violence, Thus stand we before our country,
thus stand we before our wives, and before our children.

Now, let us take the oath of this new league.

We will become a single land of brothers,
nor shall we part in danger and distress.
We shall be free, just as our fathers were,
and sooner die, than live in slavery.
We shall rely upon the highest God
and we shall never fear the might of men.

In the following portions of this report, we shall examine first the immediate prompting for the issuance of the call. Second, we shall examine the true circumstances which have brought upon this planet the most perilous conditions of evil against which we must stake our lives, that the hundreds of billions of people, to come after us, may live, and live in freedom. Third, we shall examine the conditions of warfare under which the worldwide anti-Bolshevik resistance must fight to win victory.

1. The Jenninger affair

The German *Vereingten Verfolgten des Naziregimes* (the Association of Victims of the Nazi Regime—VVN), also known by some German anti-Communists as the *Vereingten Verfolgern des Naziregimes*, (Association of Followers of the Nazi Regime), was established by the Soviet Chekists as the mother-organization for the recreation of Soviet Chekist operations inside post-1945 Germany.

Nominally, the VVN operates in Germany, France, and the United States, among many Western nations, as the arm of the East German Ministry for State Security (“Stasi”). In fact, the Stasi is rated by the Soviet KGB and GRU as a Soviet *Mitkämpfer* agency; the VVN operates under the screen of its connections to the Stasi, but is a direct arm of the Soviet KGB and GRU, and of the Moscow Procurator. Presently, it is under the direction of the former KGB director, Viktor Chebrikov, in his new capacity as minister of the Soviet Central Committee's Intelligence Secretariat, in charge of the Soviet KGB, Military, Interior Police, and Justice system.

Recently, under explicit direction issued openly by the Soviet and East German press, to the VVN, by name, the VVN acted in concert with other Soviet agencies to orchestrate the summary forced resignation of Philipp Jenninger, the President of the Bundestag (national parliament) of the Federal Republic of Germany. This was accomplished through a pre-planned operation conducted in cooperation with leading figures of not only the Soviet fellow-traveling Green Party of West Germany, but also leading circles of the Social Democracy and Liberals. The operation was conducted in pre-orchestrated cooperation with elements of the leading press of West Germany, and the international press.

The boldness of this Soviet-orchestrated action against

the stability of the government of the Federal Republic of Germany has the form of a pre-war political covert operation by Moscow. The extent of complicity with so obvious a Soviet KGB-staged affair, among leading Western wire services and others, shows how advanced is the deterioration of the political security of the West as a whole.

The Jenninger affair, taken in the context of other global developments in progress, warns us that this affair is the moment at which the mobilization of a worldwide anti-Communist resistance movement must have begun. In some states,

From the Soviet side, the Western liberals' world-federalist utopianism is seen as the principal opening through which Soviet influence might march to establish Moscow's world domination before the close of the century. The Soviet rulers today have the same Dostoevskian messianic goals as the steerers of the earliest phase of Bolshevik power.

where leading official political, juridical, and military institutions still resist the Bolshevik attempt at world takeover, the leading function of the worldwide resistance is to defend and strengthen those institutions. Where those institutions have been undermined to the degree that they no longer defend their nations, or become even instruments of the Muscovite assault, the resistance must take the leadership of the offensive in the appropriate manner.

In this circumstance, the logic of current history selected a former U.S. presidential candidate, the single international public figure most hated and feared by Moscow, to issue the call for the mobilization of the worldwide anti-Bolshevik resistance. That call has been widely publicized, and will continue to be published more widely into every relevant place on the face of this planet.

Some among us will require no explanation of the specifications for the principles and organization of the resistance, featured in the content of the call issued. Those among us who are familiar with the roots and history of Communism, and who have also studied the methods of Communist insurgency and have studied the problems of effective counterinsurgency in various nations, know how to use our knowledge

and experience to defeat Communism in those localities it is most unpopular: where peoples have bitter firsthand experience with the realities of Communist tyranny.

We also know how to resist in those parts of the world where the illusion of peace, and ignorance of the realities of Communism, have combined influences to make much of the populations soft-headed in these matters.

To those who understand such matters, these elements of the call are chiefly self-explanatory. What more need be said on that subject, will be treated in the closing portion of this report.

2. The global strategic assessment

To estimate the dangers and the foes against which our resistance must be mobilized, we must uncover the reality of the post-1943 period of modern world history. We must rescue that knowledge from the thick accumulation of ignorance and willful deception usually read in the Western news media and from the mouths of the politicians.

The Yalta policy-matrix

Consider first the simplest aspect of the real history of the post-1943 period: the 1943 Yalta agreements, and the process leading from that Yalta policy, to the frantic effort to set into place a "New Yalta" sort of global power-sharing agreements between the Western liberal establishments and Moscow today.

During the wartime years 1943-1945, at the Yalta and Potsdam conferences with Josef Stalin, the U.S. and British governments surrendered a great portion of Eastern and Central Europe to postwar Soviet administration. At the same time, the same Anglo-American establishment factions responsible for the Yalta and Potsdam concessions, pushed a similar policy for East Asia, with the results seen in Mao Zedong's rise to power over the mainland in China, and the circumstances of the same Anglo-American liberals' ouster of Gen. Douglas MacArthur.

The entirety of U.S.-Soviet relations during the period 1943-1988 is divided into a succession of several subordinate phases, as follows:

1. The period of close collaboration with Stalin, 1943-1945.
2. The "Iron Curtain" period, divided into two sub-periods:
 - A. The "Preventive Nuclear War" debate, 1946-1947.
 - B. The "Cold War" period, 1949-1953.
3. The "Khrushchov Period," notably the period 1955-1963.
4. The "Early Brezhnev Period," 1964-1968.
5. The "Détente Period," 1969-1982.
6. The "Andropov Period," 1982-1988, divided into two sub-periods:
 - A. 1982-1983 SDI period;
 - B. The 1984-1988 period of drive toward global power-

sharing agreements between the Anglo-Americans and Moscow.

The importance of noting these successive periods, is to emphasize the fact, that despite the secondary differences between each period and its predecessor, a continuous drift of Anglo-American and Soviet strategic policies persists through all of them. Without understanding that underlying continuity, we can not grasp many of the essential features of the strategic situation confronting the worldwide resistance mobilization.

The underlying thrust of all leading Anglo-American policy during the 1943-1988 period, has been to establish a global power-sharing arrangement between the Anglo-American liberal-financier establishment and Moscow. The method which those establishment circles have employed, is a Metternichean policy of "balance of power" diplomacy.

From the Soviet side, the Western liberals' world-federalist utopianism is seen as the principal opening through which Soviet influence might march to establish Moscow's world domination before the close of the present century. The Soviet rulers under today's Andropov dynasty have the same Dostoevskian messianic goals as the steerers of the earliest phase of Bolshevik power: to establish Moscow as the eternal capital of a worldwide empire successor to the first and second Roman empires, to establish Moscow as the eternal capital of a "Third Rome," as the satanist Dostoevsky proposed, as did the notorious Filifeos of Pskov, in A.D. 1510, long before Dostoevsky.

The differing qualities of subsidiary phases of that long process, arise from the obstacles which confront that continuing policy. These obstacles reflect a period of altered circumstances, or a change in tactics required by the maturing of the continuing process itself.

In the language of physics, all historical processes are characteristically non-linear ones. As non-linear processes, they are characterized by a succession of changes in phase-state of the process, each phase-state set off from its predecessor by what we call in physics a singularity. To understand any non-linear process, whether as a subject of physics, or as an historical process, we must shift our attention from the internal details of each phase-state, and define the process as a whole as an ordered succession of its singularities.

Commentators unfamiliar with such considerations, have attempted to explain each distinct period of Soviet history in terms of the internal evidence ostensibly peculiar to that period as such. They have failed to grasp the fact that each of these distinct periods of Soviet short-term and medium-term policy response characteristics, is no more than a phase-state expressing the essential continuity of a process begun with the Bolshevik assumption of state power.

Although Moscow's goal of world empire is a simple and consistent one throughout the recent seventy years, the path by which the Soviets move to bring that utopia into being is

a complex and hazardous one. For one thing, they must be careful to deceive the foolish liberal-financier establishment of the West, up to the point that Moscow has such overwhelming superiority that it is no longer strategically required to deceive the West. They must shape their actions according to the correlation of global forces. They must also reckon with the difficult problems of constantly reshaping the institutions of the Soviet empire, to meet the challenge of changing conditions.

Thus, while the liberal establishment forces pushing their "New Yalta" sort of world-federalist utopianism are impelled to use methods of "balance of power" and "crisis management," to cope with the external and domestic realities of their nations and their bloc, so the Soviets are faced with a different, but similar difficulty from their side.

Thus, in history generally, the major changes in the course of life of nations come about not all at once, but through a thicket of twists and turns, advances and retreats, and such difficulties. So, in all history, the connection between the adoption of a profound change in institutions, and the result toward which that policy leads in practice, occurs usually only over the course of several, or even many more generations.

In the study of real history, we must never permit the appearance of differences among successive phases of a process to distract us from the essential fact, that these apparent differences are lawful expressions of a process which continues throughout, and governs each of the shorter periods of its elaboration.

The case of Stalin is an example of this.

During the initial period of the Yalta agreements, 1943-1953, while Stalin was alive and in power, Moscow refused to accept a feature of the Western liberal-financier establishment's terms which the liberal establishment considered crucial. What the Westerners' desired, was relations with Moscow modeled upon the "Trust" arrangements of the 1922-1927 Soviet "New Economic Policy" period, the so-called "economic concessions" in trade, financing and investment, which are a leading feature of Western liberal-establishment negotiations with the ruling Andropov faction in Moscow today.

It should be recalled that the terms of trade which the Western Trust partners of Moscow imposed during the 1922-1927 period, threatened to collapse the Soviet economy, largely as a result of the collapsing prices of Soviet grain-exports. The "Third Rome" faction in the Soviet *Nomenklatura*, sometimes described wrongly as the "nationalists," reacted to this by backing Stalin's rise to power, and the systematic purging of those Left Opposition and Right Opposition factions of the Comintern which were tied most closely to Western liberal-financier interests.

Hence, as long as Stalin lived, and remained in power, Moscow would not accept any agreement conditional upon terms of trade like those associated with the 1922-1927 Trust.

This was the crucial issue of the 1946-1953 period. The Western liberal-financier interests previously associated with the 1922-1927 period of the Trust, wished to enter into a global power-sharing condominium with postwar Moscow: that was the motive for the Yalta and Potsdam concessions to Stalin. They hoped that a war-bleed Soviet Union would have no choice but to accept such Western terms. When Stalin refused, and looted Eastern Europe as a way of avoiding economic and related concessions to the West, Winston Churchill's "Iron Curtain" address, and the period of "Cold War" were the result.

Initially, the world-federalist faction desiring a global condominium with Moscow thought to threaten Moscow with "preventive nuclear war," as a way of inducing Moscow to accept a global condominium on the terms the liberal-financier establishment desired. Over the 1947-1951 period, this liberal Anglo-American faction pulled back from serious ideas of such a war with Moscow; this is key to the ouster of Gen. Douglas MacArthur, as the MacArthur firing is key to understanding that travesty which was U.S. military policy in Indochina.

With the consolidation of Khrushchov's power, by the time of the 1955 London Conference of Bertrand Russell's World Government association, the liberals had found a discussion partner more or less to their liking in Moscow. By the 1958 Pugwash conferences in Quebec and Vienna, the Western liberals reached general agreement with Khrushchov's Moscow on the arms control process intended to bring the global condominium into existence during later years.

As a result of the agreements which Khrushchov reached with the Western "Trust" faction, through such channels as Bertrand Russell's, in 1955, Moscow adopted the project of Comintern leaders Otto Kuusinen and Eugen Varga, establishing IMEMO and its auxiliaries as the political form of revival of the Moscow-Western channels used by the 1922-1927 form of Feliks Dzerzhinsky's original "Trust."

The internal security problem

With the establishment of this revival of old Comintern-Trust institutions, centered around IMEMO, the old Comintern opposition organizations, the Trotskyists and Bukharinites, began to move into the KGB's camp beginning the period 1955-1958. Since many of these Trotskyists and Bukharinites had moved, as anti-Stalinists, into the intelligence and related institutions of Western governments, these old Trotskyists and Bukharinites, such as the circles of Jay Lovestone inside the United States, were enthralled by the hope that their former Soviet leaders might be rehabilitated in Moscow, and that they might resume the status which the Trotskyists and Bukharinites had enjoyed in Moscow prior to Stalin's purges of the late 1920s and the later purges of the 1930s.

The resumed role of the Trotskyist and Bukharin-Lovestone organizations as variously agents of influence, or out-

right agents of Communist states, and the Social Democracy's drift into a similar role, would not have been possible with only the resources of the Trotskyist and Bukharin-Lovestone penetration of Western governments' institutions.

These networks have maintained their position as left-wing assets of those liberal-financier establishment potencies which participated in the 1922-1927 Trust agreements with Dzerzhinsky's Cheka. It is the relationship between these ousted Comintern factions and the tradition of the Trust, which is key to the increasingly treasonous role these combined forces have played against Western civilization since the 1955-1958 interval of Pugwash and related negotiations.

This is a crucial aspect of the problem faced by the worldwide anti-Bolshevik resistance today. The case of the Lovestone networks inside the U.S. trade-union bureaucracy and U.S. intelligence community, is but one important example of this. The relationship between Lovestone confederate Leo Cherne and John Cini Train, is but one prominent illustration of the nature of this kind of internal security problem.

Through the Bukharinite and Trotskyist networks' penetration of the so-called conservative currents of the U.S. intelligence community, and the relationship of these networks to such liberal establishment sponsors as Train and Richard Mellon Scaife, "dangerous anti-Soviet figures," such as this author, are victimized by a duped U.S. government itself; and, in this and related ways, the nominally conservative flank of the U.S. political establishment is occupied by a powerful channel of covert Soviet influence.

Nonetheless, for both the Communists and their liberal banker friends in the West, the ultimate fruits of subversion and treason are not quickly harvested. The Pugwash-centered set of policy agreements met with resistance from within relevant institutions on both sides. Within each bloc, and between the blocs, a difficult period of crisis-management game-playing unfolded over the period 1958-1968.

Then, with the establishment of John J. McCloy's protégé, Willy Brandt, first as foreign minister and then chancellor of the Federal Republic of Germany, and the adoption of Brandt-linked détente policies by the Nixon administration, the period of détente proper became the new phase moving the world closer to the sort of global power-sharing arrangements in the foreground of diplomacy and strategic balance-of-power maneuverings today.

The next breaking-point came following President Reagan's March 1983 announcement of the SDI. Had this policy been implemented as originally projected, it would have ruined the grand strategic design of Yuri Andropov's and Marshal Nikolai Ogarkov's circles. Beginning April 1983, those liberal-financier establishment circles with traditional links to the 1922-1927 Trust, acted in aid of the Soviet effort to derail the SDI at the inception. Not only was a massive campaign run, on Soviet behalf, through Western liberal news media; a more effective campaign was conducted by financier interests, who used the U.S. federal budget deficits

as a way of slashing U.S. defense expenditures through the Gramm-Rudman legislation and kindred actions.

The 'Andropov Dynasty'

The most recent phase of Soviet policy began with the accession of Yuri Andropov to the position of Leonid Brezhnev's designated successor, during negotiations in Moscow during the period March-June 1982. This marks the point of Soviet adoption of the strategic war-plan jointly developed by Andropov and his partner, Marshal Nikolai Ogarkov. This strategic war-plan, which combines methods of People's War with development of war-winning first-strike regular military capabilities, represents the Soviets' adoption of a final phase of the drive toward early world conquest.

The dominant forces among those ruling in Moscow today, are a collection of persons fairly described as the "Andropov-Ogarkov Kindergarten," like Andropov's designated "crown prince," Mikhail Sergeivitch Gorbachov. This war-plan for world conquest by the end of this century, is the operative policy of Moscow today.

To the degree this war-plan has been successful over the period 1984-1988, those relative strategic successes have been made possible through Soviet exploitation of Western liberal-financier obsessions with the dream of establishing a kind of world-federalist utopia based upon turning the planet into an Anglo-Soviet condominium through global power-sharing agreements reached with Moscow. Nothing could be more pleasing, and advantageous to a hungry bear, than a family of rabbits who seek what they imagine to be the warmth and security to be found inside the bear's stomach.

Broadly, the Andropov-Ogarkov strategic war-plan is based chiefly on a doctrine of total war, People's War. Subsumed within that is the Soviet view that the success of People's War requires Moscow to possess absolute, war-winning military superiority. This latter feature of the Soviet war-plan of world conquest has two, interrelated, crucial aspects. Their bearing upon the work of the worldwide anti-Bolshevik resistance is crucial, as we shall examine this now.

As a matter of scientific principle, there could be a clear victor in a war fought between the principal nuclear powers. Nuclear and electromagnetic technologies require a higher form of physical geometry than that used in calculations of offense and defense by Vauban, Monge, et al. If we use the proper higher physical geometries, of Karl Gauss and his followers, the proper combinations of active and passive defense can achieve a devastating offset to a rocket-borne strike. The Soviets believe this result to be feasible, and they are right on that most important fact.

Modern general warfare is not "unthinkable." The same liberal establishment forces which seek a world-federalist sort of global condominium with Moscow have used the myth of the "unthinkable" to base Western doctrine on "deterrence" and "crisis management," and to throw large masses of the Western populations into a deep pit of cultural pessi-

mism respecting the need to retreat before Moscow's strategic demands. The Pugwash Conference was a pack of traitors, in fact. There is no cheaper victory, than that won against even a physically superior adversary by destroying his political will to defend himself.

If we outlaw strategic ballistic missile defense, as the Pugwash back-channels induced the U.S. to do so, then, of course, general war using rocket-borne nuclear weapons is only less horrible for the undefended power than the fanatical pacifists tell us it is. If, as Marshal V.D. Sokolovsky wrote in 1963, new technologies are deployed to eliminate a critical margin of the adversary's nuclear-tipped rocket assault, for the power so equipped, nuclear war is no longer "unthinkable." The feasibility of launched general war, with the commitment to winning it decisively, exists as soon as a major power adopts and deploys active defense suited to achieving elimination of a properly defined "critical margin" of nuclear firepower.

There are three leading features to active strategic defense policy today:

1) It is a general principle, that whichever power secures more effective mastery of the full range of the electromagnetic spectrum, including non-linear pulse-effects, dominates this planet more effectively than it was ever formerly dreamed that massed artillery fire could reshape the battlefield.

2) The firepower and mobility of strategic ballistic missile defense systems based on high-powered lasers and more advanced electromagnetic weaponry, is, per unit of effort and cost, several orders of magnitude superior to the rocket-power of the nuclear-tipped assault.

3) It is feasible, using deeply deployed Soviet *spetsnaz* troops of proper training and equipment, to conduct a first-strike against the approximately 250 strategic military and logistical targets in Western Europe without the firing of a single Soviet missile. It is technically feasible, to accomplish similar effects against the second echelon of Soviet forces.

Pre-infiltrated Soviet *spetsnaz*, equipped with compact "nuclear land-mines," a repertoire of chemical-biological capabilities, and electromagnetic anti-personnel weapons, are implicitly capable of conducting, by covert deployments, a 250-target first-strike assault against Western Europe without requiring a single Soviet missile to strike any among those targets.

More broadly, a relatively small number of *spetsnaz* brigades, in addition to pre-infiltrated *spetsnaz*, can be pinpointed into the second echelon of the NATO defending forces during hours preceding the general assault, and can be the critical margin to ensure that NATO defenses are not mobilized effectively at the moment of the assault or during a number of hours following. This requires, on the Soviet side, a change in the Soviet order of battle, and the proper training and high-technology equipping of the *spetsnaz* and supporting echelons of regular airborne units.



*The dome of Florence Cathedral, 1420-36, by Brunelleschi.
"History shows, that wherever the emphasis is upon the fostering
of the developing of the creative-mental powers of the individual
mind, . . . we need not fear we might lack technological
progress."*

Such a reshaping of Soviet forces was to have been more or less completed by approximately 1988, including the deployment of Soviet strategic ballistic missile defenses. Partly because of the unexpected death of Andropov, and the Chernenko interregnum, two years or more were lost from the Soviet scheduled buildup, to the effect that the scheduled date is now estimated between 1990 and 1992.

By inducing the West to disarm politically and otherwise, the Soviet military buildup according to the Ogarkov Plan was to achieve a net condition of effective war-winning superiority of Soviet over disarrayed and demoralized Western forces. This capability was either to be used for launching a first-strike attack, to cover a Soviet overrunning of Western Europe within approximately 72 hours, or the threat that such a capability existed, and could be used, was to induce the West to submit by other Soviet means.

In principle, this war-plan is not a new one. It is the old Soviet Tukhachevsky European Plan of the Offensive technologically updated and extended to global application. It is the combination of People's War and military *blitzkrieg* seen in the old Tukhachevsky Plan, adapted to a modern environment.

This Soviet buildup is being accomplished at a terrible price to their system.

Throughout the postwar period, the functioning of the U.S.S.R.'s economy has depended absolutely upon a critical margin of looting of the wealth of occupied Eastern Europe. Soviet military expenditures, including those for Admiral Gorchkov's fleet, were increased to no less than 17% above official Western estimates, already during the Carter administration period. Beginning 1982, the rate of Soviet military expenditures, in real, physical terms, was accelerated to much higher percentiles of total Soviet and East bloc physical expenditure.

What was done in both Eastern Europe and the Soviet economy itself, to support this buildup, was what Soviet economist Evgenii Preobrazhensky, during the 1920s, defined as "socialist primitive accumulation." Except for the machine-tool sectors of East Germany and the Bohemian region of Czechoslovakia, Eastern Europe was looted to the degree that the affected economies reached the threshold of a downward, physical breakdown spiral during 1988.

This reporter had predicted such a 1988 downward-turning point in the Soviet sector's economy during early 1985. This forecast was based upon knowing the physical-economic half-life of vital Soviet capital investments in agriculture, industry, and basic economic infrastructure. The use of extreme measures of "socialist primitive accumulation" for such military mobilization, meant that at the end of an approximately five-year half-life cycle, beginning with the Andropov mobilization of late 1982, the Soviet and East bloc economies must have reached a point of singularity in the physical-economic process, with precisely the results seen in those sectors during 1985.

As a result, the Soviet bloc economy as a whole has now entered into a spiral of physical-economic collapse, a collapse which is irreversible as long as the Andropov-Ogarkov plan for world conquest persists.

Mainland China compared

A parallel state of affairs is appearing on the China mainland, and is spreading into Vietnam, for example.

In the case of mainland China, the included problem is the resistance to the development of China's basic economic infrastructure in depth. In the past ten years, the conditions of life in rural China generally have fallen behind rural conditions in the poorer regions of India.

By 1986, Japan's representatives engaged in heated debates with representatives of the Beijing government over this issue of basic economic infrastructure. Japanese representatives rightly observed, that without development of basic economic infrastructure in depth, foreign industrial technology supplied to Beijing would not realize scheduled objectives.

To a physical economist, the relevant calculations are elementary. It is a matter of correlating the occupational division of labor within the mainland's population of family households, with both land use and energy per capita unit of population-density for each class of land-use (agriculture,

industry, and so forth). Good rough estimates can be made by measuring energy-density per per-capita unit of population-density in kilowatt-hours per year. These correlations are compared with yields of physical product, measured in standard per capita "market-baskets" of producers' and households' goods.

Given the approximately 1 billion population of mainland China, a small percentile of the total labor force employed in urban industrial and related occupations is a very large urban labor force relative to any nation of Europe. Wishful thinkers among Westerners drooling over prospects of economic concessions in the "many Hong Kongs" of the mainland coast and, prospectively, Hainan, see only what they wish to see, "many Hong Kongs"; they do not see that the small percentile of the industrial ration of the labor force, averaged with the pitifully low per capita output of the rural population, and the growing mass of an army of permanently unemployed, means a mainland China sliding into the pit of economic crisis.

As the Republic of China's experience has demonstrated, the use of the kinds of "protectionist" measures specified by such American System economists as Treasury Secretary Alexander Hamilton, Friedrich List, and the two Careys, for agrarian reforms, combined with a state emphasis upon building up basic economic infrastructure, is the foundation of prosperous growth in the urban sector. If we could apply this lesson to the entirety of mainland China, we can define rather readily the massive infrastructural development projects in water-management, mass transport, and energy production and distribution needed to effect a significant growth of productivity in the rural sector, and to provide also the indispensable base for successful development of urban economy.

A study of the physical-economic geography of mainland China as a whole, with a view to emphasizing a critical lack of sufficient density of modern basic economic infrastructure per square kilometer of territory, and per per-capita unit of population-density by economic class of land-use, shows us immediately the general, and catastrophic nature of the economic problems of mainland China as a whole.

Here, we have touched upon one of the two principal reasons, that as economies, Communist systems do not work. The first of those two reasons, emphasized for the case of China, is the role of development of basic economic infrastructure in overcoming otherwise narrow, and tight constraints for general increase of productive powers of labor in the society as a whole.

A kindred problem arises in India. The Indian bureaucracy, which controlled the subcontinent during the period of the Moguls, and under the British, has continued to be the center of government power in India under post-colonial government. This bureaucracy ensures that fixed percentiles of development funds are used to allot development funds to pre-existing categories of application of funds, to such effect that no matter how much the development budget is expanded in total amount, no percentile of significance is allowed for

urgently needed water-management, rail rehabilitation, and energy programs.

Formally, this India bureaucracy is not Communist, although the Soviet influence through Evgenii Primakov's Oriental Institute agents, as well as the various Communist political organizations, and the Bertrand Russell-style Fabians are effectively Communist forces by tests of practice. The bureaucracy's mentality has a marked kinship in philosophy of social and economic practice, to the Soviet bureaucracy and that of Beijing.

The second crucial factor causing the axiomatic tendency for failure of Communist economies, is the collectivist mentality.

In part, this collectivist mentality prevents the healthy development of those usually small-scale machine-tool shops which are the transmission belt by which technological progress is delivered to larger-scale industries. This is an important secondary result of collectivism, but it is not the most fundamental one.

From the standpoint of Leibniz's economic science, the science of physical-economy, the fundamental functional difference between man and beasts is man's manifest capacity for the increase of the productive powers of labor through efficient generation and assimilation of scientific and technological progress.

In the hypothetical "primitive hunting-and-gathering society," an average of approximately ten square kilometers of Cenozoic wilderness land-area were required to sustain an average life in miserable conditions, with very low life expectancies. That would place a ceiling on the planet's human population at approximately 10 million miserable persons.

Today, this planet sustains 5 billion persons, most badly sustained; however, with full-scale use of technologies already available in industrialized nations at the beginning of the 1970s, we could sustain a world population of between 15 and 25 billion at a European standard of living, including 2 billion or more in mainland China. That represents more than 1,000 times the population-density for "primitive hunting-and-gathering" modes of existence.

Under healthy economic conditions, scientific and technological progress already under way, by two generations ahead, will tend to write terawatts where we write gigawatts today. This increase in energy-density and energy-flux density, together with related advances in technology as such, means an increase of mankind's potential population-density by approximately a factor of ten relative to today's.

No animal could effect willful modifications of its behavior to the effect of doubling its species' potential population-density.

Thus, the functional difference between man and beast is centered in the development of the individual person's creative powers of reasoning, as these powers may be typified by valid fundamental discoveries in physical science. It is the generation and assimilation of those ideas which are the fruit of creative reason, rather than mere logic, which is the motor

of technological progress. Technological progress is the motor of increase of a society's potential population-density. In all of this, the generation and transmission of the ideas which are technological progress, it is the creative powers of the individual mind, and nothing but the individual mind, which are the means by which human development is accomplished.

For this reason, Communist societies, like the most oppressive forms of so-called "traditionalist society," are axiomatically economic failures. Not accidentally, in the portion of the Soviet Union with the highest incomes, and the greatest political privileges, Moscow, each year, there are more abortions than births.

It might be observed, that in these respects, Communist nations impose upon their populations conditions resembling the economic and related cruelties which we associate rightly with nineteenth-century colonialism. Communism in Russia was imbued with the ideas of a worldwide empire, of many subject nations and peoples, under the rule of a Moscow master-race. Among the rulers of Communist Beijing, and in the role of Beijing in Pol Pot's massive genocide against the Cambodians, we see what might be thought a natural tendency of Communist Beijing to converge upon a Communist's parody of Middle Kingdom policies.

Collectivism, by rejecting the sameness of all human beings before the Creator, a sameness of all nations and so-called races in the potential creative powers of the newborn individual, is inherently a racist society, which like the Soviet Russians, believes that differences between national cultures are matters of racial and kindred distinction. So, all imperialist powers, by seeking to justify the assumption that some peoples are racially superior to others, denies that which makes all persons equal in their natural individual human rights, the creative powers of reasoning, which are a potential to be developed in every newborn child.

In the practice of moral nations and moral political forces, the progress of society, as far as we can trace the history of civilization, back to the fertile region of Central Asia during the millennia before 4000 B.C., is associated with two leading results.

On the one side, there is technological progress. This includes the development of science, as typified by the existence of an excellent solar astronomical calendar based on the very long equinoctial cycle, in Central Asia before 4000 B.C. There is the development of spoken language as an instrument of more refined reasoning and communication of reason among persons. There is, associated with the development of science and literate forms of language, the development of classical poetry, and the development of classical music on the basis of polyphonic singing of classical poetry.

Parallel to this, but also caused by this, there are advances in the technology of production, by means of which the average physical income and life expectancies are increased, at least potentially, and the amount of land-area required to

sustain an average individual human life with improved incomes is also increased potentially.

The question is posed to the science of physical economy: Does the development of the creative powers of the individual mind exist, to make possible technological progress and its benefits; or, is it not the purpose of technological progress to foster the development of the creative powers of the individual mind? History shows, that wherever the emphasis is upon the fostering of the development of the creative-mental powers of the individual mind, and also fostering the opportunity for the individual's use of those developed powers, we need not fear we might lack technological progress. The true purpose of the good society is the development of those powers to do good, which are the creative-mental potential setting all individuals, of all mankind, apart from, and above the beasts.

On this account, Communist society has features in common with the most backward of primitive and barbaric societies. Even when it professes to promote scientific and related progress, its intrinsically racist characteristic rejects the idea that the quality which sets persons apart from the beasts as human, is the essence of human nature, and of human needs. In Russia, the social base for the Bolshevik party was the *raskolniki*, the most fanatically backward layer of the Slavic populations of Czarist Russia. There, as elsewhere, Communism bases its mass appeal on the bestiality of man's ideas about man, which is endemic among the most backward peoples.

Communism resembles barbarism on these accounts, because Communism is a parody of barbarism.

On this account, those Western liberal-financier interests which are associated with eighteenth- and nineteenth-century colonialism, and whose wealth flows largely from original fortunes accumulated in the East India Company's China opium trade, such as the circles of Lord Palmerston in Britain, have the greatest affinities for creating an East-West power-sharing agreement with Moscow as a basis for their dream of a world-federalist, global condominium, in which the sovereignty of nation-state republics is outlawed.

The convergence of such liberal-financier interests with Moscow, in common promotion of so-called neo-malthusian ideas, is typical of the mutual ideological complementarities between the old opium-trafficking colonialists' descendants, and the Communist regimes.

So, as Soviet economist Evgenii Preobrazhensky wrote with such insight, back during the 1920s, Bolshevik economy is based upon the practice of "socialist primitive accumulation," the looting of production to the advantage of the Communist state's increase of its physical power. All Communist states, as soon as they begin to consolidate their rule, adopt policies like those which Preobrazhensky identified as "primitive socialist accumulation."

This policy of "primitive socialist accumulation," and its correlatives and effects, is the premise for the effective con-

duct of People's War against internally rotting Communist states.

The Communist society denies its subject individuals the natural rights of each and every human being. It denies those qualities of the individual which set mankind apart from and above the beasts. By failing to promote the individual's effective role in scientific and technological progress, and by the practices of "socialist primitive accumulation," Communist society creates, over a span of two or three generations, the kind of economic instabilities which energize more and more of the population to hate the regime more or less as much as they fear it.

The tasks of the worldwide anti-Bolshevik resistance are manifold. However, among these manifold tasks, one fundamental task is the most essential one.

For what cause will a man or woman lay down his or her life, that the hundreds of billions of persons in generations to follow might be free? Much more than the soldier in regular warfare, the individual resistance-fighter, who lacks the psychological benefits of being a member of a regular armed force, who is a vulnerable isolated figure of total war, must look deeply inside himself, to discover there something so precious to him, that he will gladly sacrifice his life for that cause.

In every person, potentially, that great source of moral strength is to be found. This strength is of a twofold nature. Most immediately, it is the quality which sets every individual of mankind apart from and above the beasts, that development and exercise of the powers of creative reason which is the right name for the term "individual freedom." At the same time, each individual has a second fundamental idea which is potentially a great source of his courage as a fighter. He knows that the individual life is brief, and that the important thing to be obtained from the opportunity to live a mortal life is the good which that life may transmit to the advantage of present and future generations.

So, as a parent lays down his or her life for the sake of children and grandchildren, the highest cause is to defend the principle of individual creative personality for the benefit of the hundreds of billions of human beings whose future lives we fight to secure.

It is on this level of insight into oneself, that the true resistance fighter finds the source of moral strength to do what must be done in the total war facing us all today.

The global aspect

This spiral of economic breakdown within the leading Communist nations coincides with, and interacts with a general economic breakdown now occurring in most nations of the non-Communist world, and within the non-Communist world taken as a whole.

The chief cause for the present breakdown in the non-Communist economies generally, is the combination of three policies which have taken control of the policy-shaping of

Western Europe and North America over the recent twenty-five years, the recent twenty years most emphatically. These three factors are the combination of skyrocketing rates of financial usury with "post-industrial" utopianism and the spread of the anti-Judeo-Christian, radical counterculture.

While financial aggregates in the hands of a diminishing number of financial interests increase astronomically, the physical basis for economy has been collapsed. Agriculture, industry, and basic economic infrastructure, are in a state of collapse throughout Western Europe, North America, and most developing nations. In real terms, as measured by the physical content of a standard market-basket of producers' and households' goods, the physical productivity of the populations of Western Europe, North America, and the developing sector as a whole, has been collapsing.

In other words, the potential population-density of this planet, under present economic and related policies, has now fallen significantly below the level of 5 billion living persons. Under the financial, fiscal and economic policies which continue to prevail in North America, Western Europe, and supranational monetary agencies today, this collapse would accelerate over the two and more years ahead.

On the surface, what threatens us is a worldwide financial crash, or series of such financial crashes, continuing that of October 1987, which now threatens to plunge the world as a whole into a worldwide economic depression far worse than that of the 1930s. In reality, the danger is much worse. What looms before us, is the plunge of this entire planet into a New Dark Age. It is a New Dark Age in the sense of the collapse of Europe during the fourteenth century. It is much worse than that Europe experienced then, and this time on a global scale, rather than a regional disaster.

So, in every nation throughout the world, what is at stake in the fight of the worldwide anti-Bolshevik resistance movement, is the rescue of all mankind from the immediate threat of the worst global disaster in the known history of the human species. The defeat of Communist imperialism and subversion, is an indispensable, crucial element of this total war we must wage. Nonetheless, for reasons to be made clear on the basis of the following evidence, the fight against Communism can not be won, unless we destroy those policies which are Communism's allies in the West, the policies of unchecked usury, "post-industrial" utopianism, and the radical counterculture.

On a global scale, and in every small corner of individual life throughout this planet, we face three sets of leading adversaries. The first, is Communist imperialism and subversion as such. The second is represented by those in the West whose zeal for global power-sharing with Moscow impels them, whether they are fully witting of this or not, to adopt policies which, in fact, are treasonous aid and comfort to the Communist cause. The third is represented by those who perpetrate the three wicked policies which we have just introduced to this report: rampant usury, "post-industrial"

utopianism, and the radical counterculture.

Of these three adversaries of civilization, the following must first be said. The third adversary overlaps the second, and is supported by the Communists as the best weapon of subversion for destroying the West from within. It must also be said, in the second instance, that all three policies have the same mother. So, if we understand the connections among these three adversaries, each of the three adversaries is but a different mask worn by the same, single, common adversary. Once we understand these connections, and understand the historical setting in which they presently confront us, we understand more clearly who we must fight, why we must fight at all costs, and how we must fight that adversary.

The looming disaster, this onrush of a New Dark Age, is not unintentional. During the last quarter of the nineteenth century, there arose an avowedly satanic movement, centered around the writings and other influence of such figures as Oxford University's John Ruskin, Fyodor Dostoevsky, Friedrich Nietzsche, Aleister Crowley, and Bertrand Russell. Dostoevsky, Nietzsche, and Crowley, were explicitly committed, as Nietzsche emphasized so famously, to unleashing the Anti-Christ against Western European civilization and its influence.

This was not merely the work of some morally degenerate individuals. These ideologues were the creatures of a faction in Europe's life which had been known as the "Venetian party" during the early eighteenth century, and were also the forces behind the creation of that Holy Alliance which established the Russian Empire as "the policeman of Europe," from 1815 through 1849. In the English-speaking world, these were the same forces associated with the colonialism and opium-trading of the Anglo-Dutch East India Company during the eighteenth and nineteenth centuries. The center of radiation of the power of this faction was the collection of *fondi* associated with the great reinsurance financial cartels of Venice.

During the second half of the nineteenth century, this faction which had been known as the "Venetian party" during such periods as the early eighteenth century, unleashed three movements to the purpose of destroying the institutions, and even the memory of Western European Christian civilization from this planet.

The first, and primary movement was the theosophical movement associated with John Ruskin and Aleister Crowley in the English-speaking world. This was an occultist movement based explicitly on gnostic and overt forms of Satan-worship. This satanist movement is that described by such as Nietzsche and Crowley as the "Age of Aquarius" movement. This movement, whose occultism impelled it to use astrological symbolisms to express its dogmas, stated that its purpose was to end "the Age of Pisces," which it associated with the images of Socrates and Jesus Christ, and to bring the planet under the rule of "the Age of Aquarius." The "Age of Aquarius" signified the Age of the Anti-Christ. For Nietzsche,

the preferred name of the Anti-Christ was "Dionysos." For Crowley, the preferred name of the Anti-Christ was "Lucifer."

This satanic movement was the mother of two radical political movements, the one Communism, and the other fascism. During the 1930s, Benito Mussolini once identified Bolshevism and fascism as the twins of the twentieth century, and claimed that the Romulus, fascism, had triumphed in its competition with the Remus, Communism. By the close of World War II, it was Remus, Bolshevism, who emerged as

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victor in the sibling rivalry between these two children of Satan.

So, Communism is the enemy, and yet is not the real enemy. If an enemy sends an assassin to destroy our home and family, that assassin becomes also the immediate enemy we must fight, even though the assassin is not our ultimate enemy. The ultimate enemy is the force which sends such assassins of nations as Communism, fascism, the World Council of Churches, the circles of former U.S. Attorney General Ramsey Clark, the Socialist International, and so the list goes on.

In Central and South America, for example, where Communist insurgency appears in the forms of narco-terrorism, such as the Sendero Luminoso of Peru, or the Communists and other narco-terrorists of Colombia, the Socialist International and its arm, the ICFTU, are, day to day, the comrades in arms of the Soviet Andean Spine project. Often, the organization built up inside the U.S. trade union movement and the U.S. intelligence community by "former" Cheka agent Jay Lovestone and circles, supplies political protection to both Soviet and other narco-terrorist factions. "Project Democracy," which President Reagan, and many in the U.S. Congress were duped into supporting and adopting, is a vehicle for projects which do nothing but support Soviet subversion efforts in various parts of the world.

It is possible to show close, direct cooperation between such agencies as the World Council of Churches and Mos-

cow. The ecumenical agreements reached recently between the Soviet Cheka's Russian Orthodox Church and the leadership of the Church of Scotland, is merely one example of the connections.

The same can be said of former U.S. Attorney General Ramsey Clark and his pro-Soviet International Association of Democratic Lawyers. The international federations of the West German Green Party, with which Ramsey Clark is directly allied, are another example of organizations which were created, and to a significant degree controlled by Moscow, and by arms of the Soviet Cheka such as the West Germany-based VVN. The international "human rights lobby," including France's Cheka asset Jacques Vergès, is another such example.

Some of these are directly controlled assets of the Soviet Cheka or military intelligence, or of the special intelligence unit associated with the Secretariat of the Soviet Central Committee. Some are only partly controlled by Moscow; in many cases, it is only an influential segment of the leadership of these associations which uses the other members of such associations as mere dupes. Essentially, the relationship of these networks based outside Communist territory, to Moscow itself, is of the nature of a joint-stock ownership. Moscow controls these jointly with complicit elements of the liberal-financier establishment in the West.

This is not a new type of arrangement.

The 1905 and 1917 Revolutions in Russia were controlled jointly by certain elements inside Russia, and by powerful agencies outside. Inside Russia, the sundry radical movements of the 1882-1917 period were created by, and controlled by the Czarist regimes secret political police, the Okhrana. The Okhrana, in turn, was controlled by the most powerful aristocratic landowners of Russia, such as the powerful Vorontsov family, families which hated the memory of Czar Peter the Great and the Westernizing reforms of social life, economy, and religion, which Peter instituted. They were determined to destroy the form of state established by Peter, and worked with powerful forces in Venice and elsewhere, to organize the assassinations and revolutions by which the Romanov dynasty might be overthrown.

The mass-based social force which these revolutionary Russian aristocrats used to create the revolutionary forces, were the same dissident religious movement, called the *Raskolniki*, which had been the force commanded by the eighteenth-century insurgent Pugachov. As Lenin himself admitted, the Revolution of 1917 was largely a *Raskolniki* insurgency in the footsteps of the Pugachov revolt.

The only complicating feature of the Bolshevik Revolution, was that it was created by a Venetian agent, the famous Alexander Helphand, also known as Parvus, who operated with funding and other backing from the German Kaiser's military intelligence services. The British military intelligence services, and the circles associated with President Theodore Roosevelt inside the United States, which were

also leading accomplices in arranging the 1917 Revolution, had a different choice of revolutionary assets, centered around forces such as the dupe Kerensky.

However, as Germany was defeated in World War I, the Anglo-American supporters of the 1917 Revolution soon reconciled themselves to the victory of the Bolshevik horse from the Okhrana's stable. These powerful Western financiers split the Social Democracies of the non-Communist nations, and fused the so-called leftist split-wing of the Social Democracy with anarchist and anarcho-syndicalist elements, to create the member parties of the Communist International. So, over the period until 1927, the Communist International was a joint-stock company of Moscow and these powerful Western financier interests.

So, when the break between Moscow and these Western financier elements occurred, beginning 1927, the Comintern factions largely controlled by the Western financier interests emerged as the smaller Trotskyist Left Opposition, and the larger Bukharin-Brandler-Lovestone Right Opposition.

The period of the Soviet New Economic Policy, from 1922 until 1927, has many similarities to the Western factional support for Mikhail Sergeivitch Gorbachov today. The Western financiers view Gorbachov as almost a reincarnation of their former asset, Bukharin, and seek to establish economic concessions and global power-sharing arrangements of the sort reached with Bukharin's Soviet dictatorship of the NEP period.

During the period until near the close of 1927, this arrangement between the Western financier joint owners of the Comintern and Moscow, was known as the "Anglo-Soviet Trust." The powerful faction in the West which is pushing for "New Yalta" forms of global power-sharing arrangements with the circles of Andropov and Ogarkov today, is composed chiefly of financier interests which were part of the old "Anglo-Soviet Trust" during the period 1918-1927. The return of anti-Stalinist Trotskyist and Lovestonite elements to cooperation with Moscow today, reflects the new joint-stock arrangements reached, beginning 1955, between Moscow and these Western financial potencies formerly associated with the Trust.

This same kind of arrangement is key to the role of institutions such as the World Council of Churches and Socialist International today. Some are purely Soviet assets; most are Soviet accomplices under the terms of a joint-stock arrangement, like that governing the pre-1928 Comintern.

Thus, most of the best-informed anti-Bolshevik fighters throughout the world have often described the highly placed Western accomplices of Moscow as "Communists in deed," or have simply called these Communist fellow-travelers "Communists" in the same sense as members of Communist parties. Since the joint-stock arrangement places the Western financiers involved in the position of being promoters of Communist interest, it is not unjust, and somewhat useful to lump both sets of members of the joint-stock company under

the single name of "Communists." Since, to defend ourselves from the scourge of Communism, we must fight both, it is proper and necessary to view both as wearing the same enemy's uniform.

However, from the standpoint of the strategy and tactics of that form of total war called People's War, it is of great practical importance to a fighting worldwide anti-Bolshevik resistance, that we also take into account the important distinctions among the various members of this joint-stock arrangement.

For example, one of the most powerful figures inside the U.S. intelligence community today is a longtime accomplice of Comintern Right Oppositionist Jay Lovestone, Leo Cherne. Cherne was formerly associated with the late CIA director William Casey, is linked to the bankers' circles of John Cini Train and Richard Mellon Scaife, with close ties to former Trotskyist Albert Wohlstetter, was formerly an official of the President's Foreign Intelligence Advisory Board, and has been a de facto coordinator of President Reagan's Foreign Intelligence Advisory Board. Effectively, Cherne, like Deputy Assistant U.S. Attorney General Mark Richard, is a witting agent of Soviet influence highly placed within the U.S. government and intelligence community.

A section of the U.S. Catholic hierarchy is also a witting accomplice of Soviet interests. This faction is centered in the American Catholic Bishops' Conference, and includes Philadelphia-based Cardinal Krol, and interests such as former CIA director William Colby, General Rowny, and others. Krol is nominally an American Catholic priest of Polish extraction, and is a key figure in the Catholic Church's policies toward Poland today. Yet, at the same time, he works openly and closely with Quaker and Jewish accomplices of Soviet interests, and is the titular leader of the Vatican adversaries of Cardinal Ratzinger and Pope John Paul II, and, to this reporter's somewhat detailed knowledge, works closely with leading circles of today's reactivated "Trust" inside the U.S.A.

The fact which the worldwide anti-Bolshevist resistance must understand, if it is to do its work effectively, is that although Communism as such is the chief strategic assassin sent against us, in the deeper and higher scheme of things, Communism is merely one of the instruments of policy sent against us by those who are partners of Moscow in a Trust-like joint-stock company arrangement. It is the policies and intentions of those Western financier elements which must be understood if we are to aim our efforts efficiently at victory.

It is for such reasons that the earlier international anti-Communist effort, such as that of the World Anti-Communist League (WACL) failed. It was not wrong, that WACL drew such a varied assortment of forces into its cause. The problem was, that WACL's leadership became so fascinated with building up its "united front" in this way, that, for the sake of that "united front," it traded away elements of policy which were absolutely crucial in determining the success or defeat

of that movement. It sought to represent the allies of Soviet interests as controlled by Communism, when, in fact, it was Western financier interests which had created and used Communism as a banker might hire and deploy a pack of assassins.

The issue is not simply that some powerful bankers, such as the Warburgs, have funded Bolshevik causes, such as L.D. Trotsky. That is too simple. It should be obvious that they did not become joint-stock partners with Bolshevism because bankers are inherently pro-Communists. They did so, because they were something other than typical, powerful bankers.

The Warburgs, for example, are a Venetian banking house which moved to Northern Europe, and North America, and changed its name in the manner immigrants often do. It was part of that special collection of powerful financier families which represented what had been termed the "Venetian party" during the early eighteenth century.

This is the same "Venetian party," then known as the Lombard bankers, whose usury and subversive operations plunged Europe into the New Dark Age of the fourteenth century. This is the party which the Americans fought in the 1775-1783 War of Independence, and which has worked to subvert and destroy the United States ever since. This is the force, represented by the Venetian Count, John Capodistria, which Venice appointed as Czar Alexander I's foreign plenipotentiary, and who ran that 1815 Congress of Vienna which established the Muscovite hordes of Alexander I and Nicholas I as the "policeman of Europe" through Kossuth's Hungarian uprising, through 1849.

These fellows view Bolshevik Russia as an instrument by which to eradicate from this planet, those ideas and institutions associated with the influence of St. Augustine, of Charlemagne, and of the A.D. 1439 Council of Florence. Their objectives, for which they have chosen Communism as a preferred instrument of policy, include the destruction of the following features of the traditions of St. Augustine and the Council of Florence in Western European civilization:

- 1) The institution of the sovereign nation-state republic, as typified by the constitutional form of federal republic established by Benjamin Franklin, George Washington, et al. in the United States.

- 2) The policy of fostering technological progress and development of basic economic infrastructure, as the means for promoting the increase of the average productive powers of labor.

- 3) The principle, affirmed by the 1776 U.S. Declaration of Independence, that the affairs of mankind are properly ordered by a body of natural law higher than that positive law adopted by any state, or any law dictated by any ephemeral majorities of capricious popular opinion. For example, the principle that any peoples and individual persons are endowed by the Creator with certain natural rights, and that such natural law is intelligible to rational men and women.

The mentality which these enemies of modern civilization continue, is that of the ancient empires of Mesopotamia, and of the establishment of such Mesopotamian forms of imperialism as the model for the empire of Rome's Augustus Caesar.

From the time of the ministry of Jesus Christ, the progress of Western European Christian civilization was based upon resistance to the evil Mesopotamian culture represented by the empire of Augustus and Tiberius. That was the issue in the conflicts between the Christians and the Emperor Constantine at the Council of Nicea. This was the issue between the Augustinian West of Charlemagne and the Second Roman Empire of Byzantium until the ecumenical agreements reached at the 1439 Council of Florence. The characteristic feature of the Venetian party, during the eighteenth century, was the revival of the traditions of Roman Law against Christian law.

In the eighteenth- and nineteenth-century history of Britain and France, the emergence of the notion of empire was premised explicitly, as in the case of the Code of Napoleon Bonaparte, upon the revival of Roman Law as the model to replace Christian law. The idea of establishing empires like those of ancient Mesopotamia and Rome, was shaped by studies, such as those of Montesquieu, which argued for the replacement of Christian law by the Roman model.

The idea of making Moscow the eternal capital of a new worldwide Roman Empire, which has been Muscovite policy officially since A.D. 1510, and since the reign of the self-appointed Caesar, Czar Ivan Grozny, was adopted by the nineteenth-century Venetian party in the West, as a suitable choice of instrument for eradicating the institutions of the Council of Florence from this planet.

From such sources of evil as today's Cini Foundation based at Venice's San Giorgio Maggiore, there is a continuing war against Western European culture, and against anything which resembles its secular institutions in the portions of the world which are nominally non-Christian. The leading expression of this, as directed from San Giorgio Maggiore's Cini Foundation today, is the radical rock-drug-sex counterculture.

Communism is but a political movement of subversion and conquest, like fascism; these were both created as but an instrument of the forces behind today's radical counterculture. That radical counterculture was conceived, designed and steered by circles which based this dogma upon an elaboration of the particular form of a doctrine of the Anti-Christ as seen from the writings of John Ruskin, the theosophists generally, Fyodor Dostoevsky, Bolshevik cultural high priest Maxim Gorky, and Aleister Crowley.

From the late nineteenth century, into the early twentieth century, the ideological center of the avowedly satanist leadership of today's radical rock-drug-sex counterculture was the Isle of Capri. This island had been the place where the agreements were reached between Augustus Caesar and the

Syrian priests of the Cult of Mithra, known as the Magi. This island had been made the hereditary property of the Roman emperors, and was the location from which the Emperor Tiberius had ordered the trial and crucifixion of Jesus Christ. It was the Cult of Mithra which created the doctrine of the Anti-Christ, and the offshoot of that doctrine known as Gnosticism.

At Capri, Maxim Gorky trained the leaders of the future Bolshevik state in the doctrine of the Anti-Christ, and laid down the principles of cultural warfare against the West which Communism has followed to the present day. Here, Hermann Göring appeared, attempting to buy the site of Tiberius's palace, arguing that Adolf Hitler was the reincarnation of Tiberius and the living incarnation of the Anti-Christ. This island and the cult of Tiberius were the cynosure of the Aleister Crowley who created that radical rock-drug-sex counterculture which has ruined the United States and Western Europe from within over the course of the postwar period to date.

This radical counterculture is the official cultural dogma of the Soviet appeasers controlling the U.S. Democratic Party's leadership since 1972. This same radical counterculture is the dogma of the so-called libertarian faction of the Republican Party. This is a doctrine which is supported by the liberal-financier establishment of North America and Western Europe. This radical counterculture, the mask of the Phrygian Satan, Dionysos, is the true face of our ultimate enemy. This is the force which has pushed all of humanity, inside and outside the Communist world, to the brink of a global New Dark Age.

As we have noted, there are two dangers immediately before all humanity. The most obvious, immediate danger, is that the self-induced moral and physical weakness of the West might permit Communism to establish a global empire during the years just ahead. The great danger of such Communist victory, is that a world dominated by Moscow, a Moscow using the Western liberal-financier interests as its satrapal agents, is one in which it becomes impossible to avoid a further danger, the danger that nothing will prevent the collapse of the entirety of this planet into a New Dark Age.

That is the deeper significance of the fact, that financial and economic collapse of the West is approaching at approximately the same rate, and with greater maturity of its process of internal political decay, than the internal economic collapse of the Soviet Empire and mainland China.

Yet, despite the top-down political decay of most among our political institutions, in the other institutions of Western Europe, North America, and friendly nations of Asia, Africa, and Central and South America, as well as Australia and New Zealand, we have still living institutions and traditions which are adequate to defeat Communism, and to make those urgent changes in policies, away from the radical counterculture, "post-industrial" utopianism, and rampant usury, by means

of which changes the New Dark Age can be prevented.

Our main adversary is the joint-stock company arrangement between Moscow and those liberal-financier factions which represent the tradition of the pre-1928 Anglo-Soviet Trust. In fighting against that choice of single adversary to be defeated, we must be aware that the radical counterculture is the policy we must eradicate. Victory in cultural warfare against the radical counterculture, is the day-to-day struggle against the essence of that joint-stock company.

Majority rule in Moscow prevails in but one ironical sense, that the number of abortions occurring each year in that city, exceeds the number of human births. This phenomenon is a characteristic feature of the most privileged strata in the capital city of every empire sinking into its ultimate doom.

The key to the decay of the Roman Empire in the West, is the correlation between the notorious Roman orgies of the privileged elite and the collapse of the internal population and physical productivity of the population of Italy. Moral degeneracy rampant in the secular establishment and clergy of Byzantium, was the sign of doom written upon the forehead of the second Empire of Rome. The same Mark of the Beast is written on the forehead of the rulers of the Soviet Empire, and also the jet-set of the rich and celebrated in Western Europe and the United States today.

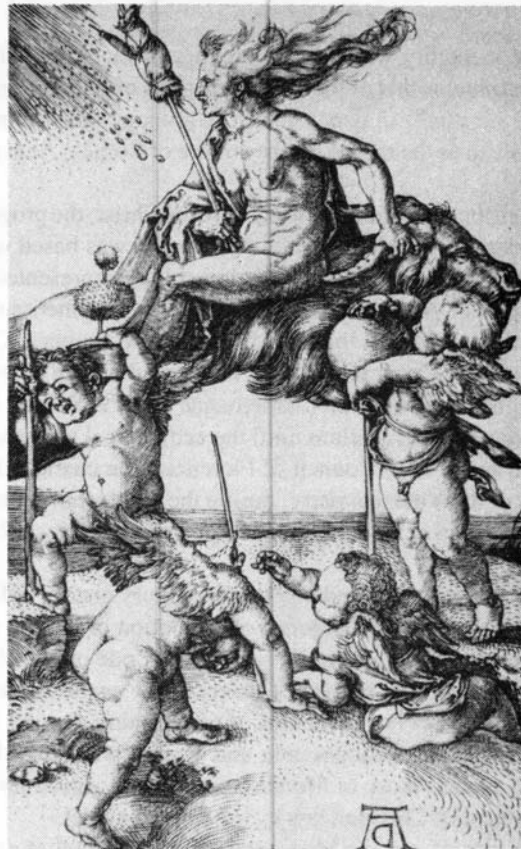
Example: 'the authoritarian personality'

The effort to eliminate this reporter physically from the surface of this planet is led by Soviet appeasers centered around Deputy Assistant Attorney General Mark Richard in the U.S. Department of Justice, in the U.S. liberal news media, in the leadership of the U.S. Democratic Party, and among the libertarian faction of the Republican Party. The explicitly adopted dogma for these legal operations and correlated libels, is the same dogma employed to similar purpose among the Soviet assets and Soviet appeasers in today's Western Europe.

That dogma is known as the "Frankfurt School's" doctrine of "the authoritarian personality."

This doctrine was presented originally by Hungarian Georg Lukacs during the period that veteran of Hungary's Bela Kun Communist dictatorship was still, together with Yuri Andropov's later cosponsor, Eugen Varga, a leading official of the Communist International.

As a student of Max Weber's circles, and a Communist specialist in cultural warfare, Lukacs's function within the intelligence apparatus of the Communist International was to explain the reasons the 1917-1921 attempt to spread Bolshevism throughout Western Europe had failed. Lukacs's work to this effect was his role in shaping the founding of what became known officially as the Frankfurt-based Institute for Social Research, the institution which came to be better known, to the present day, as "the Frankfurt School," one of the leading institutions, over the course of the 1920s and 1930s, into the present day, in serving the cause of Moscow's



An image of witchcraft by Albrecht Dürer. "The pagan dogma of earth-mother, lunar goddess worship, believes the 'soul' of a race is a collective soul, the soul of the earth-mother goddess, flowing from the soil, into the blood of the members of that race."

world conquest.

In a famous address setting down the tasks for which that "Frankfurt School" of Marcuse, Wittvogel, Korsch, Horkheimer, Habermas, and Adorno was created, Lukacs argued that the Bolshevization of the West could not be accomplished until what he termed the "cultural matrix" of Western European Christian civilization had been destroyed. He defined the task, to be that of identifying, and subverting those cultural characteristics of the Western European Christian which represented the "immunological factor" preventing the successful spread of Bolshevism in Western civilization.

Out of this came the Frankfurt School's dogma of "the authoritarian personality."

The development of this dogma was begun before World War I, in the circles of Adam Smith's disciple, Max Weber. The Frankfurt School also drew upon the work of such New Age existentialists as Karl Jaspers, Martin Heidegger, and Martin Buber. The form in which the present version of this "authoritarian personality" dogma came to the surface in 1945, was the lengthy treatises of cultural-warfare specialist Teodoro Adorno and the popularized parody of Adorno's dogma offered by Buber disciple Hannah Arendt.

Presently, this dogma is the philosophical standpoint of a U.S. operation called "Project Democracy." Project De-

mocracy and its philosophical co-thinkers among the Socialist International, the Social Democratic trade union international, the World Council of Churches, and so on, is the faction within the U.S. establishment which is conducting actual or planned destabilizations of various sovereign governments of Central and South America, and of such nations as South Korea, the Republic of China, the Philippines, Burma, Malaysia, Singapore, Thailand, and Indonesia, among other targeted Asian states. Among the cronies of Soviet fellow-traveller and U.S. Rep. Stephen Solarz (D-N.Y.), and among these destabilizers generally, the word "democracy" is used to signify a dogma based upon the Adorno-Arendt version of "the authoritarian personality."

In the modern history of Western European civilization, the forerunners of this "authoritarian personality" dogma are the axiomatic features of the philosophical dogmas associated with the rise of British empiricism and liberalism, as the latter is associated with the work of Francis Bacon, Bacon's secretary and reputed male lover, Thomas Hobbes, Locke, Hume, and the British East India Company's "philosophical radicals" such as Jeremy Bentham, Thomas Malthus, James Mill, John Stuart Mill, John Ruskin, the theosophists, and Bertrand Russell.

St. Augustine, Thomas Aquinas, Nicolaus of Cusa, and other leading thinkers of Western Christianity had fought against occult mysticism, by insisting that all of the Creator's Law bearing upon the moral behavior of the individual in society, and of society itself, is intelligible for human reason. ("Mystery," in Christianity, is focused upon the Resurrection of Christ, and is essentially limited to that subject.)

Thus, the characteristic of the superior, matured representative of Western European culture, is the governance of individual behavior by a conscience which is informed of the intelligibility of a body of universal law of higher authority than any constitution or positive law of governments, higher than any merely ephemeral majority of popular opinion for support of some capricious whim of taste. This type of mature personality, is what Adorno and Arendt, among others, define as the "authoritarian personality."

The characteristic opposition to this moral principle of Western European civilization is that of existentialists such as Jaspers, Heidegger, and Buber. These existentialists, and most modern sociology argue for what they identify as "inner personal freedom." That "inner personal freedom" is the same doctrine argued by the irrationalistic hedonist David Hume, and by Hume's disciple Adam Smith, and Smith's disciple, Max Weber.

Smith, in his 1759 *Theory of the Moral Sentiments*, argues that the human individual is obliged to limit his concerns in practice, to "original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them." This became, later, the

basis for Smith's famous, irrationalist dogma of "The Invisible Hand."

So, for example, Dr. Sun Yat-sen's famous Three Principles are hostile to British Liberalism, and to the Bolshevik dogma of "the authoritarian personality." For that reason, really consistent British and kindred philosophical liberals who follow Hume, Smith, Bentham, and John Stuart Mill in their outlook on public affairs, are of one mind with the Soviets in their determination to exterminate the influence of Dr. Sun Yat-sen from this planet. That is exemplary of the way Bolshevism, such as that of Georg Lukacs and the "Frankfurt School's" Adorno and Arendt, finds allies among Western liberals in cultural warfare against Western European civilization.

The Three Principles oblige the person and the state to consider the natural rights of the individual as a matter of rational form of intelligible, and moral relationship among persons, and in the relationship between the individual and the society as a whole, including the self-government of that society. These are also the proper principles governing the relations among nations and peoples, as much as they must govern the internal ordering of each society's affairs. We are each and all bound to act only in such ways as are consistent with that principle, as Christian solidarity demands this, too.

In practice, the liberal's, and Frankfurt School's notion of individual "freedom," is a self-contradictory and evil notion.

The characteristic of ancient Mesopotamian society, is a racialist dogma of "blood and soil." For example, the Russian *raskolniki* worship the mythical earth-mother goddess, the "Harappan" *Shakti*, the Chaldean *Ishtar*, the Canaanite *Astarte*, and the Phrygian *Cybele*, in the guise of *Sophia* or *Matushka Rus*, as the pagan goddess *Rodina*. This pagan dogma of earth-mother, lunar goddess worship, believes the "soul" of a race is a collective soul, the soul of the earth-mother goddess, flowing from the soil, into the blood of the members of that race.

Mesopotamian, and Russian forms of imperialism are based upon this racialist dogma. Such dogmas require that races are as distinct culturally as different species, or, at a minimum, varieties of species, among the beasts. The idea of some moral, natural equality among the nationalities is alien to such dogmas. For them, one race must rule, and the others must be subject races, arranged in some hierarchical ordering of relative inferiority and superiority of one race with respect to another.

To us, all persons are equal in natural rights, by virtue of the same potential for creative reason. All peoples need the same rights. For us, the division among nations, into respectively sovereign nation-states, is a necessary precondition of self-government. For, to be self-governing, a people must deliberate its nation's policies by means of a common form of literate use of language, and according to principles of self-government embedded in the use of that literate form of language. As these nations are equal in their right to enjoy

sovereign self-government, they are morally equal within the community of nations in every other respect. The individual nations of this planet are as nation-personalities, which must share the same equality among them otherwise accorded in any good society to the relations among equal persons.

If I am moral, as Friedrich Schiller emphasized this point, I must be both a patriot of my own nation, and also a world-citizen. My nation is the institution through which I make my individual contribution to the well-being of mankind as a whole; that defines for me the true purpose of the existence of my nation. I must act as a patriot in fully efficient consciousness of that purpose of my own nation's existence.

As President Charles de Gaulle sought to re-dedicate a demoralized France of the Fourth Republic, into a moralized Fifth Republic dedicated to France's proper service to the cause of civilization as a whole, each nation must find for itself, in every period, some higher purpose which defines the necessity of the existence of that nation, at that time, in the history of mankind as a whole. To be a patriot-citizen of a nation so dedicated, is a source of great happiness; one knows that one's contribution to one's nation is a contribution to the world-purpose-mission which that nation is serving. Such a patriot of the nation is justly also a proud citizen of all humanity.

Such is the beauty one moral person finds in the soul of every other moral person. Such is the beauty, the true patriot of each nation seeks to discover in the character of every other nation. Such is the love of each moral person for every soul of humanity at large; such is the love each moral patriot of each nation feels toward every other people.

What best binds the individual to the nation, are two obvious things. Immediately, the individual loves his or her nation as that society is committed to serve the natural rights of each person within the society. That society is to the individual as loving parents are to the child. So, the good king was beloved of the people in former times. Also, the patriot admires and loves his or her nation for the good purpose it is serving respecting the condition of humanity as a whole.

Communism, as liberalism carried to racist, immoral extremes, is incapable of justifying such love of persons toward governments, or of justifying pride in the role of that government among nations. Thus, although there is Communist partnership against civilization by Moscow and Beijing today, there is also hatred between them. So, there is natural enmity among the peoples of the Soviet Empire, for the same reason.

We know very well the nature of the motivation of the Communist movements. It is hatred, it is rage. It is not love of humanity.

This is shown by observing, in relevant regions of West Germany, the television broadcasts of East Germany. This is shown most clearly in what East German television presents as serious drama. The idea of noble passion simulated by the

actors in those performances, is the stereotype of an address by a Robespierre, Danton, or Marat, before the rabble of the left-wing Jacobins of the French Revolutionary parliament, or some street mob. Rage and hatred are what that television mistakes for heroic qualities, the vengeful rage of the down-trodden beast, is held up as the highest emotion. Their dramatic culture is very tiresome, boring and ugly; it reveals the characteristic degradation which Communism has superimposed upon a distorted form of German culture in that unfortunate semi-country.

The beautiful soul of the true martyr is something alien to Communist culture. In Communist drama, one may pity the victim, as one pities the cruelly tortured and slain dog, but there is nothing shown for which it is worthy to weep tears of joy respecting the beautiful soul all humanity has lost in the death of a noble martyr for the cause of humanity. There is not even those tears of joy we may weep over the memory of a loyal dog who faithfully sought to defend us, to maintain our company, or to play joyfully with us as a dog's intelligence permits it to do so.

It is for the beautiful soul existing, or waiting to be awakened within each and all newborn children of humanity, that we must fight a terrible form of total war against our common adversary. It is the evil dogma of the "authoritarian personality," which we must regard as exemplary of that evil we must destroy wherever it arises. We make war for the sake of our love of the Creator and of all humanity.

3. The great works of mankind

Great soldiers, preparing the defenses of their nation, take up the maps, to plan the logistical infrastructure of water-management, transportation, urban centers, and so forth, needed for deployment of forces, and efficient depth of logistical resources, in case of war. This sound military planning follows naturally the basic principles of sound physical economy. Thus, the strength of nations for times of peace, and their capacity of defense for time of war, are two sides of the same coin.

It is the natural function of the military departments of government, to be at the same time an effective combat force, and also a great civil-engineering force of national infrastructural, agricultural, and industrial development. These latter are logistical skills and resources required for time of war, and the proper civil function of military forces during times of peace. If a military force is so occupied, and imbued with a sense of mission and moral principle consistent with Dr. Sun Yat-sen's Three Principles, a nation may trust and admire its military as a patriotic force serving the true interests of the people in every way.

Let us so regard the world as a whole. Wherever there is economic injustice, the natural inclinations and skills of such a patriotic military force are the proper view of an essential

national interest of one's own nation, and of all friendly nations. The dedication of this military viewpoint to fulfilling the common aims of mankind, for our own nation and for other nations, is the road to true peace.

A crucial water-management project here, a transportation project there, a communications grid here, the development of production and distribution of power there, and the development of the proper site of future urban centers here and there, are the indispensable infrastructural development, by aid of which the foundations for prosperity of agriculture and industry are prepared.

The development of the conditions of life of the family household and the individual, require increases in productivity through technological progress. This requires the development of the creative powers of reason, and associated moral qualities of the young individual. This also requires a form of self-government committed to service of these circumstances for the higher level of development of every individual in every nation.

We must base our resistance not only upon that which is good within each of our respective nations, but on a sense of common moral purpose, and a necessary division of labor in service of this common purpose, respecting the improvement of the conditions of life in every nation.

The true purpose of the existence of the United States,

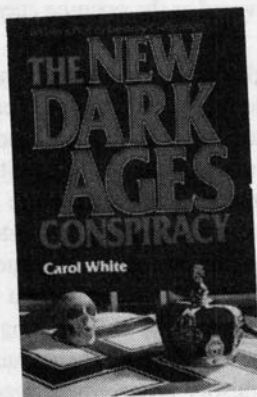
was widely recognized among all informed persons of good will, to be a temple of liberty and beacon of hope for all mankind. This was reaffirmed in an important way by U.S. Secretary of State John Quincy Adams, in his writings on the subject of the U.S. government's unilateral declaration of the 1823 Monroe Doctrine. Secretary Adams emphasized that the United States must affirm a *community of principle* of the United States with the aspirations for sovereignty and development among the new republics of Central and South America. He also emphasized, that the United States must affirm that principle even though it lacked the means to enforce that principle against the combined might of Britain and the Holy Alliance; the United States must be committed to enforce that principle whenever it had the power to do so, as the United States did in expelling the French occupation forces from the Mexico of our ally President Benito Juárez, at the close of the U.S. Civil War.

The idea of community of principle was that affirmed by President Lincoln in his Gettysburg address: that the system of government of the people, by the people, and for the people must not perish from this Earth. The United States will find its path back to greatness by reaffirming those three principles again, today. Those principles are no different than the three principles which must unify our worldwide anti-Bolshevik resistance effort now.

If a black death could spread throughout the world once in every generation, survivors could procreate freely without making the world too full. The state of affairs might be unpleasant, but what of it?

—Bertrand Russell

This evil is from the father of the peace movement—find out what the rest of them think.



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