

What Is Synarchism?

“Synarchism” is a name adopted during the Twentieth Century for an occult freemasonic sect, known as the Martinists, based on worship of the tradition of the Emperor Napoleon Bonaparte. During the interval from the early 1920s through 1945, it was officially classed by U.S.A. and other nations’ intelligence services under the file name of “Synarchism: Nazi/Communist,” so defined because of its deploying simultaneously both ostensibly opposing pro-communist and extreme right-wing forces for encirclement of a targeted government. Twentieth-Century and later fascist movements, like most terrorist movements, are all Synarchist creations.

Synarchism was the central feature of the organization of the fascist governments of Italy, Germany, Spain, and Vichy and Laval France, during that period, and was also spread as a Spanish channel of the Nazi Party, through Mexico, throughout Central and South America. The PAN party of Mexico was born as an outgrowth of this infiltration. It is typified by the followers of the late Leo Strauss and Alexandre Kojève today.

This occult freemasonic conspiracy, is found among both nominally left-wing and also extreme right-wing factions such as the editorial board of the *Wall Street Journal*, the Mont Pelerin Society, and American Enterprise Institute and Hudson Institute, and the so-called integrist far right inside the Catholic clergy. The underlying authority behind these cults is a contemporary network of private banks of that medieval Venetian model known as *fondi*. The Synarchist Banque Worms conspiracy of the wartime 1940s, is merely typical of the role of such banking interests operating behind sundry fascist governments of that period.

The Synarchists originated in fact among the immediate circles of Napoleon Bonaparte; veteran officers of Napoleon’s campaigns spread the cult’s practice around the world. G.W.F. Hegel, a passionate admirer of Bonaparte’s image as Emperor, was the first to supply a fascist historical doctrine of the state. Nietzsche’s writings supplied Hegel’s theory the added doctrine of the beast-man-created Dionysiac terror of Twentieth-Century fascist movements and regimes. The most notable fascist ideologues of post-World War II academia are Chicago University’s Leo Strauss, who was the inspiration of today’s U.S. neo-conservative ideologues, and Strauss’s Paris co-thinker Alexandre Kojève.—*Lyndon H. LaRouche, Jr.*

Metternich, wanted to export their system, because they were convinced that the fire of upheaval was glowing under the surface, everywhere in the world—which would break out, one time here and one time there: in Latin America, in Spain, in Naples, in Greece. Burke compared their task with that of the firefighters and the police, who had to intervene everywhere.

Those who felt responsible for mankind and its culture had to conclude that the internal affairs of a country concerned Europe a lot; and when in one country, a wrong system existed, or when there were riots, or there was a rogue state, the whole world was involved and they had the right to intervene. They felt the threat from the spirit of insubordination, which had moved into the people. All these demands for a nation, freedom, reforms. At the Congress of Troppau, they agreed, in the name of legitimacy of the princes and the fight against the sovereignty of the people, on the right to intervene into the internal affairs of other countries. So, Austria intervened in Naples; Spain, in France, acted on behalf of Europe. And eventually the question of interventions led to a breakup of the alliance of the five powers; because Castlereagh’s opponent—the Tory, Canning—split England out of the alliance, and recognized the governments of Latin America, and sabotaged, in this way, the planned French intervention in Latin America. That England would consider a French expedition

to America as *casus belli*, forced the French Minister Polignac to issue the memo named after him.

On Dec. 2, 1823, the United States declared the Monroe Doctrine, according to which the United States regarded any efforts by European powers to [make claims on] any part of the Americas as dangerous for peace and the security of the Union.

A Youth Movement

But the Restoration and the Holy Alliance did not only carry out a policy of intervention against the rogue states internationally, but they also invented the predecessor of the Patriot Act of internal suppression. While the destiny of the German people was horse-traded at the Vienna Congress, that was not the whole reality, because the young people, who had returned from the Liberation Wars, who were filled with the highest ideals, and many of them had given their blood for these ideals, and they had matured in the face of death—they did not want to go back to normality. After 1815, these young people kept the spirit of the reforms alive. While the “Boomers” of their time had sunk back into the sorrows of daily life, they were dedicated to improving themselves. They felt themselves morally better than the older ones, and they felt that they could create a new youth culture, and through that, transform the entire population to a higher level of culture