

presented in the Babylonian version of the third book of Genesis—man's temptation to gain knowledge of good and evil. This particular quarter-century is critical because man's advances in science and technology have made man arrogant, endowed him with the possibility of establishing complete mastery of natural processes. This arrogance is the "Satan" that must be defeated. If it is not done during this quarter century, it will then be too late, and the genie will be out of the bottle.

Given this task, what alternative social organization must be created to supersede the present world organization, which will be able to stop mankind's march toward scientific and technological progress.

Both Teilhard de Chardin and Quigley envisage a supranational system of institutions "beyond" the United Nations assuming all the functions of the existing nation states. In the current Jesuit strategic perspective, such supranational institutions will derive their executive power by means of secret arrangements among the ruling elites of the United Kingdom, China, Israel and a disintegrated United States. This "New International Order" is eventually supposed to function in the mode of the "Holy Roman Empire from the 12th to the 14th century."

For this, French and German nationalism, in particular, must be dissipated. According to Jesuit strategic thinking, this can only be accomplished within a European Community, not of the type prevailing today, but one dominated by policies dictated from England and run as a collection of ethnic regions (Brittany, Bavaria, Basque country, Corsica, etc.). This is Otto von Hapsburg's "Europe of the regions," as opposed to the current confederation of nation-states.

As such a project dissipates French and German nationalism, the nationalism of the U.S.A. will be crushed through a series of domestic social engineering projects following up on the results of the 1960s "generation gap" project; such projects are to include a transformation of the American Constitution, a project in which the "Catholics" Ted Kennedy and Jerry Brown are both participating. It is to include an end to industrial expansion and a reversion to lower forms of energy utilization in the U.S. economy. Finally, the U.S. is to accept that it has now entered a "multipolar" world in which this nation is no longer a major political factor.

For this "New International Order," the emergence of China in world affairs is also required. Here hangs the secret of the so-called China card. For the Jesuit order, for the British, Dutch and Belgian monarchies, and for the unrepentant Italian aristocracy, China does not simply represent a major strategic asset for the current world strategic equation against the Soviet Union. China represents a major historical model of how to organize a "stable" low-technology, low-industry society, organized in a system of "local control"

guild-socialism, and ruled by a synarchist aristocratic mandarin at the top. This is the secret upon which various well known intelligence services have engineered, promoted or tolerated the various "Maoist" movements in the advanced sector and the Third World from the 1950s on.

As Zoakos' report proves, Jesuit organizing of Jacobin mobs "at the base" is always coupled with controls "at the top" of the local social pyramids, affording the top executives of the Jesuit order a virtually unparalleled capability for large-scale social manipulations. It is this character of Jesuit deployment which creates for the outsider the optical illusion that the Societas Jesu is split into "left" and "right" tendencies. But individual Jesuit operatives, including those who publicly "switch" from "left" to "right" and vice-versa, are able to maintain their self-consistency, and their effectiveness, because to them, their principal strategic perspective, for which they undergo life-long training, is the destruction of technology-oriented "industrial capitalist" formations throughout the world.

—Vin Berg

## Jesuit role exposed in Third World affairs

by Criton Zoakos, Contributing Editor

For over four centuries, the Jesuit order has been systematically deployed by an international political faction whose memories and interests go way beyond the day on which Ignatius Loyola, a Spanish military adventurer in the pay of the Hapsburg family, founded the order.

That political faction is the ancient core of the European nobility, the Pallavicinis, the Sursoks, the Colonnas, the Hapsburgs, the Cecils, and others—who trace their family lineage to the *gens Julia* of Julius Caesar, to Aeneas of defeated Troy, or to the archpriests of the Isis cult in ancient Egypt. That political faction maintains power over a major part of the world's international financial institutions, a powerful grip over key raw materials holdings, and strategic control over numerous governments, such as the Belgian and Dutch thrones, the Grand Duchy of Luxembourg, key institutions of the Swiss government, most institutions of the British government, and international institutions,

including the International Monetary Fund, the Bank for International Settlements, the United Nations Educational, Scientific, and Cultural Organization (UNESCO), the United Nations Institute for Training and Research (UNITAR), United Nations Committee on Trade and Development (UNCTAD), and the World Council of Churches.

The effectiveness of the Jesuit deployments therefore derives not merely from the fact that the Society itself has its own formidable capabilities, but from the fact that it deploys centrally as a political intelligence unit of a machine much larger than itself.

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### **Jesuit programmatic perspective: destroy the nation-state**

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The Societas Jesu was founded by the ancient European oligarchy as a new instrument for the implementation of their historical objective of eliminating from the face of the earth the Neoplatonic institution of the nation-state in either its republican or monarchical form. It is not accidental that England's Cecil family (the earls of Salisbury), are principally responsible for the creation of the League of Nations and later the United Nations, which they envisaged as the instrumentalities which would gradually, through a long-term program of attrition, absorb most of the fundamental sovereign prerogatives of nation-states and finally leave them empty shells, to be ruled by faceless "global," "planetary" institutions in the hands of the oligarchy, "in the style of the Holy Roman Empire," as Jesuit historian Carroll Quigley expressed it.

The Cecil family has been best identified as the Anglican-Jesuits *par excellence*. Only a few decades after its founding, the Societas Jesu succeeded in launching two basic types of social-control techniques which defined European politics and history in the 17th and 18th centuries and, in renewed form, in the 19th and 20th centuries in a different way. These two basic techniques are: "intellectual projection movements" and left-wing "Jacobinism."

The relative effectiveness of the "intellectual projection movement" technique of the Jesuits can best be viewed by examining the truth behind the so-called Enlightenment period of European history. The entirety of the Enlightenment was a Jesuit creation from beginning to end. *Locke, Hobbes, Montesquieu, Rousseau, atheist Voltaire* and even *René Descartes* were trained and launched by the Jesuits! Descartes was most likely assassinated by the Jesuits, as Voltaire insinuates, because he had broken out of their control despite the campaign of intimidation launched by his "friend," the Jesuit agent Mersenne.

The Society of Jesus launched the Enlightenment in order to extirpate the enormous scientific and intellectual influence of Europe's Neoplatonic elite which,

having launched the Italian and Tudor Renaissances and having formed the nation-state of France under "spider-king" Louis XI, was threatening to establish permanent world hegemony under the guidance of the Neoplatonic church networks led by Erasmus of Rotterdam. The guiding principles of that Neoplatonic network had been laid down by the collaboration of the great Byzantine Platonist *Georgios Gemistos-Plethon, Cosimo de' Medici* and *Louis XI*. The basic political program of this group, its global Grand Design, was to establish a worldwide system of humanist republics organized in the form of *nation-states*, as put forward in two of the faction's most basic programmatic documents Plethon's *De Rebus Peloponnesi Oratio I et II* and Machiavelli's *The Prince*.

The first major project of the Societas Jesu after its founding was the massive re-publication and dissemination of Aristotle's works throughout Europe, in a period in which Aristotle had been thoroughly discredited and discarded despite the efforts of Saint Thomas Aquinas three centuries earlier. The Society's second major project was the persecution and assassination of Giordano Bruno on charges of being a "heresiarch"—that is, the recognized leader of the international Neoplatonic humanist networks. The third major project of the Society, the launching of the Enlightenment, was a carbon copy of two historical precedents with which Jesuit insiders have always identified with great nostalgia: the Apollo cult's "sophist" movement in "golden age" Athens, launched as a counteroperation against the Ionian philosophic-scientific movement; and the earlier so-called Akhenaton (Amenhotep II) revolution in Egypt, which launched a fraudulent "sun-worship," "monotheistic" cult in order to smash the scientific-technological revolution led by the priesthood of Amon.

The second principal Jesuit technique, "left-wing" Jacobinism, was also developed as a carbon copy of earlier social-control precedents, such as Athenian democracy, which executed Socrates, and the Phrygian-Orphic cults which were deployed against the Ionian city-states. As the Marquis de Lafayette informed George Washington, the Jacobin movement of the French Revolution was the controlled creation of the Societas Jesu.

In subsequent years, the Jesuit-controlled Jacobin networks in Europe were consolidated into an international anarchist-terrorist network under the Jesuit agent Mikhail Bakunin. In point of fact, Karl Marx was obliged to dissolve his First International specifically in order to prevent its capture from Bakunin's Jesuit-terrorists. Marx, in a little known internal document of the First International last published in 1920 in Stuttgart under the title *Karl Marx oder Bakunin?* fully identified Bakunin as a Jesuit agent.

The point to be made is that terrorism, anarchism, Jacobinism share with "globalism," and with "U.N.

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***Jesuit Jacobinism and Jesuit globalism  
share the same central characteristic:  
they are the deadly enemies of  
the sovereignty of the nation-state.***

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supranationalism" the same central characteristic: they are the deadly enemies of the sovereignty of the nation-state, whether of republican or monarchist form. The same characteristic "antiauthoritarian" objection to the principle of the humanist nation-state permeates the spirit of the Jesuit-engineered Enlightenment movement. Here lies the secret of Voltaire, the *atheist* Jesuit agent! Incidentally, the Society of Jesus is the only religious order which provides "dispensation" to those of its members who change religious denomination, convert to non-Christian religions, or become atheists *on orders from the Society*.

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**Teilhard de Chardin's Omega:  
the new Isocrates plan**

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Father Pierre Teilhard de Chardin, S.J., probably the most "projected" Jesuit intellectual of the current century (after Karl Rahner, the friend of Avery Dulles, the Jesuit brother of the former CIA chief Allen Dulles) is more responsible than anyone else for a mass brainwashing form known as the "cult of the United Nations."

Whenever, dear reader, you encounter some spaced out, lovey-dovey, star-struck youngster who spouts out silliness about "global consciousness," "planetary citizenship," and other grandiose abstractions about the much-abused brotherhood of man, you can be sure that you are viewing the results of special form of brainwashing invented by the Jesuit father Pierre Teilhard de Chardin. He, together with his close collaborator Julian Huxley formed UNESCO, the U.N. Educational, Scientific and Cultural Organization. He helped spawn a whole array of U.N. institutions such as the Food and Agriculture Organization, the brainwashing, Tavistock-controlled World Health Organization, UNITAR, UNCTAD etc.

Teilhard de Chardin himself was the personal protégé of Princess Paula de Liege, wife of the Crown Prince of Belgium, Prince Albert. Today there exists an international Teilhard de Chardin Society whose chairman is Queen Elizabeth II of England, sharing honors with Queen Juliana of Holland.

What is the objective of the globalist-United Nations movement that Father Teilhard de Chardin launched, and the Teilhard de Chardin Society today pursues?

Believe it or not, the Teilhard de Chardin freaks call their objective the New International Economic Order! They maintain substantial ideological and programmatic control over the functions of such institutions as UNITAR, the Club of Rome, UNESCO, UNCTAD, and the World Council of Churches. Through those institutions they exert a pernicious, subversive influence over many Third World governments' policies, including governments of the Non-Aligned nations.

The type of New International Economic Order advocated by the combined forces of these institutions *and by the local Jesuit priests and brothers* deployed in Third World nations, is based on a zero-growth perspective. The developing nations are manipulated into a radical-redistributionist political posture for the purpose of eventually creating a series of worldwide supranational cartels under future United Nations jurisdiction. These are to regulate minutely the worldwide production and distribution of energy, copper, bauxite, iron ore, rare ores, coffee, sugar, and so forth, in precisely the way the IMF today regulates the last ounce of credit issued anywhere in the world.

The purpose of moving control of all economic resources out of the jurisdiction of sovereign nation-states and under the faceless "supranational" authority of the internationally allied oligarchy, is to establish a terminally stabilized zero-growth international society which Teilhard de Chardin envisaged as his Omega Point, or to use his other favorite term, *Great Stability Point*.

The European oligarchy's commitment to this Omega Point program clarifies certain important political events of recent years which otherwise would have remained inexplicable: Why was the power of the American State so systematically undermined from the assassination of President Kennedy to the Watergating of President Nixon, to the election of President Carter? For what particular interests did the United States government help to overthrow such obedient and servile allies as the Shah of Iran, Anastasio Somoza, Park Chung Hee of Korea? Why are various key agencies of the United States government pursuing such policies as deindustrialization and destruction of nuclear energy, apparently against the best perceived interests of the United States?

Why has National Security Advisor Brzezinski, since

1977, been advocating a reduction of American world power in favor of a "multi-polar world," in which our nation will presumably be obliged to share world responsibility with scores of such "emerging powers" as China, Israel and Brzezinski-created Khomeiniac Iran? Why is Zbigniew Brzezinski, *Jesuit-trained Brzezinski from Jesuit McGill University, in virtually daily contact with the pontifical Justitia et Pax Commission in the Vatican, the chief Jesuit think-tank in charge of "revolutionary movements" that Jesuit agents coordinate throughout Latin America?*

The answer to all these questions is that the present coalition of European and British oligarchs which controls the pathetic Carter administration is proceeding according to a plan, the Omega Point, which is conceptually a carbon copy of a plan carried out 23 centuries ago in the Eastern Mediterranean—the Isocrates Plan. That was a scheme concocted by the Cult of Apollo at Delphi, which united the leading oligarchs from Persia, Athens, Macedonia and certain other areas, in an effort to establish once and for all permanent political and social stability throughout the world.

The Isocrates Plan called for use of Macedonian King Philip's armies, with Persian aid, to conquer all of Greece and the Eastern Mediterranean coast down to the Cilician gates, ensuring the final victory of oligarchist arms against the struggling republican city states. The domain east of the Sinope-Cilicia line would be readily pacified by the Persian oligarchy allied to Philip of Macedon. An era of permanent, eternal "Great Stability" for the international oligarchy was thus envisaged.

This plan, however, was disrupted by a series of military and political coup d'états carried out by the Platonic Academy, which culminated with the civilizing triumph of Platonist Alexander the Great. Not coincidentally, Alexander's "National Security Advisor," General Parmenion, was behaving then no differently than Zbigniew Brzezinski today. Alexander, however, gave his Brzezinski the boot.

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### **Jesuit Jacobinism and Third World "revolutionism"**

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Contrary to popular myth, virtually all of Third World radicalism emanates not from evil Moscow or intransigent Havana, but from the worldwide Jesuit organization. Except to the extent that gullible Moscow, and gullible Havana fall for Jesuit tricks in the way Moscow fell for the Philby-Burgess-Maclean trick of Jesuit Maurice Oldfield.

A case in point is Regis Debray, a *Jesuit agent* deployed into Cuba and the Latin American "left" by Jesuit operative François Mitterrand, the head of the French Socialist Party, which today maintains the con-

tinuity of the old anarcho-terrorist networks of Jesuit Bakunin!

Leopold Senghor of Senegal, the inventor of the hideous term "Negritude," the inspirator of the Franz Fanon operation, a friend of Franz-Josef Strauss, according to his personal confession, was converted to Catholicism by none other than Pierre Teilhard de Chardin himself! Both Bani-Sadr and Pol Pot, the Islamic revolutionary and the chief of the Khmer Rouge respectively, were educated at Jesuit Jacques Soustelle's *École Pratique des Études Hautes* at the Sorbonne, which to this day remains under the joint control of the old synarchist crown of France and the Solvay Institute-Louvain University emanations of the Jesuit-controlled Belgian monarchy. The list could go on to include the happily aborted "Michel Pablo" period of the Algerian revolution—an early attempt to launch "Islamic fundamentalism" years before Ayatollah Khomeini's revolution.

A more elucidating point can be made about the case of Latin American movements, that continent being the universally acknowledged hotbed of the Jesuit order's "Liberation Theology." Modern Jacobinism begins at the very top with the theology of Karl Rahner, who enforces the principle of cultural relativism in theology—asserting the necessity of theological respect for such culturally relative values as polygamy, homosexuality, and ritual sacrifice, provided they are accepted in one's traditional tribal "value system."

From there, the theological principle of cultural relativism is taken up by the grand theologian of "Liberation," Hans Kung of Tübingen University, and is promoted into the field deployments of the Society of Jesus in the ghettos, the favellas and the latifundios of Latin America. The technique is faithfully replicated by British intelligence in various distinct insurgency-counterinsurgency and destabilization projects.

The British, since at least 1688, have been crude vulgarizers of the Jesuit technique. This is the reason why the popular imagination, in colonial or formerly colonial nations, identifies the transparent and crude British with the principle of "divide-and-rule," while the more sophisticated and elusive Jesuits are identified with the abstraction "hypocrisy."

Before the 1964 General Congregation of the Jesuit order elected Father Pedro Arrupe as the Father General, the overtly "leftist" projects of the Society were being run by the Society's "front" organization, the Maryknoll Fathers. After 1964, the Jesuits started openly espousing the "leftist" posture as well as their traditional "rightist" facade.

Their first large-scale operation was the Peruvian Revolution of 1968, which startled the world with the weirdest mutant of all political animals up to that time, the notorious "Peruvian Way to Socialism"—super-

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vised every step of the way by the World Bank and the International Monetary Fund. In Peru, the Society had the advantage of maintaining undisputed monopoly over the education of the nation's entire ruling elite through the ultra-prestigious Pontificia Universidad Catolica, run by Felipe MacGregor, S.J. So at the top of the social pyramid, the civilian and military elite was well profiled and tracked.

At the bottom of the pyramid, the Jesuit organization under Padre Carlos Pozzo, S.J. was running mass organizations in the urban ghettos, the *Circuitos Catolicos* and the *Fey Alegria* movement. The Jesuits' sidekicks, the Maryknoll Fathers, were assigned to the agrarian reform operation.

In September 1968, the Jesuits launched a new radical group, with the acronym ONIS, headed by Padre Ricardo Antoncich, S.J., which issued a manifesto of radical demands. On October 3, 1968, General Velasco led a coup d'etat and formed a government which pronounced itself an adherent of Padre Antoncich's radical reform program. Thus the Peruvian Road to Socialism was launched. In the new government, Padre Luna Victoria, S.J. ran the Office of Social Property; Padre Juan Wicht, S.J., now at Jesuit Boston College, ran the National Planning Institute and developed the first programs for population control and the New International Economic Order.

Padre Ricardo Morales, S.J., authored the educational reform law based on liberation theology. He ran a massive program of reconditioning ("consciencizing") all of Peru's teachers by means of brainwashing techniques developed by Ivan Illich, the former Yugoslav Jesuit. Finally, Padre Morales startled the nation by issuing the new official textbook for public schools, featuring a prominent photograph of Fidel Castro's revolutionary Cuba with the caption: "Christianity and Revolution go hand in hand."

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**Padre Xabier Gorostiaga, S.J.**

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The predominant technique for producing the brainwashed zombies that the Society throws into activity to produce its Jacobin mobs, is the technique perfected by one Padre Xabier Gorostiaga, S.J., the chief of the Society's Central American operations and General

Pedro Arrupe's fellow Basque. The technique, which Gorostiaga imported from Venezuela to Panama in the early 1960s, is called *Cursillos de Capacitacion Social*. It is described thusly by an eyewitness:

These "social capacitacion" courses (of Padre Gorostiaga) are intensive week-long brainwashing sessions. From the beginning the subject is isolated from the world in a (Jesuit) "retreat"-type of setting. There the regime is strict: Out of bed at the crack of dawn for calisthenics and paramilitary training; spartan breakfast and from there into classrooms for lectures on the evils of Marx, the need for agrarian reform, for workers coparticipation and so forth. A spartan lunch follows, then housecleaning, then more paramilitary training. From there back to the classroom to study "philosophy"—mostly rhetoric and sophism—and "economics."

A break for dinner, a rest period and a "social hour" (singing and so forth) and then intensive prayers, with emphasis on breaking down the subject's sense of identity. Following this, bed or guard duty. And then more of the same for seven consecutive days. By the sixth night, during an intensely emotional rosary and station of the cross, most persons break down in tears and are ready to be saved and change their selfish ways to serve the people.

The next day, the last, most people "voluntarily" make a commitment to join the Christian Democracy, which, by the merest of coincidences has several members participating in the cursillo and whose "program" just happens to coincide with the Church's as taught in the cursillo.

Oh, yes, the key instructors are members of the Society of Jesus.

Thus, the culling process begins for the newly brainwashed victim. From the "Christian Democratic" way of serving the people he moves gradually into the more "leftist" "revolutionary" varieties—Maoist agrarian socialism, the Society's "Chinese" predilection—and onward to "armed struggle."

The great model of "armed struggle" is the "guerrilla priest" Padre Camilo Torres, S.J., who was killed

in the Colombian mountains serving the people, in order to launch an even more notable career, in the form of Camilo Torres armed-struggle clubs all over Latin America and Italy, established by his surviving Jesuit brethren. There are today in Italy brainwashed members of the killer Red Brigades and Autonomisti, individuals who in the late 1960s were star-eyed members of the "Movimiento Camilo Torres" in the first, soft, phases of their Jesuit brainwashing!

Now as to the venerable Padre Xabier Gorostiaga, S.J., who launched this form of brainwashing while in Panama. He was the director of the Society's affairs throughout Central America, and he now enjoys a very special position in the present government of Sandinista Nicaragua: he is currently the head of the Economics Section of the Planning Ministry. Gorostiaga's operations in Nicaragua and Central America are supervised by only one other person, and that person is Father General Pedro Arrupe.

Padre Gorostiaga is notorious for having made notable attempts to imitate Labor Committees' "language" in his ministry's economic statements, a "language" with which the Society of Jesus is very familiar from its encounters with Labor Committees leaders in Peru and in Colombia, where the Labor Committees succeeded in totally wrecking the Jesuits' social control projects—in the case of Peru, by forcing the Society to drop its left facade; in Colombia, more happily, by taking over the programmatic orientation of its organized mass base in both peasant and trade union organizations. Padre Gorostiaga, the man who formulates the language of his ministry's economic programs, is undoubtedly familiar with Labor Committees economic "language" from the Non-Aligned Nations summit in Lima, Peru, the summit of the same international organization at Colombo, Sri Lanka where Labor Committees proposals were voted up in the form of debt moratorium resolutions, and in numerous other occasions in which the Labor Committees and the Society of Jesus crossed swords on certain early occasions, the adversaries not knowing each other by name but only by programmatic and epistemological distinctions. But this is another story to be told another time.

Back to the Jesuit infiltration into the Nicaraguan government. There are a few other "revolutionary" Jesuits that have to be cleaned out: one such is the ubiquitous Padre Alvaro Arguello, S.J., the head of the Instituto de Investigacion Historica of the Universidad Centro Americana in Managua who, a good authority

tells us, was "the ideological wise man of the Sandinista movement who has significant impact on the present leadership's 'analysis and reflection' capabilities."

Padre Arguello's office at the Universidad Centro Americana is known to have functioned, in the years before the Sandinista revolution, as the "control and communications" center of the Sandinista Front of National Liberation. Today, Padre Arguello is Nicaragua's chief champion of the Christian-Marxist Dialogue, in charge of suckering gullible Cuban officials and others.

In addition, the Nicaraguan government will become a much healthier proposition for the humanist movement when it rids itself of two other notorious Jesuit agents. One is Senior Ernesto Cardenal, the Minister of Culture, himself a religious man of Trappist background but just the same the brother of a Jesuit, who describes himself as a follower of the Jesuit Arguello: "I am from the Christian-Marxist layers of the Latin American Church."

Cardenal, however, is more than a Christian-Marxist, he is an "Islamic fundamentalist" who visited Iran last April to meet Ayatollah Kalkali, the reputed chief sodomist of Teheran's central prison, and to proclaim to the world his praise of the Islamic revolution.

Finally, Nicaragua's foreign minister, Mister Miguel D'Escoto, the Maryknoll priest who edited the hefty 5 million circulation *Maryknoll Magazine* from Ossining, New York until the eve of Anastasio Somoza's fall, and who only departed from New York's Kennedy International Airport to take up his revolutionary foreign minister's duties after he had one last farewell political session with Senator Ted Kennedy, then U.N. Ambassador Andy Young, and Young's aide Brady Tyson, a man with more than a fair share in dirty tricks attempted against the Labor Committees.

Under the present circumstances, the Nicaraguan government will prove to be of value to us of the humanist Neoplatonic movement if it succeeds in its efforts to frustrate the efforts of the Jesuit agents within it to steal the authoritative voice of a government in power for the purpose of giving credence to such Jesuit agents in official United Nations bodies as Ervin Laszlo, the man at UNITAR from the Club of Rome who is attempting to help the Nonaligned Movement redefine its concept of the New International Economic Order in a way that would fulfill Teilhard de Chardin's conception of the Omega Point.