

Hossein, son of Ali, the founder of Shi'ism, can no longer be played for more than two acts because the actors have actually bled themselves to death before the third and final act. Iran's President Khamenei-Moussavi, who was just in North Korea coordinating worldwide terror actions, is called the "Living Martyr," and martyrdom in the war against Iraq has become a goal of life. Families whose sons have become "martyrs," willingly or not, are not only honored by the local mullahs—a modern version of the old Mobeds of the god Ahura Mazda—but are financially well taken care of by the state.

### Worldwide terrorism

Again as in the old days, mind-altering drugs are essential to the deployment of such shock troops. Renewing the practice of al Sabbah and his successors, Khomeini supplies good soldiers and good civil servants with one or more pounds of raw opium. There is little doubt that whoever drove the Beirut suicide trucks was under the influence of drugs.

Khomeini's followers are striving to have him appointed as Imam and Caliph of Islam; this is not a rhetorical issue. In the Shi'ite religion, which has had no Imam since the last Twelve "Hidden" Imam, a new Imam means a reunification of Shi'ism and Sunnism under his leadership, the proclamation of a worldwide *Jihad* against the non-Islamic world. The Iranian Shi'ites are not alone, they are relying on thousands of Islamic sects which, Sunnis or Shi'ites, share a belief in martyrdom and the *Jihad*. For example, the Sabils and White Flag sects in Southeast Asia and the Philippines in particular, ever since the Spanish invasion of the region, have been fighting their private *Jihad* against "Christians and foreigners" using suicide commandos armed with daggers. Both sects are reported by Aziz to have no less than 10,000 members in the region and to be the vanguard of the Moros Muslim separatist movement in the Philippines, which is financed by Khomeini and Qaddafi.

In India, there is the Islamic Khondistan sect which, secretly, still practices its pre-Islamic human sacrifice ritual on young boys or young girls often bought years before from their parents. A variant, as Aziz describes, is the Sikh sect and its special shock troops the Akali sect, keepers of the temples and professional murderers which were created in the 17th century, used by the British, and active these days in Punjab.

In Northern Africa, one can find the Aissawiyya Sufi sect of Morocco and Tunisia, which to this day practices suicide during religious ceremonies, and awaits the call for *Jihad* to unleash its troops against the foreigners.

Not long after its 6th-century founding, Islam included no less than 75 different political and religious sects. Today they can no longer be counted, though the common thread is unfortunately there; Khomeini, the heir of Hitler's Grand Mufti of Jerusalem, and modern son of Hassan al Sabbah, is engulfing the region in a political, military and spiritual holocaust.

## The Druze sect, Hitler, and moon-worship

by Mark Burdman

When Italian journalist Lucio Lami of *Il Giornale* daily traveled to Lebanon in October to look into the backgrounds and activities of the Druze sect militias responsible for massacres of Lebanese citizens and for terrorist actions against American and French forces, he was told an anecdote about a western diplomat who had visited the headquarters of Druze warlord Walid Jumblatt. The diplomat noticed that Jumblatt's walls were covered with portraits of Adolf Hitler. He asked why, and Jumblatt answered: "Because he is nonetheless one of the greatest leaders that Europe had."

As Lami pursued his investigation of the Druzes further, his path led him through some of the seamier undersides not only of Lebanon, but of the oligarchy of Rome, of the Society of Jesus, and of the gnostic cults now emerging with increasing visibility throughout the Middle East. He published his first findings in *Il Giornale* on Nov. 4.

According to Lami, the real power in the Jumblatt clan rests not with the playboy Walid, but with his mother, Mai Arslan. Madame Arslan shuttles regularly between the village of Moukhtara, the Druze stronghold in the Druze mountain regions of Lebanon, and Rome, where she hobnobs with, and seduces, the leading lights of decadent Roman salon life. Lami claims that Mme. Arslan-Jumblatt has top-level contacts in Rome's Socialist Party leadership, among those who travel frequently to the Chouf for "hunting" expeditions. In France, Lami notes, she regularly stays with a leading journalist (unidentified) of the French Communist Party.

Her importance for the Druzes, beyond this, is that the Arslan family is among the most ancient of Lebanon, and, as a family, bridges the various Druze factions that alternately portray themselves as "pro-Syrian" or "pro-Israeli" in the continuing wars in Lebanon.

Around this very active woman are mysterious figures from the religious orders. Walid's father and Mai Arslan's husband, Kamal Jumblatt (who was assassinated by the same Syrian intelligence agency that Walid Jumblatt now cooperates with) was trained by the Jesuits. Accounts of Kamal Jumblatt's belief-structure identify him as having been one

of the most devout believers in gnosticism in the Middle East. Lami reveals that Kamal made frequent trips to India and Nepal to reinforce this kind of training.

The "Rasputin" of the Moukhtara Druze court is one Monsignor Bustari, nominally a Maronite priest. The key spiritual chief ("capo") is Abu Shakra, associated with the order of St. Lazarus, believed to be linked to the order of the same name centered in Venice.

### The cult of the moon

It is generally known that the Druzes as a sect came under the official protection of the British Crown down to the most recent times. In the bitter fratricidal wars of Lebanon of the mid-19th century that were a foretaste of recent events, elements of Her Majesty's Secret Service whipped up the Druzes into hysterical attacks against the French-supported Maronites.

The ties that bind British cult-worshippers and the Druzes are described in a fascinating account in the book, *Harem*, written by self-professed witch and member of the lesbian "Muslim Sisterhood," Vittoria Alliata di Montreale, whose father is a powerful scion of one of the most evil families in the Italian "black nobility."

Sra. Alliata di Montreale reports a visit to the Druze haven of Deir el-Qamar, translatable as "convent of the moon." It was founded in the 16th century by the witch-prophetess Siti Nasiba, who trained her son, Druze leader Fakhr el-Din, "in the art of black magic." He built extensive connections to Tuscany and other Italian states and regions. In later years, Deir al-Qamar was frequented by duchesses and ladies from the British aristocracy, interested in studying the moon-worship cults of the convent and what Sra. Alliata di Montreale calls "the old Islamic gnosticism."

She describes the Druze belief in reincarnation and freemasonic-type rituals, but the moon-worship is most interesting. One of the crazes that began to undermine the structure of late-Elizabethan England, as Shakespeare parodies in his comedy *A Midsummer Night's Dream*, was the cultish belief in the power of the moon and the goddess Diana. Fetishism about moon-cults has persisted in the inner circles of British anthropology, freemasonry, and the psychological warfare divisions of British intelligence located at the Tavistock Institute.

The cult-mother of British psychological warfare intelligence in the 20th century, anthropologist Margaret Murray, propounded the idea in several books that witchcraft and moon-worship cults represent the real historical tradition of religious belief. Murray was the founder and mentor of the assassin "Wicca" cult, and inspired Tavistock's William Sargent ("Battle for the Mind") and homosexual poet Robert Graves, who in turn is Britain's most vocal patron for the pseudo-Islamic cults of Sufi Brotherhood leader Idris Shah.

The paths that converge at the Druze sect's sanctuaries, then, are among the most important in the control of irrational cults and terrorism internationally.

# Reagan proclaims a good' in U.S.-Japan

by Linda de Hoyos

In his first major foreign policy initiative since the U.S. invasion of Grenada earlier this month, President Reagan reaffirmed in his five-day trip to Asia from Oct. 9 to 14, that, as he stated in Seoul, "The self-doubts in the 1970s are giving way in America to a new era of confidence and sense of purpose." The trip was a demonstration that the demoralization and lack of support for allies that characterized the Carter administration are at an end. The United States, President Reagan told Japan and South Korea, is fully prepared to defend its allies against the Soviet threat, which threat has been made all the more real in the Pacific in the wake of the downing of the KAL-007 airliner Sept. 1, and the terrorist murder of Korea's highest government officials Oct. 9.

By the time the President was preparing to leave for the trip to Asia, the Soviet aggressions in the area had forced the economic policy issues—issues of contention—to take a back seat to the more pressing issues of Pacific security. Yet, the President made clear, this security is necessitated and fostered by the drive for economic growth and technological progress that have marked the economies of Japan and South Korea, and which now the President wants the United States to more forthrightly aid and join. That is the theme that was sounded throughout the trip, and it is a theme that, according to Secretary of State George Shultz and National Security Advisor Robert McFarlane, the President has himself decided upon.

The primary focus of that policy is Japan. In an interview on NHK television Nov. 11, Reagan told the Japanese people: "Our two countries are far from perfect. But in this imperfect and dangerous world, the United States and Japan represent the deepest aspirations of men and women everywhere—to be free, to live in peace, and to create and renew the wealth of abundance and spiritual fulfillment. I have come to Japan because we have an historic opportunity, indeed, an