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## The Noble Family

# The Noble Family

By Christopher R. White

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If humanity survives the next weeks and months, by avoiding thermonuclear war and other major international disasters, perhaps we shall have good cause to celebrate the final shedding of certain cumbrous baggage that we have already been saddled with for far too long. Humanity will only so survive by rooting out the nests of evil gathered behind the protective skirts of the British monarchy. For these nests are the ruling institutions that bear primary responsibility for the crisis that grips the world today, and the dangers that humanity now faces.

In accomplishing that objective we shall demonstrate one fundamental scientific principle in a two-fold way. By removing the impedimenta that are the ruling institutions of the British we shall assert triumphantly that man is capable of assimilating the scientific knowledge necessary for his continued self-development. Secondly, we shall show that the ruling institutions of Britain, despite what they might think of themselves, are fully subject to the rigors of natural law and, therefore, fit for the full weight of the penalties that the institutions of civil law will demand.

The ruling institutions of Britain have forced humanity to prepare itself for the implementation of such drastic remedies. These institutions, capable of learning nothing from their own past, are attempting to take advantage of the crisis unfolding around the bankrupt international monetary system and its leading institutions to impose their will on the rest of us. The rulers of Britain have declared war on the human race. And it is a war they will lose.

We shall show how the leadership of Britain's ruling oligarchy has conditioned itself, as through a process of genetically acquiring the characteristics through its historical evolution that limit both its survival potential and ours, if such people are not defeated. First, we shall show why current British policies must be self-defeating, no matter what the leaders of the British syndicate might think they are achieving. Then, we shall consider the

nature of that grouping, outlining the basis of its difference from the rest of the human race in the criminally insane practice that is the by-product of a social phenomenon outlawed in the United States nearly 200 years ago: the hereditary aristocracy, titled or not, which has actually ruled much of Western Europe and the Third World to the present day.

We shall dispel any remaining illusions concerning Britain's economic power by demonstrating that all aspects of British policy are derived from the hereditary nobility's perverted and insane family-centered world view. We shall show that such families as make up the core, and supporting layers of the British oligarchy today, have always maintained their political power by creating an institutionalized body of false knowledge that they know to be false relative to the motivation and purposes of their own activity. This false knowledge is disseminated as prevailing hegemonic notions of culture and knowledge through certain of society's institutions and is backed up by the degenerative corrupting influence of politically controlled disbursements of credit, supported by blackmail and intimidation, whether of individuals or populations at large, and serve to reinforce and strengthen the flawed family-based outlooks of populations that otherwise have no self-interest in tolerating the continued rule of the British oligarchs.

Thus, we shall show that it is the British who are accordingly responsible not only for perpetuating, but also for creating, such relatively backward and bestial primitive moods and outlooks among broader populations. We thereby show that the adoption of effective anti-British policies is urgently in the interests of the world population's mental health.

We begin with the British approach to the present global monetary breakdown crisis.

Laughably, the representatives of British institutions cannot consider for one moment that they too are subject to the development of the lawful processes that govern such crises. Therefore, we shall consider why the British

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*On the cover.* The British royal family following the coronation of the present ruling monarch's father, King George VI. Queen Elizabeth II is shown, arm raised, standing between the Queen Mother (l.) and Princess Margaret (r.).

will fail to achieve their present strategic objectives, and shall then consider the broader implications of their present line of conduct.

### WHY THE BRITISH WILL FAIL

Current British political stratagems are a derived feature of the two main pillars supporting their policies.

First, they dispose of a certain margin of new credit obtained by political influence over the process by which a certain portion of the OPEC nations' payments surplus is distributed through the world's hegemonic credit institutions. They also control politically the equally significant credit facilities generated through global drug-trafficking networks. The rest of the world is supposed to line up for handouts, on British-dictated terms, to avoid the consequences of being left out in the cold with the un-creditworthy.

Second, the British dispose of a significant international political influence-peddling machine, which includes politicians, intelligence networks, press and so forth, which is deployed on behalf of securing the margin of political advantage necessary to enhance the results achieved through the identified political controls over flows of new credit.

These twin pillars are as sound and stable as the ones blind Samson pulled down in the Philistines' temple. They too will come crashing down, and with them the modern Philistines' temple will become a heap of rubble.

The nature of the present global crisis is revealed by the collapsing exports of the OECD countries, in particular their exports to the Third World. The bankrupt world credit and monetary system can no longer sustain the levels of trade or production essential to human survival. As export levels contract so does domestic economic activity, especially for such OECD member countries as the Federal Republic of Germany, Japan and the United States whose internal economic activity is a function of the ability to maintain high and expanding rates of exported goods.

No sector of the world economy has an interest in allowing the prevailing situation to continue uncorrected.

There must and will be new international credit institutions created that will facilitate the revival of world trade and production. The special emphasis of such institutions will be the immiserated peasantry of the Third World whose plight can be remedied by large-scale inputs of energy-intensive capital goods from the OECD sector countries. The development of the Third World to levels required by current and emerging technologies, such as nuclear fission and fusion energies, will create the basis for a self-sustaining boom within the OECD countries themselves, and throughout the world economy.

There are presently in motion global developments which will accelerate that process. British-influenced sabotage of basic areas of U.S. national policy, through such individuals as Treasury Secretary Blumenthal,

Energy Secretary Schlesinger, Vice President Mondale, and others, has left the Europeans, Japanese and some of the OPEC nations with no alternative but to move rapidly toward new gold-based monetary arrangements among themselves to facilitate the required levels for expanding export markets and internal economic activity.

That process is complemented by the maturation of a potentially powerful alliance in the United States itself, represented by the U.S. Labor Party, sections of industry and sections of the trade union movement. That movement, based on a program to gear up the Export-Import Bank for a nuclear energy-led export program in alliance with the Europeans and the Japanese, is rapidly approaching threshold levels for major advances in its effectiveness. These complementary forces will combine to undo the present stratagems of the British.

But let us take a worst-case approach. Let us assume for a moment that the British do succeed in attaining their policy objectives. In that case, also, the British will be destroyed. To resist, to delay, and to sabotage motion toward the adoption of new gold-based international credit institutions and development policies, the British have adopted a series of tactics that are, on the whole, rather like the situation that sometimes prevails in a junior high school classroom.

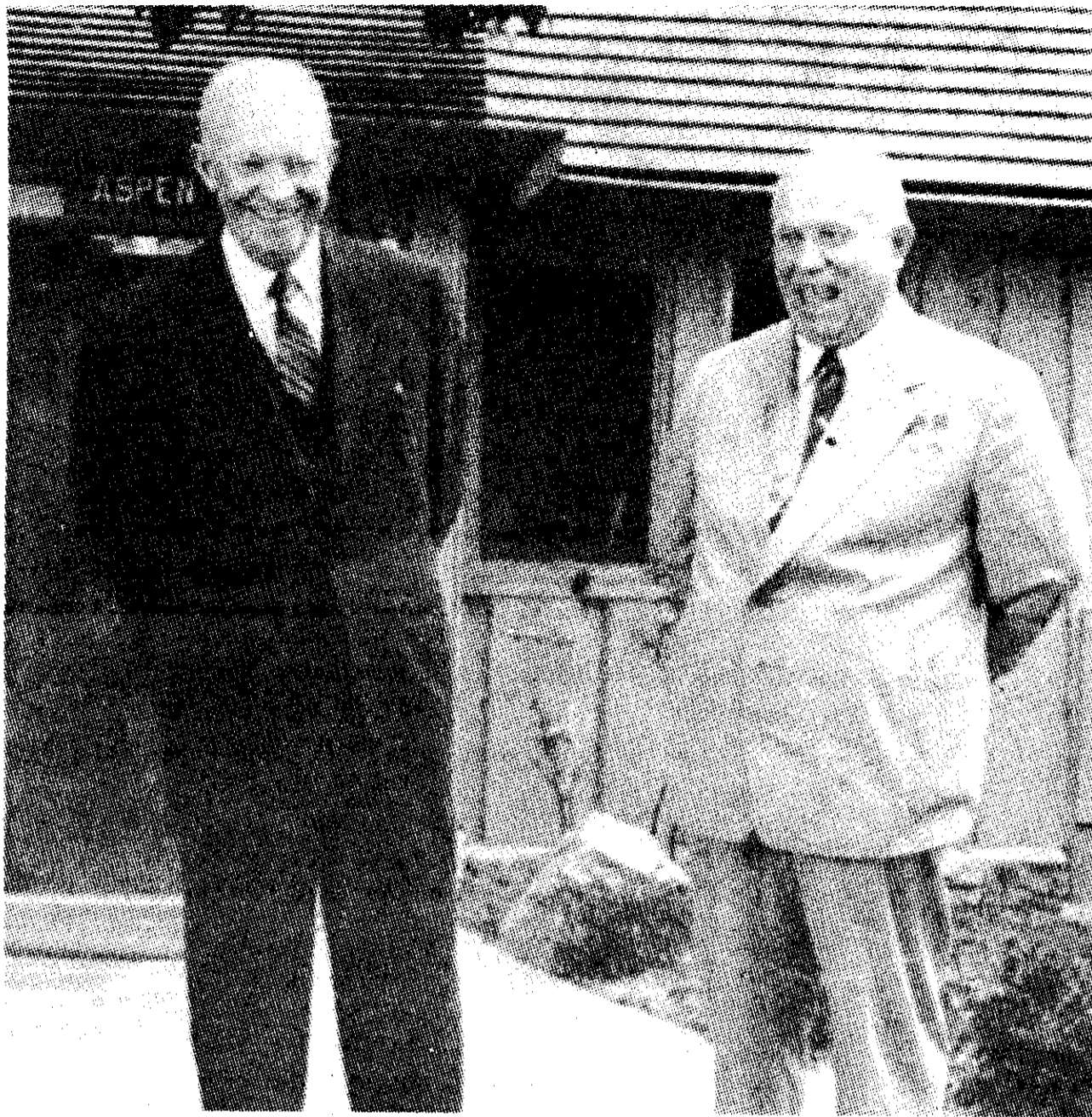
While the teacher's back is turned, the pest in the back of the room will perpetrate all kinds of nonsense, only to blame his activity on the narcoleptic dummy next to him when the teacher turns back to face the room. Signs of life from the dummy might well induce sufficient doubt in the teacher's mind about whether the protestations of the pest are true or not. But when the teacher finds out that he has been gulled, it is not the dummy who takes the rap.

Post-World War II global politics, allowing for margins of British-based influence on both sides, have been based largely on accommodations and understandings arrived at between the two so-called superpowers, the United States and the Soviet Union. The British approach, based on using agents-of-influence within the U.S. to secure incremental political advantages to strengthen London's financial-political operations, would use the U.S. as the classroom dummy and will, in destroying what has been the basis for much of the politics of the postwar era, destroy the political basis for what the British are trying to achieve.

The accommodations and understandings arrived at between the U.S. and the Soviets are generally based on the assumption that the people on the U.S. side of the negotiating table do represent an approximation of what could be called U.S. national interest. When that is no longer the case, and when the Soviets perceive that is no longer the case, all previous agreements are off.

The British cannot enslave the U.S. as a whole to a credit and economic policy dictated by London, in much the same way that a Third World government is enslaved to its creditors, while simultaneously maintaining the pretense that it is a sovereign superpower which is blundering around the world like the proverbial bull in

President Dwight Eisenhower and Soviet leader Nikita Khrushchev at Camp David in September 1959: as long as the people on the U.S. side of the negotiating table represent an approximation of what could be called U.S. national interest, the basis for accommodations and understandings with the Soviets exist. "When that is no longer the case,...all previous agreements are off."



the china shop, rather than the agents-of-influence of the apparent power which controls the financial purse-strings.

The realities of the debtor-creditor relationship thus implied will surface at the earliest point that the U.S. has to seek terms on its overseas obligations. To the extent that a settlement is not made on the basis of the new gold-based credit arrangements we have indicated, then to that extent the classroom dummy principle will prevail, notwithstanding the fact that the dummy in this instance is armed with nuclear weapons and so forth.

The net effect on East-West relations of manipulating the U.S. in such a way would be rather like Woody Allen placing a cardboard replica of Joe Louis in front of Muhammed Ali and saying, "Are you looking for a fight, buddy?" At that point all agreements are off, and the political institutions that have shaped the post-World War II world will be as dead as the hegemonic institutions of the Bretton Woods monetary system.

There is not one non-British force in world politics today that could tolerate such a situation. It is the apparent muscle of the U.S. behind British policies that provides the British with the illusion of success. But that game will be bought by no one, not even the Great Han Chauvinists of Peking, at the point that it becomes apparent exactly what the game is.

In both of the two principal variants, the end result will be that the British forces which launched and fostered

the present approach will be destroyed. Why, then, are they doing this, and who the hell do they think they are to impose such potentially disastrous gambles on the rest of us?

The short answer to those questions is "because they are different than us." But as one begins to examine precisely what those differences are, one faces up to the major question in world politics today: *the British are different than us because they are not human.*

I first began to run across the political significance of that statement in a preliminarily useful form as an undergraduate and post-graduate student of history in the English university system in the late 1960s and early 1970s. I had chosen to study history both because of my general cultural background and because I was concerned to demonstrate to myself that not only is human historical evolution a lawful process, but that mastery of the principles that govern such lawfulness is necessary if one is to contribute to humanity's further progress.

There was one problem. There is nothing in the prevailing culture or hegemonic institutions of Britain that enables one to account for the fact that we got here, never mind the more immediate questions of where do we go from here and how do we know that we are going to get there. British culture is not human because it is incapable of explaining the lawfulness of human progress. The British, like their household pets, simply are *there*.

I realized during the course of the strike upsurge of the

winter of 1970-71 that this situation was not accidental. The leading institutions of the country, whether political, labor, or so-called business circles — and this was especially evident during the miners' strike of late winter and early spring 1971 — had no perspective at all for getting out of the mess.

The situation is perhaps better grasped from another angle.

Consider the hegemonic British views about the purposes of science, as such views are represented, for example, in Bertrand Russell's 1925 *Future of Science*, Julian Huxley's *If I were Dictator* of the 1930s, Aldous Huxley's *Brave New World*, or Lord Victor Rothschild's latest book, *Meditations on a Broomstick*. There is one line running throughout this series and it can in fact be traced much further back into the past. The connecting thread is that advances in scientific research bring about two broad kinds of results. On the one hand, the means for controlling and manipulating subject populations are continually improved through drugs, manipulation of communications and so forth. On the other hand, man's ability to destroy himself through the development of ever more powerful weapons systems is likewise continually increased. This double refrain blends easily into the programmatic outlook of George Orwell's *1984* and *Animal Farm*.

But what normal person would swill in such repeated offerings of hogwash?

The lawfulness of man's historical evolution is demonstrated by his continually increasing mastery over the laws of nature as reflected in the development of the science which expresses his consciousness of that mastery, and in the technological applications of that science, which enable his population potential to increase. Man's ability, through the use of his reason, to create and to assimilate conceptions which develop and overrun whole bodies of what had previously been regarded as scientific knowledge, while successfully expanding his potential for further such advances through the multiplication of the human population, along with its potential for further such self-development, defines the coherence of human development with the evolution of the universe as a whole, and distinguishes man from the lower beasts. Man, through reason, changes the laws that bound his potential for development. Beasts simply are.

Britain's ruling institutions not only repudiated scientific and technological progress for their own population, they are attempting to impose that repudiation on the rest of the world. That is what defines the difference between the British and the rest of us. They represent the primitive and bestial opponents of human progress. We must strengthen ourselves to say to representatives of such a culture, "Step aside, buddy, you have become an obstacle to what those of us who are actually human have to accomplish."

## IDEOLOGY

We know how the British respond to such knowledge. We have seen that response often since 1972; we have

been afflicted by it almost daily since the end of 1973, when the Rothschilds' international political intelligence apparatus had me kidnapped and drugged to arrive here in the U.S. as a pawn in a global power struggle they were then launching.

The reaction is rather like the vampire in a British Hammer movie production when threatened with the cross. It is the elemental but impotent rage of the primitive tribesman who discovers that the scientific knowledge deployed by the representatives of a superior culture is not influenced by his magical incantations.

This author first encountered the problem in that way in 1972 and 1973 as part of a collaborative effort launched by the founding core of what became the European Labor Committees and the European Labor Party to win recruits who would be qualified intellectually to build the movement we then knew we had to develop.

Our concern at that time was to develop the intellectual, scientific weaponry that would enable appropriate representatives of the layers we had targeted for recruitment to overcome within themselves what Marx had called "the chains of illusion," with which they bound themselves to tolerate self-inflicted oppression and banality contrary to their better judgment. Such self-imposed "chains of illusion" are properly called ideology.

We therefore embarked on a European-wide epistemological and psychological study of the *differentia specifica* of national cases of such disorders. That process was complemented on this side of the Atlantic by a parallel intense effort among black and hispanic layers of the population. The groundbreaking series of *Campaigner* articles by Lyndon H. LaRouche, Jr. leading with "Beyond Psychoanalysis" in the fall of 1973 is the outcome of that process. (1)

In England our targets were defined in discussions with my American wife whose ears were forcibly attuned to the less wholesome eruptions of English plebeians. Anyone who has overheard conversations in a laundromat, or elsewhere, between apparently respectable middle-aged British matrons will know why we made the royal family a special focus of our effort at that time. "Isn't she lovely, dearie? Such nice clothes, and her hair, it's such a lovely color."

As that report would suggest, no population that tolerated such obscene eruptions from its own ranks could possibly be capable of knowingly and deliberately achieving anything of world-historical importance in the pursuit of its own progress, until that population was suitably encouraged to develop the strength of moral character and insight necessary to overcome such eruptions from its own ranks.

1. *The Campaigner* is the theoretical journal of the National Caucus of Labor Committees. Lyn Marcus's "Beyond Psychoanalysis" appeared in the September-October 1973 (Vol. 6, Nos. 3-4) issue and introduced a series of psychoanalytical studies that included "The Sexual Impotence of the Puerto Rican Socialist Party," Vol. 7, No. 1, November 1973; "The Case of Ludwig Feuerbach," Vol. 7, Nos. 2-3, December 1973-January 1974; Anna Varga, "The Miracles and Martyrdom of Saint Antonio Gramsci," Vol. 7, Nos. 4-5, February-March 1974.

It was that quality of reading of the outlooks of British plebeians that enabled us to define the combat potentialities of the British population under the conditions of then-emerging global crisis in the scientifically rigorous fashion that our cadre recruitment perspective demanded of us. Americans and Italians joined with us at that time; the British we affected were appropriately enraged but in their own way.

Our reading of that period has been borne out with a vengeance. The British population, horrible though its present tribulations may be, cannot be expected to accomplish anything of world-historical significance in behalf of its own progress until that goddamned crowned millstone is taken off its back by the most accurately focused and massive outside pressure.

However, other circles in London had been watching the growth in scope, breadth and competence of our organization internationally, from a very different standpoint. They counterattacked at the end of 1973, and their counterattack enabled us to redefine the political significance of ideology in a new way, for it clarified the nature of London's ruling institutions. It also afforded an insight into the way in which the individuals who run those institutions foster moods and outlooks among populations in order to strengthen the hold of those ruling British institutions.

Internationally we had identified several of London's operations for what they were: the storm troops and terrorists of a new fascist order backed and deployed by the Ford Foundation, Prudential Life Insurance, and what we then called the CIA. (2) We had not only identified such operations but we had already significantly curtailed their credibility and deployable effectiveness among the layers of the population such operations were designed to contaminate.

It was in that same period that our scientifically derived programmatic work began to take on new dimensions with the international distribution of our food and energy programs, and related campaigns. The European organization we were then in the process of constructing would, in short order, give us, few of us though we were, the operational capability to outflank any nationally organized force within the NATO countries on behalf of the scientific method and ideas whose effectiveness we were already demonstrating.

Without knowing it, with that method we had shown the vampire the cross. We had become a pawn to be pushed backward and forward in global-scale political warfare, but a pawn whose catalytic action could decisively influence events.

We were a pawn in what the Rothschilds themselves described in November 1973 as "a period of chaos and confusion." The chaos and confusion operation unfolded after the oil price hike of that fall and involved British-

orchestrated destabilization operations including threatened world war against predominantly U.S. interests in southern Europe, the Mideast and Africa. The rapid growth of the so-called Eurocommunist movement in the first six months of 1974 is exemplary, as is Henry Kissinger's anti-Eurocommunist counterpoint. Such were the antics of Giorgio Amendola and Ugo La Malfa in Italy, and the British-manipulated mass movements that ripped through Portugal, Greece, erupting into Cyprus, among the Kurds in Iraq, Angola, and Mozambique. Along with such efforts went the beginnings of the drive to de-Francoize Spain, beginning with the December 1973 assassination of Premier Carrero Blanco. Through such moves British-based interests piled up a series of negotiating chips in their favor with the Soviet Union, while Henry Kissinger's activities on the U.S. side augmented the relative valuation of each British-held chip. That process culminated in the still-unused credit line negotiated by Rothschild agent Harold Wilson shortly before his replacement by the present Callaghan government.

"Chaos and confusion" was deployed on the U.S. side too, as evidenced in my drugging and deployment to the U.S. Files released under the Freedom of Information Act revealed FBI informers' reports on assassination attempts underway against LaRouche that conform to the same pattern with the exception that the forces who had shown the London vampire the cross were themselves supposed to be wiped out, the better to safeguard London's interest. This was in effect a subsumed part of the operations that included the British-directed Watergate of Richard Nixon, orchestrated through the London-affiliated, Lazard Freres-controlled *Washington Post*, and through the deployment of British-coordinated terrorist activities such as the Symbionese Liberation Army and the Fraternal Association of Steel Haulers of Michael Parkhurst.

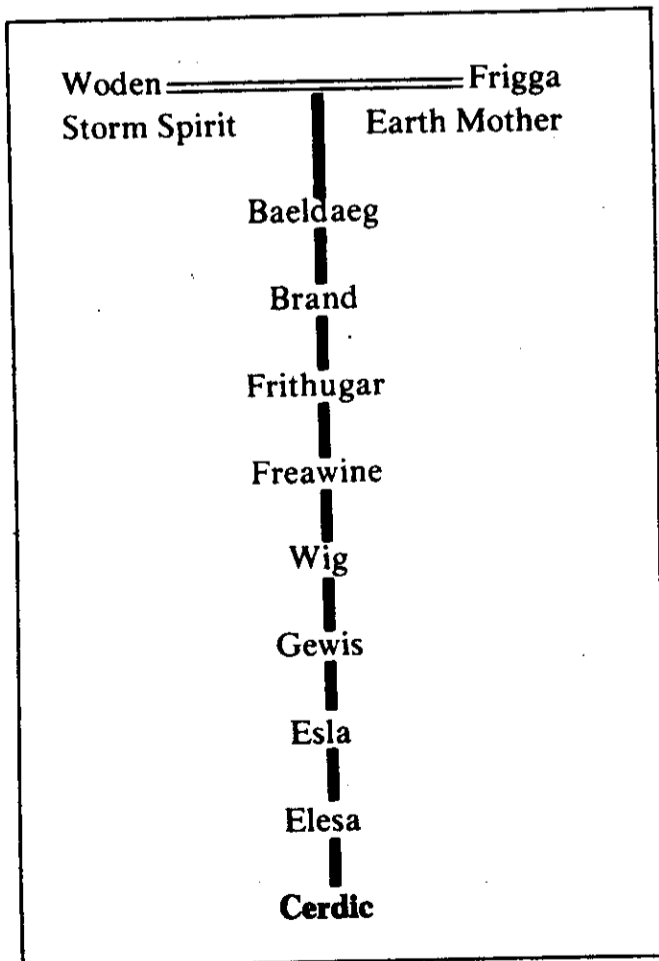
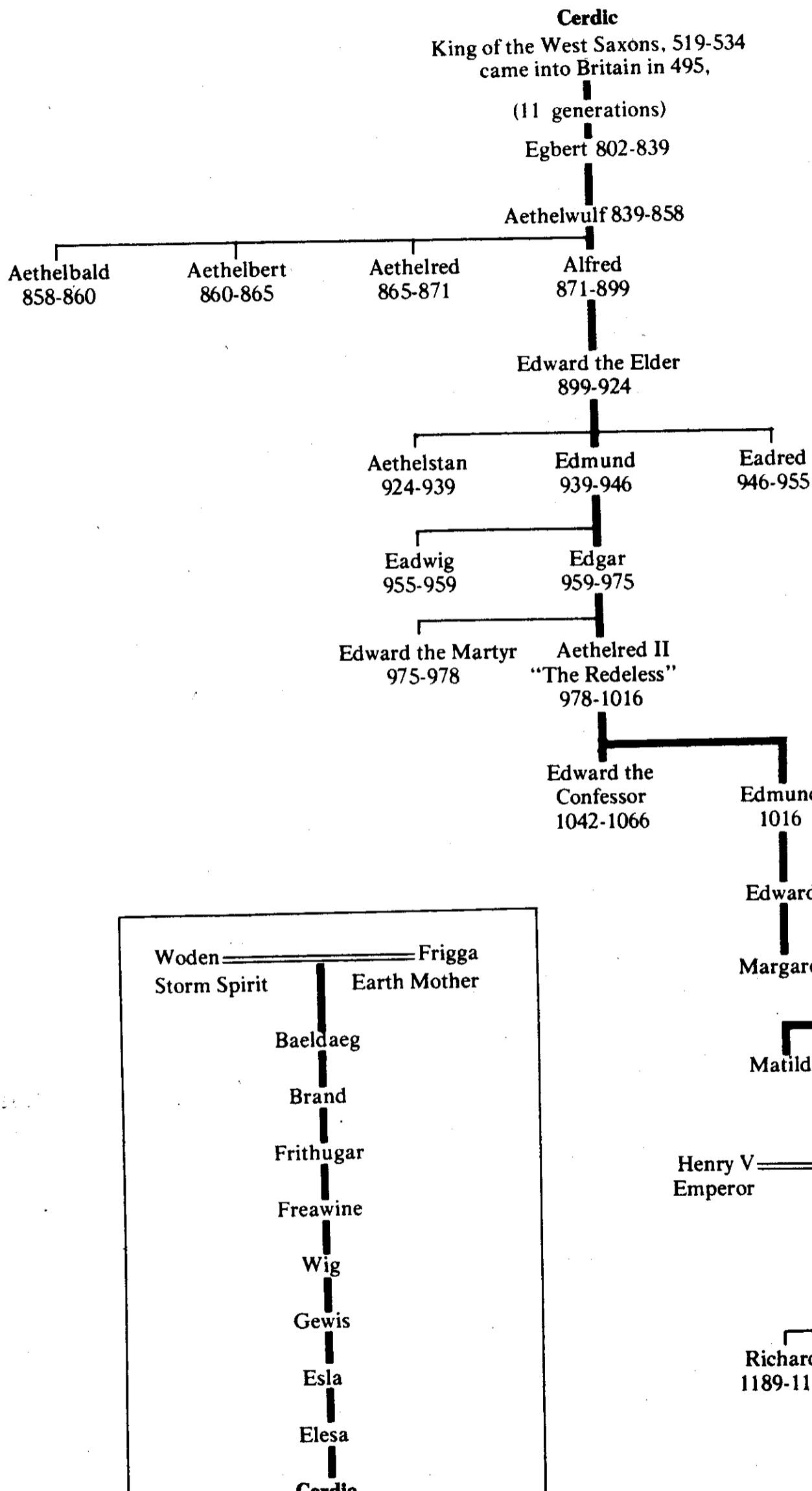
At the time we extended our notion of ideology in the following way. Press coverage of the events that unfolded at the end of 1973-beginning of 1974 showed conclusively that the editorial policy of the major U.S. and European newspapers was centrally controlled. News was created and carried to create an impression in the mind of whoever reads or watches what is called the news in such a way as to serve the policy interests of those who control the press.

One should extend that fact into specific consideration of, for example, Northern Ireland or Quebec. Under circumstances in which a population can be more or less hermetically sealed off from what is really going on in the world, with its credit and economic policies subjected to top-down control, the views of its population misinformed by a controlled press, and sundry related activities such as blind terrorism and extensive use of drugs to control the desired siege mentality, then that population, however anti-British its outlook might be under normal conditions, can be induced to think like its oppressors.

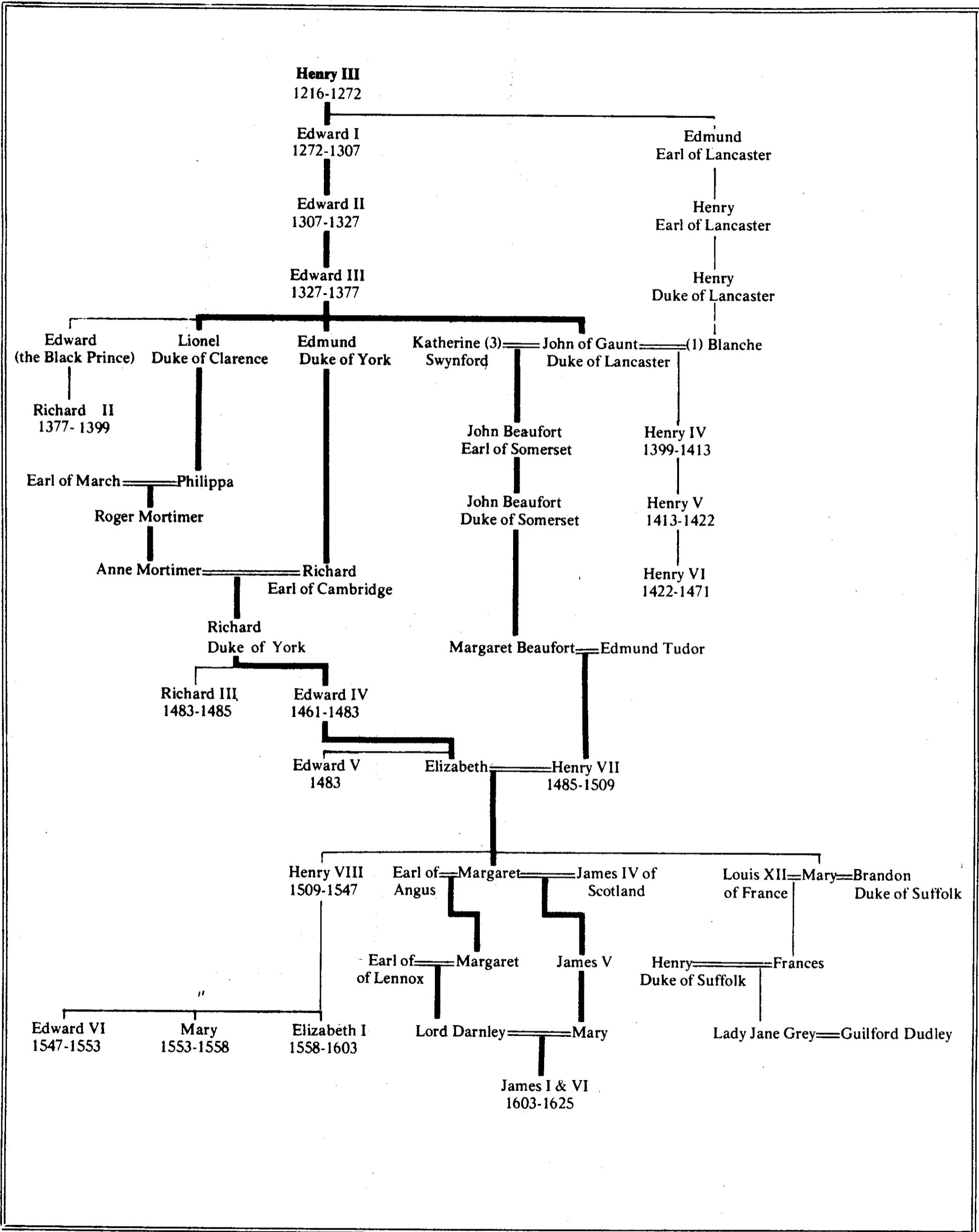
This is the same phenomenon that Bruno Bettelheim found in Nazi concentration camps. It was a phenomenon that had been worked on and explored systematically by a school of British psychiatrists led by John Rees, Eric

2. The creation of fascist gangs was initially exposed in C. Axios and Nikos Syvriotis, *Papa Doc Baraka: Fascism in Newark*, New York: Campaigner Publications, Inc., 1973. Complementary studies on the work of London's psychological warfare specialists appeared in a symposium on the "Tavistock Grin," *The Campaigner*, Vol. 7, Nos. 6-7, April-May 1974.

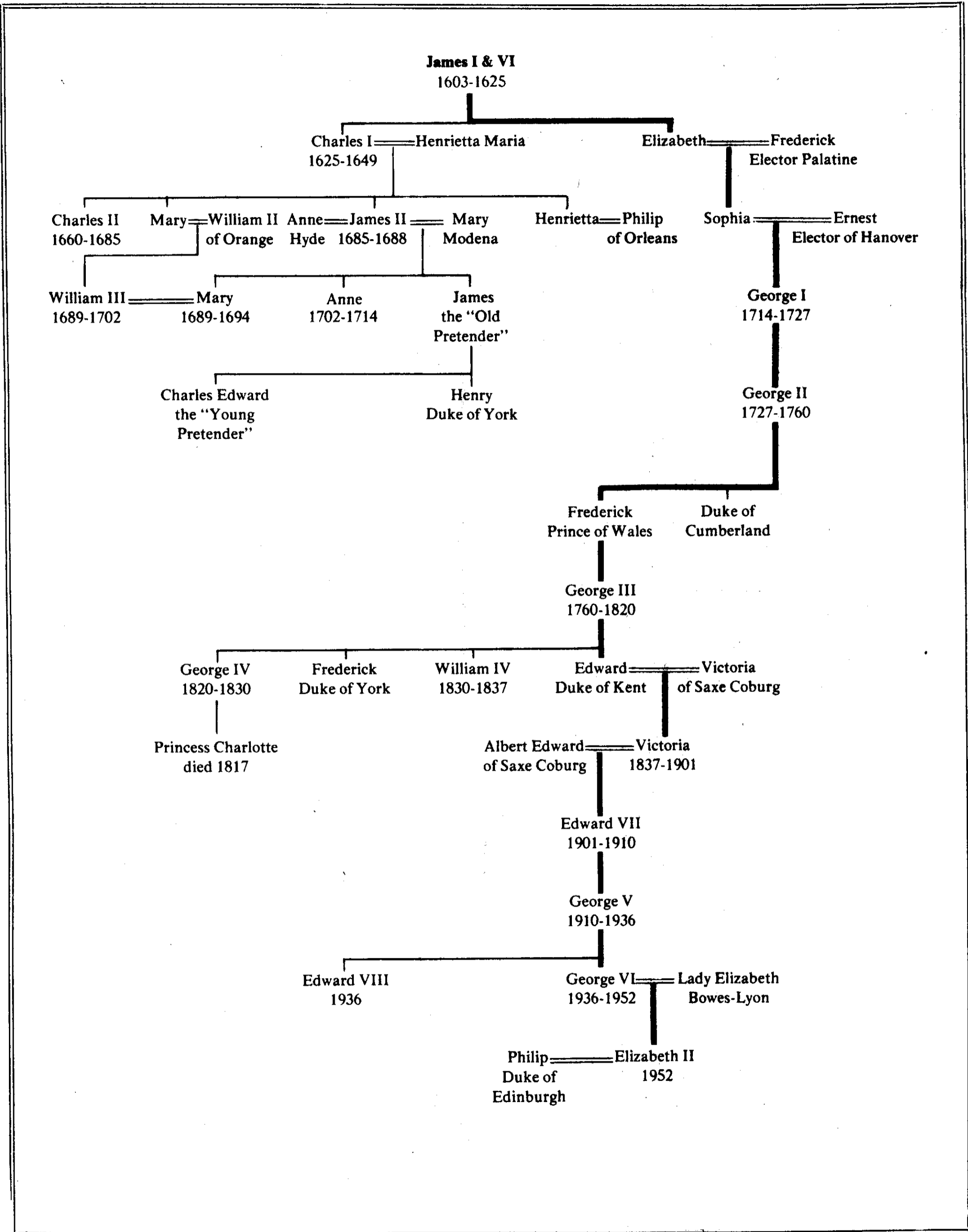
# The Royal Family



NOTE: The heavy line indicates the direct line of descent to Queen Elizabeth II.







Trist now at the Wharton School of the University of Pennsylvania, and H.V. Dicks of the University of Sussex. Their efforts were sponsored by London's Tavistock Institute.

Ideology could no longer be seen solely as a kind of self-sabotaging organic outgrowth from the pores of the masses. It is rather a compound of two elements: a belief structure or false sense of identity created for the subject population by an outside agency that is then mapped onto the ritual propitiatory, associative patterns that characterize the emotional needs of the infantile personality.

The basic outlook that is thus created is the redistributionism of the Fabian Society. Each atomized group or collection of groups enters into competition with every other grouping for the proceeds of a fixed or shrinking pie. This is the general line of "limits to growth," the British fascist system that attempts to outlaw human progress through scientific and technological progress, in favor of genocide by means of political tribute-collecting.

Such a political approach to population control is not particularly new. The British have been doing it with their populations who have been victimized with their policies for at least the last 200 years, although as Russell, Huxley and Orwell noted in their cited publications, modern technology does extend the scope of such operations and their apparent effectiveness, on the condition that there is no institutional force capable of defining reality for that subject population such that it may free itself from such hideous oppression. In this sense it is proper to see the development of modern British ideology as the mother of all those national *differentia specifica* we were studying in 1972 and 1973.

In Germany, for example, there have been three major phases of British operations against the German population in the period since the Napoleonic wars. Each such phase has been marked by an extension of the Prussianization of Germany — that is, the subjugation of the progress-oriented outlook of the industrial and commercial-based Rhineland areas of the country to the muddled boots of the cabbage-farming intermediaries of the British from the east.

Each such phase has been marked by a parallel effort to encourage and to develop relatively infantile romantic existentialist outlooks in the German population, to replace or to deflect the deep-seated other impulse toward real progress. Such was Walter Scott's Ossian hoax created in Scotland but shipped into Germany in the first decade of the 19th century and propagated through the Teustchtumerei circles of Fichte and the brothers Schlegel. The Ossian hoax was a romantic revival of elemental deities and their combats from the supposed mists of some Teutonic yore. Ossian and his polymorphous confraternity of phony Teutonic gods blend readily with the reinduction of such outlooks through Houston Chamberlain's association with the Wagner *Götterdämmerung* circle including Schopenhauer,

Nietzsche, etc. The same circles through Richard Strauss and so forth feed directly into the British-run Nazi movement.

Then the collective war guilt and related syndromes were cooked up for the defeated but *anti-Nazi* German population by such characters as John Wheeler-Bennett and Hugh Trevor-Roper. That hideous fraud was cooked up during the war to enable Winston Churchill to explain to the British parliament why anti-Hitler movements had not been supported in 1938, or when von Stauffenberg and his associates tried to remove Hitler. From a briefing paper prepared by Trevor-Roper and Wheeler-Bennett, Churchill explained that the alternative to Hitler would have been worse than Hitler. They would have been "right-wing militarists." The doctrine was converted into orthodoxy rapidly and foisted on the German population and Britain's nominal allies during the so-called denazification process.

Wheeler-Bennett, once the archivist for the British monarchy, has been associated with the inner circles of British policymaking through the Royal Institute of International Affairs for nearly 50 years. His principal public activity since World War II has been to perpetuate the lying slander that inside every German there is a barely suppressed militaristic tendency, and that this has been the case ever since Frederick II of Hohenstaufen in the 13th century. Trevor-Roper was supposedly in charge of the Project Ultra to crack German codes during the war but was actually the British Special Operations Executive's (SOE) intelligence specialist on anti-Hitler activities in central Europe and, therefore, on the penetration of the Communist movement. He provided cover for Kim Philby in the Red Orchestra affair involving Soviet intelligence during the closing phases of the war. He is now a leading British historian well-connected to the International Institute for Strategic Studies (IISS) and a board member of the London *Times* whose fetishistic coverage of West German politics is notorious.

This process has been replicated on other populations with increasing viciousness during the same time span. The horrendous effects of British primitivism on the populations of Africa and the Indian subcontinent exemplify the magnitude of the crimes that have been committed over the years — crimes that continue to be committed. British doctrines of cultural relativism — "we should understand and be sympathetic to their way of doing things, shouldn't we, after all they have a right to their own life-style" — is the cynical, murderous filth that has created the problems in the Third World we now have to clean up. That is, the effects of the World Bank's witch doctors administering sterilizing drugs along with Third World food for slave labor programs, and so forth.

Without extending the list unduly it should be evident that the clinically correct way to help the populations victimized by the developers of modern British ideology is to help them formulate an effective counter-strategy to crush their oppressors once and for all, and to create the

countervailing climate in which such a strategy could be implemented.

To that effect we shall pass on to examine the institutions and people from which the British ideology exudes. To understand the ideology and its development one has to understand the family, and the predicated institutions that have shaped the congenitally and morally degenerate individuals who have done so much criminal damage to the human race. The people whose reason for existence is expressed in the phrase "After all, old chap, this is the way things are done, what."

The family is the breeding ground of that stinking amorality. These people were born to be what they are, not in the sense that relatively healthy and loving parents endeavor to raise a child to be the loved representative who will be sent into the world to achieve the things the parents themselves were never able to accomplish. Oh no. These people are bred to be what they are and are broken in much like a racing horse or a gun-dog. They are the end product of a specialized process of genetic engineering that had begun to produce congenital deficiencies and brain damage in the 17th and 18th centuries. Like old circus animals they do not learn new tricks. They merely do the old ones better.

### THE ROYAL FAMILY

The bestial obsession with the biological reproductive functions of the family defines the reality of the political machine lurking behind the skirts of the British monarchy. In point of fact, it is neither British nor a monarchy. We are dealing with a global political machine run by a tightly knit, intermarried, evil little oligarchy in London. The machine, and the policies of the machine have, in point of fact, been inherited from generation to generation. In the process the whole has of course become characterized by the deficiencies that mark the ruling figure.

The inbred oligarchy controls finance houses, raw materials companies, press and media, and the political intelligence and military capabilities that accrue to the Queen as Commander in Chief of the armed services. The outlook of the machine as a whole was described adequately by Margaret Thatcher, Britain's political lady-in-waiting, during last summer's jubilee celebration's for the Queen. In a speech written probably by her usual speechwriter and Evelyn Rothschild's employee, Robert Moss, Maggie said, "We are older than either capitalism or socialism." She was right: these are truly the children of the Whore of Babylon.

The royal family itself epitomizes the point made by Thatcher. The Windsors, also known as Saxe-Coburg-Gotha (an inconvenient appellation during World War I), also known as Hannover, also known as Guelph, are in a direct line of descent from the leadership of the forces that defeated the great Hohenstaufen Emperor Frederick II in 1266. Such noble families can trace their roots back into the mists of some Nordic or Anglo-Saxon chief-

tain's past, as is often pointed out by their fawning admirers. Indeed a Jungian psychologist might be tempted to trace the roots of the London *Times* anti-German fetish to some kind of primeval swamp of that sort.

If one takes the British oligarchs as the centerpiece of a network that extends into the still-reigning royal houses of Europe, Belgian, Spanish, Dutch, Danish, Norwegian and Swedish, and if one includes the aristocratic hangers-on of such monarchies — as, for example, the notorious Italy-based but actually European-wide self-styled "Black Nobility" that includes to this day the Colonna and Orsini opponents of the Hohenstaufen as well as the Genoese financial houses of the Grimaldi (now of Monte Carlo) and the Spinola (now of Portugal and Brazil) that have been in operation continuously since before the Black Death of 1347 — at that point one begins to get some idea of the horrendous freak show that British ruling circles with their acquired characteristics represent.

One is faced with a continuous line of families that consider themselves born to be what they are; that is, born to rule over the rest of us. Families that have consistently defined their policies from that heteronomic standpoint to collect what they consider to be political tributes from the rest of the human race. Families that have created political machines whose task has been, from one generation to the next, to create the ideologized outlooks which provide subject populations with the rationalizations for tolerating the continued rule of the oligarchs.

And, not surprisingly, the consequences of world rule by such an oligarchy, for such an oligarchy, have always been the same. These are not only the people who defeated the Hohenstaufen. They are the people who caused the Black Death; the people who committed genocide against the populations of Mexico, Peru, and the Caribbean in the 16th century. They caused the Thirty Years' War in the 17th century, and so on, from one generation to the next. As Margaret Thatcher implied, they are indeed the children of the Whore of Babylon.

Such is their outlook. Such is their policy. And such has always been the consequence of their outlook and policy. They are the descendants of the people who hired the literary hacks who created the so-called modern notions of capitalism, feudalism and their aristocratic brand of socialism, the better to disguise their actual descent from the rest of us. Yet, despite the names, their family system is the political tribute system of the Babylonians. As for the rest of us, we have progressed despite such people, just as we have successfully fought their system with science and technology to secure the fruits of progress for mankind. We are different than them.

This is the reality of the political machine that lurks behind the protective skirts of the British monarchy. Such is the character of the individuals who control the finance houses, the insurance companies, the raw-materials companies, and the political and military network deployments that make up the centerpiece of

London's global operations capabilities. Often one hears that there are profound differences between the formally Jewish and the non-Jewish components of that oligarchic political operating center. Such considerations are more or less irrelevant.

Consider for a moment the genealogy of a family of comparative newcomers to London, the Rothschilds, who trace their line back to old Mayer Amschel's Central European coin collection of approximately 1763.

The distinctive pattern is the systematic inbreeding that occurred during the 19th and early 20th centuries, combined with the settlements with which each departing member of the family constrained his successors to keep the family's holdings together so that Mayer Amschel's coin collection might be continually augmented and passed on within the family.

The family thus defined itself as the conveyor belt for that augmented original hoard through the generations. The family in short became the hoard itself and what is required to further increase it. Victor Rothschild's tongue-in-cheek efforts to disassociate himself from the banking end of the family enterprise in the first chapter of his *Meditations on a Broomstick*, by pointing out the approximately 162 Rothschilds in the New York telephone directory, none of whom work at "the bank," demonstrate that such is the case for the consciousness of the family of itself. Unless, of course, Victor Rothschild intends to go down in history as the last head of the Rothschild family's dirty tricks department, a position for which he is well qualified.

However one gets the same sense of the bestial emotional legacy of inherited family responsibilities from a representative of the older British political landed aristocracy such as Bertrand Russell, whose legacy of approximately 80 years of evil is still with us.

Russell's family roots can be traced back before the 16th century. His grandfather, Lord John Russell, occupied leading positions in British politics in tandem with his cohort Palmerston for the first 60 years of the 19th century with all that involves. Russell's autobiographical writings, however distorted by his own lying proclivities, convey the sense of how the little monster's emotional attachments were affixed not only to the Russell family's conception of what it had been bred to be politically, but also to that small group of similarly self-styled aristocratic families that controlled and now control British politics: the Cecils, the Devonshires, the Portlands, and others.

Chapters relating to his early life, and to the crisis in his life as he moved from a relationship with his American-born first wife to a liaison with Lady Ottoline Morrell, the equally political offshoot of the Dukes of Portland, show not only how the legacy of political homicide that is the British system is reproduced in each successive generation of homicidal monsters bred to run that system, but that on some level Dirty Bertie, like the Rothschilds, knew it.

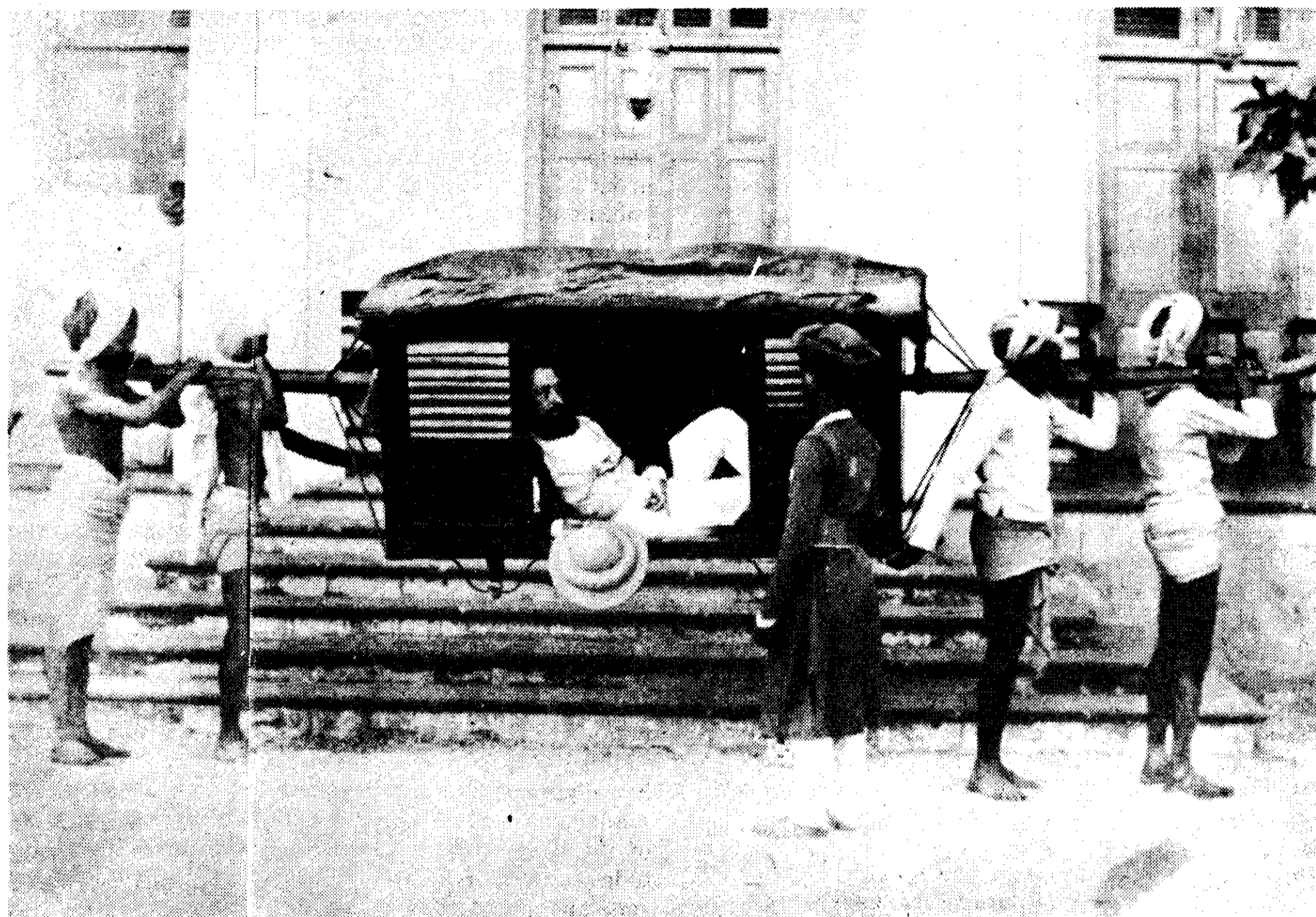
The symbiotic relationship between the two kinds of families is probably best demonstrated by the still-ongoing career of the Churchills in British and, unfortunately, in American political affairs. However, the Churchills' major role in British military policy has been usurped by the relative hegemony of the Mountbatten group of veterans from Southeast Asia, the Indian subcontinent, and Her Majesty's senior service, the Royal Navy.

The Churchill family is an offshoot of William of Orange's 1688 treacherously facilitated invasion and conquest of England. John Churchill rose to prominence as Orange's corrupt military leader, his career ending only by parliamentary impeachment. However, Orange patronage was only part of the Churchill story; Churchill was also backed and supported by Solomon Mendoza, a Dutch-based financier in the Portuguese Jewish community, who used the Churchill family to batten off the English according to methods that have been maintained down to the present day. Another important connection, this time into the New York circles of the Astors, was played in the 19th century when Winston Churchill's syphilitic father, Randolph, married Jennie Jerome. Winston Churchill's grandson Winston Spencer Churchill III maintains the family's reputation for sychophantic pomp and braggadocio in the service of the Rothschilds to this day. He is a Thatcher supporter and a member of her government-in-the-wings.

Such considerations will perhaps answer the questions of the American who sees what the British are doing today, and who knows that present ruling Britons are the sons and grandsons of the men who created Hitler, who brought about the Second World War, and who are the grandsons and great-grandsons of the people who launched the world into the horrors of World War I.

"Won't they ever learn?" the American might ask, "They are making the same mistakes all over again." No, such people do not learn. They do not learn because of what they were bred to be. If they could learn, they would not be what they are.

There is one other sociologically significant layer of the world's population that has the same self-imposed fetishized notion of the primacy of the biological reproductive functions of the family unit in the organization of man's political activities. It is the Third World's oppressed and immiserated peasant population — the bent-backed peasant, forcibly deprived of access to modern culture and modern technology and, therefore, tied to the soil from which he ekes out his miserable subsistence, the victim of the rhythms of the seasons. He, through the oppression of his deprivations, is kept ignorant of man's higher strivings. Like the aristocratic rulers of Britain, he is born to be what he is. He too produces children to be what they will be, the inheritors of his land, perhaps his mule and chattels, his safeguard against anticipated future disasters and a life line to the future for the next generation.



The spread of European culture across the globe was euphemistically referred to as "the white man's burden." In the case of the British imperial takeover of India, this led to the reinforcement of

Lord Rothschild put the point succinctly in a report his Central Policy Review Staff once authored for Edward Heath's government: "We are in danger of becoming the peasants of Europe," he wrote. For British aristocrats, like the peasantry they have so afflicted in the Third World, the world neither changes nor develops. Things are the way they are — "That's the way things are done, what?" From generation unto generation as they have always done, and hang the consequences.

### THE BRITISH SYSTEM

Whether the oppressed peasant knows it or not, whether he approves of it or not, he is the primary political supporter of the leaders of the British system. It is his specific political weight that time and again when thrown into the balance in the fight between the human forces of progress and the descendants of the Whore of Babylon has tipped the scales in favor of Babylon. For

the most bestialized animal-worshipping religious cults and the reduction of the population itself to mere beasts, typified in the above 19th-century snapshot.

the British as for the Babylonians before them, the basis of their global political system is the alliance between the tribute collectors of the metropolis and the predominant peasant populations from which such tribute is collected. Therefore, to end the rule of the tribute collectors, it is necessary to provide the means by which subject populations can free themselves of a double burden. The beast in the metropolis whose outlook shapes the whole must be destroyed, and the means provided through modern science and its technological applications to upgrade the world's peasantry to the level of material conditions of life, outlook and expectations consistent with what the contemporary skilled or semi-skilled population of the U.S. regards and needs as an adequate per capita living standard.

Only through such an approach will London's political system be destroyed so that it cannot be reassembled to plague those of us who are human. Without an oppressed peasantry, the representatives of heteronomy, primi-

tiveness and degeneration will have to look elsewhere for political supporters, assuming that they can reconquer the political positions that will enable them to do so.

With that in mind, let us look more closely into the present proprietors of the British system and their operations. We must bear in mind that the system is itself political despite the fact that London's apparent power is often thought of as economic, on the basis of the fact that London is a major center for world credit flows, a center for commodity markets, and also for shipping, insurance and so forth.

The political character of the system as a whole, and its evolution, is betrayed by the political nature of the contrived relationship between the metropolitan center and the institutions representative of the oppressed peasantry. Without such large-scale, if unintentional, support, there would be no credit or commodity capital in London.

In London itself the syndicate of families conducts operations from a handful of financial houses, insurance companies, and raw-materials cartels. The political and military functions tapped into it through the remaining powers of the monarchy provide an interface with other kinds of British-affiliated institutions maintained elsewhere and, of course, tap directly into the Third World through the web of pre-existing colonial-dependency relationships.

Beyond this there are the political think tanks, such as the Royal Institute for International Affairs (RIIA), the International Institute for Strategic Studies, the Institute for the Study of Conflict, and the Tavistock Institute, which function as the pool to which policies decided on informally by the aristocratic heads of the oligarchy are farmed out, and thence to the academic community for packaging suitable for popular consumption elsewhere in the world. Press and media networks perform an essential function both in the packaging and the dissemination of such products to wider consciousness.

The London-centered effort is supplemented by the activities of a network of agents-of-influence and outright agents, deployed internationally on London's behalf either to secure modifications in the policies of various governments appropriate to cohere with London's prevailing sense of its advantage and self-interest, or to campaign directly for London-originated policies and to build operations to achieve these ends. In many cases such agents-of-influence and agents, along with the policies they espouse, are inherited from generation to generation and, accordingly, have acquired their special characteristics in a process corollary to the degenerative evolution of the ruling oligarchy itself.

The activities of British agents-of-influence in Italy such as Giorgio Amendola and Ugo La Malfa are exemplary in this regard. They, like Peter von Oertzen of the Brandt wing of the Social Democratic Party of West Germany's Lower Saxony, are the offspring of a previous generation of British agents who are now merely doing what they fathers did before them. Amendola's father

was implicated in facilitating the 1920s rise to power of Benito Mussolini's fascist movement for an earlier generation of London-centered rulers.

Such parent-child relationships continue to be of critical importance elsewhere in the world, especially in the Third World. Thus, for example, the modern pro-British expression of reactionary tendencies in Islam as such tendencies have surfaced recently in Bangladesh, Pakistan, and the Arab world are the lineal descendants of two religious movements created in the 18th century, namely the movements known as Wa'habism and its counterpart, the Ismaeli current.

The outlooks and movements represented by such relatively modern religious tendencies have, as might be expected, relatively little except their names to associate them with previous phases in the development of Islam. They are rather synthetic religious creeds profiled and grafted onto the Arab counterpart of a German romantic-existentialist outlook that was manipulated by the originators of the Ossian myth during the same period.

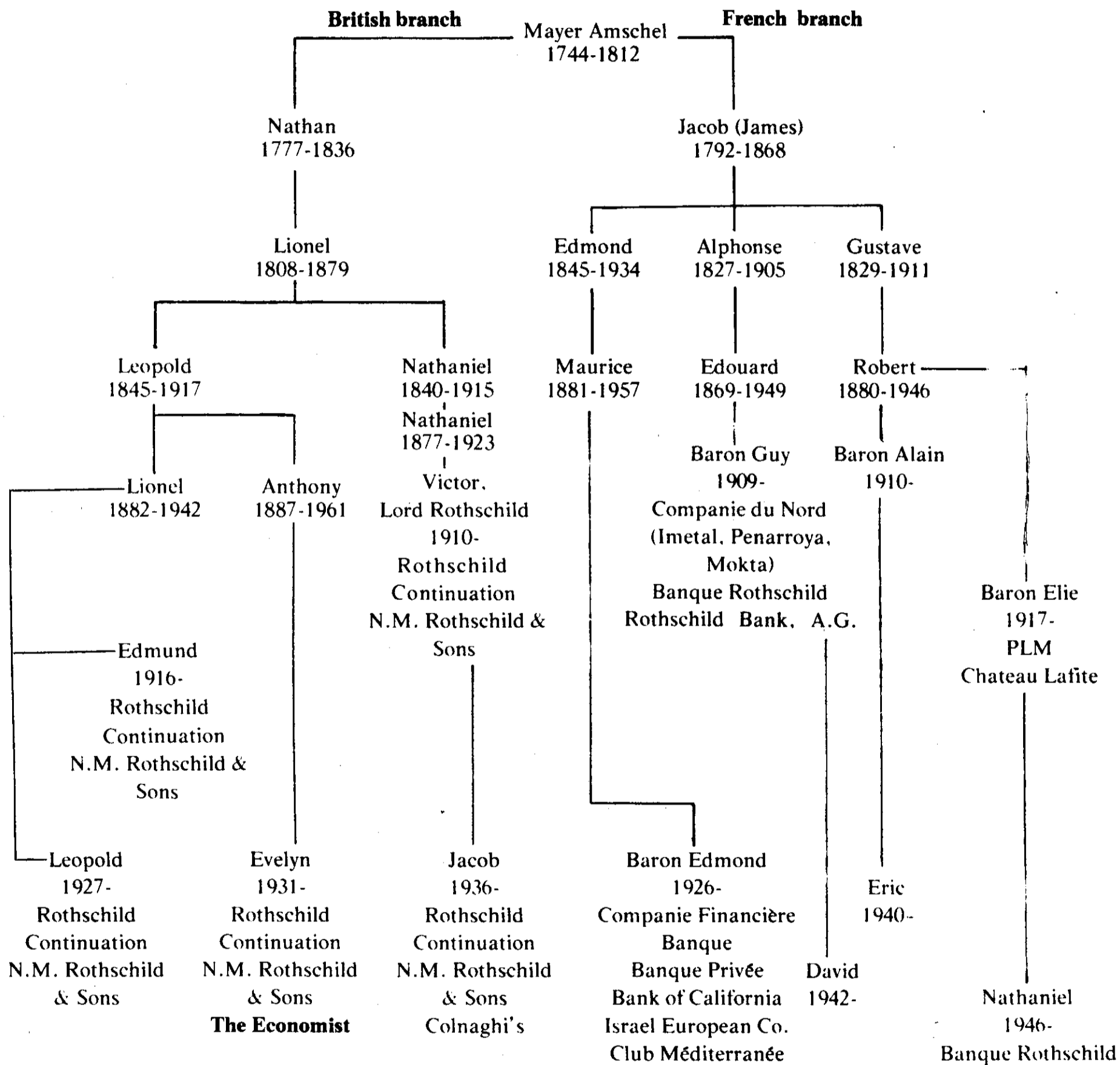
Such outlooks are appropriately identified with Richard Burton's introduction to the *One Thousand and One Nights* and with the intended clientele of the whorehouses, casinos and other such exotica for the jaded palate that have sprung up in London to comfort the present generation of oil-rich Arabs. The continuity of that inherited tendency is otherwise represented by certain of the monarchic houses of the Persian Gulf states, who rose in status as their religions were revamped, and by the notorious Aga Khan of Pakistan, the hereditary leader of the current Ismaeli movement, and long-time Director of one of the United Nations' so-called refugee relief operations, and political controller of East Africa and the Indian subcontinent for the British.

Not surprisingly, it is the Rothschild family that continues to preside over the inherited international operational capability that is the present British political system. It is, in consequence, the evolution of the Rothschild family and its outlook that in large measure accounts for the evolution and outlook of the British system as a political instrument.

The Rothschild's nominal political base is the family bank, N.M. Rothschild and Sons, and the related banks, insurance companies, and raw-materials extraction companies with which that bank is associated. The family network as a whole, however, must be stretched to include direct subsidiary operations of the family in France, Belgium and Switzerland, and important operating bases in Holland, Canada and the United States itself. In assessing such networks, allowance must be made for the fact that local operations may have to adopt a protective camouflage to deal with specific national situations as such situations may arise. The family, however, coordinates its activities both formally and informally. The companies known as Rothschild Continuations and Banque Rothschild are the vehicle for such coordination.



## The Rothschilds



**NOTE:** The division of labor in the Rothschild family originated with Mayer Amschel's five sons: Amschel, Jr. continued the family business in Frankfort, Germany until he later joined his brother Baron Charles Mayer in Naples, Italy, where the latter

had opened for business. Baron Salomon Mayer set up a family branch in Vienna, Austria, while Baron Nathan Mayer (shown above) moved to England. Finally, Baron Jacob James Mayer (shown above) opened shop in Paris, France.

The insurance and raw-materials extractive side of family operations such as General Alliance, Rio Tinto Zinc, Rio Algom, Royal Dutch Shell, Le Nickel, Minifer, and so forth make up a substantial portion of the family's directly influenced portfolio. The key individual figure in the day-to-day political activities of the group as a whole is, as might be expected, an offshoot of an ancient aristocratic family, this time Dutch. His name is John Loudon, whose board membership across the whole gamut of Rothschild operations, including the Royal Institute of International Affairs, such centers for the recruitment of British agents-of-influence as the Ditchley Foundation and Wilton Park, as well as such nominally U.S.-based operations as the Trilateral Commission, marks him as the Rothschild family's political Mr. Fixit.

For functional purposes, a division of labor has been established among the present members of the family, and it is to be assumed that such an approach has been a continuing feature of family operations.

Of the present generation, Evelyn, the chairman in family political councils, has the deciding voice in policy disputes, and day-to-day responsibility for political operations. Evelyn is Chairman of the London magazine *The Economist* from which position he oversees deployment of a globally based political network known as the Economist Intelligence Unit. The Unit is presently headed by notorious Robert Moss, who earned special public prominence for his role in the 1973 coup and bloodbath that overthrew the Chilean government of Salvador Allende. The EIU is affiliated as a whole with the International Institute for Strategic Studies, while founding members of the IISS and the Institute for the Study of Conflict have been drawn from the *Economist's* editorial board. The EIU prepares and disseminates a regular series of background reports and briefings of a quality superior to what is generally available through the weekly magazine. Other Rothschild-affiliated magazines such as the Italian *L'Espresso* maintain similar quasi-covert functions. It is to be assumed that the EIU, and related such outfits, form the hard core of Rothschild policymaking under Evelyn's direction. They create the line disseminated by such network organizations as the IISS and the Royal Institute of International Affairs (RIIA).

Leopold, a Director of the Bank of England, is responsible for the family's international financial operations. His visits to Latin America, the Soviet Union, and China during fall 1977 were key in establishing and coordinating the foreign relations basis for the present British policy thrust.

Victor, the family egghead, is the dirty tricks specialist as his World War II background in Special Operations Executive, his job as Winston Churchill's security chief, and his friendship with the Guy Burgess circle would suggest. Victor is also what the family calls a "scientist."

Jacob runs the bank. He is responsible for the family's switch out of the Eurodollar market during 1974 and

toward what is now known as "asset management" (this is what happens to a Third World country that can no longer pay its debts and that comes to London for what is called "help" and "advice"). This was, of course, part of what we saw above as "Operation Chaos and Confusion." Jacob is also credited with restoring the bank's public fortunes during the 1960s.

This family council, and its international ramifications, is the core group around which other features of the British operation are grouped through personal political ties, such as marriage arrangements, or through other institutional arrangements. The entire group includes the Rothschild-affiliated banking house of Lazard Freres and Lazard Brothers under the Meyer and Weill families, which maintain banking and press operations in Britain, France, the U.S. and elsewhere. Included in this network are the *Washington Post* and its affiliates. Lazard is the co-owner of the *Economist* and the London *Financial Times*, but is itself owned by the bank S. Pierson and Company, which is an offshoot of Lord Cowdray's Rothschild-affiliated Royal Dutch Shell Company. S. Pierson is thoroughly implicated in the political activities of these networks through such figures as Peter Calvacoressi of the IISS and the Penguin Books psychological warfare operation. Other London luminaries of this contemporary demi-monde include the Barings, the Warburgs, the Oppenheimers, the Devonshires, the Portlands, the Salisburys, and the Campbells of Argyll.

The same crew wields the international intelligence network known as the London press corps. Again the hereditary principle is primary in the overall evolution of the capability through, for example, such Rothschild-affiliated families as the Harmsworths of the London *Times*, *Daily Mail*, and the quarterly *Euromoney*, who now wish to purchase the Fabian Buckley family's *Trib* newsheet in New York.

The principle also applies to the Beaverbrook organization, as part of Evelyn Rothschild's political purview. For long headed up by two Canadians, Lord Beaverbrook, otherwise known as Max Aitken, and William Stephenson — the former related by marriage to the Dukes of Argyll, one of the families that made the restoration of the Stuart King Charles II possible — the Beaverbrook organization was nothing but a cover for intelligence operations. There it was that psychological warriors such as Sefton Delmer, Richard Crossman and Bruce Lockhart were employed. The organization as such was passed to another Canadian, now Lord Thompson of Fleet, before Beaverbrook's death, although the Beaverbrook organization continues under Beaverbrook's son, the present Max Aitken and, of course, Evelyn Rothschild.

The Thompson organization now controls a string of 40 or so papers in Canada, 30 or so in the U.S., 40 or so in South Africa, plus additional tens in what the British refer to as Rhodesia, and in Australia and New Zealand. The individual newspapers in the organization are generally part of a package that includes real estate



corporations. In that way an internationally deployed information-gathering and collecting agency also functions as a political patronage machine by elevating suitable candidates to parliamentary constituencies controlled by real estate corporations and related banking interests.

To these operations must be added the near monopoly stakes that have been built up over the years by companies representing the London combine in certain raw-materials processing industries. The uranium situation, outside the continental U.S. is exemplary in that regard. It is more or less locked up by a mammoth group of companies under the leadership of Rio Tinto, Rio Algom and their cartel partners. Comparable situations prevail in other areas of crucial minerals such as zinc and, of course, the gold and diamond operations of the Rothschild-affiliated Oppenheimer family in southern Africa are notorious.

It is not, however, the raw-materials extraction side of the syndicate that shapes its outlook as a whole. There are mercantile overtones in the "buy cheap, sell dear" approach of such companies but that is strictly secondary. What is primary is the genetic throwback to the old attitude of the customs or tax farmer. Raw-materials cartels and controls provide a supplementary back-up political control over economies that are otherwise having their life's blood drained away by the practices of customs or tax farmers. In addition, such cartels provide supplemental income to the activities of these farmers.

The political method again is as old as Babylon. The basis for the British system is two-fold: private political control over the allocation of tax revenues or other fiscal income accruing ordinarily to the account of the state or government, and the use of such revenues to generate the funds to build a political machine that will continue these practices and form a pool of new liquidity or credit with which to police the behavior of those states or governments thus enslaved.

British-trained economists, or economists trained under the influence of British ideas, have said a lot to disguise the reality of that political setup through various versions of the Keynesian or Schachtian so-called monetary principles beloved by certain sections of the banking community and their political hangers-on. Such stories are as fraudulent as the practices that characterize the tax- or customs-farming approach.

The operative principle is one that is in part deployed to keep a sizable chunk of the OPEC nations' payments surplus in London at this time. It is a method based on corruption, blackmail and intimidation. Is one to assume that the casinos, whorehouses and other varieties of exotica that have sprung up in London over the past period to entertain wealthy oil sheikhs, their offspring and their employees, are the altruistic contribution of hosting British entrepreneurs for the entertainment of wealthy guests they otherwise despise? Would one not be entitled to think, and correctly, that Napoleon's perfidious nation of shopkeepers are now selling local grown produce the

better to cultivate and control the corruptible outlooks identified by Richard Burton.

Corruption of that sort has always been the vehicle through which the tax- or customs-farming system has established and perpetuated itself. It was how the Genoese and the Dutch conquered Tudor England in the 1580s from the inside. The process was essentially the same as that applied to London's Arab victims today. Compare the portraits of the noble leaders of the first decade of Elizabeth's reign with the surviving portraits of their sons during her last ten years. The sons of Elizabeth, devoted but indebted nobles, were corrupted as part of the social process by which the Genoese took over noble indebtedness in exchange for liens on taxes and other revenues that defined anticipated income against which indebtedness could be set off. And so the East India Company was established by the Dutch and Genoese through corrupt English political instruments not to trade with the Indies, but to levy customs on imported and exported goods. In exchange the indebted degenerate James I was bailed out, along with the equally indebted and equally degenerate retainers of his court.

Corruption, blackmail and intimidation are the criminal outlooks that characterize the political system of the British at the top, and as that system operates on the scale of the world as a whole.

Two examples of the system's modern operations will demonstrate the point; both represent an evolution of similar practices carried out by the Genoese during an earlier phase of history.

First, the present-day spread of the heroin trade operates in the following manner: heroin is obtained from the Chinese in exchange primarily for gold and distributed to the West through Vancouver, British Columbia and Amsterdam, Holland, both of which are cities under the control of the British system. The primary exchange points for this traffic are the British-Portuguese-Chinese dependencies of Hong Kong and Macao. The proliferation of such filth is an offspring of the "Opium War" tactic used by a previous generation of Rothschilds and a previous generation of their agents, such as John Stuart Mill, the "liberal" employee of the East India Company, to sap the morale of the populations of India and China, the better to enslave them. Now the target population of this drug traffic is the population of the U.S., which was singled out by long-time British-affiliate and friend of Bertrand Russell, Chou En-lai, in what he was reported in 1968 to have called a 15-year strategy to destroy the morale of the U.S. population.

The sale and use of drugs accrues to the strategic account of these British interests precisely to the extent that they do achieve Chou En-lai's strategic objectives of undermining U.S. morale. The British, however, also draw benefits from the cash proceeds of street sales, which are controlled through the overall operations of the London-based syndicate and not through the vagaries and whims of street gangs which are mere puppets of

London's main supporters in the decaying cities of the U.S. East Coast.

These proceeds are discounted through London's off-shore banking operations in the Caribbean and elsewhere to provide credit back-up for broader operations and to provide the financial support and logistics for London's terrorist and related political warfare instruments. One can imagine the outrage that would accompany Chinese recognition of the fact that the gold they obtain for collaborating in such horrors with the British system is paltry, even in monetary terms, compared with the benefits that British interests so derive. Such revenues are overall estimated to be in the range of \$40 billion per year, i.e., the same order of magnitude as the OPEC surplus.

The second example likewise demonstrates the essentially political nature of the London customs farmers' economic activities.

For centuries the craftsmen of the region around the Italian city of Siena have specialized in the manufacture of gold trinkets. For centuries their activities have been overseen by the bank named the Monte dei Pasche. In the old days the bank was owned by the Medici family. The gold the craftsmen worked up into trinkets came from the Spanish Habsburg mines in Peru and Mexico by way of the annual treasure fleets shipped under the orders of the Casa de Contratacion in the Spanish city of Seville. Now the bank is controlled by the Rothschild family through Italian intermediaries. The gold bullion is brought from the Oppenheimer's mines in southern Africa via London and Zurich, Switzerland. In the old days the trinkets manufactured by the craftsmen of Siena would be shipped into the Levantine entrepots of Aleppo, Cairo and Alexandria, from where they would find their way into the Arabian peninsula, East Africa, and to the spice- and drug-producing islands of the Pacific basin. The trinkets would be used to secure political influence and trade routes.

Now, while those routes remain, others just as significant have been opened up. Thus in the Soviet Union, L.I. Brezhnev's new Constitution still assures the independent-minded peasant of his right to his own individual plot of land and to keep the cash proceeds of the produce he markets for himself. Every now and again such an individual-minded peasant will take his privately produced vegetables and meats to a big town where he will sell independently of the state distribution system to improve his price. He is paid in rubles, but rubles he does not like. Accordingly, he trades his rubles on the black market for more acceptable and durable wares, such as gold trinkets. The peasant may or may not know that the trinkets are produced where they have been produced for hundreds of years, by the craftsmen of Siena. Perhaps the peasant may also suspect that the black market he patronizes is itself controlled by his state bank, and that nowadays it is the Gosbank itself that receives Siena's trinkets.

The relevant characterization of British methods as a whole is derived by combining the methods and outlooks of corruption and degeneracy that pervade top levels of the system with the kind of political operations that we see the British deploy as in the two outlined cases. The relevant point to be drawn is that the British strategic approach does not actually involve what could meaningfully be called strategic thinking. The British method is the method of influence and control, in which they deploy a succession of stratagems and tactics that are designed to throw opponent forces off balance, or to contribute to their often bloody-handed destruction, in order to maintain or augment London's existing overall control.

They are on top, or think they are, because that is where they were born to be. Their efforts are deployed to ensure that they stay there. It is the political principle of the *ancien régime*. Or, as the British will so often ask their opponents as they prepare some new trickery or evil, it is the indifferentism of "Well, old chap, what you would have to ask yourself is, do the ends justify the means?"

### HOW PROGRESS IS POSSIBLE

It is indifferentism in the sense that the system itself can only be perpetuated by ignoring the consequences of perpetuating the system. The system based on the outlooks and attitudes of political tribute collectors may seem to work perfectly well for even relatively extended periods of time, as long as that system can continue to impose its tribute-collecting practices on previously non-subject institutions and populations. But such extensions in scale of the system merely aggravate the crisis that will eventually develop and engulf the system as the sources of available political tribute dry out.

Overall, the strategic approach is strictly comparable to the game English children play by the seashore. It is played to the accompaniment of a song called, "I'm the king of the castle, you won't get me, you dirty rascal." I believe the comparable American game is called "the king of the mountain." The general result is that the castle of whichever child happens to be momentarily on top crumbles and is destroyed in the scramble to replace him, no matter how effectively the current king manages to prolong his stay on top.

If human historical development is viewed from the standpoint of this strategic schema, one will again see, as we did in considering why the British will fail, that man's actual historical development cannot be explained or accounted for in that way. Certainly there is a lot of messy historical wreckage and litter that points to the fact that the tribute collector's system has lawfully been a recurrent problem. But man has progressed *despite* the tribute collectors, and his progress, taken as a whole, must therefore reflect higher principles of lawfulness that subsume the system of the tribute collectors.

It is useful at this point to see how a system of human political economy does actually evolve, despite the depredations of hereditary bandits, muggers and thieves.

If the total population that actually produces an economy is to retain its capability to operate that economy, not only under present conditions but under future emerging conditions, then certain costs incurred in the operation of the economy as a whole have to be met in full by the deployment of that society's resources to meet such costs.

To derive such costs we must first break our total population down into three groups represented, first, by the households of those who are matured and sufficiently qualified to be the productive work force, the section of the population that works up raw materials, produces manufactured goods, and so forth. The rest of the population we may subdivide in the following way: between those who are generally considered too old to perform productive labor, whether the criteria for such considerations is right or wrong, and those who are too young, and have thus not reached the levels of educational and cultural maturity demanded of the productive work force.

To reproduce the total population, that segment of the population that we have apportioned into the ranks of the productive work force has to meet the following costs.

It has to maintain the plant, equipment, land and so forth that are its means of production such that it can continue to produce, and it has to meet the cost of reproducing itself as well as the not immediately productive sectors of the total population such that the population may reproduce itself in the future. We may represent these costs figuratively by the sum of  $C+V$ , where  $C$  represents the cost of maintaining plant, equipment and so forth, and  $V$  represents the cost incurred in maintaining the population.

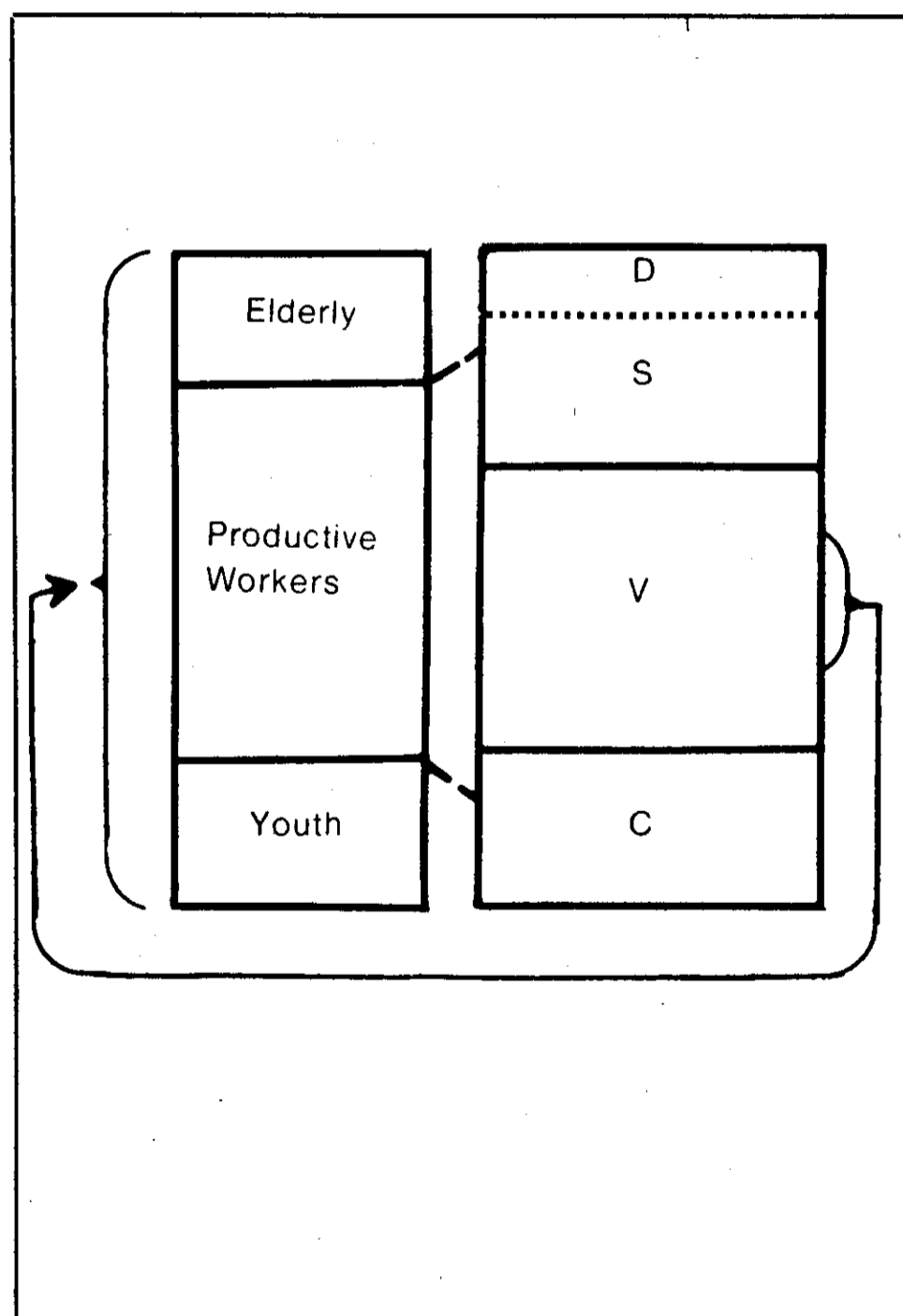
In addition, if the productive population is to successfully meet the specified costs of  $C+V$ , then a magnitude of surplus or profit, which we can represent as  $S$  must also be produced. To the extent that the productive population meets the cost of  $C+V$  successfully, then those costs will tend to increase, both in terms of increased depletion and obsolescence of plant and equipment and in terms of population growth. Natural resources defined as such by the level of technology available for exploitation will be exhausted at accelerating rates, for example, and at higher costs as extraction becomes more difficult, if technological innovations are not introduced that define new raw materials.

This surplus can be invested in two ways: either to meet the increased costs of maintaining *constant* values for  $C+V$ , a policy decision that will see increasing amounts of  $S$  gobbled up as the cost of simply maintaining constant values for  $C+V$  increases; or by using a magnitude of  $S$  to cheapen the cost of maintaining rising values for  $C+V$  by introducing technological innovations that increase the total productivity of the work force. In

this way, the costs to the society of meeting the demands of its reproduction are cheapened, while the skill level and general cultural qualifications of its population are enhanced.

If we deduct a certain portion of  $S$ , which we could call "d" to denote the magnitude that has to be applied to households not directly involved in productive activity itself but which are nonetheless essential for that society, such as scientists, teachers, health workers, police and administrators, we then have a magnitude  $S'$  available for allocation on the basis of the policy issues we have identified. We may therefore express the society's self-reproduction by the ratio  $S' / C+V$ . To reproduce itself in a fashion appropriate to its continued self-reproduction, a population must meet the cost of  $C+V$  by *accelerating the rate of increase in the rate of increase* in the values of the ratio  $S' / C+V$  taken as a whole.

That process only confirms the lawfulness of human historical development through the triumphant assertion of the power of new scientific ideas and new technological applications to lift man's eyes up from the muck immediately before him to new horizons waiting to be conquered.



Man progresses to the extent that such innovations are fostered and assimilated at increasing rates. But this process demonstrates that the powers by which the human mind develops new conceptions are themselves subject to wilful development in a coherent, lawful fashion, and that the lawfulness of the development of the universe as a whole must be coherent with the mind's power of self-development, as reflected in man's increasing mastery of nature through his power of reason.

*Man progresses because individual men have fought to be human*, because such individuals have fought to develop their powers of creativity and discovery and to create the conditions in which their creative contributions can be assimilated as useful knowledge by the broader mass of the population. It is as such innovations in knowledge and entire reconceptualizations of what adequate knowledge actually is are assimilated by broader populations through new institutions that triumphant upsurges in man's consciousness, exemplified by the Renaissance and the American Revolution, occur. By shaping history for centuries, not just decades, such upsurges remain as part of the crucial experimental evidence of the coherence between the negentropic processes governing the self-development of the universe, the creative powers of the human mind, and human society itself.

In such periods the tribute collectors and their degenerate hangers-on are swept out of the picture, or into the back seat, to reappear as ebbs in the process reassert the relative primitiveness and relative hegemony of the peasantry and its aristocratic co-thinkers. For the only necessary cost the tribute collector recognizes is the ever-expanding increase in the cost of collecting ever larger amounts of tribute for which there is no equivalent in the output of productive human activity.

According to this view, human historical progress is above all a *political* question. It is dependent on what individual men decide to make themselves become, and on the adequacy of the conceptions and predicated body of knowledge such individuals contribute to the advancement of the species as a whole. Man's progress has always been a fight between man's actually human power to develop and to assimilate new bodies of knowledge that will contribute to the development of his wilful mastery of nature's development and of his own, and the relatively primitive and bestial outlooks that so often erupt to destroy these efforts.

The quality of outlook and, therefore, identity needed to wilfully access such powers is often most readily available through the study of those great human beings who have made the development of such powers their life's work, much as John Milton's epic poem, "Samson Agonistes," contributed to shaping the outlook and character of 19th-century Americans, or Johann Sebastian Bach's "Passion according to St. John." The Labor Committees were created by Lyndon H. LaRouche, Jr. in the mid-1960s to contribute to con-

temporary requirements of the same general sort, and in that way unknowingly showed London's relatively bestial primitives the cross during the summer and fall of 1973.

## FALSE KNOWLEDGE

British indifferentism to the consequences of their childish "I'm king of the castle" games absolutely does not extend to passivity in the face of a perceived threat to their lunatic notions of self-interest. If their castle is going to collapse, they will bring it down their way, without accepting help from forces that might be capable of performing the same job with rather less messy consequences for everybody else. Their general reaction in such instances has been to stamp out brutally such threats before they assume dangerous proportions. As might be expected, the principles of cultural relativism do not apply in such situations.

It is the same general British concerns that are the hegemonic current in every strain of advanced sector and Third World intellectual life in the world today. The Soviet sector has similar but rather different problems. Since the time when Napoleon's obvious insanity foredoomed further progress for the French and precluded alliance between republican America and republican France in the first decade of the 19th century, the representatives of British ideology have made every effort to wipe out any trace of that creative principle, the voluntarist principle, which we have shown to be lawfully determining man's historical evolution.

The case of America is exemplary. Despite the fact that immigrants arrived in steadily increasing numbers to the land of liberty throughout the 19th century, the overall significance of the international political process through which the American republic was created and the importance of the republic as a political institution disappeared from Europe's official consciousness in terms of policymaking, education, and so forth within the space of the first two decades of the 19th century. Europe was not to know the real story again until we, the Labor Parties, began to circulate it in 1977. The same process was repeated in the U.S. itself beginning in the 1920s, as the generation that had been raised by the fighters and the children of the fighters of the Civil War began to die.

But the lessons of the American Revolution and of the American system were not simply forgotten, they were destroyed and suppressed, lest any other British dependency, or even the British population itself, adopt a similarly successful approach to fighting the ruling institutions of London. An alternative, emasculated account of political science, economics, philosophy and history was developed for the gullible. That alternative account remains the hegemonic cultural and intellectual current in the advanced sector and Third World nations to this day. It has been modified in terms of presentation, but the general import remains the same. The same tricks have, of course, been pulled off in the natural sciences.

Once again, of course, such early 19th-century developments represent the revival of certain time-worn tricks from the tribute collectors' historical repertoire. For example, the Babylonians and Imperial Rome wilfully created various collections of arbitrary-willed gods that subject populations ritually propitiate the better to enslave themselves to the outlook of the rulers of Babylon and Imperial Rome.

Such activities are worth examining not only because they shed further light on the mental processes whose evolution characterizes the outlook and capabilities of the present generation of rulers of the British political system, but also because such activities, to the extent that their effects retain any semblance of credibility, remain as an apparent authoritative body of knowledge to be internally propitiated in the same way that the subjects of Babylon and Rome propitiated the gods and shibboleths created for them in their day.

I have a certain familiarity with this kind of activity from the inside as it were, both because I have been engaged heavily in the collaborative effort undertaken by Labor Committee members to recover the real heritage of the American Revolution and thereby to access those historically tested qualities of the American population for the present generally, and because I know the methods and purposes of the other side of the matter from my earlier training in England's so-called education system.

Modern historiography, modern political science, and modern economics, or at least the still hegemonic currents of such disciplines in the universities and general cultural life of Europe and America, originate from the political efforts of a small handful of Englishmen and Scots who, at the beginning of the 19th century, were paid by the then-ruling oligarchs, including the Barings, the Coutts, and later the Rothschilds, to suppress the voluntaristic contributions and lessons of the American Revolution, the better to suppress any potential for alliances between the American republic and European republican humanists. Their success at that time is with us now in the shape of a Europe that has been deprived of large-scale popular access to the direct benefits of political progress-made-conscious, and in an America whose sense of national identity and purpose has been progressively undermined and corrupted through the most vital institutions of the republic.

The American experience was suppressed by the group around Walter Scott's *Edinburgh Review*, a group that included Jeremy Bentham and James Mill, the mothers of Britain's psychological manipulation techniques, David Ricardo and the wretched Parson Malthus, the economic rationalizers for the 19th-century imperial tribute system.

Scott's importance has already been noted in connection with the Ossian existentialist hoax perpetrated against the German population. As that fact would suggest, Walter Scott is much more than the opinionated and slanderous historical novelist most educated people

know him to be. Scott was a top-ranking political agent whose job was to foster the outlooks that would subvert the development of effective voluntarist, humanist political tendencies in the U.S. and Europe. Hence his cultivated friendship with the circles around Washington Irving in New York and his activities against especially France and Germany.

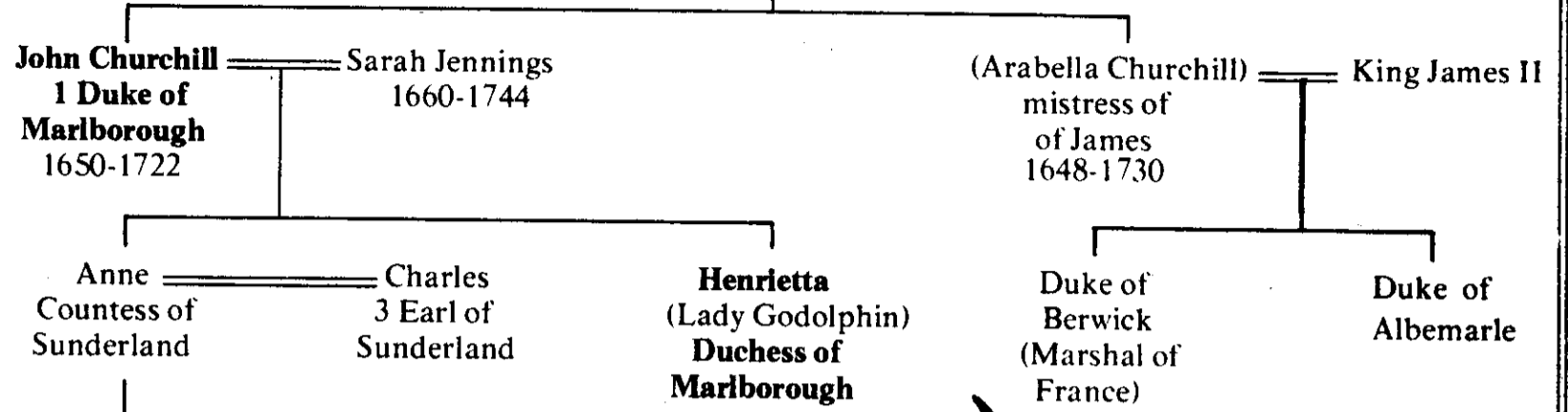
Hegemonic modern notions of historiography come from Scott and his circle and the people they trained, as do the equally fictional modern notions of political science.

By the end of the first decade of the 19th century, Scott was on intimate terms with the political leaders of Britain, including Canning, Castlereagh, Liverpool, and others. The novelist, who otherwise employed former French Jacobins to further his literary and political work, was asked by these ruling oligarchs to attend the signing of the peace treaty between France and the Holy Alliance concert powers and, furthermore, was commissioned by them to write the first semi-official account of the large-scale events that shook the world to its foundations in the closing decade of the 18th century in the form of a five-volume biography of Napoleon. The importance of that work to Scott's sponsors was such that toward the end of his life a British naval frigate was commissioned by the government to take the ailing creature to the warmer climate of Italy so that he might be kept alive long enough to finish his effort.

The work, of course, focused on the specifically French aspects of the whole business: Napoleon's rise and inevitable fall as the consequences of the excesses of the great French "democratic" upsurge. Suppressed were the fundamental and determining realities of the irreconcilable conflict between two world outlooks and two world systems that actually characterized the fight between the associates of Benjamin Franklin on the one hand, and the associates of William Pitt on the other, including their respective allies in France. Lost sight of was the fact that the "democratic" excesses in France were the work of collaborators and provocateurs employed by Pitt himself. Instead Scott presented the bloody cycle of the impotent uprising of the oppressed on the one hand, followed by their equally violent suppression and the inevitable triumph of laissez-faire British liberalism. Not surprisingly, Scott's sponsors are the same people who had Ben Franklin's autobiography doctored by his treacherous grandson to conform to the same British prejudices. And, not surprisingly, the real American autobiography is still exceptionally hard to find to this day.

Scott's work was continued by John Stuart Mill, the founder of the *Edinburgh Review* offshoot, the *Westminster Review*, and by his associate Thomas Carlyle. J.S. Mill, in fact, picked up directly where Scott left off by preparing the materials for the history of the French Revolution that were later written up by Carlyle. In the process, Mill was brought into contact with the wretched *Enfantin* circles of what had been the French Saint-Si-

**WINSTON  
CHURCHILL**



**Charles Spencer**  
3 Duke of Marlborough  
1733-1758

**George**  
4 Duke of Marlborough  
1738-1796

**George**  
5 Duke of Marlborough

**George** 6 Duke of Marlborough 1793-1857 is married to Jane 2 da of 8, Earl of Galloway 1798-1844.

**John** 7 Duke of Marlborough 1822-1883 is married to Frances da of 3 Marquess of Londonderry.

Bertha da of 1 Duke of Abercorn 1847-1932 is married to **George** 8 Duke of Marlborough 1844-1892.

**Frederick**  
1846-1850

**Randolph** 1849-1895 is married to **Jennie** 1854-1921.

Consuelo (1) Vanderbilt 1877-1964 is married to **Charles** 9 Duke of Marlborough 1885-1934, who is married to Gladys Deacon 1875-1946.

**Cecil** Grenfell 1864-1924 is married to **Lilian** 1873-1951. **Norah** 1875-1946 is also shown.

**Sir Robert** Gresley 1866-1936 is married to **Frances** 1870-1954.

**Winston** 1874-1965 is married to **Clementine** Hozier 1885-. **John** 1880-1947 is married to **Gwendoline** da. of 7 Earl of Abingdon 1885-1941.

**Randolph** 1911- is married to **Diana** 1909-1963. **Sarah** 1914- is married to **Marigold** 1918-21. **Mary** 1922-

**Winston III**



**The Churchills**

NOTE: The First Duke of Marlborough, John Churchill, and his sister, Arabella, entered the British nobility by prostituting themselves to their sponsors. John became the lover to one of the favorite courtesans of King Charles II, for which service he was awarded his first royal annuity, £4500. Under James II, John was a close advisor to the king and was granted a barony. However in the heat of civil war, John plotted with William of Orange for the 1688 Restoration and, for his treason, was made an earl. John's wife was the personal confidante of Queen Anne and wrangled a dukedom for her spouse. For his military prowess, John was later honored with a princely crown of the Holy Roman Empire, entitling him to include the Habsburg eagle in the family coat of arms.

monian movement and picked up the psychotic, but later towering, influence in British versions of what the French ought to think, August Comte, the positivist.

Carlyle, for his part, became the British literary agent of Ralph Waldo "I'm ashamed to be called American" Emerson and his circle of transcendentalists. These circles spawned the corrupting influences in American cultural life epitomized by Emerson himself, Herbert Spencer, and the Social Darwinist forerunners of Fabianism and the horrendous Deweys. In England, the offshoots of these efforts were Benjamin Disraeli, whose "little Englander" glorification of medievalism is derived from Scott and John Ruskin, the equally medievalist inspiration of the Round Table syndrome, and, of course, the Webbs, the founders of Fabianism.

In the process humanity was given a belief system about itself, its development, and its purpose. With the voluntarist principle suppressed, human history became the inexplicable progress of man from the tribal primitivism of the Dark Ages, through the glorious but sometimes excessive chivalry of feudalism, courtly love, the romanticism of crusades and so forth, to the triumph of English liberalism and laissez-faire capitalism. The American Revolution did not then, and does not now, fit with that scheme of things.

Likewise, economics was decorticated and deprived of its political voluntarist content as elaborate cover stories of ground rent and, later, the marginal-utility ravings of Stanley Jevons, and the monetary principles of Maynard Keynes and Hjalmar Schacht were concocted to disguise the evils inherent in the political tribute collector's theft of nations' tax revenues in the name of private enterprise, liberal capitalism, or whatever. Again the lessons of the American Revolution and of the American system did not, and do not, fit with such a scheme of things.

The material greed, redistributionist theories of politics espoused by Bentham and his followers, the Mills and the Webbs, were based on the concomitant bestialized notions of Benthamite psychology that man is a mere bundle of discrete sensual appetites, seeking to gratify those appetites that give him pleasure and avoiding those that bring pain. This, of course, leads rapidly into the racist doctrines of evolution perpetrated by Darwin and the Huxley family: the search for man's ape-like antecedents in Africa and so forth, and the similar content of Herbert Spencer's Social Darwinism — "After all, you're just a gifted ape, aren't you?" Again, the lessons of America did not, and do not, fit with that approach.

It must be doubted whether any of the rulers of Britain or the leading hacks employed by them to produce such outpourings ever believed in their scribblings at all. These efforts were designed to achieve a political purpose, and it is the political purpose that helps to identify what they believe about themselves.

More broadly, however, there is another political problem to be faced that is more significant for our purposes. Knowing now that such a body of knowledge was specifically designed to suppress certain truths, that is, that a lying, false body of knowledge was deliberately

created for the purpose of suckering populations, we must also ask why such populations and their leading political and cultural representatives allow themselves to be so consistently played for suckers.

Once again we must return to the family. Human knowledge is social. There can be no such category as human knowledge without human existence. Real knowledge is not represented by an external body of authoritative old wives' tales that one swallows down as one is spoon-fed by relevant authority figures. The quality, adequacy and, therefore, relative truth of knowledge is the wilful voluntarist mastery of the principles that lawfully govern the self-development of the mind and that increase man's social power to master nature. Such knowledge is relatively universal and universalizing in its implications, in the sense that a scientist's discovery, when developed in the form of new technology and assimilated for use by a broader population, increases the power of that population and changes its self-consciousness of its socially acquired powers.

The relevant point is made if one considers one's grandparents' attitude to electricity in all the ramifications of that attitude and one's own. What was true of one's grandparents is no longer true of us. Yet, both moments in the process of man's development correspond to relative truth insofar as they tend to increase the rates of negentropy of man's wilful and social mastery of natural processes.

The practical import of that view of the question of knowledge is better seen if one puts oneself in the position of one's grandchildren. What kind of human knowledge, what kind of human beings are now required if the process of human development is to continue in the required way such that the world that our grandchildren are entitled to might be created? One would then have to conceptualize the necessary characteristics of those qualities whose self-development as a process results in the determinate but causal moments of that process, as mediated by our grandparents, ourselves, and our grandchildren.

The negentropy that characterizes the self-development of the mind and the universe as a whole is transfinite in that sense. Such a view of the necessary quality and lawfulness of human evolution was developed by Lyndon H. LaRouche by reviewing and correcting the contributions of Karl Marx to scientific political economy from the standpoint of the British-suppressed work of the 19th-century German mathematical physicists Bernhard Riemann and Georg Cantor, in particular, as Riemann's view of the  $n+1$  series of nested manifolds is understood by Cantor's notion of the transfinite. The relevance of such conceptions for modern theoretical physics has been demonstrated by Uwe Parpart and my wife, Carol White. (3)

3. See Carol White, *Energy Potential: Toward A New Electromagnetic Field Theory*, New York: Campaigner Publications, Inc., 1977; and Uwe Parpart, "The Concept of the Transfinite," *The Campaigner*, January-February 1976.

These conceptions, though advanced, can be most quickly grasped by the older American engineer, skilled or semi-skilled worker. For such an American's governing sense of identity is located in the fact that what he does in the world is of use to his fellow man, that through his activity his fellow man's needs are satisfied. Such an American would locate his sense of importance to his fellow man in the fact that through the use of his mental powers he can do things better and in such a way as to make things easier for his fellows. In America, the development of these qualities is esteemed; in Britain where, for example, skilled engineers are the lowest paid in the advanced sector, the skilled worker is merely a hereditary drudge.

To the extent that such goals govern the identity of the American worker then that worker is readily qualified culturally to assimilate the kind of knowledge that we specify to be necessary for the continued existence of the human race, for such knowledge represents the relative universality of self-consciousness of the importance of the American worker's existence for his fellow men.

It is at that point that the family enters the picture again. And it is at that point that we are able to identify why the British spend so much time and money in generating and diffusing false knowledge, knowledge even they do not believe.

For the family is an entirely different world for the worker who otherwise locates his identity in his contributions to the broader population beyond the confines of the home. Generally different rules apply within the four walls that encompass the family circle. These rules are governed by the husband's daily sorties into the world in which he carries out some mysterious but necessary bread-winning activity for the rest of the family. These rules are governed by the activities of the mother-wife who is left behind to bring up the children and to take care of the housework. They are rules governed by what the neighbors might happen to think. They are rules that, as they depart from the potential universality of the worker's contribution to the world as a whole through his "outer world" activity, tend increasingly toward the heteronomy of the family unit against the rest of the world. They are rules governed above all by the emotional content of the mother-child relationship, and the transposition of that emotional content through the other relationships of the family core.

Such rules work in approximately the same way as the body of knowledge disseminated by the British. It doesn't matter what any one says so long as what one says has the effect of achieving the desired results. If it does, it must be assumed to be effective and may, therefore, be repeated until such time as the desired effects are no longer produced.

This is the world of the hungry child who obtains food by making a certain kind of noise; or by behaving in another way, gets affection or kisses; or by behaving in yet another way, gets walloped. The child gets what it wants or needs by adopting certain propitiatory kinds of

behavior that have the effect of satisfying its perceived needs. As the child matures, such kinds of propitiation begin to harden into the ritually associative patterns of behavior that betray the inner content of the child's emotional life and the child's conception of its relationship to its parents or to whatever surrogate authority figure circumstance throws up.

Parents will generally seek to encourage the child in the appropriate form of behavior and to discourage those greedy impulses whose satisfaction would be harmful to the child, to the rest of the family and, of course, to the neighbors. Relatively healthy and loving parents will seek to import at an early age those scientific conceptions of lawfulness, that can be derived from certain kinds of games that demand creativity on the part of the child or from the loving attention of even tired fathers. The adoption of those conceptions will assist the child to develop the independent qualities of judgment that will form the basis for its future existence as a creative human being.

In this way, the child learns to assimilate and to recognize for itself those qualities whose development will enable it to successfully master the challenges of the outer world, and those that will be a hindrance in such efforts and are therefore to be shunned. In this way, the child assimilates a moral outlook based on learning to distinguish between good and evil, between those qualities that will increase its potentials as a human being, and those qualities that are an expression of heteronomic impulses.

Other parents who, through no fault of their own, are unable to import the necessary scientific outlook to the child of its own development will encourage the assimilation of the same kind of conceptions but through rather more arbitrary means. The child is brought up to recognize what his parents regard as appropriate or inappropriate behavior through the responses his activities elicit from his parents. The child masters the appropriate distinctions as he learns what modes of his behavior will bring him love or esteem in the eyes of his parents, etc. and which will bring him opprobrium.

The assimilation of those distinctions will turn the child into a useful member of his society. His usefulness, however, will be limited despite the best intentions of his parents because the emotional basis for the growing child's identity will be located in the relative arbitrariness of the heteronomy of the home or family circle, which apparently exists independently of the development of the rest of the world and is seemingly subject to laws of its own. Such is the basis for neurosis as the growing child discovers for itself the differences between such notions of lawfulness.

These points are made not out of any deterministic notion of the family as such. Human beings because they are human can always overcome such limitations. We make the case because it is at that point of weakness that the body of knowledge created by the British becomes most useful to them, not because of the nominal merits of



that body of knowledge but because of its emotional import for an adult or population.

The kind of false knowledge we have identified is used by the leaders of the British system to reinforce the infantile propitiatory outlooks otherwise based in the emotional content of the mother-child relationship. The desired effect is of course strengthened as the individual family defines knowledge as part of the world "out there," in the province of and under the control of those authorities that have to be propitiated if the so-called fruits of knowledge are to be enjoyed in the way they have to be if one is to "get ahead."

The net effect of false knowledge, as it permeates through the general cultural outlook of the society and its institutions, is to reinforce the very heteronomic tendencies that the family had raised the child to reject. The content of the propitiatory rituals demanded by the authorities of "outside" institutions will invariably be more or less different than those expected within the family circle itself. The apparent lawfulness of the family will seem arbitrary to the different lawfulness that governs the ritual modes of behavior outside the family.

As those differences are aggravated, as they have been in recent years thanks to the rock and drug counterculture psychological warfare operations of the Huxleys, the Russells, the IISS, the Tavistock Institute and so on, and as the concomitant evolution of school curricula and "acceptable" modes of behavior in the outer world have changed, so the emotional moorings on which the child based its assimilated notions of good and evil come adrift. The child or youth begins to capitulate to the very heteronomic impulses it had earlier learned through its better judgment to discriminate against.

Such practices create the climate in which the moral fabric of a nation can be destroyed. The apparent goals of the society as a whole, such as the crude pro-industrial progress orientation of the 1950s shift out of line with the goals that govern the inner sense of identity of the society's adult members. As morality is thus undermined two related developments occur: the wild "anything goes" attitude that England's Roy Jenkins praised in the 1960s as the so-called permissive society; and the dumb, and therefore equally manipulable, counterreaction, "what we need is some real law and order around here." These are the lessons Walter Scott drew from the French Revolution as those lessons evolved under the inheritors of his cultural effort. It is no accident that the modern counterculture was created in Britain and exported to San Francisco and elsewhere.

The parents of the children caught up in that process will of course tend to turn its impact against themselves. They will bitterly confess to each other, "we must have done something wrong for things to turn out like this; where did we go wrong?" In that way, the parents begin to undermine for themselves what had been their previous sense of identity. They begin to sap the developed powers of judgment on which their previous

criteria for "good" and "evil" and appropriate corresponding notions of desirable and undesirable action were based. They subvert their own inner sense of identity and contribute to the subversion of the purposes of their society as a whole as they strive to come up with a rationalization for what they consider to be the wrongs they have inflicted on their children.

This, of course, is the process that has occurred since approximately 1963, in steadily worsening ways. It can in no way be understood as a natural or inevitable process. It was conceived and directed to achieve the results it has achieved: to corrupt the leading institutions of the U.S., to degrade America's youth and thereby undermine our future, and to destroy the confidence and sense of morality of the older generation. The process was designed to set the U.S. up for takeover by a resurgent British system.

The process as a whole is characterized by the directed effort to manipulate the fallacies and absurdities in the normally trusting family's false-knowledge view of the world, to heighten the neurotic disorders generically connected to the emotional origins of such false knowledge, and to create a climate of paranoia throughout the population such that the population has no basis in reality of judging and assessing either the appropriateness or the consequences of its actions.

Such paranoia is the clinical confirmation of the fact that the knowledge on which the individual family bases its identity as an individual family, and not as adult members of the human race, is neither adequate nor true knowledge. In terms of the consequences for the human race as a whole, it is downright evil.

The paranoid outlook that can thus be evoked from the neurotic distortions inherent in the heteronomic identity of the family group as such is the major political weapon deployed by the representatives of the British system. That is how whole populations are conquered in wars in which shots are never fired and troops are never deployed — except as back-up efforts against particular targets or to achieve an escalation in the overall climate of paranoia that prevails.

Most people, trusting and somewhat naive souls that they are, would no doubt be fairly incredulous at the thought that any group of people could be so evil as to cook up a scheme of that sort. Don't be so silly. The British are different than us, remember. Anyone who is so credulous need merely consider what the British have done to themselves through such methods.

The British are in fact the living proof of the partial fallacy of the old statement "whom the gods wish to destroy, they first make mad." They must first be seen and understood to be mad by the rest of us and treated accordingly — unless, of course, we are content to leave them to destroy the world and themselves.

## FALSE KNOWLEDGE AND FAGGOTRY

Everyone is probably familiar with the fact that any

relatively qualified and educated Briton one might happen to meet will be without exception one of two things: a raving faggot or so gripped by powerful fantasies of homosexual rape that his best efforts to restrain his inner impulses must be evident to all. This will no doubt come as no surprise to anyone. After all, the British male has been the stock-in-trade butt of the world's humor on that account generation after generation — in actuality, probably since the 17th or early 18th century. Such British males are produced to be that way because if a person is degraded enough in his sense of self-esteem to be capable of killing his mother, then there is no further self-degrading activity such a person will shy away from.

That peculiar kind of person is the product of the interaction between the British family and the British public school system. The overall point is made if one considers for a moment how one would ever "get ahead" or "improve oneself" within a society as perverted as we know British society to be. The answer, of course, is by *becoming* a pervert. Alternatively it is also why so many of the best Britons leave, thereby strengthening the perverted tendencies of those who remain.

We might pass fairly quickly over the important point that lower material standards of living and the relative deprivation of even British executives — cramped houses, lack of adequate home heating, lack of the technological accessories that many American households take for granted — increase the strains of child-rearing in obvious ways as harrassed and hard-bitten mothers speed their children through the important first years of childhood to get them out from under foot as soon as possible. Such deprivation is spread more or less evenly through all levels of society, and in consequence, we find a concomitant widespread and hostile notion of mothers throughout the culture, as represented by the pejorative use of epithets, which are not in such general use in American culture, as, for example, "old moo" or "cow," "battle-ax," "biddy," and so on.

The appropriate culture and the relative stringencies due to material deprivation create the conditions in which there is a sharp drop in the ability of parents to provide the love and supportive environment a growing child requires and therefore a corresponding increase in the internalized sense of self-hatred that is the parents' reaction formation. The result is embittered generations of emotionally and materially deprived children. The situation is no better — even if self-inflicted — for the upper crust, who now as always have children out of a sense of their guilt-ridden obligations to their family's future through their entrapment in its past. Down to the 1930s, these children were farmed out to "nannies" and rarely saw their actual parents. Memoir accounts of what childhood was like for such offspring are the best way to follow the effects of that process. Of course, it is the nanny-produced, unwanted youngsters of the 1920s and 1930s who are running the top levels of policy operations now. Their subordinates and their children

would in many cases be the first generation brought up by the mothers themselves.

The education system is double-tracked, the fee-paying public school system against the state-run system, which, in turn, is divided into tracks that may extend to university education, but most do not. The whole education system is geared through every level of every age group to selecting out the handfuls of children and youth who will be promoted into the political and administrative apparatus of the oligarch's system, on the perverted terms of that system. Hence, the faggotry. Scientists, engineers, and technicians are produced more or less as by-products of the overall selection process — "One should have some such people to do the things they're supposed to do, shouldn't one."

It is the desired end result of the British system that characterizes the system as a whole and nothing else. One might just as well forget about the bulk of the state-run schools, no matter how devoted their teachers might be as individuals. Such schools are merely places where the future members of the hereditary working or unemployed classes go to be taught the fact that, as far as the authoritative institutions of their society are concerned, they have no future. These schools have increasingly been turned into dispensaries of tranquilizing drugs and so forth for the so-called hyperactive child.

The university system, taken as a whole, works in much the same way, especially since the implementation of the notorious Robbins Report on higher education in the early 1960s. That report led to a large-scale expansion in universities and to a vast increase in numbers of enrolled university students. Present totals of around 250,000 for a total population of 57 million give a rough idea of just how selective the system as a whole is in comparison with the relative openness of the fee-paying American system, or certain European educational systems.

Most of the expansion in British and American university capacity during the 1960s was merely designed to set up an elaborate kindergarten system in which children would be able to delay recognition of the fact of their future uselessness to the authoritative institutions of their society. Thus, the British university system, especially through the expansion of its social science programs, including the Columbus Centre for the study of social pathology at the University of Sussex under Tavistock psychological warrior, H.V. Dicks, or the sociology faculty at the University of York under Laurie Taylor's Ford Foundation and Roy Jenkins' Home Office-funded deviancy studies, became the test tube and experimental arena for the evil programs applied in areas of British cultural hegemony and, thus, of relative political influence to sap the morale and to destroy the minds of the following generation. The kids maintained on such campuses became the shock troops on behalf of the cause of their own destruction — they did not know it, of course. They merely behaved the way students are supposed to behave in such circumstances.

The real nests of evil into which the potential recruits of the leaders of the British system are selected are represented by a relative handful of institutions: research centers for the political intelligence community such as All Souls and St. Anthony's College at Oxford whose specialist fellows include top political operatives of the oligarchs like Isaiah Berlin and George Katkov. The recruiting centers for such operations as Balliol College or Magdalen College at Oxford are presently run by political-intelligence history specialists such as Christopher Hill, Hugh Trevor-Roper, whom we have met before in connection with Germany's made-in-Britain collective guilt, and A.J.P. Taylor, long-time operative of the Beaverbrook and related organizations and the originator of the 1960s rehabilitation of the Hitler movement in his book, *The Origins of the Second World War*, published by the IISS house, Penguin Books.

The principal recruitment tracks are the programs called PPE and PPP, Philosophy, Politics and Economics and Philosophy, Politics and Psychology respectively. Cambridge functions in much the same way that befits Isaac Newton's nesting place with relatively more emphasis on what the British call the natural sciences. Newton's base, Trinity College, where the Rothschilds go, is the major center, as befits the college that produced Bertrand Russell, Moore and Whitehead, John Maynard Keynes and educated the Philby, Maclean, and Burgess circle.

So if you should run across a "Balliol man" or a "Trinity Fellow," you know what to expect.

The process by which such people are turned into what we know them to be concerns the small layer of children and youth that pass through the fee-paying public schools, and a very small portion that are drawn from the state system as they advance through the various levels.

The process for such children may start as early as six or seven, but no later than 11 or 13. The schools are by and large boarding institutions where children are sent for up to 13-14 weeks at a stretch, three times a year, from the time they are six or seven until they are approximately 18.

Again, the question is not so much what such youth are taught, but *how* they learn. In general the schools are old, spartanly equipped and cold. More importantly each school will have its own rituals and even its own language or specialized vocabulary that is perpetuated within the student body as "the way things are done." Beyond this, these institutions will almost invariably have their own uniform each with its distinctive mark different than the other, and its own form of mass activity for the collectivity of students, such as eating, religious observance, and games.

The effect of all this on the young child can easily be imagined. The emotional moorings of the identity he has developed as a growing child are ripped apart. No one will explain to the child how the rituals of the school and its student body work because one is neither supposed to

ask nor to tell such information. One is supposed to *know* and one would neither want to appear ignorant in such matters nor helpful to others who are equally ignorant, lest unspeakable evils befall one. These schools are rarely coeducational.

In short, the effect of the educational process is to recreate the child's identity based on the series of surrogate mother figures that are the emotional content of the different rituals that have to be observed in propitiating the institutional authority of the school as a whole, one's peer group and particular class, and the hierarchy and practices that are defined by the student body itself. The content of such ritual practices is, of course, anal sadomasochism. Such institutions mass produce homosexuals because they are homosexual factories.

But that reality also means that the forcible inculcation of the identity induced by a process that is actually fascist is not the primary quality sought for promotion into the ranks of the oligarchy itself. If one looked at the recruitment patterns of British agents-of-influence networks in Canada or elsewhere, for example, one might be tempted to think so.

There is a yet more evil by-product of the process that defines the quality of individual sought by the ruling oligarch's selection process. That is the mind of the individual who will apparently seem to abide by the observance of the defined rituals, but who will seek out ways to subvert such practices to his own advantage without necessarily being caught. It is the quality of mind of the evilly intelligent faggot, who remains entrapped within the outlook of the system as a whole, but who develops the special skills needed to change the apparent rules of the system to his own advantage. The British Navy as an institution functions in that kind of way to produce such gifted second-class officer material as the case of James Callaghan demonstrates. These are the qualities of "initiative" and "independence of mind" so prized by the proponents of the higher values that are created in the minds of the victims of the public-school system and its state-supported appendages.

This is the real content of the false knowledge taught in the school system of Great Britain. As we have seen, this is how the minds are produced that are evil enough to do the things that have been done to the world in general and to the U.S. in particular in the past period, while also figuring out the tactics necessary to corrupt others into support of their broader efforts. This is how the British have destroyed themselves while attempting to destroy the rest of us.

## THE RELEVANCE OF HISTORY

The field of history has a broader importance in the furtherance of this process of recruitment and corruption, as I have become aware in reflecting on what was actually going on in Britain while I was a student there. History is of special importance overall because the quality of a society's self-consciousness of its evolu-

tion is a reliable indicator of the quality of that society's self-consciousness of its present sense of identity and purpose. As we have seen, the forces that oppose a nation's accumulated sense of identity and purpose drive their subversive saps most immediately into that nation's self-consciousness of its past, through suppression and so forth, the better to destroy and to undermine the victim nation's present sense of identity and purpose.

The two projects that in major part formed the focus of attention of the community of British historians and, therefore, of the Western world's and even the Soviet sector's historiography during the late 1950s and early 1960s centered on the so-called 17th-century crisis controversy and the related reevaluation of the British Empire.

In terms of real knowledge both projects were, of course, fraudulent. The 17th-century project focused especially on the collapse phase of the triumphant Renaissance that had irreversibly shifted the course of human development. The focus instead shifted into the phenomenology and symptomology of the crisis of a society in the throes of total collapse, and how the institutions evolved that emerged as hegemonic in Europe at the close of the century. Of particular import in the studies of this school were analyses of the effects of corruption on central government; the effects of attacks on local political power bases, as represented by contemporary land-owning nobilities; how large-scale peasant populations respond to the development of such crises; what kinds of pathological outlooks, superstitions and practices, such as witchcraft, are fostered in a population under such conditions; what are the political implications and effects of the development of such crises for city-dwellers, trade and industry.

The "Empire" project was of the same general sort. Its major focus was on administration, not policy. The evolution of the central government apparatus in London; the bungles and flaws that characterize its overall activities; the administrative relationship between central authority and the colonial representatives of that authority; patterns in the relationship between central authority, local authority and subject populations; and the stresses and strains that develop in such activities.

Anyone reflecting seriously on the past 15 or so years of global political developments will have to reflect on the fact that such academic investigations have had very practical and contemporary implications and consequences.

In almost every case, the individual historians who assumed leading roles in the development of those projects are also the political-intelligence figures who have developed and manipulated the movements, such as the 1960s student movement and the correlative Third World liberation movements and liberation support movements, whose horrendously degenerate offspring are with us today in the globally deployed British fascist umbrella movement that such efforts became: the ecologist movement, the anti-industrial growth movement, terrorism.

The projects were a conditioning movement and

process to the extent that they contributed to the development and recruitment of personnel for the British-controlled, Washington, D.C.-based Institute for Policy Studies ideology. They were a profiling movement, enabling appropriate British political institutions to prepare background material of the type that would be useful as the game of "I'm king of the castle" progressed through the 1960s and into the 1970s.

Among the personnel of the 17th-century crisis project we again meet Hugh Trevor-Roper, IISS member, London *Times* editorial board advisor, Kim Philby protector, anti-German, and also collaborator with Bertrand Russell in the Congress for Cultural Freedom, which fostered the developments in Hungary and Poland in 1956 and 1957 and whose offshoots oversaw the development of the 1960s antiwar and student movement in the West. Trevor-Roper's contributions include treatments of the "structural" effects of the crisis on the state, the development of witchcraft and superstition.

Trevor-Roper's associates in the project were by and large supporters of the developments in Hungary working from within the Communist Party of Great Britain (CPGB) at the point that Trevor-Roper was working within the Congress of Cultural Freedom. These are the people typified in the historical field by Christopher Hill of Balliol College, Oxford, who, in his new biography of John Milton, stresses his continuing support for East bloc dissidents; the more plebeian Eric Hobsbawm of Birkbeck College, University of London whose earlier overview contributions descended rapidly but lawfully into studies of banditry and terror. There are others among whom Edward Thompson, the existentialist historian of the hereditary working class, would be important to add.

These individuals split from the CPGB as their history project began and established two magazines, to which they and others all contributed for a while: *The New Reasoner*, the offshoot of an oppositionist CPGB sheet called *The Reasoner*, and the *Universities and Left Review*. Both papers contained ads for an answering and information service under the name of a Mr. R. Prince at Magdalen College, Oxford, the college of Trevor-Roper and A.J.P. Taylor. A similar little ad was carried in the columns of European and related literary output of affiliated groups such as Claude Bourdet's *France-Observateur* and the appropriate productions of similar circles in Germany and Italy.

These magazines were in turn hooked up with the founding core of the IISS, that is, with the Ford Foundation, Bertrand Russell, Denis Healey, George Kennan and others, and with the founding core of the then-resurfacing so-called Trotskyist movement and the Campaign for Nuclear Disarmament (CND). Not only were the latter two composed of the same group of people, they were more or less identical with the initiating core of the IISS. Adam Raphael of the IISS and the *Observer* was a regular contributor to Bertrand Russell's CND paper *Peace News* in the early 1960s. *New Reasoner* and *Universities and Left Review*, were, as might be ex-

pected, early supporters of Third World liberation movements in Cuba, the Congo, and, of course, maintained a consistently favorable stance toward the People's Republic of China, as befitted the literary supporters of the group that included Denis Healey — who, it will be remembered “predicted” Chairman Mao's famous 1957 “let the two tigers fight” speech addressed to the Soviet Union and the United States.

The two publications later merged and, subsequently in 1960 became the *New Left Review*, which functioned as the coordinating center for the international dissemination of policy lines into the various hard-core groupings and manufactured mass movements that made up all shades of the 1960s political, student and Third World movements so-called on a continuum scale ranging from “left,” to “extreme left,” to the violent “lunatic fringe.” The roles played by Trevor-Roper and others in East bloc emigré politics also fitted them for a similar continuum controlling function over the so-called right-wing shadings of the political spectrum. The European-, American- and Japanese-affiliated offspring of this central operation can be gridded against each other as we in the Labor Committees have done many times before.

Thus, the 17th-century crisis and British Empire study groups actually spawned the movements that put social energy and muscle behind the “king of the castle” strategies and scenarios deployed by the British to the present day. The lunatics have recreated an equivalent of the 17th-century crisis for themselves, which will have the same consequences as the efforts of their predecessors in the 17th century, only on a scale appropriate to the irreversible processes that have changed the world in the meantime. The contemporary analysis of leading European humanists at the point of collapse of the English Commonwealth is not often referred to by these ruling oligarchs. Samuel Hartlib put it succinctly, “This is the end for Europe.”

This is what the British have done again. Their earlier efforts provoked the American Revolution. Later such efforts under Walter Scott and his successors provoked the American Civil War-related collapse of British policy. Their successors A.J. Balfour and the Webbs provoked the devastation of World War I; and their successors, World War II. Such are the consequences for mankind of tolerating the disseminators of false knowledge and the attendant tribute-collection agencies.

Let us make the point another way. We have seen that the characteristic method in British political operations is corruption assisted by the development of a body of relatively false knowledge in which they themselves do not believe to serve the purposes of immediate political perspectives on their part while simultaneously reinforcing profiled weaknesses and susceptibilities among the populations targeted for such treatment.

Admittedly, on some level certain of the component individual parts of British-deployed political networks will honestly believe the false knowledge that is presented to them, or in whose ambiance they are working.

It could not be otherwise since such networks are recruited, as we have seen, by a selective process that includes manipulation by suggestion — “You don't really want to do that do you, old chap, why don't you take a look at this” — backed up by appropriate enticements in the form of monetary or sexual rewards, personal advancement, or personal favors in the general way in which the big foundations build up a clientele of satellites in the academic, corporate and political communities. Alternatively, more degenerate forms of corrupt practices, ranging from outright massive bribery to the most horrendous kinds of blackmail and moral intimidation, may be used.

But, again, that kind of false knowledge represents only partial knowledge of the way things are for the rulers of the British system. It represents the technical side, the mechanics, as it were, by which the machine is greased and kept in running order from generation to generation.

But what body of knowledge keeps the hard-core leaders of such corrupt and degenerate institutions together as a network, not only over the generations, but also over the centuries? Is it merely a paranoid sense that the rest of the world opposes their existence and activities? Would that account for the continuing common bonds of association and purpose maintained by such families as the Habsburgs, Starhembergs, Grimaldi, Spinola, Alva, Russells, Cecils, Cavendish, Cavendish-Bentink, FitzAlan-Howards, Guelphs, Rothschilds, Warburgs, Barings, and so forth? Must they not have some overriding notion of their common purpose, which is ultimately a derivative feature of the emotional content of the activities of their various individual families? A sense of mission and purpose that comes from the family, but that subsumes the individual family, and provides the necessary rationalization for “the way things are” as well as “the way things have always been”?

The propitiatory associative rituals that characterize the emotional content of the identity based on the heteronomic individual family unit are properly viewed as magic in the sense that notions of lawfulness derived from such a world view are based on the fact that certain kinds of activity result in beneficial consequences and others don't. Such an outlook is not characterized by the relative truth of scientific knowledge, confirmed through increasing mastery of the principles that govern human and natural evolution and development. False or magical knowledge cannot explain itself except by appeal to incantations of the sort “that's the way things are”; “that's the way things must be”; “it's always been that way”; “well, it works doesn't it, it must be right.”

In that connection, it is useful to think of the epithets with which representatives of Britain's leading institutions describe those institutions to themselves and to the rest of the world. How often the telling phrase “the magic of the monarchy” was repeated in the British press during the course of this summer's jubilee celebrations. Equally telling is the epithet given to indivi-

On June 14, 1954, Winston Churchill was initiated into the ultimate mystical cult of the British monarchy, the Order of the Garter. Popular myth links the origins of the Order to King Edward II, who is reported to have defended a maiden's honor by declaring that the wearing of the garter would become the highest honor in the realm. Subsequently the Order's motto "Honi Soit Qui Mal Y Pense" ("he is evil who thinks evil of others") was incorporated into the royal coat of arms.



duals hegemonic in the financial affairs of such institutions, "wizard." Is that not how the notorious Hjalmar Schacht was known? Did not Britain's current Chancellor of the Exchequer Denis Healey appear on BBC television over the Christmas holidays as "the Wizard of Oz," to have his picture subsequently published by *Time* magazine all over the world in the wizard's cape and related accoutrements?

Such things may seem like childish speculations, but they should be put together with the relevant well-known proclivities for secret and semi-secret societies for which the British have made themselves notorious — the better to enhance the mystery of what they have done and how they have done it, as well as what they are doing and how they are doing it. Their past is littered with such things as Free Masons, Apostles, Saints, Zetetical societies, and Round Tables — all of which perpetrate their activities beneath the mumbo-jumbo of the appropriate ritual activities.

There is a parallel line traced in English history, too, which points in the direction of secret cult-like formations and magical belief systems into which tested recruits of the rulers of the British system are inducted.

This is the line that can be traced as one attempts to track down the subsequent generations of Britons who have tried to crack the secrets of the Elizabethan scientist and conjuror, Dr. John Dee. The characteristics of the members of that line are the same over the centuries, from the royalists Elias Ashmole and Meric Casaubon in the 1640s, through Newton and Boyle, to Walpole and the Hell-fire Clubs, to Isaac Disraeli, father of Benjamin and another associate of the Walter Scott circles, to Arthur Balfour of Balfour Declaration fame, to George Bernard Shaw and Aleister Crowley. Hugh Trevor-Roper again continues the line today as the advisor to the individuals who write books about Dee.

The common interests are in such esoterica as extrasensory perception, reincarnation and migration of

souls, spiritualism, and the zanier side of theosophism in whose resurrection George Bernard Shaw was involved, not so much as a Fabian but as a member of something called the Order of the Golden Dawn. Balfour also patronized this Order and was an ardent promoter of psychic research. Is this line a mere put-on, a cover for the more unsavory and unorthodox profiling and organizing operations that the British developed? Hitler's astrologer, after all, was supposed to have been drawn from the ranks of the Order of the Golden Dawn. But, if that is the case, then why have so many relatively prominent individuals been part of such activities in the last 400 or so years? Is it not more reasonable to assume that the whole nest of family-rotten institutions is held together by magical beliefs such as ancestor worship and various kinds of spiritualism and theosophic cant?

This is certainly the impression that one gets from reading books about the British aristocracy, by the British aristocracy. For example, I have before me Lord Montague of Beaulieu's *More Equal Than Others*, with its highly indicative foreward by Sir Iain Moncreiffe of that Ilk, Bt. There are numerous tongue-in-cheek references to that sort of practice in Moncreiffe's foreward, which might on that account be dismissed if it were not for the fact that the self-effacing, self-deprecating, warped British are generally at their most truthful about themselves precisely when they are being tongue-in-cheek. Perhaps such practices relieve the pressure elsewhere.

Moncreiffe writes, "most Europeans made do with an aristocracy whose forefathers had actually gone through the necessary rituals to incarnate a lucky divine spirit on behalf of their people," such as "the Russian Grand Prince of Kiev was a scion of the mighty Skioldung family that had once incarnated the storm-spirit

Woden," or "the king of Dublin and the duke of Normandy belonged to the ferocious Ynglingar dynasty who centuries before had been male incarnations of the goddess-spirit Freya, Mother Earth." This would, of course, make the present Queen another incarnation of the Earth Mother.

Such information might, of course, be useful to psychological warfare specialists. The rest of us, however,

Such information might, of course, be useful to psychological warfare specialists. The rest of us, however, might care to remember what such people think of the rest of the human race: "Aristocrats are part of the people, and why shouldn't the people choose a meritorious aristocrat to lead them if they like.... They always say the middle class are the backbone of the country, but vertebrates need heads as well as backbones," writes Moncreiffe of that Ilk.

These people are different than us. They are bestial primitivists in the sense so crudely expressed by Moncreiffe. What they have done to the British people has made the British people different in the same sense.

What American, what human being, would tolerate the expression of such views within his hearing?

Let us speedily expedite the urgently necessary task of freeing humanity from the grasp of that specific form of lower life before we are destroyed by them or enslaved by them. Let us joyfully ensure that the representatives of the British system are destroyed so that humanity might live and prosper under the political conditions appropriate to the development of actual human beings.

Those of us who should know better have been tolerant of such creatures for far longer than has been good for the rest of us. Let us, with ruthlessness, ensure that the job is done correctly now.

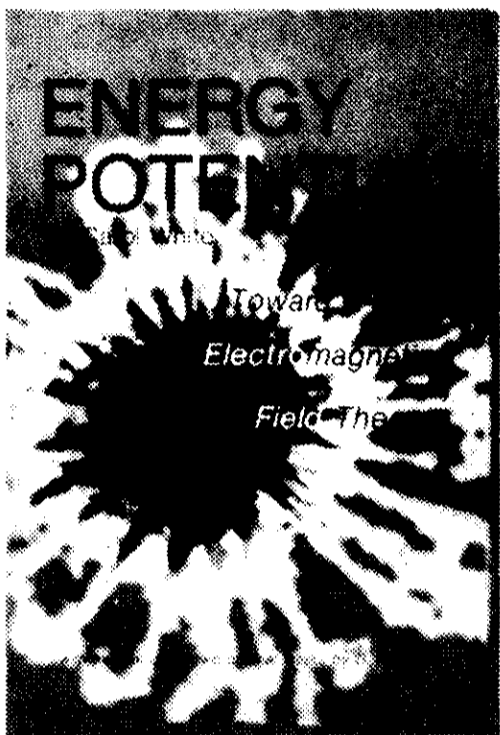
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