

**IN THE SHADOW OF DOOM:
SOCIAL DISINTEGRATION IN AMERICA**

OVERVIEW

America as a nation is in deep trouble. The symptoms of a failing governing system, a failing political system, a failing educational system, a failing cultural system and a failing information system are becoming clearly visible to most Americans. American society as a whole has been afflicted with economic and financial decline, cultural decadence and social disintegration. Most Americans now realize that government taxation and spending are virtually out of control. This is evident by mounting national budget deficits and the huge national debt. In the face of these national tribulations, both of the major political parties have immersed themselves in the petty details of gaining elective offices without presenting the American people with solid and clear analysis of problems and possible corrective actions. At the social level the drug scourge, AIDS, and rampant crime in the streets of the nation's major cities continue to take their human toll in death and agony. And increasing numbers of parents have elected home education and private schools because they have come to view public education in the elementary and intermediate schools as a clear and present danger to moral, mental and even physical well-being of their school age children. In the year 1992, even candidates for President of the United States seem incapable of articulating the nature and source of the nation's deep trouble. Some Americans have come to think and so state that the very future of the American Republic is in jeopardy. Is there a root cause of the tarnishing of the American dream?

This is a general condition that afflicts all segments of American society. It involves all institutions, whether they be political, economic, social, military or religious. These institutions are composed of individuals and groups who are influenced by the common American culture. Any root cause of failing institutions thus involves that common culture. For this purpose, the common American culture in its broadest sense is defined as that which strongly influences and to a large extent determines the way most Americans think, feel and behave. In other words, the culture impacts on the mind by the mental images it imports to individuals. In a condition when very little seems to be functioning properly, this is evidence of an affliction of the common American Mind. This in turn can be viewed as being the result of cultural disintegration. The drug-sex-rock music countercultural disintegration. The state of mind induced by that counterculture bordered on mass psychosis with elements of depravity, if not outright insanity. That counterculture led to biological casualties and deaths among the participants. Therefore this was a case of bicultural disintegration and there are indications that it was planned. Its roots lie in a war plan prepared long ago. Essentially, this war plan was to be employed in Europe. Although it originated in Europe, the plan served to inspire others in Europe, the plan served to inspire others in Europe and America to emulate the

process of disintegration which was inherent in it, and so eventually that process came to be applied against American society.

The creation of the counterculture in America is but one example of the narrow application of this personal process since it was directed primarily toward the American youth of college age. There is a broader application that involves cultural disintegration in such a manner as to cause widespread social disintegration of the whole of American society. As in the case of the counterculture, it is due to the impact of cultural inputs to the common America, only on a larger scale. It involves the disintegration of identity. Most Americans are dimly aware that the common culture does not impact a strong sense of identity among the populace. This concerns the growing loss not only of national identity, but also of cultural identity, and racial identity. The common American culture now only emphasizes the equality of nations, the equality of cultures and the equality of races. As a result of its effect on the mind, that is the common American mind, the American people as a whole have been gradually losing the powers of differentiation. This is a condition that tends to prevail among the political, educational, and intellectual leaders of America. As a class, these leaders now have extreme difficulty in determining what is good and what is bad for America as a nation, for the common culture, and for the common race of the American majority. In terms of interests, this means that these leaders cannot or will not clearly define what is actually in the national interest, or the cultural or racial interest of most Americans. It represents a disintegration of all traditional loyalties and fidelities that serve to bond society together. The nature of this tragedy is that those leaders have spread their narrow emphasis on equality to the American public as a whole. As this is perceived by the average American, it takes the emotional form of pessimism, cynicism, fury and rage. Moral outrage is the correct name for this. This is part of the planned process which has its roots in Karl Marx's war plan of 1843 to induce social disintegration. It has been enshrouded in secrecy and falsehood by those who are supposed to be America's political, educational and intellectual leaders. They have presided over a reign of deceit that amounts to the grand deception of the American people.

In his recent book "The Flight From Truth: The Reign of Deceit in The Age of Information", Jean-Francois Revel maintains that we live an age of lies and that "the foremost of all forces that drive the world is falsehood. He exposes the widespread bending and warping of the truth that occurs because of ideology or intellectual laziness. Revel shows how the lifeblood of the United States and European democracies is being drained by lies. Democracy, he asserts, rests on citizens ability to make free choices based on the free flow

of information and when information is restricted, registered, or twisted, those choices and citizens are not truly free. Democracy "cannot live without the truth. It commits suicide if invaded by falsehood. In this respect, his critique includes the press, educators and intellectuals, scientists, and political leaders. Revel's central thesis is that a concern for truth is not the principal guide of Man's intellectual activity which he applies to those categories of leaders that mold public opinion in America and Europe. While he does not state it, America has indeed been enveloped in blatant falsehoods, giving rise to what Revel refers to as "the triumph of ignorance". And he refers to a lack of a "hierarchical differentiation of values" which has certainly become evident in American society. The case Revel presents does suggest that American society cannot long endure where the principal force is falsehood. This is especially true as it concerns race relations, where blatant falsehoods are rampant, and where race has become one of America's major problems and a source of social disintegration, death, and destruction.

In order to explain this tragic state of affairs that has befallen a once proud America, a growing segment of the American public have concluded that sinister forces have conspired to bring this tragedy about. This view is often divided as the conspirator theory of history. Yet there is growing evidence that something has been going on that cannot be properly explained. There is, for instance, evidence that small groups have had devised schemes to improve man and his society since the dawn of recorded history. Some of these were promoted by groups in secrecy, which is to say their plans were restricted to only those who constituted its memberships. Other groups were involved in purely destructive plans. This kind of plan was devised by Kremlin leaders in the early 1960's. It consisted of a plan to destroy American society by facilitating the widespread use of drugs. The details of this Kremlin plan are revealed in the book "Red Cocaine" by Dr. J. Douglas. Another example of a destructive plan is contained in the writings of Antonio Gramsci, an Italian Marxist. His aim was to bring about the cultural unification of mankind by changing the culture in society such as the American one so as to create what might be termed a Marxist soul. As this applies to American society, cultural influences would be used to Marxitize Americans without them realizing it. Details of Antonio Gramsci's plan is contained in the book "The Keys of This Blood" by Malachi Martin. Then there is the "Aquarian Conspiracy" revealed in the book of the same name, written by Marilyn Ferguson. "Subtitled Personal and Social Transformation", it concerns the transformation of American society on an individual basis and related a plan that has evolved into the New-Age movement. It has been viewed as an attempt to create a new universal religion involving earth and goddess worships. It has also been viewed as an attempt to destroy traditional religions, with Christianity as the primary target. In this respect, it bears a close

resemblance to Antonio Gransci's plan.

Some authors have explored even deeper historical influences. In his book "The Socialist Phenomenon", Igor Shafarevich, a Russian mathematician, probed what he clearly referred to socialism that began nearly two thousand years ago. His emphasis was on its destructive character and the essence of his thesis was that those who sought to destroy a culture actually are in the grip of an impulse to destroy the people whom the culture represents. Then there is the thesis presented by Plinco Correa de Olivera, a Brazilian historian, in his book "Revolution and Counter-Revolution" that the Western societies such as American society are basically the victims of a historical revolutionary process that drives modern society toward the extremes of absolute equality and absolute liberty. Some have postulated that such a process began with the writings of the ancient Greeks such as in Plato's "Republic" and other attribute it to Saul of Tarsus, known to Christians as St. Paul, who wrote of his plan to unite all of humanity without regard to race, sex, status of origin. Malachi Martin mentions this in his "The Keys of This Blood" together with his version of the destruction of the Catholic church which he also addresses in "the Jesuits", a story of the subversion and conversion of that religious order to Marxist liberation theology. So there are sinister forces that have been at work throughout the history of the West. As they apply to American society, there are more modern sinister forces represented by organized crime. In a series of books, the investigative reporter Dan E. Moldea has catalogued the destructive influence of Italian and Jewish members of organized crime in the fields of American labor unions, entertainment, sports and politics. It has been estimated that at least thirty percent of America's elected political leaders have been corrupted and are controlled by organized crime.

Americans, it seems, have been caught in the vise-like grip of both historical and modern sinister forces who have contributed to a process of disintegration, decline and outright decadence. It should be noted that in the American presidential election year 1992, there is a virtual silence concerning these forces. The book "The Shadows of Power" by James Perloff provides some excellent examples of the sinister political forces that have been at work in American society for almost the entire twentieth century and the book "Education For The New World Order" by Beverly Eaknean, reveals the sinister forces at work in American education for decades past. Part of the American tragedy is that most Americans do not take the time to read such references as are cited here. They prefer to form their opinions from what is presented on television and in the newspapers and periodicals. The majority of Americans wish to feel good about themselves, their society and their nation. Some correctly sense that somehow their basic goodness and also innocence might

become tarnished by the coercive nature of negative subjects such as the concept of bicultural disintegration. Those Americans do not really wish to read of sinister forces who may actually be effecting their own lives in a detrimental fashion. Too many are ignorant of these matters, and more importantly, some wish to remain so. But as Alan Bloom pointed out in his popular "The Closing of The American Mind", America's tribulations have deep causes. These deep causes have their roots in history, and can not be properly explained except by recourse to history. There is such a thing as bicultural disintegration, and that is what afflicts the American society today. Its origins began many years ago in the minds of a small group of men in Europe.

Fortunately, there is a case history of process that by its very nature was designed to bring about a condition of social disintegration. It begins in the year 1843, with the writings of a young demonic genius whose name was Karl Marx. In that year, Karl Marx devised a plan for the disintegration of a specific European society, namely the German society of that time. What is significant for all Americans is that Karl Marx's plan certifies that such a thing as process of disintegration does in fact, exist and that it is a planned process. What is even more significant is that Marx's plan was in written form and was thus capable of being read and comprehended in all of its detailed aspects by those who would apply it to American society many decades later. Being in written form, Marx's plan could be applied to virtually any society in the world. It would be of interest to note that Karl Marx's process of disintegration was, in fact, successfully applied in Czarist Russia in order to bring about the Bolshevik Revolution in 1917. However, it was not until the early 1960's that the process became clearly visible in America as the counterculture. It was made visible by the images of Jerry Rubin and Abbie Hoffman who openly paraded around the campuses and lecture halls of American colleges and universities preaching revolution, indiscriminate sex, and drugs. While they were not the only ones, they seemed to have been given a free reign which many suspect was due to the fact they were Jews. The activities of others have been chronicled in an aptly titled book "The Destructive Generation" by its authors Peter Collier and David Horowitz who were active participants in the process. And to relate things as they should be, by revolution they meant a Marxist revolution.

The process of disintegration Karl Marx devised in 1843 involves the disintegration of identity. It involves the disintegration of national, cultural and racial identity. As it affects the individual person in its most extreme form, it involves inducing a certain amount of hatred for one's own nation, one's own culture and one's own race. This kind of negative emotion is necessary if the Marxist dream of new universal world

society is to be achieved. For as Professor de Olivera points out in his "Revolution and Counter-Revolution, the process involves the pursuit of a one race world in the name of equality. Presumably, Jerry Rubin and Abbie Hoffman had read and understood Marx's 1843 process and so preached indiscriminate sex regardless of race and color to this end. It would also explain why so many adherents of Karl Marx have so vigorously advocated racial integration and racial intermarriage in America, and so stoutly defend the wave of Third World immigration into America in recent times. The one race world by definition entails the eventual destruction of the white race on a world sea of the black, brown and yellow races. It is this kind of destruction which Igor Shafarevich addresses in his book "The Socialist Phenomenon". He concluded in his that socialist have within themselves the impulse to destroy the very people whom their process of cultural disintegration is directed against. He pointed out that this impulse to destroy the very people whom their process of cultural disintegration is directed against. He pointed out that this impulse to destroy the people as such is not necessarily held consciously. It seems to be stronger when it is subconscious. There is no mere conjecture. As Malachi Martin related in his book "The Keys of This Blood", both Frederick Engels and Joseph Stalin as adherents of Karl Marx wrote of Genocide against whole classes of European peoples. And Stalin, of course, physically destroyed the Hukuls in Russia in the most savage manner. Despite these realities, Marxism as a pattern of thinking, feeling and behavior absorbed from Karl Marx has grown in the collective mind of American intellectuals and infected American education and politics as no other system has.

In an excellent monograph entitled "The Treason of The Intellectuals, 1989" Wilcomb Washburn describes the adherence to Marxism of American intellectuals, particularly those in the universities. His conclusion is: "How the Intellectuals Betrayed The West" and he notes in closing that "The persistence of Marxism, which Leszek Kolakowski, its most thorough scholar, has called "the greatest fantasy of our century" still provides a challenge to those attempting to explain its persistence. Why Anthony Daniels asks, should the philosophy of a man who died a century ago, whose followers have caused some of the greatest catastrophes in history, remain the single most important intellectual influence in the world today, more important by far than that of men of more profound insight? Daniels answer is worth pondering":

Marxism answers several needs. It has its arcane, which persuades believers that they have penetrated to secrets veiled from others, who are possessed of false consciousness. It appeals to the strongest of political passions, hatred, and justifies it. It provides a highly intellectualized

rationalization of a discreditable but almost universal and ineradicable emotion: envy. It forever puts the blame elsewhere, making self-examination unnecessary and self knowledge impossible. It explains everything. Finally, it persuades believers that they have a special destiny in the world. For disgruntled intellectuals, nothing could be more gratifying. The end of Marxism is definitely not nigh.

What has fascinated most of America's intellectual and political leaders, and caught so many of them in its firm embrace is that part of the Marxism which has come to be known as the theology of equality. This applies particularly to racial equality. Such intellectuals and political leaders stoutly classify anyone who asserts there are racial differences as guilty of racism. However, under this definition even the founding fathers of messianic Marxism, Marx, Engels, were in every sense guilty of racism. A few excerpts from Leslie K. Page's book "Karl Marx and The Critical Examination of His Works" should make this perfectly clear:

- "...the productiveness of labour is fettered by physical conditions. These are all referable to the constitution of man himself (race etc.) and to surrounding Nature." Marx, *Capital* (1867), Vol. 1 Part V Chap. XVI.
- "The Possibility is here presented for definite economic development taking place, depending of course, upon favorable circumstances, inborn racial characteristics, etc." Marx, *Capital*, Vol. 3 Chap. XLVII.
- "By recognizing the inheritance of acquired characteristics it [modern natural science] extends the subject of experience from the individual to the genus;... If, for instance, among us the mathematical axioms seem self evident to every eight-year-old child, and in no need of proof from experience, this is solely the result of "accumulated inheritance". It would be difficult to teach them by a proof to a bushman or Australian negro." Engels, "Notes to Anti-Dühring" (1884-85), in *Anti-Dühring*, Moscow, 1977, pp.443-44.

- "The plentiful meat and milk diet among the Aryans and the Semites, and particularly the beneficial effects of these foods on the development of children, may , perhaps, explain the superior development of these two races." Engels, *Origin of the Family Private Property and the State*, Fourth revised edition, 1891, in Marx-Engels, *Selected Works In One Volume*, Lawrence & Wishart: London, 1980, p.464.
- "We regard economic conditions as that which ultimately determines historical development. But race is itself an economic factor." Engels to W. Borgius, January 25, 1894. Marx-Engels, *Selected Correspondence*, third revised edition, Moscow, 1975, p.441
- "Even naturally evolved differences within the species, such as racial differences, etc. which Sancho [Stirner] does not mention at all can and must be abolished in the course of historical development." Marx and Engels, *The German Ideology* (1845-46), *Collected Works*, Lawrence & Wishart: London, 1975, Vol. 5 p.425.

JEWS

- What is the secular basis of Judaism? *Practical need, self-interest.*
- What is the worldly religion of the Jew? *Huckstering.* What is his worldly God? *Money...*
- We recognize in Judaism, Therefore, a general *anti-social* element of the *present time*,...
- Contempt for theory, art, history, and for man as and end for himself which is contained in an abstract form in the Jewish religion, is the *real*, *conscious* standpoint, the virtue of the man of money...

- The *chemical* nationality of the Jew is the nationality of the merchant of the man of money in general...
- Once society has succeeded in abolishing the *empirical* essence of *Judaism* - huckstering and its preconditions - the Jew will have become *impossible,...*". Marx, "On the Jewish Question" (1844), *Collected Works*, Vol. 3 pp.169-74
- As a true Jew from the Slav frontier he (Lassalle) was always only too ready to exploit anyone for his private purposes under some party pretext. Then this eagerness to thrust himself into elegant society, to climb up, if only for appearance, to plaster over the grimy Breslau Jew with all kinds of pomade and make-up - all this was always repugnant." Engels to Marx, March 7, 1856. The Marx Engels Correspondence. A selection edited by Fritz J. Raddatz, 1981, p.71.
- "The pettifogging business tricks of the Polish Jew, the representative in Europe of commerce in its lowest stage, those tricks that serve him so well in his own country, and are generally practiced there,...". Engels, *The Condition of the Working-Class in England*, preface to the authorized English edition published in London in 1892. Moscow, 1973, pp.25-26.
- "I begin to understand French anti-Semitism when I see how many Jews of Polish origin and with German names intrude themselves everywhere, arrogate everything to themselves and push themselves forward everywhere to the point of creating public opinion in the ville lumière, of which the Paris philistine is so proud and which he believes to be the supreme power in the universe." Engels to Paul Lafargue, July 22, 1892, in Frederick Engels, Paul and Laura Lafargue, *Correspondence*, Vol. III, Moscow, n.d. p.184.

BLACKS

- "I mean direct slavery, the slavery of the Blacks in Surinam, in Brazil, in the southern regions of North America... Without slavery, North America, the most progressive nation would be transformed into a patriarchal country. Only wipe North America off the map and you will get an anarchy, the complete decay of trade and modern civilization. But to do away with slavery would be to wipe America off the map...". Marx to P. V. Annenkov, December 28, 1846. *Collected Works*, Vol. 38 (1982), pp.101,102.
- "The Jewish Nigger Lassalle,...fortunately departs at the end of his week,... It is now completely clear to me that he, as is proved by his cranial formation and [curly] hair - descends from the Negroes who had joined Moses' exodus from Egypt (assuming his mother or grandmother on the paternal side had bit interbred with a *nigger* [in English]. Now this union of Judaism and Germanism with a basic Negro substance must produce a peculiar product. The obtrusiveness of the fellow is also *Nigger-like* [in English].. One of the great discoveries of our Nigger [in English] - which he only confides to his 'most trusted friends' - is that the Pelasgians are descendants of the Semites." Marx to Engels, July 30, 1862. *The Letters of Karl Marx: Selected and Translated with Explanatory Notes and an Introduction* by Saul K. Padover (New Jersey, 1979) pp.466, 468.
- "Lafargue has the usual stigma of the Negro tribe: no sense of shame, I mean thereby no modesty about making himself ridiculous." Marx to Engels, November 11, 1882. Saul K. Padover, *The letters of Karl Marx*, 1979, p.399.

It should be noted that Marxism appeals to the strongest of political passions, hatred, and justifies it. From

the viewpoint of this hatred, it should be clear that Karl Marx was indeed the kind that would attempt to destroy traditional Western societies. Karl Marx's personal hatred has been revealed in British historian Paul Johnson's "Intellectuals" along with other sinister traits which included poetry to the devil. And it was his own father who referred to Marx as a demonic genius. Now it has been noted that American educators and intellectuals, especially at the university level, are strongly influenced by Marxism. If those same universities are examined, one sees them in the throes of promoting racial equality and sexual equality under the guise of equal educational opportunity. And the same universities are involved in promoting cultural equality under the guise of diversity and multiculturalism. At the same time, the universities are deemed by most to be failing their mission in the field of education. So what is wrong? As a matter of fact, American universities are suffering from an advanced case of bicultural disintegration. In this respect, they serve as a visible microcosm of the larger American society. It should be obvious that the quest for what amounts to bicultural equality in the colleges and universities of America has same relationship to the process of disintegration which has become so evident in the whole of the American system of education. But what is that relationship? It might be stated in these terms. The thrust towards absolute equality produces disintegration because the state of mind it creates tends to hate any notion of superiority or greatness that would be implied in any acceptance of differences, whether national, cultural or racial. This should help to explain why Karl Marx's hatred of everything German early in the Nineteenth Century eventually came to be transposed into hatred of everything American in the Twentieth Century. Now, Karl Marx's intellectual war plan for the social disintegration of German society can be reviewed in more detail as the pattern for social disintegration in the America of today. A time bomb is the correct name for this.

WAR PLANS FOR DISINTEGRATION

Karl Marx's blueprint for the disintegration of German society is, of course, not so entitled as such. But in 1843, five years before the publication of the Communist Manifesto, he outlined his war plan in two separate writings. These are contained in "The Marx Engels Reader". Edited by Professor Robert C. Tucker of Princeton University and all excerpts have been taken from that book. The first writing is entitled "A Ruthless Criticism of Everything Existing" and the second writing is entitled "Contribution to the Critique of Hegel's Philosophy of Right - Introduction." The first was in the form of a letter to Arnold Ruge and since Marx was being expelled from Germany for treasonous activity he indicated he envisioned Paris as the new capital of the new world he had in mind, and would depart for Paris. Then he wrote such things as the

following: "I see no room at all in Germany for free activity. In Germany, everything is being forcibly repressed, a true anarchy of the spirit has burst out, stupidly itself it reigns supreme, and Zürich obeys commands from Berlin..." Marx then indicated an intent to find a new world by criticism of the old, "a ruthless criticism of everything existing." And since he wanted to have an effect on his German contemporaries, he selected religion and politics as a start because in his words these "arouse predominant interest in contemporary Germany." He also wrote of the "struggles of mankind" and of developing "new principles," and to "show the world what it is fighting for." He wrote that his aim was the "reform of consciousness"..."that the world must acquire, like it or not." As he expressed it, "the world has long been dreaming of something that it can acquire if only it becomes conscious of it." The work of his time was a "matter of confession," he wrote. "To have its sins forgiven, mankind has only to declare them to be what they really are."

In all probability, it was this kind of thinking that led Paul Johnson, the British historian, in his "A History of the Jews" to characterize Karl Marx as basically a Rabbi in the Judaic tradition. In that tradition, a Rabbi is a teacher and a preacher. It should be apparent that Karl Marx at this early date in his long career poised himself as a teacher and preacher for all of mankind. However, in his book "Intellectuals", Paul Johnson noted that in his youth Karl Marx "had himself as God hurling gigantic curses down upon mankind." And it should be remembered that Marx wrote poetry to the devil. And further, Paul Johnson noted in the same book that two of Marx's children died of starvation, two committed suicide, and his wife was so miserable she wished she was dead. This is the many of American's intellectuals continue to hold in high esteem. These personal details concerning Karl Marx indicate he was fully capable of devising a process of disintegration while posing as a benefactor of all of humanity. It was the beginning of a historical grand deception.

The second of Karl Marx's writings in 1843 was more specific. His introduction to a contribution to the critique of Hegel's Philosophy of Right in effect made Germany the focal point of the proletarian revolution. Some of his comments are worth noting since they include elements related to current American tribulations. Marx wrote: "For Germany, the criticism of religion has been largely completed, and the criticism of religion is the premise of all criticism. The struggle against religion is, therefore, indirectly a struggle against that world whose spiritual aroma is religion." Marx was referring to the German world and his impending struggle against it. Then he outlines his plan for criticism: "The criticism of heaven is transformed into criticism of earth, the criticism of religion into the criticism of law, and the criticism of theology into the

criticisms of politics." Such widespread criticism would certainly erode and undermine the confidence of the people in their institutions and this is the beginning of Marx's process of social disintegration.

Karl Marx then indicated what he really had in mind. He wrote: "But war upon the state of affairs in Germany! By all means! This state of affairs is beneath the level of history, beneath all criticism; nevertheless it remains an object of criticism just as the criminal who is beneath humanity remains an object of the executioner. In its struggle against this state of affairs criticism is not a passion of the head, but the head of passion. It is not a lancet but a weapon. Its object is an enemy which it aims not to refute but to destroy." Further on, Marx describes the existence of that state of affairs as "contemptible as it is despaired" and asserts that criticism was a means to arouse indignation and denunciation. It is "criticism as in a hand-to-hand fight -- all that matters is to strike him. It is a question of denying the Germans an instant of illusion or resignation. The burden must be made still more irksome by awakening a consciousness of it, and shame must be made more shameful still by rendering it public... The nation must be taught to be terrified of itself," adding "that it was to give it courage." In its very essence, this was Karl Marx's personal declaration of war against the Germans. This expression of hatred was written in his own words, and clearly indicated his intent to destroy those he considered an enemy. Nothing could be more clear.

Having set forth this plan for war on the intellectual level with criticism as the primary weapon for the purpose of destroying an enemy, Karl Marx launched into a tirade against the system of beliefs, attitudes and values which influenced the way of thinking, feeling and behavior. In its broadest sense, this was an attack on German culture of that time. This attack encompassed German philosophy, history, prehistory and mythology as well as religion. The mythology Marx referred to was in his words that of the "primeval Teutonic forests." The attack included the German state and government, politics, law, the German middle class and German society as a whole. All of this constituted the first stage of Karl Marx's process of disintegration. This should be compared with the moral and intellectual civil war of values that is being waged in today's America, where even the religion of Christianity is under attack. It should also be compared with the celebration of multiculturalism in today's America since it has the effect of diluting if not destroying the prevailing culture. In this connection, Antonio Gramsci's 'cultural magnification of mankind' should be kept in mind, as well as Igor Shavarevich's thesis that those who seek to destroy a people's culture possess an impulse to destroy those people as well as their culture. The crucial point of all of this, which cannot be emphasized too strongly, is that in the year 1843, well before the publication of the Communist

Manifesto and "Das Kapital", Karl Marx set forth a hostile and war-like pattern of criticism with the clear intent to destroy what he did not like in Germany. But then his pattern of thinking of thinking that came to be known as Marxism was later applied to the whole of the Western world. This came to be known as the Marxist critique. It was almost an exact replica of Karl Marx's pattern of criticism that was first applied to Germany in his own writings.

Of even more crucial importance for those who have been attempting to defend Western civilization from the sinister forces who have been seeking to destroy it is that Karl Marx's pattern of thinking and especially his pattern of criticism comprised a formula for the manipulation and deception of whole nations of people as nations. The pattern of hostile criticism that Karl Marx first applied to the Germans of 1843 was later transposed into what one writer referred to as the infamous "isms" by which Karl Marx and his adherents would denounce the Western world for its evil and immoral capitalism, imperialism, colonialism, feudalism, militarism, nationalism, racism, sexism, anti-Semitism, and still later for its Fascism and Nazism. In other words, Karl Marx' pattern for expressing his personal hatred that resulted in his war plan against the Germans of 1843, eventually came to be applied against the West at large. Therefore, using the logic of his own words and the intent to destroy which he himself expressed, Karl Marx could be viewed as intending to destroy Western civilization itself. And again applying the logic of Igor Shavasevich's thesis, this implies Karl Marx had the impulse to destroy the Western peoples themselves. And this would be entirely conceivable for a person such as Karl Marx who had himself as God, hurling gigantic curses down upon mankind. And as previously mentioned, the one race world which all Marxists promote would accomplish such a destruction of the Western peoples. But then Americans should be aware that the concept of racial equality applied to the world at large under the heading of global democracy will accomplish the same end. Karl Marx was diabolically clever as are his modern adherents.

America since its colonial days has always been a part of the Western world. Ideas which originated in Europe came across the Atlantic to America, and ideas which originated in America went across the Atlantic to Europe. Since the year 1843 may seem remote to some Americans, and Karl Marx's process of disintegration as he applied it to the Germany of the year may seem even more remote, several observations should be made. Karl Marx had articles published in America's most influential newspaper, The New York Daily Tribune from 1850 - 1860, a period of ten years. Furthermore, Karl Marx organized the First International Workingman's Association in London, England in 1860 which was duplicated in America and later became a pattern for America's labor unions. Samuel Gompers, for instance, was a Marxist. Karl Marx's

pattern of thinking was, in effect, transferred to America at a very early date. These facts should help to make Marx's process seem more relevant to events in America, especially since such facts comprise some of the deep roots of America's current tribulations.

In his introduction to "A Contribution to the Critique of Hegel's Philosophy of Right" of 1843, Karl Marx concluded that there were specific and general barriers to a radical revolution in Germany. He then proposed that one class had to embody and represent a general obstacle and limitation, with, in his words, "all the evils of society concentrated in it, and should be openly the oppressing class." The term "evil" and "oppressing" should be noted. Marx then wrote that the class by which he referred to a particular social sphere then "must be regarded as the notorious crime of the whole society." He went on to assert that in Germany every class lacks the ingredients for representing that kind of class. "The middle class hardly dares to conceive the idea of emancipation" was Marx's way of expressing this condition. This led to his adoption of the French term 'Bourgeoisie' in later years as the class that was to be designated as evil and criminal. He had already used the French term 'proletarian' for the liberty class. The bourgeoisie would be the German middle class, the commercial class, and by the proletarian class he presumably meant the working class. This formed the basis for his future promotion of worldwide class conflict. However, it should be clear that in 1843, Karl Marx intended to designate the German middle class, the bourgeoisie in his terms, as evil and criminal. A whole class of people would be described as evil and criminal when the opposite was actually the case, simply to promote class warfare among the German people. This was, in fact a total fabrication, a grand falsehood, an outright lie, in order to deceive and mislead millions of people who came to believe it. It was to become a central feature of his historical grand deception that was part of his process of disintegration. For eventually his designation of a whole class of people as evil and criminal would become applied to American society as a whole with the use of such terms as "Racism is moral evil" and "Apartheid is more evil," both assertions being blatant falsehoods which flow from Karl Marx's organized deception.

Karl Marx concluded this particular war plan by writing that a proletarian class would have to be formed in Germany that in his words consisted of "the dissolution of all classes into one which claimed no traditional status, one totally opposed to the assumptions of the German political system." This new proletarian class would be "the mass resulting from the disintegration of the middle class." He added that the proletariat would be "increased by the victims of natural poverty and of Christian-Germanic serfdom." He then referred to German emancipation from the Middle Ages in the name of liberty, asserting as he did that "in Germany

no type of enslavement can be abolished unless all enslavement is destroyed." The term 'destroyed' should be noted. As he later makes clear, this destruction of all enslavement expressed his intention to destroy the German family as the basic unit of society by falsely characterizing the traditional function of the male head of the household as the 'enslavement' of wife and children just as he would falsely accuse the whole German middle class as evil and criminal, he would later accuse all German family men of slavery in his 1845 "The German Ideology". It was Karl Marx's formula for the total disintegration of German society, all of which was in his own words. The phrase 'Christian-Germanic serfdom' should be noted for both its religious and racial connotations. For as has been previously noted, both Marx and Engels were, in fact, acutely aware of racial differences. It should be evident that the problems of the American middle class family today have as their root source Marx's intent to destroy the family.

Why did Karl Marx focus his initial efforts at social revelation on Germany? He explained his reasons in his 1843 war plan. Except for Martin Luther's Reformation, the Germans had no real revolutionary past as did France and England. As he stated it, he saw barriers to a popular revolution in Germany. The major barrier was the reality of the German political order which he condemned as an obsolete relic of the 'Ancien regime'. By this he meant the old Feudal order in Europe that became accepted during the Middle Ages. In other words, he viewed the German adherence to the traditional medieval order of Christendom as it then existed. As most Americans know, Christendom was, in fact, the initial foundation of Western civilization itself. Since Karl Marx's ruthless criticism was directed at the religion of Christianity by his own admission, simple logic should reveal his intent to undermine Western Civilization itself. By the same logic he would focus his efforts on what he viewed as the primary obstacle to this end, namely the conviction of the Germans that their order was right for them. The logic of his 1843 war plan indicated as he hinted that if he succeeded in causing the disintegration of German society as the strongest bulwark of Christendom, then it could lead even more easily to the same kind of disintegration in France, England, Russia and America. This is undoubtedly what he envisioned when he proclaimed: "The emancipation of Germany will be the emancipation of man" in the same war plan. At no place in his writings of 1843, did Karl Marx even remotely suggested that what advocated would be of any real benefit to German society. Karl Marx, was going to tell the Germans what was good for them, Plain arrogance is the correct name for this.

Having outlined the process of disintegration in his war plan of 1843, Karl Marx proceeded to amplify and expand his ruthless criticism of everything German in his 1845 manuscript aptly titled "The German

Ideology." It may be of interest to note that it was first published in 1932 by the Marx-Engels Institute in Moscow, although Engels mentioned it in 1888. Part I consists of polemics against Hegel's absolute spirit and the writings of the young Hegelian movement, stages of development, the materialist conception of history, communist consciousness, and the overthrow of the State. By its capitalization, it might be surmised that Karl Marx intended the word 'State' to mean Hegel's ideal state, *i.e.* the Prussian state. Some examples of Marx's anti-German comments are as follows:

- ...the business was spoiled in the usual German manner...
- ...the pettiness, the parochial narrowness of this whole Young-Hegelian movement...
- The entire body of German philosophical criticism from Strauss to Stirner is confined to criticism of religious conceptions.
- It has not occurred to any one of these philosophies to inquire into the connection of German philosophy with German reality.
- ...the Middle Ages started out from the country.
- ...feudal property developed under the influence of the Germanic military constitution.
- In direct contrast to German philosophy which descends from heaven to earth, here we ascend from earth to heaven.
- Since we are dealing with the Germans, who are devoid of premises...
- It is well known that the Germans have never done this, and they have never, therefore, had an earthly basis for history...

- Here we recognize immediately the spiritual ancestry of the great historical wisdom of the Germans who... when they can serve up neither theological nor political nor literary rubbish, assert that thus us nor history at all, but the "prehistoric era."
- But it is also clear how in Germany it is impossible to write this sort of history, because the Germans lack not only the necessary power of comprehension and the material but also the "evidence of their senses."

Why would Stalin's communist regime in the Soviet Union wish to publish Karl Marx's essentially anti-German manuscript in the year 1932? For one reason, Marx had stated in "The German Ideology" that "we must look at the whole spectacle from a standpoint beyond the frontiers of Germany." It implies that when he described the feudal order and feudalism, he clearly meant German feudalism. So his purpose would be to focus on this basis of the German order as the way to justify the destruction of the German nation in any future European war. Stalin would find this useful in 1932. It coincided with the rise to power of Hitler and his National Socialist German Workers Party in Germany. For Stalin had already written in his "Foundations of Leninism" that the reactions (against the Bolshevik revolution must die, not as individuals, but as whole nations. And according to Malachi Martin in his book "The Keys of this Blood", Stalin insisted that the 'whole of National Socialism' included the genocidal solution. He further noted that Stalin's "Foundation of Leninism" had been published in German translation in 1924, so Stalin had already made his decision in favor of another European war by 1932. This accounts for Stalin's forced industrialization in order to deploy the largest armed force in Europe. Against Finland first, and then Germany. For as H. Joachim Maitre reported in "Defense Media Review" of August 1989, Stalin gave a speech before the graduating class of all Soviet service academies on May 5, 1939 in which he declared war with Germany was inevitable, and by 1942 at the latest, the Soviet Union would be prepared to strike, and her Red Army would be victorious. The details are contained in a book by Victor Suvorov, a former Soviet military intelligence officer. Hitler attacked one month before Stalin planned to.

So what was the function of Karl Marx's "The German Ideology" of 1845 in all of this? It was ideally suited to create the impression in the minds of intellectuals in France, Great Britain and the United States from 1932 onwards that Germany as a nation was somehow historically Evil and criminal and had to be

physically destroyed as it was during World War II. This indicated why Stalin had it published in 1932. With the destruction of German military power and the division Germany, there began a worldwide contest between the Soviet Union and the United States for political supremacy that came to be known erroneously as the 'Cold War.' It was erroneous in the sense that the Soviet Union ignited a series of revolutionary wars in the Third World in the name of anti-colonialism which had the effect of terminating the British, French, Dutch and Portuguese empires and involved America in wars in Korea and Vietnam. The prolonged civil war in China ended with a communist victory, and a global nuclear war became a fearsome threat. Almost totally unrecognized during the 45 year period between the end of World war II in 1945 and 1990, was the reality that the process of disintegration devised by Karl Marx actually afflicted by the Soviet and American societies, only for different reasons. The Soviet condition then became surprisingly self-evident. This was not the case in America where what was happening became obscured in a cloud of falsehoods, distortions and omissions of the truth. For one thing, the removal of Germany as a political power from the world scene as a result of World War II, enabled Stalin's expanding subversive forces to concentrate on America. The reason for this was obvious. By virtue of its military and economic power, America had become the last major barrier to a communist world, *i.e.*, in the Marxist scheme of things America in the last half of the twentieth century stood as an obstacle for the same reasons the German State of 1843 did. Only in modern times America would not be described as the defender of Christendom, but the defender of Western civilization. But then with the aid of Soviet subversive forces, Karl Marx's time bomb exploded in the political, cultural and educational dimensions of American society.

Karl Marx had devised still another war plan in 1850, that has a crucial bearing on the social disintegration which afflicts the American society of today. In his book "Karl Marx and the Critical Examination of His Works", Leslie R. Page refers to it as The "Plan of War against Democracy." In a letter to Engels dated July 13, 1852, Marx stated that their "Address of the Central Authority to the Communist League" of March 1850 was in Marx's own words "at bottom nothing but a plan of war against democracy." Page cites Robert Payne who in his book, "Marx" wrote that "although little known and rarely studied, the March 1850 Address is one of the most important and seminal documents of the 19th century" and "acted like a bomb with a delayed fuse, exploding only in the twentieth century." Page cites the essence of the Address:

The programme and tactics recommended by Marx and Engels included:

"secret and public organization of the workers' party" - "arming of the whole proletariat" - taking the lead in "so-called excesses, instances and popular revenge against hated individuals or public buildings" - setting up "revolutionary municipal councils" - establishing "revolutionary workers' governments ...alongside the new official governments". The workers must: "compel the democrats...to compromise themselves" and "to concentrate the utmost possible productive forces, means of transport, factories, railways, etc., in the hands of the state" - strive "for the most determined centralization of power in the hands of the state authority" - "carry to the extreme the proposals of the democrats" and outbid them in every demand for social reform by putting forward a more extreme demand - "dictate such conditions" to the democrats that their rule "will from the outset bear within it seed of its downfall".

In essence, this was Karl Marx's war plan to be applied in the strictly political dimension. It accurately describes what has been happening in America for most of America of the twentieth century. "Carry to the extreme the proposals of the democrats and outbid them in every demand for social reform by putting forward a more extreme demand -- dictate such conditions to the democrats that their rule will form the outset bear within it the seeds of its own downfall." This is the part that applies to America. And "from the outset bear within the seeds of its own downfall" is central to comprehending the process of disintegration. But this political war plan of 1850 must be coupled in the mind with Karl Marx's essentially cultural war plan of 1843 because of the simultaneous interactions that have been occurring in American society due to the existence of both plans. So at this point a summary of Karl Marx's original war plan of 1843 for the disintegration of German society is in order. In that plan Marx initiated a ruthless criticism of German religion and politics. He included in this a ruthless criticism of German philosophy, history, mythology and the State as a governing system. This criticism was designed as a weapon to destroy. He would make the Germans terrified of themselves. In its broadest sense, it was to destroy German cultural customs and traditions. To be more specific, it was a plan to cause the disintegration of German culture. His stated purpose was to cause the disintegration of the German middle class, and by influence the German upper class so that the end result would be one undifferentiated class of proletarians where social gradations and distinctions ceased to exist. It was to be a thrust toward absolute equality, but at the lowest possible level.

It is not important that this cultural war plan was not successful in its entirety at the time. What is important is that it set in motion a process that came to be applied against American society.

A prime example of this process was reported in the November 1991 issue of *Border Watch*. The Texas Committee for the Humanities published a series of five essays entitled "Preparing for Texas in the 21st Century." The first essay hails the cultural passing of what it calls "white-skinned, suntanned, rednecked Texans" so that Texas can develop a culturally pluralistic society. Texans, says the essay, also must forget the Alamo heritage of Crockett, Bowie and Travis, as well as the Texas Rangers, in order to become more "humanistic". Another essay says that Texans should embrace the "global community" concept. Virtually every aspect of these ideas are directly related to Karl Marx's war plan of 1843. This particular example is only one of many that now express the same ideas that have spread through the political, educational and informational systems in the America of today. What does 'cultural pluralism' really mean? It simply means cultural equality as does the associated terms 'cultural diversity' and multiculturalism'. They all mean cultural equality. But what does cultural equality really mean? It really means the cultural disintegration of the common American culture. This is simply a subtle way of destroying the prevailing American culture in precisely the same manner Karl Marx sought to destroy German culture with his war plan of 1843. What does 'humanistic' really mean? In essence, it is an appeal to be timid, docile, sheep-like, and tolerant of the process of disintegration itself. It reflects Professor de Olivera's idea of a historical revolutionary process that thrusts toward absolute equality. How does this relate to Karl Marx's plan of war against democracy, and his notion that extreme demands for social reform "will from the onset bear within it the seeds of its downfall." In brief, how does his war plan of 1850 against democracy relate to his war plan of 1843?

For decades, American society has been literally convulsed by extreme demands for various social reforms in the name of achieving racial equality. And there have been extreme demands for social reforms to achieve gender equality. Plainly, these extreme demands for racial and sexual equality have had as their purpose the eradication of any notion of racial and sexual differences in the common American mind. This is equally true for the now current extreme demands for cultural equality. So now, there are extreme demands for cultural, racial and sexual equality. But since cultural equality really means cultural disintegration of the common culture, what does racial and sexual equality mean? It means biological equality. And biological equality leads to biological disintegration. Cultural disintegration coupled with biological disintegration equals bicultural disintegration. Social disintegration is another name for bicultural disintegration. What does the

extreme demand for the 'global community' concept as used by the Texas Committee for the Humanities actually mean? It is a subtle appeal to the idea of the equality of nations. Likewise for such terms as the global village, global democracy, world government, etc. All of these terms are intended to promote the extreme idea of national disintegration by inferring that national boundaries are becoming increasing irrelevant. This is for the purpose of advancing the even more extreme idea of a universal world without political, social or economic gradations of differentiations among the worlds peoples. Such a universal world would certainly result in the cultural and racial unification of mankind. This actually means, of course, a world composed of one culture and one race which represents the ultimate extreme. All of this reflects real ideas and ideals in the minds of those in the American society of today who pursue the guest for absolute equality. It is a spiritual guest. As such, it is a manifestation of the religion of equality, otherwise known as the theology of equality. Because this theology takes such extreme form, it is a symptom of ultimate depravity.

DISINTEGRATION OF THE AMERICAN GOVERNING SYSTEM

As Karl Marx made perfectly clear in his 1850 war plan against democracy, a striving "for the most determined centralization of power in the hands of state authority," coupled with extreme demands dictated to the democrats was to be done so that their rule "will form the outset bear within it the seeds of its downfall." It should also be clear that this was a predetermined formula for the disintegration of any governing system ruled by democrats. Does this apply in the case of the American governing system of today? Undoubtedly it does. And to emphasize this, it should be seen that Marx's formula absolutely applies to the current crisis of the American governing system. It has already been shown that the demonic nature of Karl Marx's genius made him fully capable of such a diabolic plan. Therefore, it should be no surprise that he actually fashioned this kind of time bomb that would explode in America. This point is crucial to understanding the true nature of the American leadership crisis. And again, a more penetrating understanding must encompass both Karl Marx's 1843 process of disintegration and his 1850 war plan against democracy. And the constant flow in recent times of extreme demands for social reform in the fields of cultural, racial and sexual matters in American society which have been clearly visible to everyone should be convincing proof that both of his plans are still in operation. But it is also vital to remember that such demands for social reform truly began in America much earlier -- around 1910 to be exact. So how does this directly cause the disintegration of the governing system?

Once the essential points are comprehended, it then becomes a rather elementary matter to understand

the whole process of disintegration that includes the disintegration of the central governing system. Foremost of these essential points is the reality that Karl Marx was motivated in all he did, primarily by an intent to destroy rather than an attempt to create something new. In this, he was basically an arch-reactionary. He was emotionally reacting with hatred against an order which he did not fully comprehend in the fundamental sense himself. In brief, he did not exercise common sense. Nevertheless, in America his political process began with the move toward the centralization of power in the hands of state authority with the creation of the Federal Reserve system as a central bank and the creation of the graduated income tax. Both of these were included in the Communist Manifesto of 1848. In subsequent years, these began a flow of demands for social reforms in a wide variety of fields. The centralization of the nation's money flows had already conditioned most Americans to the idea of an authoritative Federal government. By the year 1932, with the advent of the 'New Deal' under Franklin D. Roosevelt, the flow of prior demands for social reforms in the fields of labor, agriculture, industry, and trade came to be institutionalized in a corresponding wide variety of 'regulatory' agencies. By then, everything was in place and proceeding as planned -- by Karl Marx.

While there was not an ebb and flow of demands in the following years, the general trend, viewed over the time span of four decades, was in the direction of growing acceptance of extreme demands for social reform both by the American public and by the American governing system as a whole. The 'Great Society' was an outstanding example of this trend. The demands for social reform came to be transposed into programs, and the programs into government costs. As the costs mounted, so did the Federal income tax. By the time America as a nation passed through the 'New Deal' and the 'Great Society', it had become firmly established in the common American mind that the centralized direction of all of the various programs and regulatory bodies by the Federal government was a normal and even an obligatory function. There were always a few medieval who voiced their objection to the general trend, but they were always either ignored or discredited. The Goldwater presidential campaign was an outstanding example of the discrediting technique. He was charged with being an extremist and fell into that political trap, apparently he did not comprehend the nature of the opposing extremists. By the 1980, the central government had grown to such enormous proportions by the scope of its programs that not even Ronald Reagan, with his seemingly good intentions, could halt the growth of Federal expenditures. All he could do as it turned out was to retard the rate of growth. By the year 1990, it was widely recognized that the centralized Federal government as a governing system was essentially out of control. More than that, it had become virtually paralyzed. It would seem that Karl Marx's war plan of 1850 had worked almost to perfection. But why?

As a description of a general condition, the American governing system as a separate and distinct system of thinking, feeling and behavior had been turned inward on itself by a combination of ruthless criticism and extreme demands for social reforms. What really became paralyzed was, of course, the common mind of those in the governing system as a whole. In the same sense Allan Bloom used it in his book "The Closing of the American Mind, the collective mind of the American governing system had, in effect, become closed. This means that as a separate and distinct system, the governing system closed its collective mind to any information which was in conflict with what it already believed. And what formed the central core of its belief system was, and still is, is the theology in equality. Certainly, all American democrats have been inspired in their theology of equality by the phrase "All Men Are Created Equal" in the Declaration of Independence. This is especially true among liberal democrats, despite the fact that the very same document also contains phrase "merciless Indian savages" which they choose to omit from their cherished theology. Presumably, this is what Karl Marx saw when he stated that their rule "will from the outset bear within it the seeds of its own downfall." Compel the democrats...to compromise themselves was the way he stated it. In other words, in the case of liberal democrats in America, if they could be manipulated into constructing an edifice of laws, rules, regulations, and programs based on their cherished belief in biological equality, that edifice would sooner or later disintegrate of its own accord. For as previously noted, both Marx and Engels fully realized there were differences among nations, cultures and races, and so expressed these themselves.

As Jean-Francois Revel observed, democracy cannot live without the truth. It commits suicide if invaded by falsehood. His "Triumph of ignorance' applies directly to the American governing system in matters of equality. It has allowed itself to be enveloped in the blatant falsehood of bicultural equality when such a condition does not exist in the world reality. It should be obvious that a structure of ideals and ideals based on falsehoods is bound to contain the seeds of its own disintegration. Revel makes this clear and cites numerous examples. And the American governing system is in the firm grip of his reign of deceit. This reign of deceit in America applies not simply to equality as such but to Karl Marx's original war plans and his process of disintegration that has been applied to American society. Furthermore, this reign of deceit encompasses Karl Marx's strategic war plans which could be properly viewed as substantially promoting the events which led to the two great civil wars in the Western world, namely World Wars I and II. This reign of deceit is therefore historical in nature. But since the American governing system has closed its collective mind to any evidence which is contrary to what it has been led to believe, it cannot correct its erroneous thinking. This is the nature of what can be termed the American tragedy. The policies the governing system

produces is thus repeat with gross errors in judgement due to faulty information which has been absorbed into its summon mind. As a result of this condition, the governing system is both a victim and a promoter of the process of disintegration at the same time. And nowhere is this more clear than in the case of race relations in America which has now reached crisis proportions - and with no realistic solutions in sight.

In the psychological sense, the save riots, murders, and looting which occurred in Los Angles in this year 1992 were, in fact, the direct result of disordered minds which had basically become disoriented and confused, and driven to the border of mass insanity by the almost total body of fabrications and falsehoods which have been fed into those minds by both the governing system and the common American culture. In order to make this clear, recourse must be made to an imaginary address given by a President of the United States to an assembly of prominent black leaders in his Oval Office which actually should have taken place many years ago:

The Address

Gentlemen, I have invited you here today because I am truly disturbed by the situation in which black Americans find themselves and I believed I understand the source of your pain, anger and frustration. I believe the time has come for a frank discussion of this matter in the interests of both the black and white races in America. As you well know, God created the world and all of its living creatures. Fortunately or unfortunately depending on your point of view, he did not make all men equal. It is fortunate if you believe some men within both the white and black races, for instance, are born with certain gifts that enable them to view things as they really are, make the best of the circumstances they find themselves in, and then create ideas and things which are of benefit to their fellow men, This is a positive view of what, in reality, God created. It is unfortunate it you believe some men within both the white and black races, for instance, are born with such evil in their hearts that they can only oppress, denigrate condemn, and destroy ideas and things which are of benefit to their fellow men. This is a negative view of what, in reality, God created. The truth of

this matter is that all men are born imperfect and will remain imperfect for all time. In reality, all men are combinations and permutations of the positive and negative and whichever dominates at any particular time depends on the circumstances in which they find themselves. This is due to their genetic inheritance, which by the way the genetic code governs the formation of the human brain itself, insures the retention of certain animal-like instincts that are related to survival and procreation. And this genetic inheritance is also what God created, and whether this was done in an instant or by evolution is not important in this address.

Now that the best of our current knowledge, in the remote past that goes back to about 15,000 B.C., mankind became divided into four separate and distinct races of men, which by virtue of this, also provided which race of men with separate and distinct genetic codes. Except in the case of blended races, the genetic codes have governed these races ever since, And insofar as can be determined, these genetic codes will remain a dominate factor until they are changed by God or unknown forces. It is a condition of human existence over which man has little control except as in ordered times when man suppresses base instincts through the sheer force of will, conditioned as this power is by the prevailing moral order. But as all of recorded history indicates, men do not always live in ordered times. In disordered times, men are driven by their base instincts to defend their own lives and that of their family, community, nation or race, depending on the circumstances. In such disordered times, men are called upon in these various defenses to perform act which are contrary to the moral order which prevails in ordered times. As all men know who read and believe what is in the Hebrew and Christian Bibles, God did sanction war and the enslavement of opposing peoples at certain times. In the America of our times, all men are both the white and black races know these things to be truth.

Gentlemen, all of these influences have afflicted the common American mind. All Americans now live in disordered times as a result of these influences. If allowed to continue, this disordered state of the common American mind might lead to more chaos and anarchy. To prevent such a condition, it is time to consider the only reasonable solution to this tragic state of affairs in the interests of both the white and black races. It is time to consider the separation of two races before there is a collision that cannot be controlled. I appeal to you to consider a return to Africa where you truly belong. Africa has a great future. It has a richness in raw materials and its population is being decimated by famine and disease. Africa needs a renewed leadership which can be provided by black Americans trained in the ways of trade, commerce and industry. It has large expanses of land. I ask you to consider the fact that both the white and black races in American are mired in the ordinary details of existence and spend too much of their time in games, entertainment and plain debauchery. Both the white and black races have a spiritual longing for a bold project such as was undertaken in Ancient Egypt by the construction of the Pyramids. The Pharaohs seemed to display some wisdom in what they did, for they knew farmers idled in the winter months with nothing to do would waste this time in destructive debauchery as many young Americans, both white and black, now do. Instead of this kind of idleness, the Ancient Egyptians erected monuments to their creative ability to organize their people for great projects. We Americans can do the same, but in a different way.

Gentlemen, I propose that we undertake the black return to Africa as a joint venture, It is the only reasonable solution to the anarchy and chaos in the streets of the American cities where blood flows nightly. I thank you for your consideration of this bold project.

Instead of discussing race relations in a forthright manner, somewhat like the proceeding address, America's political leaders and journalists continue to propagate the twin falsehoods that the black people in

the nation are victims of slavery and racism. As a result, the black mayor of Los Angeles actually incited the riot, murder, arson, and looting which followed the judgement of not guilty in the case of four police officers charged with beating a black. The television journalists prepared a public case by constantly presenting that portion of the video tape which showed the police beating the black, but did not present the portion which showed that force was necessary to subdue truly wild behavior. Thus, there were immediate cries for Federal intervention, not to quell the riots, but to punish the four white policemen. Then as part of their response, television journalists convened panels of blacks and others to discuss how the rioters could be rewarded by more Federal Programs. It was an outstanding example of false propaganda in action which has promoted the process of disintegration of American society over the decades. Related to this incident was an article in the Washington, Post edition of May 5, 1992. Written by David S. Broader, he created the image of a black that was beautiful, yes, and that blacks engage in daily loaners "for which this society offers damn little in return. "Then relating this to President Bush he states that there is no more important test of character for an American president than what he does to heal the scars that slavery and racism have left on this society. That is the curse that is killing us, and everything else is secondary." This is the case of a Jewish journalist attempting to increase his popularity among black Americans by attributing slavery and racism to white Americans. A closed mind is the correct name for this.

The American governing system as a whole has developed a closed mind to the extent it cannot bring a halt to the process of disintegration ignited by Karl Marx. It virtually shudders at the mere thought of what such revelations imply. It is a forbidden subject. They wish to ignore it, and there is a sound reason for this defence mechanism. It would indicate their total incompetency in the subject matter, for which they should be held accountable. Yet, there is the related matter of extreme demands. The governing system has been driven by the stream of demands over the years to the extreme limits of complexity. And complexity translates into costs borne by the American taxpayer. There is then its massive scope, massive size, massive complexity and massive costs. It is no wonder the governing system has spun out of control. It believes just as if Karl Marx himself was guiding the whole process to insure the success of his plan of war against democracy. But in view of the Presidential election campaign of 1992, the larger question is whether anyone outside this system such as William Clinton or Ross Perot can really bring it under control? Related to this larger question is the still larger question of whether any of the Presidential Candidates can bring the process of disintegration under control by halting it? The tentative answer in both cases is absolutely not? Why would this be so? This requires some examination of intricate relationships among the key components of power - expressed as

the power to actually do something.

The President of the United States acts as the head of the State on ceremonial occasions and in meetings with foreign dignitaries and ambassadors, but he is, as the Constitution so indicates, only the Chief Executive. This means he is ordained by the Constitution to execute the laws, and only those laws, that have been passed by the Congress. If the Congress refuses to pass laws that the elected President deems necessary, he has no power to force them against their collective will. He might refuse to sign the national budget, and this might then bring the Federal government to a temporary halt. This would constitute a desperate act. No President has ever done this, nor can it be expected, since if the functions soon be halted. So what can he realistically do if the Congress, as it has been doing over past decades, absolutely refuses to take any corrective actions. The answer is that the President can do absolutely nothing. And this is the nature of the American governing system which has paralyzed itself. And when would the Congress refuse to take any necessary actions? Because as a body, it has been afflicted with an advanced case by the same process of disintegration that now afflicts American society. Why does this condition exist?

At least theoretically, the Congress is composed of the elected representatives of the American people. But like everyone else, those elected representatives are individuals whose opinions and judgements are formed by sources of information obtained through the common American culture. These cultural sources of information consist of the press, radio, and television; motion pictures; schools, colleges, universities; books, magazines, and other periodicals; and pronouncements by all of the political leaders within the governing system itself. If these cultural sources of information have been invaded by, or allowed themselves to be enveloped in, falsehoods, distortions of the truth, or intentional omissions of essential information, then these sources serve to misinform and mislead not only the American public, but also all members of the Congress. But if the cultural sources of information have been so contaminated, what can the Congress do about it, even if it has the will to do it? The answer is absolutely nothing.

Essentially, what has been described here is a governing system, which functions inside an information system, which in turn functions inside a cultural system. This is, of course, a simplified description. But as has already been shown by the example of the German society of 1843, Karl Marx's process of disintegration has been employed to destroy the American culture of today in such a way as to change the common American mind. The common American mind itself then becomes filled with erroneous or inappropriate

information, thus changing the individual's system of beliefs, values and attitudes, which in turn causes gross political errors in judgement about what is really going on in the American nation, its society, and in the world at large. Actually, the attempt to cause the disintegration of the American culture began in a very serious manner shortly after World War II. According to one report, this particular effort began with a small group of Europeans from the Institute for Social Research that came to be known as the 'Frankfurt School' because of its location in Frankfurt, Germany. This 'Frankfurt School' had been established in 1922 as an outgrowth of a secret meeting led by Georg Lukacs to explore ways to promote Bolshevik - style resolutions in Western Europe and beyond. Georg Lukacs was a major figure in the Comintern, Mostly composed of communists, the Frankfurt school engaged in studies which encompassed a wide range of topics both in Germany and then in America. These topics included Anti-Semitism, authoritarian personality, sociology, music, propaganda, television, radio art, religion, culture, prejudice, psychoanalysis< Freud's mission, transformation, Marxism, the family, reason, metaphysics, Fascism, philosophy, sociology, criminal law, social change, literature, revolution, hedonism, ideology, National Socialism, Oriental despotism, small business and cultural migration. This was a rather massive intellectual effort.

Did most of the studies, if not all of them, come to be applied in such a manner as to contribute to the process of disintegration in American society? They most certainly did! For instance, Theodore W. Adorno's "The Authoritarian Personality", published in 1950, is closely related to Abraham H. Maslow's "The Authoritarian Character Structure" of 1943. Abraham Maslow came to found in America what became known as Third Force psychology. It was based on his purported theory of self-actualization. It involved the conversion of America's elementary school teachers into another psychotherapists. Their young pupils were to become their own decision-makers. That really meant they were being liberated, emancipated in Karl Marx's terms, from even parental authority. In the psychological sense, if the young school children of America were to become convinced that there were no sources of authority outside their own selves, including parental authority, then what would guide them unless it was their own animal-like base instincts derived from their own genetic codes? The answer, of course, is very little. However, they would all be 'equalized' in the matter of not having anyone or anything to look up to. Equality could then reign. Hard-pressed school teachers, then challenged about Maslow's 'psychology', were wont to reply that parents were too busy with their other matters, and could not guide their own children properly. There is substantial truth to that assertion, but that also confirms the existence of disintegration within the American family. In essence, the elementary school teachers of America had become innocent pawns in someone else's larger plan.

Now it so happens that a certain Dr. William R. Coulson was a facilitator of Abraham Maslow's 'psychology'. When he realized the damage being done to young minds, he began a nation-wide lecture campaign to correct the matter. Among American educators, he was met with stark disbelief. It was the closed mind again. In no way would they reconsider what they had come to believe about Abraham Maslow and his works. He cited the case of the virtual disintegration of a Catholic school system in California. It had no effect, even when he explained what had happened. Since his explanation was so terrible in its implications, it might be the reason he was ignored. For in the case of the Catholic nuns who operated that school system, the application of Maslow's theory of the self-actualization to their common mind led them to question the authority of their Pope, bishop and religion. This led to the evaporation of their loyalty, allegiance and fidelity to Pope, bishop, school system and finally to their own purpose. That school system then disintegrated of its own accord and no longer exists. Does that seem familiar? If not, then Karl Marx's process, by ruthless criticism for the disintegration of German society in 1843 should be reviewed because its essence consisted of the destruction of all sources of authority outside the individual's self. Maslow's 'pyramid of self-actualization' was, in reality, patterned after Karl Marx's reasoning contained in his "The German Ideology." Maslow simply reformed and extended the process so that all sources of authority from God to parents were dissolved. In effect, he served as Marx's proxy in this process of disintegration which has so afflicted American society. Can any American President, no matter how well his intentions are toward American education, hope to resolve this kind of condition without describing the process of disintegration? Can the American governing system as a whole do it? Again, the answer is absolutely not in both cases.

It should be borne in the mind that what is described as a governing system inside an information system which in turn is inside a culture system means that the popular culture saturates the other systems. In the case of the American school system, it has been shown how one topic of the Frankfurt School, namely the topic of authority, came to be applied through psychology with grim results. Maslow had applied a fraudulent concept. Culture deals more with impressions, images and emotions formed by art, music, radio and television programs and motion pictures that enter directly into the mind of the public. That is what is meant by the popular or common culture saturating the other systems. The American culture in this sense has been changed over the years in the most insidious manner. Did the studies of the Frankfurt School come to have been the prime reason for this change? The answer is in the affirmative. Going back to the year 1922, when Georg Lubacs presided over the secret meeting in Germany, he introduced the notion of "cultural pessimism" in order to defeat the Western Christian notion of progress, cultural optimism, senility of the individual as

the key to revolution. Notice that Lukacs' notion is basically a reformulation of Marx's ruthless criticism for the purpose of achieving the same end result. Theodor Adorno and Max Horkheimer were associated with the Frankfurt School and they became two of the most prominent exponents of Lukacs' 'cultural pessimism'. Having fled Germany with Hitler's rise to power they came to America. They had previously written about the importance of Anti-Semitism as a weapon against Western Christianity. In 1941, they completed a book "Dialectic of Enlightenment" related to the Hollywood culture industry, the focus of one whole chapter being anti-Semitism.

Such views led Max Horkheimer to lead a Frankfurt School team sponsored by the American Jewish Committee to conduct a Studies in Prejudice project. One of the five books produced was Theodor Adorno's, et al's "The Authoritarian Personality" in which the authors attributed all who believed in science, progress and morality as being authoritarian personalities. The cure for this was to be the fastening of ultra-liberal permissiveness among the American people. This concept in the Hollywood culture center of America was combined with Jeremy Bentham's hedonistic pleasure-pain principle, and the ideas of radical Fabian socialists such as Althusser and Christopher Isherwood to create "a Hollywood subculture of drugs and sexual depravity that would afflict successive generations of Hollywood actors, actresses, screen writers, directors, composers, etc. By the 1960's, that depraved culture would be hegemonic inside Hollywood's elite, and by the 1980's, that culture would become hegemonic in American society at large, especially among those under 40 years of age." In 1948, Theodor Adorno published his "Philosophy of Modern Music" in which he advocated the use of atonal sounds to insure schizophrenia "so that the individual brings about his own disintegration..." This expressed his intent and in his own words to employ music such as rock music to bring about the disintegration of American youth. It was simply a refinement of Karl Marx's process of disintegration as he envisioned its application in the German society of 1843. So why had he and his associates focused on anti-Semitism as a way to cause the disintegration of the Western Christian culture? Again, Karl Marx had set the pattern. It was to make all Americans terrified of themselves for precisely the same reason Karl Marx desired to make all Germans terrified of themselves in 1843. It was to induce fear, so they would fear to defend themselves from this kind of cultural onslaught and the process of disintegration, which Georg Lukacs envisioned could be done by the preplanned and purposeful inducement of a state of 'cultural pessimism'.

So cultural pessimism came to be induced in American society by a combination of overt depravity,

homosexuality, drug addiction, rock music, sexual depravity and the general conditioning of the American people in the hope of creating a condition of mass irrationalism and mass insanity. The CIA sponsorship of psychedelic drugs experiments which included poisoning by ergot, a key ingredient of LSD was a part of this whole picture. All these things about the Frankfurt School and related events that came to be expressed in the motion pictures and television programs in America are contained in a yet unpublished manuscript that also reveals what its authors maintain was "the final and most degenerate phase of the culture was against America, the emergence of the 1960's New-Age drug-sex-rock counterculture which would bring the Jewish gangsters of the Meyer Lansky National Crime Syndicate into even deeper collaboration with the Huxley-Isherwood-Adorno-Crowd." Other terrible things are contained in this manuscript which are too numerous to mention here. The authors do not make clear that Karl Marx, Georg Lukacs, and most, if not all, of the Frankfurt School were Jews. But not to worry. The valuable insights into this historical order of battle of the Jewish knights has been revealed because the authors are themselves Jewish, for which all Americans should be grateful. As described previously, this cultural disintegration afflicts the minds of all Americans. Does any President of the United States have the power to resolve this state of affairs? Does the governing system as a whole have such power? The answer in both cases is absolutely not.

What should concern all Americans is the fact that the common American culture in its disintegrating condition does indeed spread the affliction to the informational and political systems of America. Those systems also begin to disintegrate because Revel's reign of deceit in the age of information as applied here means the common culture has become saturated with falsehoods that have flowed into America's bloodstream as a result of Karl Marx's process of disintegration. In order to make this clear, recourse must be made to an imaginary address given by a President of the United States to an assembly of "The Council of Presidents of Major Jewish Organizations" in his Oval Office, which actually should have taken place many years ago:

Gentlemen: All Americans now live in the shadow of doom. For you, it is the shadow of the Jewish Holocaust. For the blacks, it is the shadow of poverty and despair. For me, it is the shadow of social disintegration in American society. We have allowed ourselves to be enveloped in falsehoods about such matters. It is time to seek the truth. I therefore wish to speak frankly about events and happiness largely ignored. America as a nation cannot long endure as things now exist. To a large extent, our national

problems cannot be resolved short of bloodshed without your cooperation as Jewish leaders. In my opinion, a state of verbal and written warfare now exists between your Jewish knights and if you will excuse my use of Karl Marx's term, our Christian-Germanic knights. The central reason for this battle rests on differing views about race and religion. I use the term knights because of the historical nature of this warfare.

As was so often the case in medieval times, the knights with vigor and courage did engage in furious battles on occasion in defence of what they held dear. As was normal, once on the battlefield their thoughts turned to raw survival in hand-to-hand combat. The shape of their vision came to be limited, and so they could not define the outlines of the battlefield itself. Once inside this battle system, most of the knights could not recall why they battled. They simply battled by instinct. In fact they enjoyed the battle. In such circumstances, they had a larger view of things. They had to know when to end the battle and go home. I say these things because I truly believe the time has come to end the battle between the knights. Unless this is done, the process of disintegration devised by Karl Marx cannot be halted. The reason for this is very elementary. The Jewish knights have come to believe in their hearts that their safety and very survival from the Christian-Germanic knights who far outnumber them rests on alliances with other races so as to make the battlefield numbers somewhat even. In this, they have a good historical reason. For as all men know, the Christian-Germanic knights did at times with rage and fury at the sight of aliens in their midst, fall upon the Jewish knights and slay them. In this, they also have a good historical reason.

Gentlemen; it is time to face reality. By their constant demands for racial equality, the Jewish knights are only making things worse. Despite their strong emotions, equality cannot be achieved when it does not exist. Why do they continue to pursue it, unless they simply enjoy the battle and

have nothing else to do. It is for their leaders to tell them when to stop, and so I appeal to you to do this. But I wish to discuss larger things so that all knights may know them. The first of these is the reason why I believe Karl Marx as a Jewish knight did choose to engage Georg Hegel as a Christian-Germanic knight in a medieval joust in the year 1843, but with his pen rather than a lance. This was the point in time when the reign of falsehoods began to cloud the minds of all nights. For the philosophical system devised by Hegel was one of absolutes - absolute idealism, absolute spirit, absolute right, absolute order and possible an absolute State. Marx responded with ruthless criticism. From his point of view as a Jewish knight one can understand this emotion. It centered on the implications related to prehistory. For as Marx well knew and so stated, the German philosophers had begun to divine that the roots of their own existence lay in remote prehistory.

Gentlemen, I am certain you will recognize the sensitivity of the implications but I must continue. For in fact, such a notion of a prehistoric era would be poised as a dagger at the very heart and soul of Judaism. If there was a prehistoric era in which ancient Europeans did things, it meant those things were not accounted for in Jewish history that began around 3760 B.C., the first year of the Jewish calendar. That was when recorded history began. At the very least, this implied that the Jewish notion of their origins might be a myth - not a reality. Any Jewish Rabbi could conclude this by his reason. If the Jewish existence began in 3760 B.C., it might also imply Jews were not in reality. The chosen peoples as they claimed, since other peoples had existed long before them. A Rabbi such as Marx would have difficulty explaining how the Jews came to be the chosen people, when God had already created other peoples such as the Aryans for instance. The existence of other peoples even raised the possibility that the Mosaic Code itself was a creation of these other peoples, and indeed Chaim Potok, a Jew, asserted that it came from the Aryan Hittites. This would strike at the very

roots of Judaism. It would utterly demolish the Jewish claim to be the creators of the world's three great religions.

Gentlemen, we must consider the possibility that Karl Marx did see all these things, Spinoza had already critiqued the Jewish Bible and was excommunicated From Judaism for his heresy. Marx knew this. And the British had discovered the existence of what they described as Aryans from their findings in India. And the Germans had deduced from pure reason that there was a relationship between the Greek and Roman civilization to themselves. A common source had to be rooted in prehistory. The Greek and Romans created great civilization - great meaning superior to all others. Karl Marx certainly recognized this since he wrote on the subject Western Civilization had already become a great civilization, but Marx would not, or could not recognize this. He certainly recognized what Hegels philosophy would lead to, if not criticized and disintegrated. It might lead to an ideal Christian-Germanic State, a superior state. Such a state, being ideal, might not accommodate Jews. Therefore, Karl Marx as a Jewish knight would equalize the battlefield by creating a new religion of equality - in the name of communism - to destroy the Hegelian State before it became a reality. Marx made this clear in his "The German Ideology".

Gentlemen, I realize there is some conjecturing there is something else I wish to bring to your attention. Marx and Engels were not alone in their endeavors. There was, for instance, a Jewish knight known in his time as the Communist Rabbi, one Moses Hess who stated that the young Dr. Marx was the man to administer the coup de grace to medieval religion and politics. Moses Hess was the one who educated Karl Marx in French communism. He did the same with Engels. Fortunately, we know what he meant by medieval religion and politics. He meant Christianity and the federal order. He was a superb Jewish knight. And he was kind enough to relate his analysis in his "Rome and Jerusalem". To him, Rome signified

the capital of Christianity, and Jerusalem signified the capital of Judaism. More than that, it is recorded that he understood that the Aryans and the Jews had different minds, since, as he put it, they had different dreams. Yes, he used the term 'Aryan' as did Engels well before it became a 'myth' in Hitler's time. The implications of this should be noted. He had concluded that there were irreconcilable differences between the Aryans and the Jews - and therefore the Jews should depart Europe and America and return to Israel. Yes, in the middle of the Nineteenth Century Moses Hess knew those differences centered in both race and religion. Yes, Moses Hess was a truly grand Jewish knight, possessed as he was with a penetrating vision. And if the world had listened to him there would have been no Jewish Holocaust and we would not now be living in the shadow of doom.

Gentlemen, before continuing, I must candidly confess to you that our Christian knights have been jousting, straw men, and even shadows and phantoms as in Medieval times when knights had no opponents with which to practice their skills and daring. The ranks of the Christian knights had been infiltrated by some of the Jewish knights who are admittedly much smarter than most of them. And in the Christian ranks these Jewish knights would whisper that this and that Christian knight was really an evil, racist and anti-Semitic Christian-Germanic knight who should not be in the ranks of the Christian knights. Only those who received things as the Jewish knights wanted them to, would remain untouched by this. I must also admit that there has existed some measure of fear, dread and awe in the ranks of the Christian knights. For they correctly sensed that the Jewish knights had most of the pens in the public domain with which to joust, while they could only talk among themselves. This was all very clever of the Jewish knights and they were aided in this by certain false leaders among the christian ranks who told the Christian knights that all the wisdom they needed to know was in the Christian Bible. This, of course,

was but a half-truth. The other half of the truth was what the Jewish knights had written about themselves and their view of things since Biblical days.

For, in reality, all the Christian knights had to do was read what the Jewish knights had written about themselves and they would have understood the historical and global nature of the battlefield. Not reading these things, they engaged themselves on the fringes of the battlefield and began to think, feel and behave more like servants and serfs, rather than like true knights in the defence of the realm. Some of the Christian knights even came to believe their proper order of battle was as servants to the black race so as to disrupt the alliance the Jewish knights had formed with the black knights and thereby equalize the battlefield. All this kind of self-like activity did was make matters worse by postponing the day of reckoning, which incidently has arrived in the form of the shadow of doom. If these Christian knights had written, they would have understood that those Jewish knights had minds filled with fear, dread, and awe from the memory of what they viewed as slavery and oppression were since Biblical times at the hands of assorted invaders and rulers known as Babylonians, Egyptians, Philistines, Persians, Hittites, Hellenes, Romans and others with even more obscure names.

All the Christian knights had to do was realized that ever since the Jews migrated from their native Dravidian culture in Southern India to the ancient land of Sumer, the battle, as the Jewish knights themselves admitted, was more racial than religious. For the truth of this matter is that all those people described by various names who came into conflict with the Jews were in the collective sense ancient Europeans, or more properly, ancient Eurasians, who were in fact what came to be known as Aryans. And is now known some of these founded the first known city in the world - Catal Hüyük in Asia Minor around 7,000 B.C. and presumably founded Jericho

shortly thereafter. And so from this it can be concluded that it was indeed Aryans who founded the first civilizations in the world - and therefore the first formal religions. Those same Christian knights who had their minds closed to those matters by reference solely to the Christian Bible obviously had not read that it was Gobineau, a Frenchman, who divined this racial basis of history and not those evil Germans that many had come to believe.

Gentlemen, I say these things so we may jointly realize that both the Jewish knights have had their minds filled with poisonous falsehoods for well over 100 years. And since we are assembled to address social disintegration in the America of today and its causes, we must return to the era when Karl Marx devised his war plans. For in that era there were strange communications that might lead one to suspect that other Jewish knights had war plans of their own - such as knightly Jewish finances. Lending among these was the House of Rothchild who, as a collection of related families, had by that time already amassed a considerable, if not overwhelming, fortune by the financing of Europe's periodic wars. The irony of what was actually happening is of vital importance. The Jewish knights of finance in the House of Rothchild, for instance, held their positions by right of heredity. This was, of course, precisely how the Christian-Germanic knights held their positions as nobles of the realm. The supreme irony of this is that while the Jewish knight Karl Marx was busily engaged in devising war plans to, in effect, destroy the Germanic order founded on defence, other compatriot Jewish knights were busily engaged in devising plans to create a Jewish order founded on war. It has been reported that this Jewish order of battle was exercised to finance the abortive revolution of 1848 in Germany. It was definitely exercised to finance the Russo-Japanese war of 1904, and the Bolshevik Revolutions of 1905 and 1917. And Jewish knights of finance in America were involved.

Gentlemen, I am certain we can agree that these are historical truths. This is not to suggest that the Jewish knights are to be blamed for everything. To make this clear the 'Protocak of zin' should be mentioned. Some have come to believe the Protocols arouse after Napoleon reconstructed the Ancient Jewish Sanhedrin as a governing system. This is not important. However, the Protocols do suggest that the Goyim, meaning non-Jew, can be manipulated and deceived especially when the Goyim, meaning Aryan, are ignorant and gullible or, if one pleases, ever so innocent. This concerns the root of the American dilemma. As we all know, over the years the American public has become increasingly ignorant of their own history and the history of the world at large. Most have come to believe the world began with the Declaration of Independence and that the Constitution is virtually a sacred document, good for all time, as with the Bible. The Christian knights have focused their minds on such things to the exclusion of what has been presented. At the same time there is rising rage, fury and indignation over the observed failures of the political system, the informational system, and the cultural system in America.

Gentlemen, in view of these circumstances, I urge you as leaders of the Jewish knights to sound the call for their retreat from the ranks of the cultural informational and political systems of America until such time as all knights have reeducated themselves as to what they are doing. I thank you for your consideration of these matters.

LOGIC OF THE FEUDAL ORDER

America as a nation is in the shadow of doom. It suffers from an advanced case of social disintegration that began many years ago. Its roots lie so far in the past that most Americans are unaware there is such a thing as a process of disintegration. Imperfect as it may be, the process has been described in some detail. So ignorance of it can no longer be used as an excuse for inaction, It has also been asserted that the political, informational, and cultural systems of the American nation also suffer from the same process of disintegration. This means that as systems, they are partners to it, Albeit, without necessarily realizing it. They are not

conscious of it since that is the way a successful process actually works. While America is in the shadow of doom, it is not yet in a hopeless situation. If the systems as such have been corrupted beyond redemption, then where does the hope lie. It should be obvious that any hope lies with those who are not part of these systems. Fortunately, most American are normal, hard-working, honest, God-fearing and decent citizens much as were the German of 1843. This alone will not save American society just as it did not save German society. Americans now have the full benefit of hindsight. The Germans did not. Most Americans are anxious to do what they can to arrest the disintegration that surrounds them. Armed with the knowledge that condition is a planned process, what they need most is a new order of battle. For battle it, they must. To engage in this battle they must become like the knights of old, if only this is knighthood of the mind.

Since the process of disintegration fashioned by Karl Marx is designed to cause the disintegration of the mind itself, this means the result is a disordered mind. The danger in the current situation is that the process places society in a free-fall made due to the fixation on absolute equality such that its individuals pass through various descending levels to the bottom of ultimate depravity as in Sodom and Gomorrah. This means that virtuous character traits are dissolved along the way. Once Karl Marx's process of disintegration is fully comprehended, then it seems logical that his process must be reversed in its entirety. But to initiate this reversal, it also seems logical that it began, where Karl Marx began, with the feudal order of Medieval Europe. For as has been noted, a disordered mind is created by false information. And so he began with false information about the value - or virtue - of knighthood itself. By doing so, he intended to undermine the roots of Western civilization itself. That is why a reversal should begin with knighthood. The purpose is to sustain minds that remain ordered, and to help those minds that have become disordered. The knight was armed for defense - in defense of his realm - against those who attacked it. This applied to the Christian knight in defense of his religion as in the Crusades. This applied to the Christian-Germanic knight in defense of his realm, religion and people. It should also be seen that the age of knights was also the age of Chivalry - which implied a defence of womanhood.

Now it should be seem that if the Germanic tribes had not destroyed the Roman legions in the battle of the Teutoburges Wald, for which their characteristic trait was enshrined in the minds of the Romans as Germanic fury, there would never have been any Christian-Germanic knights. And if there were no knights, Western civilization probably would not have arisen in the first place. And it may not have survived the Mongol invasion from the East. Marx carefully omitted these truths, providing thereby a false image of

knights and their real function. For as Marx well knew, a knight was vassal to both God and the ruler of his realm. As the knight saw it, this was his duty and responsibility. So if Marx could dissolve those values, then the knight would become somewhat disordered. It applied to the knights of the pen who flourished in the age of the printing press which had come into being in Karl Marx's time.

But American knights may not wish to be Christian-Germanic knights. They can be Christian knights. For American knights will need a little rage and fury in their hearts. While the Christian-Germanic knight may be the best model since most are Germanic anyway or at least Aryan knights which is far more broader since it encompasses all those descended from their European ancestors, they will all need some rage and fury in their hearts, especially when they realize that Karl Marx's process of social disintegration is truly one of the most monstrous acts recorded in all of human history. And they should become even more furious when they realize their own society is the object of this monstrous act.

For American knights, rage and fury is not enough to engage in battle. They also must use their brains and adopt strategy and tactics so as to outmaneuver the opposing knights. This requires some grand knights and a few dukes and counts. For knights are not simply that. Knights have supply trains and retainers. And the way to victory is usually to cut off the opposing knights from their supply trains. Then the opposing knights will get hungry and want to go home. Then will then surrender so they can leave the battlefield. After all, the game of medieval knighthood was to joist with the opposing knight so as to knock him from his horse with a lance. Then he was no longer a knight. Who ever heard of a knight without a horse? Of course, the best way to attain victory over opposing knights is to attack before they get into their saddles. Once they are in their saddles it becomes more difficult to unseat them. Only now in the modern era, pens have replaced lances and desks have replaced horses. But the relationships remain the same.

The medieval knight was not alone in his endeavors. He usually had a damsel of maiden to inspire him and to urge him to do his duty rather than lay around the cottage all day resting or doing other things that drained his energy. For the ladies well knew by instinct that if their own knights would not defend the realm, they probably would not defend them either. This was feminine logic. And on the other hand, what knight could face his lady if she heard from other knights that her own knight had been cowardly in battle or refused to follow orders. The knight would be humiliated and disgraced among the other knights and he dreaded to face his lady if that came to be the case. For he knew that maidens liked to talk to each other about their

knights, and so he might not be exactly appreciated by other maidens should he need one. He would become an outcast, discarded as one whose character was too weak to play the game. This was masculine logic.

Now the knights on their horses and in their armour were admired by all and feared by some. But for young boys they were heroes and someone to look up to. Since there were never enough horses or armour to go around anyway, young boys were content to be near the knights, helping as they could. And so it came to pass, the young boys were given small tasks such as feeding hay to the horses and brushing them and all those kinds of things. And the knights came to depend on them and view it as young boys' duties. And occasionally this would lead to a little whipping so the young boys would learn something about organization and discipline. And the young boys knew that someday they might be in that saddle, and this hope spurred them in their duties. And the ladies, not wishing to be outdone, gave small tasks to the young girls around the household. And the young girls knew the knights admired and respected the ladies and were very courteous towards them. And so this gave the ladies a status for which they were grateful. And the young girls knew this and hoped to be ladies too someday, and this hope spurred them in their duties. At this very elementary level of human affairs everyone had someone to look down upon. Even in the mightiest king had to account to God who was looking down upon him. Everyone had a place in the scheme of things and they had ordered minds. This was the feudal order. And it expressed the feudal logic.

It might be added that the feudal logic was so logical in the minds of those who comprised the feudal order that it lasted for nearly one thousand years. In reality, this order lasted longer than any previous order of society in all of recorded history, with the possible exception of the reign of the Pharaohs in ancient Egypt who had the same kind of induced minds. And the Feudal Order had an array of gradations and distinctions, by the numbers so to speak, because it was the habit to keep score in medieval times of how well the knights performed and count their good and bad traits as part of the score. And as can be seen, there was no equality in the federal order, except in the eyes of God. For, in fact, an ordered society cannot be an ordered society without such gradations and distinctions. And in the feudal order, no one feared to make such differences clear to everyone. And the knights, being what they were, would insist and demand those differences in rank be made clear. That was because the knights were dependent on others to help with the horses, and armour and lances and shields, and food and drink. And so we must turn to the industrial part of the feudal order.

Now the common image in the mind is of an armed knight ready for combat on the battlefield. This is,

of course, only a part of the feudal order. For, in reality, the knight was a creation, a combination of creative acts by others. The knight was a symbol of a series of creative acts. A father and mother had a hand in it too. For the knight to have a horse, someone had to raise the horses. To feed the horses, someone had to raise the hay. For the knight to have armour, someone had to make the armour. But before the armorer could make the armour, someone had to mine the metal, and cut the wood with which to smelt it. For the knight to a saddle, someone had to make the saddle. Before the saddle maker could make the saddle, someone had to tan the leather. There was more, and all of this was for a simple knight. Actually, what has been described is a series of dependencies, only for different reason and for different results. And soon everyone had their own special task at which they became skilled. But in such a society where both creative acts and differences were in abundance and considered normal, it encouraged something else. That something else was competition. And this competition was not to reduce the differences, but rather to accentuate or increase them. The ladies began to outdo other ladies in dress and manners and household goods, spawning more elaborate clothing and household goods industries. The knights began to outdo other knights in horsepower, metal strength, length of lances, spawning thereby more elaborate research into power, metallurgy, wood making and industries related thereto. All modern American knights know these things to be true. This is just a reminder.

The common American mind tends to think of the medieval feudal order as a dark age when bad things happened. Bad things did happen, but so did good things. And the good things far outnumbered the bad things, otherwise there would be no American knights or even an American nation. In a book entitled "The Medieval Machine", The French writer Jean Gimpel pointed out that during the years from about 1050 to 1300 A.D. there was an explosion of technology in Europe. Ben J. Wattenberg made note of this in his "The First Universal Nation." As he relates it, productivity soared and invention and innovation flourished. Eyeglasses, mechanical clocks, water mills, windmills, threshing grain, treating cloth, tanning leather, super-heating coil to melt iron, and building cathedrals all came about. Of course, the simple knight led to other things and it was not just great cathedrals. The feudal order really led to an age of greatness. In the minds of those who are grateful that the feudal order had come into existence and which came to be known as the West as an abbreviation of Western civilization, it raised images of a proud and heroic West which arouse from humble beginnings among sturdy, courageous and often fierce warrior tribes whose feats of valor and daring become legend. It not only raised images of a knightly and warrior West, it also raised other images: the West of scholarly monks, of course, the great cathedrals; the Crusader West;; the West of great feats of

seafaring and exploration; the West of great scientific and medical discoveries; the West of great armies and navies; the West of great empires and great nations; the West of great conquests; the West of great engineering and building; the West of great music, great architecture, and great art; the west of a great religion and a great mythology; the West of great ideas and great men. These images are, of course, images of superiorities which are the opposite of equalities.

The modern American knights if the pen and word will need all of the spiritual resources they can obtain from images of the feudal order and the greatness to which it led. Such spiritual resources will be necessary if they are to conduct a counter-revolutionary strategy that seeks to reverse the process of disintegration. This strategy would consist of a combination of advances and retreats. In this, a more profound view of what took place in Jerusalem long ago should be helpful in understanding what must be done. As is inscribed in the new testament of the Christian Bible, Jesus Christ came upon the earth in the hope of offering salvation to all mankind so they might enter the kingdom of heaven. While on earth, his only violent act was to overturn the tables by the money-changers in the temple. This became a highly symbolic act and it created such an image in the minds of the Christian-Germanic knights of Europe that in their religion and politics the practice of money-changing with interest became known as usury and was banned for centuries. American knights might wish to view the overturning of the tables of the money-changes in the Temple as an attempt by Jesus to save the Jews from themselves. In any event, of Jesus' twelve disciples, eleven remained loyal and one betrayed him. The Jews in Jerusalem at a whole rejected his message and the Rabbis had him crucified on the cross. Among even modern Jews, this came to be known as Christian theology.

According to Malachi Martin in his "The Keys of This Blood" the early Christians claimed to have "inherited all the divine promises made to Judaism's founders." "If you belong to Christ, you are Abraham's seed, and therefore you are heirs to all that God promised Abraham", Paul of Tarsus wrote to the Galatians. According to Martin, "That Christian claim laid the groundwork from the beginning for an undying enmity in Jews for Christians." Then Martin goes on to write: "Judaism professedly and explicitly claims to be the religion and faith of the physical descendants of Abraham. It does and always has been willing to accept converts from all other religions. It does and always has maintained the universality of its great moral laws. But properly speaking, ethnicity is endemic to Judaism." What he meant was that religion and race became intervened and interlocking in the Jewish mind. So it would be in Karl Marx's mind. And so it would be possible that Marx began his crusade against the Christian-Germanic knights in the intoner guises a Judaic-

Jewish knight. Returning to the money-changers in the Temple, American knights might view the Temple as symbolizing Judaism and the money-changers as symbolizing knightly Jewish financiers. This would keep this relationship consistent over nearly two thousand years, implying thereby that the same relationship existed between the House of Rothchild, for instance, and the welfare of Judaism and Jews. Now it so happens that the Rothchilds had a hand in creating the secret Masnic-like society of B'nai B'rith in New York City in the year 1843. This just happens to coincide with the year that Karl Marx devised his war plan for the disintegration of German society.

B'nai B'rith in Hebrew means sons of the covenant and after its founding its branches were in the main cities and capitals of Europe. It so happens that this arrangement provided an intercontinental scope for information gathering. B'nai B'rith has a wholly owned subsidiary known as the Anti-Defamation League (ADL). It is presumably well financed by some of the wealthiest knightly Jewish financiers in New York City who, incidently, are members of it. For some year, this Anti-Defamation League composed of Jewish knights armed with pen and word has been conducting a crusade against what it claims to be anti-Semitism and prejudice. It also engages in educational programs to combat racism. All of this is patterned after the works of Theodore Adorno and Max Horkheimer, one of whom aimed at the disintegration of the mind -the common American mind. It should be recalled that those two Frankfurt School graduates had been linked to the Jewish knight Georg Lukacs, whose cultural pessimism project was indeed but a reformulation of Karl Marx's process of disintegration. Now if Karl Marx's process was truly the most monstrous act of all recorded history, what does this make the current actions of the Anti-Defamation League? It would seem to make them a part of the same monstrous act. Certainly, all the American knights know these things. Nevertheless, it is worth reiterating - for emphasis.

FINANCIAL AND ECONOMIC DISINTEGRATION

The financial and economic systems of America are a source of social disintegration. That should need no clarification. But it should be recognized that the financial and economic systems also function within the broader common American culture. If the common culture has been subjected to the process of disintegration to the extent of inducing disordered minds among Americans as a whole, then it should be apparent those who compromise the financial and economic systems may also be afflicted with disordered minds. If so, then these systems would become contributors to the social disintegration which now afflicts American society. That this is the case can be seen by the Savings and Loan fiasco, the Boetsky and Mikukin scandals, and the growing

weakness of the American banking system, to name a few symptoms. A more detailed account of the often hidden problems which center on the Federal Reserve as the American nation's central bank has already been set forth in "The Secrets of the Temple" by its author William L. Greider. The last chapter of that book is entitled 'The Triumph of Money' and should be read by all American knights so they realize what has been going on in the world of high finance while they have been jousting with other things. Part of Greider's ending is worth noting: "In the American culture formed by democratic capitalism, money was the sacred totem. Money defined the social hierarchy, the rank ordering of citizens, which valued some above others. Money expressed the culture's deepest longings and obsessions...

In "The Secrets of the Temple", Greider mentions among other things that "It was the inability of the governors of the Federal Reserve Bank to understand what was happening..." This was an indication of disordered minds, a symptom of the process of disintegration. He also mentions the sin of usury and noted that "No social system could tolerate usury, not as a permanent condition, because it led to an economic life that was self-devouring," and that "Modern capitalism, less obviously, was subject to the same pathology." Greider asserts that what was going on during the Reagan Administration was the collapse of monetarism itself. He quotes Beryl Sprinkle, 'the most confident, monetarist in the Reagan Administration as stating: "Nobody knows where we are going." He notes that Milton Friedman was the intellectual father of modern monetarism, and that he could not bring himself to acknowledge that, in the real world, his theory did not work. Greider quotes Charles Partee, a governor of the Federal Reserve as stating: "I feel sorry for him. He's an old man now. He spent his life on this theory. Now, it's destroyed." The parallel between Milton Friedman's theory of surplus labor value as set forth in "Das Kapital" should be noted. It seems that both of these theories turned out to be false and misleading. American knights should recall that when Karl Marx wrote "Das Kapital" in London, England, he and his associates had already made London the center of world revolution. And Marx's critique of capitalism was based primarily on his erroneous and thereby false critique of the British industrial society of his time. Yet, instead of having "Das Kapital" printed and distributed among the English people for their benefit, he first had it printed in German for distribution among the German who were only beginning to industrialize. Since Marx had already devised his war plan of 1843 in the hope of causing the disintegration of German society of that time, it seems reasonable to suggest that his purpose in distributing "Das Kapital" in Germany was to further the Disintegration of its industrial potential by confessing the common German mind, or at least the minds of the German labor and industrial knights.

In this comparison of Marx's false theory of surplus labor value, and what turns out as Milton Friedman's false theory of monetarism, the effect of monetarism should be seen as confusing the common American mind, or at least the minds of the American financial knights, whether intended or not. The effect was the same in both cases - disordered minds. Greider's book relates the period when Paul Volcker resigned as the powerful chairman of the Federal Reserve Board of Governors. During that period Paul Volcker was insistent on maintaining monetary stability. When in February of 1985, according to Greider, a delegation of state legislators from thirteen distressed farm states pleaded with Volcker for easier money, lower interest rates and an end to price deflation, Volcker responded with the chilling statement: "Look, your constituents are unhappy, mine aren't." Paul Volcker's firm "management of money had effectively decided the priorities for the nation." It also indicated that Volcker didn't really care about the American people at the working level of American society. He was following the golden rule of Judaism: He who has the gold rules, as opposed to the golden rule of Christianity: Do unto others as you would have them do unto you. The temple in "The Secrets of the Temple" implies that Paul Volcker and Milton Friedman and others like them were basically modern money-changers in the original temple in Jerusalem, except they were in the modern temple of the Federal Reserve. And the Federal Reserve dominated the affairs of America. But in keeping with the modern feudal order where the social hierarchy is determined by money instead of defense as in the medieval feudal order, Paul Volcker and Milton Friedman can be seen as representing the Jewish knights of finance in New York and elsewhere.

All of this suggests that a closer examination of the original money-changers in the Temple of Jerusalem is in order. As symbolism, the Temple represents Judaism as a spiritual power and the money-changers represent gold as a money power. In effect, Jesus Christ was crucified because he threatened both the spiritual power of Judaism and the money power of usury and how they work in conjunction with each other in the world of reality. The spiritual power of Judaism comes mainly from a great history that became an integral part of its religious culture. That history was one of great deeds and great heroes as well as great tribulations. In the tribal sense, it began with a single man in the person of Abraham who made a covenant with YHWH, his God. According to Paul Johnson in his seminal "A History of the Jews" this covenant contained the note of universalism in the phrase. "And in thy seed shall all the nations of the earth be blessed." Common ancestors meant a common genetic code and from this a common mind out of which flowed a common faith and common belief, and a common history, all of which came together in Judaism as the religion of a distinct race of people. This led to a fully integrated society, blessed with a high degree

of unity and cohesion. Their history related heroic deeds which inspired them. Among these were Moses, Joshua, David and Saul, etc. As Paul Johnson notes, the Exodus from Egypt gradually replaced the creation itself as the central determining event in Jewish history, and has always been recognized by Jews as such. "Before they went to Egypt, the Israelites were a small folk almost like any other, though they had a cherished promise of greatness. After they returned, they were a people with a purpose, a program, and a message to the world." The program was, of course, a war plan for the invasion of Canaan.

Joshua was the truly grand knight of Jewish history. In at least several recorded cases, however, his war plan of around 1250 B.C. for the conquest of Canaan amounted to a war of annihilation. As Paul Johnson wrote: "the Bible narrative says: And they utterly destroyed all that was in the city (of Jericho) both man and woman, young and old, and ox and sheep and ass, with the edge of the sword." And further: "Joshua turned back, and took Hazor, and smote the king thereof with the sword... And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breath: and he burnt Hazor with fire." Joshua had been inspired by Moses to do this. As Paul Johnson explained it, the Jews hid any remorse in the belief that the conquest was a pious act: it is "because of the weakness of these nations that the Lord is driving them out before you." In plainer terms, a pious act is a religious act. It was a case of spiritual power transposed into a raw will power, the power to employ the sword, of course, was necessary for a conquest of this magnitude. The case of the Philistines is another related part of this Jewish history. According to Paul Johnson, the Philistines were a warlike and predatory race that formed a part of the "Sea Peoples" around 1050 B.C., having conquered the coastal canaanites, they began moving inland toward the hill-lands now occupied by Jews. The Philistines already had iron weapons and were organized with great discipline under a feudal-military aristocracy. Johnson notes that the Jews by this time had developed a passion for writing history. And "what emerges from the record is that the Jews turned to kingship in response to the threat of annihilation by Philistine power."

American knights should note Paul Johnson's use of the term 'feudal' to describe the Philistine leaders. The philistines were undoubtedly ancient Europeans who had come south as many had already done before them. They may have been related to the Hittites who had iron weapons as early as 1500 B.C. The Hittites were also of the Indo-European or Aryan breed. The significance of this segment of Jewish history can be seen by the fact that such Jewish knights as Karl Marx, Moses Hess, and Heinrich Heine used the term 'Philistines' in their nineteenth century writings to describe those whom they did not like. Heinrich Hein in

particular applied it to the Germans, as did the other two. This indicates how the minds of even modern Jewish knights is permeated with the images of events in Jewish history of the remote past that forms a spiritual past of Judaism. This needs to be expanded by the comparison. The conquest of Canaan by the Jews was justified "because of the wickedness of these nations," even though this was not necessarily true. Certainly, the Jewish knight Karl Marx justified the disintegration of the German middle class of 1843, by describing that whole class as evil and criminal, even when he knew that was a blatant falsehood. As this applies to the American society of today, the Jewish knights of the Anti-Defamation League of the B'nai B'rith, sons of the covenant, have justified their campaign against the American middle class by describing that whole class as guilty of the evils of anti-Semitism, prejudice and racism when, in fact, this is also a blatant falsehood. These comparisons span a period of nearly three thousand years, and therefore they display a rather consistent attitude on the part of Jewish knights through the ages to describe those whom they wish to conquer, or denounce to gain influence over them, as being guilty of wickedness, or are evil and criminal. This does not imply there is a defect in the genetic inheritance of Jews. It does imply, however, the Jewish knights have formed a habit in their minds of using moral terms to defeat those whom they perceive to be objects of conquest or enemies of the Jewish race. This attitude seems to have become an integral part of Judaism. In its simplest form, the spiritual power of Judaism comes to be transposed into the will to power to do what is perceived to be good for the Jewish race, and to combat that which is perceived to be bad for the Jewish race. In this way, the Jewish knights fashion themselves into irreconcilable opposites of American knights.

How all of this applies in the case of financial and economic disintegration in the America of today again requires a return to the money-changers in the Temple of Jerusalem and the matter of usury. As all men know, usury is sanctioned by Judaism. At some point in time before the death of Jesus Christ on the cross, Judaism came to a sanction usury with the provision that it could only be employed in the case of non-Jews, and not among Jews themselves. In essence, this religious belief formed an attitude among the Jewish knights of finance such as the money-changers in the Temple of we Jews against everyone else. In historical terms, this could be interrupted to mean that certain Jewish knights in the deep recessed of Judaism had decided that in view of past events, Judaism could no longer conquered by the sword as in Joshua's time. Other means would have to be used such as spiritual warfare in combination with money or financial warfare in order to continue the struggle on which their history revealed they were in. In all probability, the first germ of this plan occurred as a result of the Philistine destruction of Sauls army at Mount Gilboa. But then the

Greek conquest by the Roman legions made the sword impractical in the foreseeable future. Why not shift the historical battlefield to the arenas of the spirit and finance? This could well have been reasoned since almost everything else had. And what better way could this spiritual warfare be conducted, for instance, against the Roman Empire which then ruled the Mediterranean world, than to dispatch Saul of Tarsus to Rome to preach a new doctrine of universal equality in order to level the global battlefield, so to speak.

Now it so happens that the Jewish knights of finance had already infiltrated the seat of the Roman Empire in Rome itself. According to the authors of the unpublished manuscript previously mentioned, those Jewish knights of finance had come to occupy vital positions as tax collectors for the whole empire. As their wealth increased, so did their influence in the affairs of the Roman Empire. The aristocratic Roman knights of the time had derived their hereditary status from a landed feudal order. As a result of their temperament and training they deemed themselves unworthy of the lowly task of money-changing and so permitted the Jewish knights of finance to perform this function for them. In defence of those Roman knights, it might be said then had not learned to count things properly. And so, just as the Triumph of Money would become a reality in American society at a much later date, Rome did eventually experience the Triumph of Money. It seems that as the years went by, the Roman knights had less money, and the Jewish knights had more money. This created an imbalance in favor of the Jewish knights who then proceeded to employ their abundant and religiously sanctioned talents for usury. This meant they could and did not charge high rates of interest on loans to the Roman knights. What then occurred was the buying and selling of positions and titles and other forms of influence and power. Under the stress of widespread corruption, the Roman knights became afflicted with disordered minds. This can be described as a process of disintegration of the Roman governing system that began with the disintegration of the Roman financial system.

While the Roman financial system was undergoing a gradual disintegration, the Roman cultural system was being changed by foreign ideas and ideals of universal equality. This was done primarily by Saul of Tarsus, who changed his name to Paul and who later became St. Paul. According to Malachi Martin in his "The Keys of this Blood", Saul of Tarsus had been a fiery rabbinical zealot who led Jewish authorities in launching the first pogroms against early Christians in Ethiopia. The self-description of the early Christians was one of "one community with one heart and one soul, and holding all possessions in common." Martin cites a letter Saul of Tarsus wrote to the inhabitants of Colossae: "You must now realize that you have become new men on account of the enlightenment you now have about your Creator and his preferred world,

in which there is to be no distinction between Jew and non-jew, Jewish Christian and Gentile Christian, fellow citizens and foreigner, known and unknown people, slave and freeman." Saul had also declared there was to be no differences between male and female. This was the substance of his missionary message which he delivered to a group of Jewish knights who were already in Rome. It was a formula for the disintegration of Roman society. And it seems to have the same spiritual aromas did Karl Marx's process of disintegration. Roman minds became disordered, Roman society disintegrated, and sensible Romans fled to the countryside. In the void thus created, the Germanic tribes from the North decided on an excursion to see the sights in Rome and engage in a little burning and looting. The Roman Empire in the West was no more. Certainly, all American knights already know how the Roman governing, financial, and cultural systems disintegrated as indicated in this very simplified description. And, of course, they realize that the Jewish knight in America, especially since the early 1930's, used these very same words of Saul of Tarsus to convince all American that their brand of communism was simply a refinement of early Christianity. Yes, certainly they did! Or did they?

The primary purpose in examining Karl Marx's process of disintegration and Moses Hess's Plan of history in terms of the culture, religion and race of the American majority is that the net effect has been a reduction of the relative worth of the American middle class in the minds of the nation's leaders. The process of disintegration by its very nature can thus be viewed as resulting in the insidious and gradual disintegration of this worth and value of the American middle class to the point where virtually no one in a position of authority and responsibility really cares about it or its future. This phenomenon represents spiritual disintegration that leads to financial and economic disintegration. In brief, the wrong spirit produces the wrong policies, whether these policies be financial, economic, political or social. As this concerns the American economy as a whole and the relationship of the American middle class to it, few have made it more clear than the authors of "America: What Went Wrong" In their prologue they assert that "someone has changed the rules of the games. And there is no referee. Which means there is one looking after the interests of the middle class. They are forgotten Americans."

"America: What Went Wrong" was authored by two Pulitzer prize-winning reporters of the 'Philadelphia Inquirer'. It is an expanded version of a nine-part series originally published by the Philadelphia Inquirer in October 1991. The series generated the largest response from readers in the newspaper's history - some 20,000 letters, notes, telephone calls and requests for reprints. As an indication of the changing face of

America they cite that in 1959 the top 4% of those earning wages and salaries was the same as the bottom 35%, but by 1989, the top 4% earned the same as the bottom 51%, pushing the nation toward a two-class society. As their example of the "dismantling the middle class", the authors, Donald L. Bartlett and James B. Steele, relate the fact that over the last decade while the salaries of people earning more than \$1 million increased 2,184%, and the salaries of people earning \$200,000. to \$1 million increased 697% the salaries of those who earned \$20,000. to \$50,000. increased only 44%. Their book is a catalogue of faulty policies that have plagued the American middle class. The increasing shift of the tax burden onto the middle class through faulty tax 'reforms', the loss of jobs by the closing of factories through corporate merges and acquisitions, job loss due to a shrinking industrial base, the high cost of deregulation, unrestricted speculation on a global scale, Wall street speculations, high health insurance costs, raids on pension funds, the adverse effect of 11,000 lobbying organizations in the nation's capital, the corporate shifting of jobs to Mexico, Japanese penetration of American markets and many other unsavory policies and events are covered in impressive detail.

The authors of "America: What Went Wrong" cite Robert W. Mingus, president of Local 1453 of the International Brotherhood of Electrical Workers who blames the last four Presidents, the Commerce Department, and members of Congress, both for doing more to counter Japanese moves, and for making it possible for United States industry to relocate to Mexico. "We're encouraging our industrial base right out of this country," he said. Mingus is, of course, absolutely correct. But how this situation came to exist can best be understood in relation to the disintegration process. Minds that have become saturated with the theology of equality and the related vision of a universal world can no longer properly differentiate and discriminate between what is good and what bad for the American middle class. With that kind of state of mind only money and profits come to be the primary consideration. More correctly, it becomes the only consideration. Since all of the world's peoples have become merged together in such minds, it makes no difference whether jobs go to the Mexicans or Japanese or those other Third World peoples that America's corporate executives have arranged to produce so many material goods that now flood American markets. The American middle class comes to be viewed as simply another competitive labor source, and if the Asians, for instance, work for lower wages than do middle class Americans, then that is just too bad for those Americans. That is what 'global interdependence' comes down to.

Another book that has an important bearing on social disintegration in America is Kevin Phillips' "The Politics of Rich and Poor: Wealth and the American Electorate in the Reagan Aftermath", published in 1990.

According to its author, the book is about the redistribution on power and wealth in America during the 1980's. He wrote: "From The White House To Capitol Hill, a critical weakness in American politics and governance is becoming woefully apparent - the frightening inability of the nation's leaders to face, much less define and debate, the unprecedented problems and opportunities facing the country... Both parties seem rudderless on a sea of compromise, caution and confusion." Kevin Phillips referred to an article he had written on the strategic and philosophic bankruptcy of U.S. politics that amounted to an indictment of both parties. The nation's obsession with money had produced a glorification of capitalism, free markets and finance - money politics. He describes the growing disparities in income and wealth among various groups and localities in America that arose primarily as a result of financial policies of the U.S. government. The top 10 percent of householders...controlled approximately 68 percent of the nation's wealth. Many Americans on the lower half of the economic ladder have been losing ground. After-tax 1987 median incomes were still well below those of the late 1970's. Well paid male blue-collar union members suffered the greatest loss - lack of good jobs at good wages. Middle managers have become insecure. They felt like slave on an auction block. According to Kevin Phillips, the same Reagan policies that moved America's wealth internally also accelerated the shift of world wealth in a manner that reduced America's share. The underlying problem was the Reagan administration's need to borrow huge sums of money at high interest rates to fund the 1981 tax cuts, the defense buildup and 1981 - 1982 recession spending.

Currency devaluation then led foreign investors to view "corporate America" as a bargain basement and a subsequent foreign invasion whereby Western Europe and Japan were managing to take away American wealth. This buying of America had virtually turned into an industry of its own. As Kevin Phillips put it: "Within the U.S. the rich got richer, but at all cost of a major decline in comparative U.S. world assets and purchasing power and a squandering of the nation's future." Rampant expansion of financial speculation and debt, such as the junk bond era of Michael Milken and the deal mania of mergers, acquisitions, takeovers and leveraged buy outs driven by staggering profits rather than on merit resulted in a condition where "less and less of the nation's wealth was going to people who produced manufacturers or commodities. The distortion lay in the disproportionate rewards to society's economic, legal and cultural manipulators." Kevin Phillips concluded that the concentration of wealth, mounting debt and financial recklessness created a rising imperative for a new political and economic outlook. He did not state what that new outlook should be. But while it may not be obvious, the disintegration of America's status as the world's preeminent global financial and economic power and the transfer of its wealth to other nations whether by interest payments, trade

deficits, the drug traffic, or the corporate profits of foreign owners not only contributes to the social disintegration of American society, but also at the same time reduces the national financial and economic means to apply corrective actions to that social disintegration. What has been set in motion is the strong potential for a continental downward spiraling to the very bottom. Kevin Phillips did not suggest America was being purposely plundered in order to reduce it to the status of a Third World nation. As Kevin Phillips noted, Michael Milken earned a stunning \$550 million in 1987, essentially by increasing the debt burden of some of America's major corporations. This was now an isolated case of plundering. It was simply one of the most notable cases. The question that has not been answered is whether Michael Milken as a Jewish knight of finance, a modern money-changer, did what he did in the name of Judaism. This raises another related question. Did Ronald Reagan by virtue of his close friendship with Lew Wasserman, a Jewish knight of finance, become an unwriting tool of Judaism?

THE CONTINUUM OF JEWISH KNIGHTHOOD

In an attempt to provide a convincing explanation for the social disintegration which has placed American society in the shadow of doom, various war plans have been presented together with a brief description of their adverse impact that led to the disintegration of the American governing system. The logic of the Medieval feudal order was presented as a joust between apposing knights. Jewish knights of famine in America led to a comparison of the same kind of knights in the Roman Empire, together with a very brief notation of the part played by Saul of Tarsus as a Jewish knight of the spirit. Now it is time to consider Judaism, not simply as a religion, but as a spiritual order of battle that not only sustains modern Jewish knights but has done so once the time of Moses. This has not always been made clear to American knights.

As a Jewish grand knight, Moses devised a war plan for the invasion and conquest of Canaan. He was wise enough to perceive that there had to be a spiritual precondition to his war plan. For he had led a rabble of dispirited slaves out of Egypt, and in that condition the Jews could hardly be expected to undertake the arduous task of war and conquest that had planned for them. The Jews had to spend forty years in the wilderness so that they might become a group of armed knights. To invigorate their spirits he had to remind them as the chosen people of their superiority over the people they were to conquer. Those people were to be wicked. The Jews were to have a moral right. For this there came the Mosaic Code that laid down for them rules of behavior. Moses also had need of a sanction from a higher authority so that the Jewish knights might have a divine right to make war and conquer other peoples. To accomplish this, Moses had to virtually

transform the God of the Jews who had formerly been a punisher on men's sins into a God of war. And to be certain that the Jews would feel no remorse in making the conquered people into slaves, the Jewish God was also to sanction slavery. All of this was duly recorded in the Jewish Bible of the Old Testament, and became the central beliefs of Judaism. In all of this Moses was absolutely correct in his diagnosis that the spiritual came first. It could not be otherwise in the circumstances in which he and the other Jews found themselves. And incidently, Moses' actions tend to confirm that Hegel was right and Karl Marx was wrong on the matter of which came first, the spiritual or the material. And as a matter of fact, the Christian-Germanic knights of Europe would do much of the same thing as Moses did over two thousand years before them, and obviously for a similar reason. And the Christian kings of Europe would come to sense they had a divine right to wage war in defense of their realms. Too many American knights have been led to believe by the words of the Jewish knights among them that any expressed notion of superiority will lead to a Jewish Holocaust. Such American knights are thus content to view the disintegration of their society instead. The Jewish knights are not so encumbered, for Moses gives them the sense they can do no wrong. Their acts are in the spirit of Moses. It is the spirit of Judaism.

American knights in general, and Christian-American knights in particular, must recognize the grim reality that Judaism as a Mosaic order of battle stands unalterably opposed to any spiritual center of Christianity such as Rome historically represented for any group of people or nation that is perceived as being opposed to whatever the Jewish knights purpose in the interests of the Jewish people. It is a reality that cannot be changed. More precisely, there is a very low probability that it can be changed. Since the advent of Christianity, no one in the world has succeeded in changing it. And before that, none of the ancient peoples changed it. The Jewish mind is simply different, especially one absorbed in Judaism. As a result, there is a continuum in the thinking of Jewish knighthood that spans the passage of over three thousand years. For this purpose, the writings of Moses Hess serves as a point of reference. In 1862, he published a small 80 page book entitled "Rome and Jerusalem". According to Rabbi Maurice J. Bloom who translated it, Martin Burber said that Hess was no precursor of the Zionist Movement, he was its initiator. And Theodor Herzl who later came to found Zionism, said that "everything we have attempted can be found in his work." As Rabbi Bloom expressed it, Hess' humanitarianism led him to propose the establishment of a Jewish Commonwealth in Palestine "in order to realize the historical ideal of our people, an ideal which is neither more nor less than the reign of God upon earth." American knights should be grateful for such insights. Moses Hess then goes on to describe the historic mission of the Jews, with its connotations of racial

superiority, in the name of Judaism.

Astounding as it may seem, the Jewish grand knight Moses Hess reveals a plan. It is nothing less than a plan of history. He then asserts that "the total plan of world history was present in the mind of the spirit of the Jewish people from the very beginning of its own history. The entire literature of the Jews must be understood only from this genetic viewpoint of the Jewish people. Judaism is a historic religion. It is a cult of history as opposed to the pagan cult of nature." Hess then explains that the Jewish spirit would not have been revealed unless there were primarily different tribes with their own typical spiritual inclinations which evolved divergent fundamental viewpoints. After asserting the Jews have a special talent for social revelations just as the Greek genius is for artistic creations, he then makes a comparison, "In Greece and Judea the contrast between the Indo-Germanic (Aryan) and Semitic races was at its highest. The Helleists conceive the world as an eternal Being; the Jews viewed it as an eternal Becoming. The Greek spirit contemplates space while the Jewish spirit contemplates time. The Greek spirit conceives the world as a completed creation; the Jewish spirit contemplates it as an invisible work of becoming, a creative principle in which social life began only after nature had already arrived to its Sabbath celebration." Hess then continues his exposition. "The classical representatives of the Sabbath of Nature have long since ceased to exist as a people, and the God of History and Creation has dispersed among all the nations His people which announcement the Sabbath of history after the completion of social life, after the creation of a harmonious social organization with equalized production and consumption." Hess then explains that the two primary types of spirits still exist, the nature cult and the historic cult, and "to reconcile these contrasts has become the task of history." And "the seed of a higher and a more harmonious development resulting from the clash of these two historic cultures, this "New Revelation" is always the product of a Jewish genius."

Some comments on what Moses Hess wrote should be of interest to all American knights. First of all, while he attributes artistic creations to Greek genius, this creates a false impression of Greek genius. Greek genius was, in fact, not imply expressed by artistic creations. As all men know, Greek genius was also expressed in philosophy, science, medicine, politics, military affairs and history - Homers' Iliad and Odyessy being prime examples of the latter. Hess committed a major sin of omission by failing to explain how the later Roman genius for law, military organization, and history came about since they were also Indo-Europeans (Aryans). Then he infers the Jewish God has become the God of History. Hess did this precisely as did Moses, when Moses fashioned the Jewish God into the God of war. It is an example of the ingrained habit of the Jewish

mind to fashion God himself as the Jewish knights wish Him to be. Hess comes to the "creation of a harmonious social organization with equalizing production and consumption." It should be obvious that this can be viewed as a 'communistic' new world order. And who was the Jewish genius who would produce a new revelation of a higher and a more harmonies development - Karl Marx? Or was it an unknown Jewish knight? This raises an interesting question by virtue of the fact that Moses Hess was proclaiming this in the name of Judaism. Was he attempting to insert the rationale of what came to be variously known as Marxism, socialism and communism into the blood stream of Judaism or was he attempting to explain that it was Judaism itself that was the primary source of the theology of equality? It should also be noted that the clash of two types of spirits which Hess postulates can be viewed as spiritual warfare.

The Jewish grand knight Moses Hess had begun his "Rome and Jerusalem" with the claim that "Ever since Innocent III conceived the diabolical plan to destroy the Jews...by compelling the diabolical plan to sew a badge of shame on their clothes...,Papal Rome was an unconquerable source of poison for the Jew." He then refers to the "Middle Ages with its evil dreams" and those oppressed races who...challenge the power of the arrogant ruling peoples. He compares this with the Jewish people who were becoming instinctively conscious of their cultural and historical mission to bring about unity and brotherhood in the world and humanity in the name of their Eternal Creator, the Jews having preserved their nationality in their religion and bound up both inseparably in its inalienable ancestral homeland. He notes that "the Jews conceived their historic mission to be the sanctification not only of man's individual life, but also his social life. It was their aim to further the development of mankind and to prepare it for the harmony and unity of life which is the final aim of social evolution - a Messianic State. He writes of the "historic mission to make the world over after the divine plan" and "the 'End of Days' is not the end of the world but rather the accomplishment of historic development and the education of humanity". And "Judaism's only dogma then is its teaching of unity". He asserts "the Jewish race is a primary race" and "the Jewish religion is primarily Jewish patriotism." "A few still continues to belong to Jewy by virtue of his racial origin" was Hess' notation. Toward the end of his book, Hess related the following: "The most dangerous enemy of the Jewish religion was in antiquity the religion of materialistic love - Baal Worship - in the Middle Ages the religion of spiritualistic love - Christianity."

Moses Hess had also made the astounding assertion that "After our critical era, the last crisis in world history will have passed away." This would come after all Christians and Jews awakened to a new life, one

and indivisible, ageless life. As Hess wrote: "Life is a direct product of race, which patterns its social institutions after its own innate inclinations and talents. The ideal arises out of this original life pattern." He then remarks that spiritual ideals develop from social life which are rooted, by means of family and race, in organic life in which in turn is connected with cosmic life and combined to form universal life. Hess then explains that "Unity of the human race is not a direct result of organized life, but rather a final development in the historical process of society. Unity of the human race thus conceived presupposes a Plan in humanity history." As Hess explains it, the very peculiarity of the spirit, the organization, the race and the religious genius of the Jews caused them to descend a divine plan in the history of mankind that they made manifest in their literature. He had previously noted that "Jewish life is a unity, and it is this very life of unity which reacts against modern materialism, the counterpart of Christian spiritualism. Hess then claims the Sacred Scriptures of the Jewish people assume the oneness of God and the unity of humankind which unfolds as the Plan of History, the total plan of world history as previously noted.

At this point additional comments are in order. In his "A History of the Jews", Paul Johnson wrote that Moses Hess went from Hegelianism to communism, like Marx. "Like many Jews he began to return to his roots in middle age, but his recovery of Judaism took the form of nationalism rather than religion. The nation-state...was the natural unit of historical development. It would enable the Jews, by the state they created - repudiating both the superstitions of Christianity and the orientation of Islam - to realize the Jewish idea in practice and so be a political light to the gentiles. At the same time it would allow them to achieve their own redemption...by the positive act of creating an ideal state." If these remarks of Paul Johnson's were the whole truth, how could Moses Hess' own remarks about the creation of a harmonious social organization with equalized production and consumption, a universal life, and the unity of humankind possibly relate to Israel as an ideal state unless he, Moses Hess, intended for Judaism through the state of Israel to become the spiritual force to accomplish much the same thing as Marx intended by his materialistic route. Could it be a mere coincidence that the Christian-Germanic knight Wilhelm Frederick Hegel has some effect on Moses Hess? According to Malachi Martin in his "The Keys to the Blood," Hegel saw human history as a process through which all mankind has been advancing from the most primitive conditions of thought, culture and belief right up to the emergence of Christianity as the fullest expression of human ideals. This advance was in stages of synthesis as an outcome of a clash between a thesis and an antithesis. Hegel also advanced the notion of an ideal State. As to the racial superiority aspect of Moses Hess's presentation, it was Count Arthur de Gobineau, a French nobleman who prided himself on his Norman (Viking) ancestry and wrote "An

Essay on the Inequality of the Races." This was followed by his "The Moral and Intellectual Diversity of Races, with Particular Reference to their Respective Influence in the Civil and Political History of Mankind", published in 1856, six years before "Rome and Jerusalem" was published. It would seem that Moses Hess borrowed a little Germanic genius to arrive at his assertion of Jewish racial genius.

In essence, Moses Hess postulated that Judaism was the national religion of all Jews as a distinct race, detected a divine and total plan of world history. The God of the Jews would become the God of History itself. The religious genius of the Jews would, therefore, entitle them to become more conscious of their cultural and historical mission to bring about the unification of mankind and promote social evaluation that would lead to the creation of a harmonious social organization. Of the two primary spirits in the world, the Jewish historical spirit was superior because its opposite nature spirit was a thing of the past by virtue of the plan of history. To paraphrase Hess' own words, since the Jews were a superior race to begin with, and possessed a superior spirit, the Jews could create superior social organizations that would, by his logic, lead to a universal life, *i.e.*, universal equality. All of this was to be done in the name of Judaism. For Judaism as a religion was superior to Christianity by virtue of the religion of Christianity having evolved during the Middle Ages as an intolerant religion of the spirituality of love. To complete these notions of superiority, Moses Hess cites nothing less than the Sacred Scriptures of the Jews as containing the assumption of the unity of mankind. According to his logic, the Jews as superior beings would govern the affairs of mankind and lead it toward a condition of universal equality. As all American knights should realize, this logic contains a major contradiction that has an important bearing on the social disintegration of American society. As the world progresses toward a condition of universal equality, what happens to the majority of Jews in the United States, for instance, who are not Jewish Knights. Do they become equalized in the Process? If so, what then happens to the genius of the Jewish race? According to Hess' logic, the disintegration of the Jewish race in America would lead to the disintegration of Jewish genius in America, as well as elsewhere. Judaism with its historical mission as defined by Moses Hess would then contain the seeds of its own destruction. Theodore Herzel as the formal founder of Zionism which led to the State of Israel, and such Jewish knights as Martin Buber and Rabbi Maurice Bloom, as well as many others have endorsed Moses Hess' grand plan of history as a proper expression of Judaism. So why should American knights view both Israel and Judaism except as founded on such self-defeating illusions as postulated by Moses Hess?

There seems to be another major contradiction in Moses Hess' thesis. SO the Jewish Sacred Scriptures actually contain an assumption of the unity of mankind, and if so, where is the evidence for such an assumption? Are there some closely held and secret Sacred Scriptures that contain such an assumption that are not known to the rest of the world? The Old Testament of the Jewish Bible does not seem to indicate such an assumption exists. As a history of the Jewish people which Moses Hess' Himself ascribes to it, it relates mostly a history of war, conflict, strife, and slavery both between the Jews and other peoples and amongst the Jews themselves. Exactly where in the Jewish history can it be seen that it leads to any kind of unity, either among the Jews or among or between other peoples? To date, there has been no answers to these questions. Therefore, it should be concluded as Paul Johnson concluded his "A History of the Jews", that the Jews are conscious of a cultural and historical mission because they wrote it for themselves and so came to believe it and act on this belief. This means that basically it is an invention of the Jewish mind which has come to be an irreconcilable opposite of any other kind of mind by virtue, of its own true nature which as Moses Hess' asserted was due to the separate and distinct race of the Jews. One of the central questions of modern times is whether Judaism, having within itself the seeds of its own self-disintegration, also contain the seed for the self-disintegration of other religions and people for the same reason. The answer seems to be in the affirmative. If so, is there any convincing evidence of this other than what has been previously presented?

American knights should remain aware that the idea of a historical continuum of Jewish knighthood is to examine the effect of Judaism on the process of social disintegration in American society. The Anti-Defamation League of B'nai B'rith and other like organizations of Jewish knights are instruments of Judaism. Moses Hess asserted there was a total plan of world history which gave all Jews a special mission. If this idea permeated the minds of the Jewish knights in America, this would explain why they seem so anxious to impose the theology of equality on the American middle class. If there is such a plan, it would make Judaism a party too, if not the main source, of the disintegration of American society. What connection could this possibly have, for instance, with Saul of Tarsus? Well, for one thing Saul of Tarsus' idea of universal equality. This in itself suggests a likely continuum. That in itself does not demonstrate any potential for disintegration on its face. The matter can be explored, however, by reflecting on what effect Saul of Tarsus' doctrine of universal equality had on the American society of today. The primary reference for this effect is Malachi Martin's "The Keys of this Blood." It is the most authoritative description, so far, of the disintegration of the Catholic Church in American society and the relationship of this condition to the disintegration of the

governing system of the Universal Church headed by the Pope in Rome. While Malacki Martin's seminal work focuses on the disintegration of the Catholic Church he makes clear that it has become only part of the picture of the disintegration of other Christian Churches in America. So what he is describing is, in reality, a description of the disintegration of Christianity as a religion in America. And, of course, the disintegration of the primary religion in American society is a major factor in the social disintegration which now afflicts American society as a whole excuse because of its adverse spiritual effect.

In his book, Malachi Martin describes Saul of Tarsus as a fiery Rabbincial zealot. Saul carried the Christian outgrowth of Judaism to Rome, the Capitol of the Romans Empire. The events which transpired in Rome, after Saul's mission began under his new name Paul, have been duly recorded By Edward Gibbon in his "The Decline and Fall of the Roams Empire," and do not need to be repeated here. Almost three hundred years after Saul began his mission in Rome, the Roman Emperor Constantine the Great was informed to the effect that he could defeat his many enemies of he would accept the authority of the one true God, and signify this by adopting the Cross as a battle standard for his Roman legions. "Under this sign you shall conquer" was the way it was put to him. And those Roman legions were indeed successful in their battles, having been inspired by the cross. Gibbon had noted that there were a number of Gauls and Germans who had enlisted in the Roman legions which would account for the spread of Christianity among the northern tribes. As a result of his military victories, Constantine caused the Roman Empire to adopt the Christian religion as the official religion. This occurred in the year 313 A.D. As a result of the invasion of the Germanic tribes after social disintegration reach the unsalvageable stage, the Roman Empire dissolved. But as a result of the Christian presence, there came to be a Christian Church that would serve as the spiritual authority f all Christendom in Rome. The temporal authority came to be shifted northward under the heading of the Holy Roman Empire of the Germanic peoples. This is, of course, a very simplified version of what transpired. What is important is that the new Christian Church became the Roman Catholic Church headed by the reigning Pope in Rome. And this Roman Catholic Church, having accepted the Pauline doctrine came to view itself as the Universal Church.

The Pauline doctrine was, in its very essence, that idea of universal equality in spirited matters that applied to all of the peoples of the earth. The Pauline doctrine reflected the teachings of Saul of Tarsus, the former fiery Rabbinical zealot. These terms are purposely used for a reason. For just as Karl Marx's war plans of 1843 and 1850 lay like time-delayed bombs which would explode in the American society of the Twentieth

Century, the Pauline doctrine lay like a time-delayed bomb that would explode in American society over a thousand years later. How this came about is rather elementary to comprehend in simplified terms. After Martin Luther's Reformation which divided the Christian Church into its Protestant and Catholic branches, the Roman Catholic Church turned most of its attention toward what is now known as the Third World. The Christian knights of the Jew suit Order were mainly responsible for this global thrust, and they were largely successful in this mission. The Catholic faith was spread over the face of the earth, and was accepted in general by limited numbers of almost all peoples. Because of the influence of the Spanish and Portuguese colonials, the Catholic America. Eventually, the Mexican Revolution of 1904 was the first explosion of Marx's bomb in the twentieth century. It was followed by the Bolshevik Revolution of 1917, and then the aborted Spanish Revolution of 1936. In all of these revolutionary situations Catholic priests were executed by firing squads. These were visible symptoms of the physical disintegration of the Universal Church. The mental disorder was for more subtle, but nevertheless just as important to comprehend as part of the process of disintegration.

In America, for instance, and especially since the early 1930's, the Red knights of Marxism as well as the Jewish knights of Judaism had always maintained that their version of universal equality was simply a modern version of the early Christian Pauline doctrine of universal equality. Because it was essentially true as Malachi Martin has made clear, it placed the Christian knights in a dilemma from which they have never recovered. How can one remain a Christian and yet oppose the doctrine of universal equality when one's own Church has sanctioned it? Broader still, how could any of the now numerous Christian Churches oppose the idea of universal equality when Christianity itself could be ascribed as founded on Saul of Tarsus' notion of universal equality? None of the Christian knights seemed to be able to address this fundamental dilemma, and so far as is known, none did. Apparently, the Christian knights in America had not read the writings of such Jewish knights as Karl Marx and Moses Hess as well as they should have. If they had analyzed those writings properly, they would have realized that both of those Jewish knights well understood the relationship between religion and race. All the Christian knights in America had to do was take Moses Hess' formulation and revise it for their own use. Then such a revision could have contained more truth than the falsehoods that permeated their cultural surroundings. For it is a reality that the early Christian traits of passiveness, humbleness, meekness and even the seeking of martyrdom rather than use force to fight came to be transformed as it moved into the lands of the Gauls and the Germans. Christianity became transformed into something other than what it was in its earliest times. The Gauls and the Germans who had served in the

Roman legions under the cross carried this memory of "Under This Sign You Shall Conquer" where it became most evident in the Cross of the Crusaders. And the Christian God became the God of the Medieval Feudal order rather than, for instance, the God of War or the God of History.

American knights in general, and Christian knights in particular, do not seem to appreciate the fact that both Karl Marx and Moses Hess had a common goal. That common goal was to bring about a condition of universal equality in the world. This should be clear from their own writing. To achieve that goal, both had an intermediate and immediate goal. They had to erode and undermine the roots of the towering edifice known as Western Civilization. These roots were the Medieval feudal order. As Moses Hess expressed it, "Dr Marx is still a very young man, who will give the coup de grace to the medieval religion and politics." The coup de grace is another way of asserting that they must be destroyed. The medieval religion was Christianity. The medieval politics was the governing system that arose out of the feudal order. It is known that Marx and Hess selected different routes to their common goal. Karl Marx chose the material force of Marxism. Moses Hess chose the spiritual force of Judaism. What is not known is whether they had reached a prior agreement to pursue independent approaches. However, simple logic on their part would dictate to them that a coordinated strategy be adopted so that in the event one route failed, then the other route may succeed. On the other hand, and especially in view of the historical events which transpired over the course of the last one hundred and fifty years, American knights should consider whether the material forces and the spiritual forces have, in reality, been reinforcing each other. This might be the reason why there has been no effective resistance in America to the process of disintegration which sets in motion a downward trend toward absolute equality.

This downward trend toward absolute equality has become pronounced in the Christian religion in general. This disintegration of Christianity has come to be symbolized most clearly by the disintegration of the Catholic faith and church in America. This disintegration has reached the point that is poignantly described by Malachi Martin in his "The Keys of This Blood", the substance of which is related as follows:

The bishops presents at the Second Vatican Council had deliberately chosen to describe the Roman Catholic Church as "The people of God." The bishops may not have understood the implication of what they were doing, but Protestant observers did. Peter Meinhold wrote: "This image...means

that an ecclesial function is assigned to the laity. Many of the old distinctions between clergy and layfolk...will now disappear. Franz Cardinal Koenig of Vienna put it even more explicitly: "The old distinctions between the teaching Church, the official personnel and the listening Church, the laity, between the Church that obeys, has ceased to exist... It is the layman who directly represents the Lord Christ vis-a-vis the world.

This was the result of two opposing beliefs. They would be described as two irreconcilable ecclesiologies: *i.e.*, fundamentally and mutually exclusive concepts of what the Church was, what the papacy was.

In one ecclesiology, that churchly organization is aptly described as a "kingdom" or "monarchy", with all the classical connotations of those terms: a hierarchical structural pattern; a single authoritative head - the Pope - delegating authority through the structure; appointive, not elective, power centers - the bishops; the preservation and handling of tradition; veneration for symbols; the sublimation of all social as well as personal ideals to the views of the "Kingdom"; inequality and subordination of all members of the "Kingdom" within the untouchable hierarchical patterns - the laity subject to the clergy, the clergy to the bishops, the bishops to the Pope; the exclusion of women from the priesthood; the uniqueness and exclusivity of all members of the "Kingdom" - only within the "Kingdom" and by the "Kingdom's" ministrations could divine salvation be achieved: "Outside the Church, there is no salvation." This was the traditional belief and doctrine about the Roman Catholic organization.

The opposing ecclesiology described the Church as the "people of God," endowing the key word, "people," with a world of meaning. The people as source of all power and legitimacy - therefore of all clerical power, be it of priest, bishop or pope. The people as source and authorizer of all faith

standards; of all religious order; of all laws - including the definition of what is sinful and what prayers are to be said; and of all pastoral ministry and all liturgical celebration. The people as constituting the majoritarian vote by which all of religious and moral life should be regulated. The people as composed as equals with the equal rights, no distinction being made between male and female, between ministers of religion and those they minister to. The people as strictly pluralistic in its attitude to differences, without homophobia or heterophobia, without restrictions on sexual expression. The people as seeking greater and greater homogenization with and assimilation to the generality of mankind, without any idea that one religious way of life is superior to all others or unique in itself, without any trace of the old "missionizing" and "converting" syndrome or of the old propagandizing efforts, without any attachment to one liturgical language, like Latin.

What Malachi Martin has described is nothing less than the disintegration of the traditional governing system of the Roman Catholic Church. But for what purpose? He described the purpose in this manner: "For that ancient papacy was the one obstacle blocking "the people of God" in the Catholic Church from joining all "the people of God" thought all other religion, thus to achieve the full human unity of "the people of God." In his words: "The ecclesiology of the "people of God" proposed, in other words, a thorough democratization of all religion..." In their words, the Catholic Church's governing system as a replica of the Medieval Feudal order has to be destroyed so that one day all of the world's religions could be united, bringing about thereby the unification of mankind under a condition of universal equality. All of this, of course, goes back to the Pauline doctrine of Saul of Tarsus. For all practical purposes, Saul's long-range time bomb had exploded with a vengeance among the Christians of modern America itself. What has been happening within the American Catholic Church represents to a larger extent what has been happening in the Protestant churches also. It really means that the very notion of Christianity as a superior religion is being disintegrated in the minds of all Americans. This must be viewed in parallel with respect to the growing loss of any notion of racial superiority among white Americans. Both superiorities formed the original foundation of Western Civilization. So on what foundation does America now rest? If Moses Hess was alive today, he undoubtedly would declare that it was all in accordance with Judaism's Plan of History.

The pursuit of universal equality by such Jewish knights as Saul of Tarsus and Moses Hess, separated as they were by about eighteen hundred year, leads to the conclusion that a continuum of Jewish knighthood does exist. Universal equality means cultural, religious and racial equality. And both Marx and Moses seems to have intended that there also be economic equality. In all of its various aspects, the primary focus is on equality. The end result of a condition of universal equality in the world would be a homogenous one race, one culture and presumably one religion world, without distinctions differentiations of any kind. Do modern modern Jewish knights pursue this kind of universal equality? If that is the case, then what are their reasons. Fortunately, Alan M. Dershowitz published his "Chutzpah" in 1991, which reveals Jewish perspectives and attitudes. His remarks concerning the Christian religion are similar to those of Moses Hess. He noted Martin Luther's Anti-Semitism and related that "By the sixteenth century, the time of the Reformation the negative stereotype of the Jew had become firmly established in Christian theology." According to him, Hitler's Europe was "an audience that had been exposed to a steady diet of Christian anti-Jewish theology for nearly two millennia and then to racial anti-Semitism for half a century." On behalf of all Jews, he asserts that "We will be inevitably thrust into second-class status if we accept the first step of prayer on the school, and the second step religionization, and the third step the Christianization of America." Alan Dershowitz claims the Jews are entitled to demand equality in every aspect of American life, and that can exist "only if the Jews are equal partners in America, along with Christians, Buddhists, Shintoists, Atheists and others." According to him "Jews must insist on being regarded as first class citizens who are equal in every way to Christians and others."

Alan Dershowitz's insistence on Judaism being made totally equal with Christianity is only the religious part of his thrust toward absolute equality. He makes clear that he supports racial and gender equality too. He plains that he, like many other Jews, was in full support of the civil rights movement and for gender equality. And what is his justification for this pursuit of equality? He cites the fact that "over the centuries Jews were expelled, pogromed, crusaded, inquisitioned, jihaded and holocausted out of countries that Jews helped to make great." For him, Jewish history is one of constant victimization and repression. The Jews have suffered a millennia of oppression. He also notes his introduction to the world of bigotry, discrimination, racism and anti-Semitism. He does candidly admit that his own Jewishness is racial. As a spokesman for Judaism he duly reports that "among the core of common values in today's Jewish community has been opposition to anti-Semitism and anti-Zionism. The Anti-Defamation League was built on the struggle against such evils.' The perspectives and attitudes expressed by Alan Dershowitz in his book "Chutzpah" have

become deeply entrenched in the minds of his fellow Jewish knights of the pen and word in academic, in the media and popular culture, as well as in the legal profession. In his quest for equality, he is simply a modern Saul of Tarsus. In his view, the Jews are entirely innocent of any evils themselves. It is those who appose them who are evil. Nowhere in his book does Alan Dershowitz entertain even the remote possibility that extreme demands for equality by Jewish knights is one of the primary causes of social disintegration in modern America.

Another modern Jewish knight of the pen and word in America is Ben J. Wattenberg. His recent book is "The First Universal Nation." As the title implies, the subject is universalism, Without the slightest indication of remorse or humility, he has led himself to celebrate America as the first universal nation. He makes it very clear that America has become the first universal nation because it is now composed of people from all over the world. What he really means is that this has occurred thanks to unrestricted immigration from Third World nations. Ben Wattenberg, of course, carefully avoided relating the part played by Jewish knights, both within the American governing system and without, in beginning that kind of widespread immigration about. In contrast to Alan Dershowitz's demand for religious equality between Judaism and Christianity, Ben Wattenberg's celebration of America's new status as the first universal nation is justified by him in purely racist terms. He cites the presence of blacks and Chinese in high places, specifically in the political, military, scientific, and astronaut realms, as evidence for his celebration. With respect to this existing condition, He has carefully omitted the fact that Jewish knights over the years have exerted tremendous influence to insure such non-white persons have been trained and selected to varying positions on the ladder so that some day they could be appended to such high places. He certainly would not wish the American people to know this has been going on. They might not understand the reason for this procedure, since it is primarily for Jewish reasons.

American knights should now consider what the fundamental reason for Ben Wattenberg's racist celebration might be. He clearly hints what it might be in his own words. In Churchill's time there was "The German menace". But not to worry. Yes, he uses this unique Jewish expression. Not to worry, because the Germans in Europe are dying out by a falling birth rate and therefore will no be a threat to the Jewish race. There are 50 million Germans in America. That, of course is another matter. As Ben Wattenberg expressed it, American got all mixed up. If that hadn't happened, "we'd have one state with 50 million Germans", and so forth. The workings of the Jewish mind is a sight to behold. And so what is the real

purpose of his book, "The First Universal Nation" and what does he advocate? What he wants the American people to believe is something like this. "There is every indication that the world as known is coming apart and resembling itself in a new way." But America is not in decline. Instead, America is "the pervasive, persuasive, universal model for activity all over the world." America should be seen as an 'omni-power', as in universal. World culture has been Americanized. The "new order of the ages" is American, as it is on the back of the American dollar bill. America's current global status is that of "the most culturally potent nation in the history of the world." America should increase legal immigration. It should wage democracy under a new doctrine of "neo-manifest destinarianism." The world is interdependent. America has been "vastly enriched by our pluralism." The tendency toward diversity should be encouraged. America should remain wedded to racial intermarriage. "Affirmative action makes sense, in law and in life." The Supreme Court should continue to "define procedures to outlaw discrimination".

All American knights should be extremely grateful to Ben Wattenberg. In essence, he has set forth in one book most of the principal ideas which the Jewish knights wish to have all Americans believe. He had addressed most of America's current tribulation in his book, but in the manner of "Not To Worry" - Americans. Not to worry about drugs, crime, miseducation, immigration, race relations or social disintegration. Certainly, there were problems. But they really aren't as serious as some think. The Great Society lives on. What he clearly suggests is that Americans follow his advice. Don't worry about America's internal problems. Follow his instructions to employ America's cultural, political, military and economic power to create a great new universal world on the American model, and some day Ben Wattenberg's plan for America seems remarkably close to the Moses Hess' Plan of History in the both seek the common goal of a universal world of equality. The only difference between the two is that Ben Wattenberg's plan is in the name of democracy, and Moses Hess' was in the name of the God of History. But the result would be similar. Ben Wattenberg's book might even be considered as a masterful attempt to promote a diversion of American thinking away from resolving the social disintegration which has brought the American society into the shadow of doom by focusing on global democracy. Of far more significance is the reality that his own focus on universalism marks him as another modern Saul of Tarsus. This would bring the notion of a continuum of Jewish knighthood over the ages up to the current time.

A FRAMEWORK

AMENDED

JUNE 22, 1992

THE GREAT EXPECTATIONS INHERENT IN THE AMERICAN DREAM WHICH SUSTAINED THE AMERICAN SPIRIT IN BYGONE DAYS HAVE ALMOST EVAPORATED WITH THE GROWING REALIZATION THAT THE AMERICAN NATION FACES MOMENTOUS ECONOMIC, FINANCIAL, MORAL, INTELLECTUAL, AND SOCIAL TRIBULATIONS. THERE ARE SIGNS THAT AMERICAN SOCIETY IS ON THE VERGE OF SOCIAL DISINTEGRATION AND THE NATION'S POLITICAL LEADERS SEEM INCAPABLE OF RESOLVING THESE CHALLENGES. THAT DIMINISHING SEGMENT OF THE AMERICAN ELECTORATE WHICH ACTUALLY VOTES IN ELECTIONS AS THE OSTENSIBLE SUPREME POLITICAL AUTHORITY OF THE LAND CONTINUES TO HOLD THE HOPE THAT SOMEHOW THE NEXT ROUND OF ELECTIONS WILL BRING ABOUT DESIREABLE CHANGES FOR THE BETTER. WHILE THIS MAY INDEED OCCUR, A REALISTIC REVIEW OF EVEN PRESIDENTIAL ELECTIONS OVER PAST DECADES INDICATES THAT SUCH HOPE IS LARGELY MISPLACED. FOR IN REALITY, AMERICAN SOCIETY IS IN THE THROES OF BIOCULTURAL DISINTEGRATION FOR WHICH THERE IS NO KNOWN POLITICAL CURE. THE PROLONGED AND CONCERTED EFFORT BY POLITICIANS, EDUCATORS, AND INTELLECTUALS OVER MANY LONG YEARS TO ENGINEER THE SOCIAL TRANSFORMATION OF AMERICAN SOCIETY INTO SOMETHING NOT INTENDED OR FORESEEN BY THE FOUNDING FATHERS OF THE REPUBLIC HAS HAD DIRE CONSEQUENCES FOR THE AMERICAN FUTURE. AMERICA IS NO LONGER BONDED TOGETHER BY A COMMONLY ACCEPTED UNIFYING THEME. THE SOCIAL ENGINEERS HAVE MANAGED TO PROVOKE WIDELY DIVERGENT BELIEFS OPINIONS, VIEWS, AND VALUES AMONG ALL AMERICANS.

AS A RESULT, THE AMERICAN ELECTORATE HAS BEEN FRAGMENTED INTO A VARIETY OF COMPETING CULTURAL, RELIGIOUS, AND RACIAL GROUPS THAT MAKES COMMON AGREEMENT DIFFICULT IF NOT IMPOSSIBLE. IT HAS BROUGHT THE POLITICAL SYSTEM TO THE BRINK OF COLLAPSE.

THE FERVENTLY OPTIMISTIC EXPERIMENT IN UNLIMITED PROGRESS KNOWN AS DEMOCRATIC LIBERALISM HAD GRAVE DISADVANTAGES AND DANGERS THAT WERE MOSTLY HIDDEN FROM THE AMERICAN PEOPLE. ITS PRINCIPAL APPEAL AS THE PROVIDER OF WIDESPREAD BENEFITS HAS BEEN SHOWN TO BE A COSTLY AND ABJECT FAILURE. IN HUMAN TERMS, IT RAISED EXPECTATIONS OF MATERIAL ADVANTAGES AND RIGHTS UNDER THE HEADING OF ENTITLEMENTS TO UNREALISTIC HEIGHTS. DEMOCRATIC LIBERALISM'S CENTRAL BELIEF THAT THE ENVIRONMENT WAS THE SOLE DETERMINING FACTOR MADE ITS SOCIAL THEORY FLAWED FROM THE VERY BEGINNING. DESPITE THIS, ITS BODY OF IDEAS AND IDEALS HAVE BEEN UNQUESTIONABLY ACCEPTED BY BOTH THE REPUBLICAN AND DEMOCRATIC POLITICAL PARTIES. THE FACT THAT SUCH A FAULTY SYSTEM OF BELIEFS BECAME SO POPULARIZED IN AMERICA DURING THE TWENTIETH CENTURY IS INDICATIVE THAT SOMETHING HOLDS A POWERFUL SWAY OVER THE AMERICAN POLITICAL SYSTEM THAT IS NOT COMMONLY RECOGNIZED.

THOSE AMERICANS WHOSE HOPES FOR THE FUTURE HAVE BEEN DASHED BY THE UNREALIZED PROMISES OF DEMOCRATIC LIBERALISM HAVE RESPONDED BY ADOPTING POLITICAL ATTITUDES OF APATHY, INDIFFERENCE, CYNICISM AND PESSIMISM. ANOTHER SEGMENT OF THE AMERICAN ELECTORATE RAGES IN SILENT AND RESENTFUL FURY, ANGER AND FRUSTRATION AT THEIR IMPOTENCE TO HALT DETRIMENTAL NATIONAL INFLUENCES, ACTIVITIES AND POLICIES. THIS BOILING CAULDRON OF EMOTIONS PERIODICALLY EXPRESSES ITSELF IN SUPPORT OF OBSCURE POLITICAL GROUPS AND THEIR CANDIDATES WHO HAVE NO REAL IMPACT ON THE NATIONAL SCENE. A LARGE SEGMENT OF THE ELECTORATE HAS VIRTUALLY WITHDRAWN FROM THE POLITICAL PROCESS AS A RESULT OF THEIR DISCOURAGEMENT. THE FACT THAT ONLY ABOUT 50% OF THE ELECTORATE BOTHER TO VOTE IN PRESIDENTIAL ELECTIONS AND ONLY ABOUT 25% VOTE IN PRIMARY ELECTIONS IS EVIDENCE OF THIS DISCOURAGEMENT. THE MOST OPTIMISTIC SEGMENT OF THE ELECTORATE CONSISTS OF THOSE WHO STILL ENJOY THE PURSUIT OF MONEY, INFLUENCE AND POWER IN BLISSFUL IGNORANCE OF THE DECLINE AND DISINTEGRATION THAT SURROUNDS THEM.

THERE IS ANOTHER SEGMENT OF THE AMERICAN ELECTORATE THAT INDULGES IN A MODE OF THINKING, FEELING AND BEHAVIOR WHICH IS ENTIRELY DIFFERENT FROM THAT OF THE AVERAGE AMERICAN. WHILE POSING AS THE LEADING ADVOCATES OF DEMOCRATIC LIBERALISM, THIS SEGMENT HAS A MORE PROFOUND AND LARGELY INVISIBLE AGENDA THAT IS ROOTED IN A HISTORICAL REVOLUTIONARY PROCESS. ITS CHOSEN MISSION IS NOTHING LESS THAN TO LEAD AMERICA STEP-BY-STEP TOWARD A NEW UNIVERSAL WORLD ORDER WHEREIN ALL CULTURAL, RELIGIOUS, SOCIAL AND RACIAL DIFFERENCES WILL HAVE BEEN ERADICATED FROM THE AMERICAN MIND. SINCE THIS IS NOT PUBLICLY ASSERTED IN SO MANY WORDS, IT IS DIFFICULT FOR MOST AMERICANS TO REALIZE SUCH AN AGENDA ACTUALLY EXISTS. THIS SEGMENT OF THE ELECTORATE VIEWS THE GROWING DISILLUSIONMENT AMONG THE OTHER SEGMENTS WHICH HAS LED HALF OF THE ELECTORATE TO WITHDRAW FROM THE POLITICAL PROCESS WITH POSITIVE DELIGHT. IT AFFORDS THAT SEGMENT AN EXPANDED OPPORTUNITY TO INFLUENCE THE POLITICAL SYSTEM IN FAVOR OF THEIR OWN MISSION AND TO PLACE THEIR OWN CANDIDATES IN PUBLIC OFFICE AT ALL LEVELS. IN REALITY, A CENTRAL FEATURE OF THEIR MISSION HAS BEEN TO PROMOTE THE FRAGMENTATION, DEMORALIZATION, AND CULTURAL PESSIMISM OF THE AMERICAN ELECTORATE AS A WHOLE. BY INDUCING FEELINGS OF GUILT, INADEQUACY, AND HOPELESSNESS AMONG THE RESULTING DISPIRITED MASS OF AMERICANS, THEY HAVE CONTRIBUTED TO THE MALFUNCTIONING OF THE AMERICAN GOVERNING SYSTEM ITSELF, AND ^{TO SOCIAL AND} THE BIOCULTURAL DISINTEGRATION OF AMERICAN SOCIETY. 4.

THE FEDERAL GOVERNMENT AS A WHOLE HAS BEEN MALFUNCTIONING AS AN EFFECTIVE GOVERNING SYSTEM. IT HAS BECOME CORRUPT, INCOMPETENT AND SELF-SERVING. IT'S COSTS ARE VIRTUALLY OUT OF CONTROL. IT CANNOT EVEN PERFORM THE SIMPLE TASK OF BALANCING THE NATIONAL BUDGET. IT HAS COMPLETELY FAILED TO ADDRESS THE ROOT CAUSES OF SOCIAL DISINTEGRATION IN AMERICAN SOCIETY. ITS SPIRITUAL ESSENCE IS DOMINATED BY THE THEOLOGY OF EQUALITY WHICH DOES NOT CONFORM TO THE WORLD OF REALITY. MOST OF ITS ACTIVITIES NO LONGER BENEFIT THE MIDDLE AMERICAN MAJORITY. SOME OF ITS ACTIVITIES ARE A DETRIMENT TO THE CONTINUED EXISTENCE OF AMERICA AS A FREE AND INDEPENDENT NATION. ITS GENERAL BEHAVIOR DOES NOT INSURE TRUST OR CONFIDENCE THAT IT CAN LEAD AMERICA INTO THE FORSEEABLE FUTURE.

THE AMERICAN GOVERNING SYSTEM DOES NOT FUNCTION AS AN ISOLATED SYSTEM. TO A LARGE EXTENT IT IS DEPENDENT UPON THE LARGER INFORMATIONAL SYSTEM FOR ITS SOURCES OF KNOWLEDGE ABOUT WHAT HAPPENED IN THE PAST AND WHAT IS HAPPENING IN THE PRESENT. BOTH KINDS OF KNOWLEDGE ARE CRUCIAL TO THE CREATION OF SOUND NATIONAL POLICIES AND STRATEGIES. THE AMERICAN EDUCATIONAL SYSTEM FORMS A VITAL SEGMENT OF THIS INFORMATIONAL SYSTEM. THE INFORMATIONAL SYSTEM

FUNCTIONS IN TURN WITHIN A STILL LARGER CULTURAL SYSTEM. IT IS THE CULTURAL SYSTEM THAT EITHER REINFORCES OR ERODES COMMONLY HELD BELIEFS, ATTITUDES, AND VALUES AND INFLUENCES INDIVIDUAL THINKING, FEELING AND BEHAVIOR. IT ALSO PROVIDES SOURCES OF INSPIRATION AND MOTIVATION THROUGH RELIGION, MYTHOLOGY, ART, AND LITERATURE. IT SERVES TO GUIDE THE STYLE BY WHICH MOST OF THE NATION'S ACTIVITIES ARE CONDUCTED. VIEWED CONCEPTUALLY AS THREE CONCENTRIC RINGS, THE GOVERNING SYSTEM FUNCTIONS INSIDE THE INFORMATIONAL SYSTEM WHICH FUNCTIONS INSIDE THE CULTURAL SYSTEM.

THE CULTURAL SYSTEM EXERTS A PREDOMINANT INFLUENCE ON THE INFORMATIONAL AND GOVERNING SYSTEMS BY VIRTUE OF THE WAY INDIVIDUALS IN THOSE SYSTEMS HAVE BEEN ENCULTURED. THE INFORMATIONAL SYSTEM EXERTS SUBSTANTIAL INFLUENCE ON THE GOVERNING SYSTEM BY THE QUALITY, ACCURACY, AND TRUTHFULNESS OF THE INFORMATION IT PROVIDES. WHEN THE GOVERNING SYSTEM IS MALFUNCTIONING AS HAS NOW BECOME CLEARLY APPARENT, IT IS AN INDICATION THAT THE INFORMATIONAL AND CULTURAL SYSTEMS ARE ALSO MALFUNCTIONING. IN FACT, ALL THREE SYSTEMS HAVE BEEN FAILING SIMULTANEOUSLY. THIS FAILURE EXPRESSES ITSELF AS ~~SERIAL~~ THE SOCIAL DISINTEGRATION OF AMERICAN SOCIETY. IT IS A SYMPTOM OF A NATIONAL LEADERSHIP CRISIS THAT INVOLVES LEADERS IN ALL AREAS OF AMERICAN LIFE: POLITICAL LEADERS, CORPORATE LEADERS, EDUCATIONAL LEADERS, MEDIA AND

ENTERTAINMENT LEADERS, AND RELIGIOUS LEADERS. THESE LEADERS REPRESENT THE GOVERNING ELITE OF AMERICA.

THIS DESCRIBES A BROADER CONCEPTION OF THE AMERICAN GOVERNING SYSTEM AS OPPOSED TO THE NARROW CONCEPTION WHICH IS LIMITED TO THE OFFICIAL GOVERNING SYSTEM SUCH AS THE FEDERAL GOVERNMENT. IT IS THE BROADER GOVERNING ELITE THAT SUBSTANTIALLY INFLUENCES THE COMMON AMERICAN MIND WHICH INCLUDES THOSE INDIVIDUALS IN THE THREE SYSTEMS. THIS IS A WAY OF STATING THAT AMERICA'S TRIBULATIONS CANNOT BE RESOLVED SOLELY BY ATTEMPTS TO CHANGE THE BEHAVIOR OF THE OFFICIAL GOVERNING SYSTEM. THE PROBLEM IS MORE MASSIVE IN NATURE. IT CONCERNS THE THEORIES, BELIEFS, IDEAS AND IDEALS OF THE GOVERNING ELITE AS A WHOLE. IT HAS BECOME APPARENT THAT THE GOVERNING ELITE HAS A DOMINANT BELIEF. THIS DOMINANT BELIEF HAS BEEN ASCERTAINED BY OBSERVING WHAT THE GOVERNING ELITE HAS BEEN STRIVING TO IMPOSE ON AMERICAN SOCIETY OVER MANY DECADES BY A VARIETY OF MEANS. IT HAS BEEN STRIVING TO IMPOSE EQUALITY. THIS INDICATES THAT THE DOMINANT BELIEF AMONG THE GOVERNING ELITE IS THE THEOLOGY OF EQUALITY.

THE LATEST MANIFESTATION OF THE THEOLOGY OF EQUALITY IS THE CELEBRATION OF 'MULTICULTURALISM'. THIS IS DESIGNED TO PROMOTE THE EQUALITY OF ALL CULTURES IN THE WORLD FOR THE PURPOSE OF CAUSING THE DISINTEGRATION OF AMERICAN CULTURE WITHOUT MAKING THIS TOO APPARENT. SINCE THE AMERICAN CULTURE SERVES AS THE FOUNDATION OF AMERICAN SOCIETY, MULTICULTURALISM'S REAL EFFECT IS TO PROMOTE THE DISINTEGRATION OF AMERICAN SOCIETY. AMERICA'S CULTURAL HERITAGE WITH ITS CUSTOMS AND TRADITIONS FORMS THE CULTURAL SYSTEM. THIS CULTURAL SYSTEM CONTAINS INHERENT SOURCES OF AUTHORITY AND DISCIPLINE THAT BONDS THE SOCIETY TOGETHER. FOREMOST AMONG THESE ARE SPIRITUAL AND MORAL SOURCES. MULTICULTURALISM IS A VERY SERIOUS MATTER BECAUSE OF ITS PROFOUND INFLUENCE ON THE INFORMATIONAL AND GOVERNING SYSTEMS. AMERICAN CULTURE AS A BRANCH OF THE LARGER WESTERN CULTURE ONCE STOOD AT THE APEX OF THE HIERARCHY OF THE WORLD'S CULTURES. THE REDUCTION OF THE AMERICAN CULTURE TO A LEVEL OF INSIGNIFICANCE BY MULTICULTURALISM IMPLIES AN INTENT TO REDUCE THE INFORMATIONAL AND GOVERNING SYSTEMS TO THE SAME LEVEL. IN THE LARGER SENSE, MULTICULTURALISM IS DESIGNED TO ERODE THE AUTHORITY STRUCTURE OF WESTERN CIVILIZATION ITSELF.

IN THE FINAL ANALYSIS MULTICULTURALISM IS NOT DESIGNED SIMPLY TO LEVEL ALL CULTURES. AS A FUNCTION OF THE THEOLOGY OF EQUALITY, IT SHOULD BE VIEWED AS PART OF AN OVERALL PLAN TO LEVEL ALL CIVILIZATIONS, ALL SOCIETIES, ALL CULTURES, ALL RELIGIONS, ALL RACES AND ALL GENDERS TO A COMMON WORLDWIDE LEVEL. THIS IS THE PURSUIT OF A UNIVERSAL WORLD OF EQUALITY. SUCH A UNIVERSAL WORLD WOULD, OF COURSE, REQUIRE A UNIVERSAL GOVERNMENT AS THE SUPREME AUTHORITY IN THE WORLD. FOR THAT TO OCCUR, ALL OTHER SOURCES OF AUTHORITY MUST BE REDUCED TO THE LEVEL OF INSIGNIFICANCE. THE THEOLOGY OF EQUALITY AND ITS RELATED CELEBRATION OF MULTICULTURALISM IS THE PATH TOWARD THIS END. THE GOVERNING ELITE OF AMERICA HAS ALREADY IMPOSED RACIAL EQUALITY AND GENDER EQUALITY IN ALL SECTORS OF AMERICAN LIFE. IN THE COLLEGES AND UNIVERSITIES THIS HAS LED TO A VIRTUAL RACE AND GENDER WAR AGAINST WHITE MALES. IT REPRESENTS THE DISINTEGRATION OF WHITE MALE AUTHORITY. THE GROWING NUMBER OF MINORITIES AND WOMEN APPOINTED AND ELECTED TO HIGH GOVERNMENTAL POSITIONS HAS THE SAME PURPOSE. THE IMPOSITION OF EQUALITY IS DESIGNED TO WEAKEN THE WHOLE STRUCTURE OF AMERICAN AUTHORITY. IT IS AN INTEGRAL PART OF THE PROCESS OF DISINTEGRATION.

THE POLITICAL EFFECT OF THE DOMINANCE OF THE THEOLOGY OF EQUALITY AMONG AMERICA'S GOVERNING ELITE IS NOT RESTRICTED TO THE WEAKENING OF THE STRUCTURE OF AUTHORITY. A FAR MORE POTENT AND DAMAGING EFFECT IS THE CONCURRENT DEVALUATION OF THE TRUE WORTH OF THE MIDDLE AMERICAN MAJORITY IN THE MINDS OF THE GOVERNING ELITE. IN FINANCIAL TERMS, THIS HAS LED TO THE ORGANIZED PLUNDER OF THE MIDDLE CLASS BY EXCESSIVE TAXATION. IN ECONOMIC TERMS, THIS HAS LED TO THE RELOCATION OF PRODUCTIVE FACILITIES AND PROCESSES BY CORPORATE AMERICA TO OTHER NATIONS COUPLED WITH A FLOOD OF FOREIGN GOODS THAT REDUCES THE OPPORTUNITIES OF THE WORKING CLASS TO EARN A PROPER LIVING. IN RACIALIST TERMS, THIS HAS LED TO THE INFLUX OF LEGAL AND ILLEGAL IMMIGRANTS FROM THIRD WORLD COUNTRIES THAT THREATENS THE VERY SURVIVAL OF THE EUROPEAN-AMERICAN MAJORITY AS A DISTINCT PEOPLE. IN NATIONALIST TERMS, THIS HAS LED TO THE ENTANGLEMENT OF AMERICA IN A WEB OF INTERNATIONAL ORGANIZATIONS, THE UNITED NATIONS BEING A PRIME EXAMPLE. ALL OF THESE HAPPENINGS CAN BE ATTRIBUTED, EITHER DIRECTLY OR INDIRECTLY, TO THE DECLINE IN THE REAL WORTH, ESTEEM AND VALUE OF THE EUROPEAN-AMERICAN MAJORITY IN THE MINDS OF THOSE LEADERS IN THE GOVERNING, INFORMATIONAL, AND CULTURAL SYSTEMS OF AMERICA. IT IS AN INTEGRAL PART OF THE PROCESS OF DISINTEGRATION.

SOCIAL DISINTEGRATION IN AMERICAN SOCIETY IS MARKED BY A HOST OF SEEMINGLY UNRELATED EVENTS AND HAPPENINGS THAT ARE REPORTED IN THE DAILY NEWSPAPERS AND TELEVISION BROADCASTS AND EXPLORED IN MORE DEPTH IN MAGAZINES AND BOOKS. A BRIEF SUMMARY OF THE REPORTINGS OF THIS COLLECTIVE JOURNALISTIC ENTERPRISE WOULD INCLUDE SUCH THINGS AS THE CORRUPTION AND INCOMPETENCE OF OFFICIALS AT ALL LEVELS OF GOVERNMENT; THE DECAY OF AMERICAN CITIES; RACIAL GANGS OF HOODLUMS; MACHINE-GUN BATTLES; MURDER IN THE STREETS; THE DRUG SCOURGE AND THE CRIME AND CORRUPTION IT BREEDS; HOMELESSNESS, POVERTY, ABANDONED AND MISTREATED CHILDREN; WIFE-BEATING AND ABANDONMENT; FEMALE AND MALE RAPE AND RAVAGING; THE RISE OF SATANISM; TEENAGE GUNS AND KNIVES IN SCHOOLS; THE FAILURES OF EDUCATION; SINGLE-PARENT HOMES; THE HIGH DIVORCE RATE; SEXUAL PERMISSIVENESS; INTERRACIAL MARRIAGES; HOMOSEXUAL MARRIAGES; HOMOSEXUAL CLERGY AND TEACHERS; THE ABORTION OF A WHOLE GENERATION OF AMERICANS; UNEMPLOYMENT AND UNDER-EMPLOYMENT OF AMERICAN WORKERS; THE PROLIFERATION OF VARIOUS CULTS, AND INCREASING RACIAL CONFLICT IN ALL SECTORS OF AMERICAN LIFE. MILLIONS OF AMERICANS ARE THUS EXPOSED TO A DAILY DIET OF GLOOM AND DOOM. UNFORTUNATELY, THE POWERS OF SUGGESTION ARE INHERENT IN THIS KIND OF REPORTING WHICH CAUSES THOSE WITH UNDISCIPLINED MINDS TO IMITATE WHAT THEY READ OR SEE. IT IS AN INTEGRAL PART OF THE PROCESS OF DISINTEGRATION.

THE PREVAILING LEVEL OF SOCIAL DISINTEGRATION IN AMERICAN SOCIETY IS CONVINCING EVIDENCE THAT THE POLITICAL AND SOCIAL THEORIES EXPOUSED BY THE GOVERNING ELITE ARE FUNDAMENTALLY FLAWED. FLAWED THEORIES ABOUT SOCIETY LEAD TO THE PURSUIT OF IDEAS AND IDEALS THAT DO NOT CONFORM TO REALITY AND THUS CONFUSE EVERYONE. THAT ALL MEN ARE CREATED EQUAL; THAT THE CONSTITUTION IS PERFECT; THAT THE AMERICAN REPUBLIC WAS INTENDED TO BE A TRUE DEMOCRACY; THAT POLITICAL PARTIES ARE NECESSARY; THAT ALL CITIZENS REQUIRE EQUALITY OF VOTING RIGHTS, EQUALITY OF EDUCATION, EQUALITY OF OPPORTUNITY, AND EQUALITY OF PARTICIPATION; THAT SOCIETY CAN EXIST WITHOUT A HIERARCHY OF AUTHORITY; THAT CITIZENS HAVE CERTAIN RIGHTS, BUT NO DUTIES OR RESPONSIBILITIES; THAT THE POOR AND INADEQUATE ARE VICTIMS OF OPPRESSION; THAT ALL OF THE WORLD'S PEOPLES ARE INTERDEPENDENT; THAT PERSONAL BEHAVIOR IS DUE SOLEY TO THE ENVIRONMENT; THAT PERSONAL CHARACTER IS AN OBSOLETE NOTION; THAT ABSOLUTE LIBERTY IS A DESIREABLE PERSONAL GOAL; THAT AN INDIVIDUAL'S CONSCIENCE SHOULD BE THE ONLY SOURCE OF AUTHORITY; THAT CULTURAL AND BIOLOGICAL HERITAGES ARE IRRELEVANT, AND THAT SOCIAL DISINTEGRATION IN AMERICA IS SPONTANEOUS IN ITS ENTIRETY ARE SOME OF THE IDEAS AND IDEALS THAT ARE EITHER FALSE, MISLEADING, OR INAPPROPRIATE. IT IS AN INTEGRAL PART OF THE PROCESS OF DISINTEGRATION.

THE MALFUNCTIONING OF THE CULTURAL, INFORMATIONAL, AND GOVERNING SYSTEMS OF AMERICA CAN BE ATTRIBUTED TO FAULTY THEORIES, BELIEFS, IDEAS AND IDEALS OF THE GOVERNING ELITE. THOSE WHICH ARE CONTRARY TO THESE HAVE BEEN IGNORED, SUPPRESSED OR DISCREDITED BY THE GOVERNING ELITE. THAT IS HOW THE THEOLOGY OF EQUALITY HAS BECOME DOMINANT. BEING ERRONEOUS, INCOHERENT, CONTRADICTORY, AND PLAINLY CONFUSING, THOSE FAULTY THEORIES, BELIEFS, IDEAS AND IDEALS PROMOTED A GENERALIZED CLIMATE OF DISBELIEF AMONG THE AMERICAN PEOPLE THAT ANYONE COULD RELATE THE TRUTH. THE OPTIMISM OF LIBERALISM AND PROGRESSIVISM GAVE WAY TO THE PESSIMISM OF EXISTENTIALISM AND NIHILISM. "THINKING MOVED FROM THE RATIONAL TO THE IRRATIONAL AND REASON GAVE WAY TO FEELING." THE GOVERNING ELITE LOWERED ITS CREDIBILITY STILL FURTHER BY KEEPING THE AMERICAN PEOPLE IGNORANT OF THE HISTORICAL REVOLUTIONARY PROCESS, THE PROCESS OF DISINTEGRATION DEVISED BY KARL MARX, MOSES HESS' PLAN OF HISTORY, AND A NUMBER OF OTHER FOREIGN PLANS WHICH CONTRIBUTED TO THE SOCIAL DISINTEGRATION OF AMERICAN SOCIETY.