



BLACK TERROR WHITE SOLDIERS

ISLAM, FASCISM & THE NEW AGE



by DAVID LIVINGSTONE

**BLACK
TERROR
WHITE
SOLDIERS**
ISLAM, FACISM & THE NEW AGE

**BLACK
TERROR
WHITE
SOLDIERS**
ISLAM, FACISM & THE NEW AGE

DAVID LIVINGSTONE

S A B I L I L L A H P U B L I C A T I O N S

BLACK TERROR, WHITE SOLDIERS

Islam, Fascism & the New Age

All Rights Reserved © 2013 by David Livingstone

No part of this book may be reproduced or transmitted in any form or by any means, graphic, electronic, or mechanical, including photocopying, recording, taping, or by any information storage retrieval system, without the written permission of the publisher.

Sabilillah Publications

ISBN-13: 978-1481226509

Printed in the United States of America

“

It's a mystery wrapped in a riddle inside an enigma!

”

– *David Ferrie, played by Joe Pesci in Oliver Stone's JFK*

Table of Contents

1	Shariah	1
2	Black Magic & Ancient Mysteries	13
3	The Sufis	45
4	The Holy Grail	55
5	Ibn Taymiyyah & the Qadiriyya	83
6	Renaissance & Reformation	91
7	The Year 1666	115
8	The Illuminati	127
9	The Wahhabis	159
10	Shambhala & Agarthas	169
11	The Salafis	203
12	Synarchism, Nihilism & Terrorism	215
13	World War One	227
14	Modernism & the Avant-Garde	247
15	The Protocols of Zion	257
16	Nazism: The Blond Beast	269
17	The Fourth Reich	297
18	United Europe	313
19	Mad Scientists, Propaganda & Covert War	323
20	The UFO Phenomenon	357
21	Jihad & The New Left	379
22	Fascist International	395
23	Sex, Drugs & Revolution	411

24	Neoliberalism	435
25	Esalen, the CIA & Ancient Aliens	449
26	The Seventies	471
27	Operation Gladio	491
28	The Christian Right	507
29	The New Great Game	523
30	Petrodollar Islam	535
31	The Clash of Civilizations	545
32	Pan-Turkism & the Neo-Caliphate	563
33	The New Age	573
34	Islam & Democracy	589
35	Conspiracy Theory	603
<i>Endnotes</i>	623

Shariah

With the collapse of the Cold War, the hidden manipulators of Western governments have selected a new specter: Islam. Presented as a “Clash of Civilization,” we are told that Western Humanism, which includes notions of secular “democracy” and “human rights,” represents the fulfillment of thousands of years of human intellectual progress, or the “end of history.” However, the full adoption of Humanistic values by the rest of the world is supposedly impeded by the Islamic “fundamentalists” who hold on stubbornly to the anachronistic idea of “theocracy.” To instill the necessary fear of the barbarism exemplified by the intrusion of religion into politics, we are supplied with a steady stream of abhorrent examples of Islamic “Shariah,” which are seen to contravene the most basic modern sensibilities.

Islam should represent a potent antidote to the ills fueling the moral deterioration of the world, and the progressive enslavement of the have-nots by the have-mores. Islam belongs to the same tradition as the Jews and Christians, and claims to represent the same message originally taught by the successive prophets, beginning with Adam, and including among others, Abraham, David, Solomon, Jesus and finally Mohammed. Like the traditions that preceded it, Islam enshrines the Golden Rule: “to do unto others as you would they unto you.” This dictum is the basis for human equality, and should impel every human being to seek to protect the safety, well-being and justice of others.

However, like Judaism and Christianity, Islam has become corrupted by losing sight of this simple principle, becoming muddled in obsessions over doctrinal controversies, and a kind of religious nationalism that takes the form of self-righteous indignation towards “unbelievers,” undermining the universal message and appeal of Islam. Ultimately, Islam has become blighted by the advent of “fundamentalism,” which has provided the ugly face that has marred the reputation of the religion, leading to a sharp decline in favorable attitudes towards it. Islamic “fundamentalism,” however, is a misleading term, because every Muslim must believe in the fundamentals of the faith. Rather, “fundamentalism” is a word misappropriated from a characterization of Christians who refuse to adapt their beliefs to modern values. While “fundamentalism” is not an entirely appropriate term to apply to Islam, it nevertheless refers to a type of fanaticism found among recent movements,

which tend to literalism, chauvinism, and often extremism. In effect, Muslims who subscribe to the fundamental tenets of their religion are castigated as “fundamentalists,” and equated with these extremists.

This is not an accident. Certainly, the Muslims are largely at fault for this corruption, but they were heavily assisted by the British policy of *Divide and Conquer* over the last few hundred years, followed up by the Americans, who deliberately created and nurtured the rise of Islamic fanaticism. These egregious examples are conveniently exploited to provide a stark contrast to what is supposed to be the more favorable Western value system. Paradoxically, however, these new modern values of the West were developed to overcome what was perceived to be the dogmatism of religion—Christianity in particular—but have come to represent a new dogmatism. Ultimately, the notion of “human rights” is a legacy of the anti-religious sentiments of the eighteenth century Enlightenment, which sought to develop a set of moral tenets without recourse to a religion or scripture. In other words, moral values that could be achieved through “reason,” and accepted by all as “inalienable” and “self-evident.” Thus, because all who are “rational” are supposed to arrive at the same conclusions, those who disagree are derided as “irrational.”

The dogmatic acceptance of the universality of these “rights” is further buttressed by the perception of the inevitable progress of mankind. In other words, since mankind is evolving intellectually, just as it evolves physically, the development of human rights is to be taken as the fulfillment of the evolution of humanity. However, because they have deliberately been made ignorant of the general outlines of history, Western citizens are fooled into confusing their own particular experience with the history of humanity as a whole. As George Orwell said, “Who controls the past controls the future. Who controls the present controls the past.” Therefore, control of a society’s perception of history is crucial to modern methods of propaganda.

According to the Humanistic interpretation, therefore, history began in Greece—the “cradle of Western Civilization”—where the Greek philosophers were the first to question religion. This secularizing tradition progressed through to the Renaissance and the Enlightenment, and culminated with the French and American Revolutions and the separation of Church and State and the notion of human rights. All who refuse to accept that these Western rights are the fruition of centuries of human progress are deemed opposed to the progress of mankind itself. Thus, Western citizens concede to their governments imposing these same rights on the rest of the world. It is a new “White Man’s Burden,” where once European societies made the pretense of “civilizing” other peoples, they now disguise their imperialist aggression as the spread of “democracy.” Today, the so-called “savages” all those who resist the acceptance of the Western value system. Particularly, the obstinate commitment of Muslim “fundamentalists” to the creation of theocratic states is presented as an anachronism, where their supposed resistance to the democratizing project of the West is seen as ultimately pitting it against the “East,” in what constitutes a “Clash of Civilizations.”

However, it is not possible to impose a single value system to be accepted universally. To recognize that others will arrive at different conclusions about what is right and wrong is the very basis of tolerance. So while modern secular Humanism claims to be a solution to the dogmatism that was characteristic of the Church's persecution of "heretics," modern Western societies have become victims, through their own arrogance, of what is known as the Tolerance Paradox, where they have become intolerant of those they deem intolerant.

Regrettably, what is not recognized is that the West's troubled history with Christianity is representative of a unique experience, and is not necessarily reflective of that of other religions. Westerners, therefore, with little or no knowledge of non-Western history or civilizations, have been led to formulate biased conclusions about religion on the whole, utterly ignorant of how their conclusions might not be compatible with other belief systems. And most importantly, how inappropriate their own solutions are for other cultures and civilizations.

The supposed superiority of Western Humanism to other systems of thought is founded on five primary misconceptions about Christianity and religion in general. In response to the Catholic Church's crusades and particularly brutal way of dealing with heresies, religion is commonly perceived to be the "cause of most of the wars in history." The second predominant misconception is the illusion of a supposed incompatibility between reason and faith, and thirdly, between science and religion. Moreover, more recently, Christianity has been presented as excessively prudish and of characterizing as "sin" acts which are otherwise "natural," such as public nudity, extra-marital sex and so on. Lastly, there is the false conception that the Christian God can be understood in anthropomorphic terms, "an old man with a beard in the sky."

In all five cases, the West's particular experience with Christianity is not applicable to Islam, suggesting that secularism is not necessarily the universally desirable solution. As Bernard Lewis the well-known historian of Islam pointed out, notions of secularism in the West "arise from Christian, not universal, principles and experience." As he noted, the idea dates back both to recent experience and to the interpretation of Christianity itself. Christians are commanded in the Gospels to "render... unto Caesar the things which are Caesar's and unto God the things which are God's." Additionally, as Lewis explained:

Muslims, too, had their religious disagreements, but there was nothing remotely approaching the ferocity of the Christian struggles between Protestants and Catholics, which devastated Christian Europe in the sixteenth and seventeenth centuries and finally drove Christians in desperation to evolve a doctrine of the separation of religion from the state. Only by depriving religious institutions of coercive power, it seemed, could Christendom restrain the murderous intolerance and persecution that Christians had visited on followers of other religions and, most of all, on those who professed other forms of their own... Muslims experienced no such need and evolved no such doctrine.¹

Yet, to ever remind the naive Western public of the specter of the threat of theocracy, we have the barbarous examples of “*Shariah*” as deployed by the likes of the profoundly misguided Taliban. Unbeknownst to the general public, however, is the fact that the Taliban were a Frankenstein’s monster fabricated for just that purpose. The Taliban were a creation of conspiracy for control of Afghanistan between the CIA, Pakistan and Saudi Arabia, who indoctrinated these poor dupes into their fanatical strain of Wahhabism.

Wahhabism represented a prime example of the British-fostered rise of a “Revivalist” reform movement in the eighteenth century, to destroy adherence to traditional Islamic principles, and in order to rewrite the laws of Islam in a way to serve the West’s imperialistic objectives. British agent Mohammed ibn Abdul Wahhab, who founded the Wahhabi movement, was the first and most prominent of these “Revivalists.” These were followed by a notorious impostor and Freemason, Jamal ud Din al Afghani, at the end of the nineteenth century, who founded the Salafi movement, which has since come to be identified with the Wahhabis. From this tradition emerged the Muslim Brotherhood, which has been the West’s primary tool of destabilization in the Middle East, contributing to assassinations, bloody coups and other acts of terror.

However, as Gilles Keppel explains in *The War for Muslim Minds: Islam and the West*, Wahhabism is not a true reflection of Islamic tradition:

Left to its own devices, Wahhabis probably would not have prospered worldwide in the last quarter of the twentieth century, even with the assistance of oil revenues. Adapted to an arid tribal ecosystem, it lacked the intellectual tools necessary to take on the challenges of the modern world, or even to impose its dogma within established schools of thought, which held it in low regard until the 1960s. Compared with the richness of Muslim civilizations, their renowned dynasties, the mighty empires to which they had given birth, the flowering of arts and science they had nurtured for fourteen centuries, from Cordoba to Samarkand, Fez to Delhi, Istanbul to Damascus and Cairo, Isfahan to Baghdad, the modern-day peninsula where Islam had first been revealed was within the great sweep of Islamic history, forgettable.²

Unlike Christianity, Islam comprises a highly sophisticated and extensive legal system, addressing almost every possible issue pertaining to the individual, and not only to his relationship with God, but his role in society and the world. The scriptures of Christianity were compiled only several decades after the conclusion of Jesus’ mission, and betray a number of blatant contradictions. Chief among these is the message of *Matthew*, where Jesus is said to have been sent to “fulfill the Law” compared to the repudiation of the Law articulated by Paul. By discarding the basis of Judaic Law, all that is left for Christianity are primarily moral teachings. Additionally, when the Christian world did finally achieve political strength, that did not occur until the fourth century AD, when the Roman Empire converted to Christianity under Constantine.

On the contrary, Islam was from the outset developed as both a set of precepts to guide an individual’s spiritual life, as well as provide a complete

political system. Unlike Christianity, the scripture of Islam, the *Quran*, was compiled and edited during the Prophet Mohammed's lifetime, ensuring the accuracy of the stated message. The Muslims also collected numerous sayings attributed to the Prophet known as *Hadith*, representing a collection of traditions referred to as the *Sunnab*. Additionally, as the early Muslim community quickly grew, they sought refuge from the persecution of the pagans of Mecca by migrating *en masse* to the city of Medina, an event known as the *Hijra*, and which marks the beginning of the Muslim calendar. From that point forward, the Muslims formed part of a homogenous community of believers, and immediately required a set of legal rulings to guide their collective existence, in other words, a political system.

The Islamic community then quickly expanded to encompass almost half of the known world within a period of only sixty years, the swiftest expansion of any empire in history. It is this subsequent history, not the aberrations of our time, that Westerners ought to investigate for truer examples of the creativity of Islamic civilization. The truth is, throughout the so-called Dark Ages, there were two Islamic empires that achieved advanced levels of culture, and to which the West is significantly indebted. The Abbasid period that spanned from the eighth to the thirteenth centuries produced the *Islamic Golden Age*, whose splendor became the basis of Western fantasies about the Orient, fed from the *Arabian Nights*. The Abbasids were followed by the Ottoman Empire, lasting from 1299 to 1924, being one of the largest and longest-lasting empires in history. During the sixteenth and seventeenth centuries, at the height of its power, under the reign of Sulayman the Magnificent, the Ottoman Empire became the most powerful state in the world. It encompassed all of North Africa, the Middle East, what is now southern Russia and into central Europe from the Balkans, and as far north as Hungary. But its full power extended even beyond these regions to other vassal states who, at one time or other, paid to it tribute, such as the Hapsburg Holy Roman Empire, the Kingdom of Bohemia, Cyprus and many others.

Therefore, as a consequence of their status as empires, the Muslims needed to develop a system of laws to address the myriad nuances of a massive and multi-ethnic civilization, with all the complexities of centralized authority, and international treaties and trade. The development of Islamic Law that resulted was a unique enterprise in human history, and one of the great monuments of human achievement. According to Joseph Schacht, the renowned historian of Islamic Law:

Islamic law provides us with a remarkable example of the possibilities of legal thought and of human thought in general, and with a key to understanding the essence of one of the great world religions.³

This body of knowledge required the role of scholars and jurists to emerge in Islam, instead of priests. Known as *Ulama*, they were able to formulate legal rulings on a breadth of issues, and of an extent unknown in the West for a religion, covering the spectrum of human issues, from economics, business

transactions, marriage, social and individual matters, inheritance, issues of the state, charitable obligations, and so on. This is the basis of the claim that Islam is more than a religion, but an entire way of life, which covers the spiritual needs of an individual as well as the dictates of the state, and why there can be no separation of Church and State in Islam.

Initially, the followers of Mohammed, known as the *Sahabah*, would seek advice from those amongst themselves who had attained reputations for piety and advanced knowledge of the religion. However, as the Muslim empire expanded, the cases that required rulings became increasingly complex, and because new cases were not necessarily explicitly addressed in the *Quran*, it became necessary for judges (*Qadis*) to make use of their independent reasoning (*Ijtihad*). The word “*Ijtihad*” is derived from the same root as the word “*Jihad*,” and means to strive with one’s utmost effort. The practice is considered legitimized in a *Hadith* that refers to a consultation between the Prophet Mohammed and Muadh Ibn Jabl, a jurist who was on his way to Yemen. The Prophet asked Muadh how he would decide matters brought before him. He responded: “I will judge matters according to the *Quran*.” He then said, “If the Book of God contains nothing to guide me, I will act on the precedents of the Prophet of God, and if it is not in that either, then I will make *Ijtihad* [use his reason] and judge according to that.” The Prophet is said to have been very pleased with the reply.⁴

Over time, rulings became increasingly codified through consensus (*Ijma*), unanimous agreement that was considered to reflect divine sanction. However, a new group appeared that challenged these developments, known as the Traditionists, or *Ahlul Hadith* (People of Hadith). The Traditionists rejected the use of reason and personal opinion, choosing to rely exclusively on *Hadith*. Though their methodologies were rejected by the rest of the scholarly community, they were nevertheless forced to concede to their premise, and to give primacy to the increasing number of *Hadith* becoming available. Therefore, while *Ijtihad* had been used to refer to a freer use of independent reasoning, with the increasing codification, the use of *Ijtihad* came to be restricted to reasoning confined by recourse to available sources of evidence and accepted methodologies. These included the *Quran*, the *Sunnah* of the Prophet, consensus of the community (*Ijma*), and analogy (*Qiyas*) or systematic reasoning.

Imam Shafi (767–820 AD) had been instrumental in bringing about this change, producing a system known as *Usul al Fiqh*. Then, through the communal process of collating the evidence and developing rulings, there initially emerged many different schools of thought and interpretation, but the reputations of only four surpassed and finally eclipsed all the others. These are known as the four *Madhhabs*, or schools of jurisprudence, each named after the scholars who founded them, being the Shafi of Imam Shafi, the Hanafi of Imam Abu Hanifa (699–767 AD), the Hanbali of Ahmed Ibn Hanbal (780–855 AD), and Maliki of Imam Malik (711–795 AD). According to a well-known *Hadith*, the Prophet Muhammad said “differences of opinion among my community are a blessing,” and therefore, despite their differences, each

school was considered as founded on valid conclusions, arrived at through the rigorous process of *Ijtihad*.

Ultimately, as noted by Schacht:

By the beginning of the fourth century of the *hijra* (about A.D. 900)... the point had been reached when the scholars of all schools felt that all essential questions had been thoroughly discussed and finally settled, and a consensus gradually established itself to the effect that from that time onwards no one might be deemed to have the necessary qualifications for independent reasoning in law, and that all future activity would have to be confined to the explanation, application, and, at the most, interpretation of the doctrine as it had been laid down once and for all.⁵

This consensus is referred to as the “Closing of the Doors of *Ijtihad*.” As for the common Muslim, he would from then on be required to follow one—and only one—of the four *Madhhabs*, a practice known as *Taqlid*. While it is possible, and even commendable, for any Muslim to read the *Quran* and *Hadith* on his own, when it comes to formulating rulings from these sources, or *Ijtihad*, it requires an advanced degree of knowledge. Therefore, from that point forward, the free use of *Ijtihad* was restricted to only those most qualified, known as a *Mujtahid*, being the four Imams, for which extensive requirements were put forward as follows:

being an upright person whose judgment people can trust.

competence in Arabic allowing correct understanding of the *Quran* and *Sunnah*.

adequate knowledge of the *Quran*, the events surrounding its revelation and its legal contents, and with all the classical commentaries, especially the views of the Companions of the Prophet (*Sahabah*) and with incidences of abrogation, as well as the use of narratives and parables and sections relating to the hereafter to infer a legal ruling; a thorough knowledge of the rules and procedures which allows the application of revealed law to an unprecedented case.

adequate knowledge of the *Sunnah*, especially as related to one’s specialization, the relative reliability of the narrators of the *Hadith*, distinguishing between the general and specific, the absolute and the qualified. One estimate suggests that 400,000 *Hadith* (including variants in wording and chains of testimony) need to be known.

ability to verify the consensus (*Ijma*) of the companions of the Prophet, the successors and leading *Imams* and *Mujtahideen* of the past, especially with regard to his specialization, and familiarity with issues on which there is no consensus.

understanding the revealed purpose of the *Sharia* as related to considerations of public interest including the Five Pillars of the good; the protection of “life, religion, intellect, lineage and property” and of general maxims for the interpretation of *Shariah*, which include the “removal of hardship,” that “certainty must prevail over doubt” and the achievement of a balance between too rigid and too free an interpretation.

As Wael al Hallaq clarifies in an article entitled “Was the Gate of *Ijtihad* Closed?” *Ijtihad* did continue to be practiced during the ensuing centuries, but it was from this point forward confined to the methodologies of one of the four schools. Otherwise, as Hallaq relates:

It can be stated with certainty that from Tabari’s [838–923 AD] time onwards an *Ijma* [consensus] on the validity of the existing Sunni schools had begun to be finalized... and it seems that in the last three or four decades of the tenth century a comprehensive but implicit agreement on the illegality of establishing new schools and of any ‘separatist’ tendencies was reached.⁶

The closing of *Ijtihad* effectively acted as a fortress to protect Islamic law from any further controversy, and preserve the formulations of the most pious and talented of the Muslim scholars from corruption. As explained by Ibn Khaldun (1332–1406), considered one of the fathers of modern historiography, and as one of the greatest philosophers of the Muslim world:

The people after that were able to close the door in the face of dispute at a time when terminology became more complex, and it was harder to achieve the rank of *Ijtihad*, and when it was feared that [*Ijtihad*] might get attributed to someone not from its people [an incompetent], who is not to be relied upon in neither his opinion nor his religion.⁷

The comprehensive and sophisticated legal system developed, or the *Shariah*, despite modern prejudices, in many ways offers a superior system and answers the contradictions inherent in secular Humanism. The primary reason for insisting on secular rule, or the separation of Church and State, is the supposed fact that the imposition of any particular interpretation of Christianity has resulted in the violent persecution of minorities. In Islam, however, there was traditionally a unique approach to multiculturalism. As Bernard Lewis noted, Islam accorded to its non-Muslim subjects “a degree of practical as well as theoretical tolerance rarely paralleled in the Christian world.”⁸ Whereas in the West all communities are expected to conform to a single legal system, in Islam other religions—while remaining citizens of a single Muslim state—were allowed to govern themselves within their own communities according to their own laws. This led to the survival in Muslim times of the role of the Exilarch, or supreme leader of the entire Jewish community, and a level of tolerance and prosperity where Jews of Muslim realms invited their co-religionists suffering horrible persecution in Christian countries to immigrate to Muslim ones. Even the Ottoman Sultan himself, Beyazid II, Mehmed the Conqueror’s successor, issued a formal invitation to Jews expelled from Spain and Portugal in the fifteenth century.

The *Shariah* traditionally offered protected status to non-Muslim citizens of Muslim states, known as *Dhimmies*, who were regarded as a “People of the Book,” meaning a people with a scripture. *Dhimmi* status was accorded to Jews, Christians, and the true Sabeans. Later included were Zoroastrians, Mandaeans,

Hindus and Buddhists. The non-Muslim communities were allowed to collect taxes to support welfare for their own group, to organize and police their own neighborhoods, to punish transgressors according to their own laws and in their own courts. In most cases, these religions were allowed to follow their own laws even if these laws were considered abhorrent to Muslims. Dhimmi were also accorded protection by the state from enemies, but weren't themselves required to join the military. They were also exempted from the *Zakat* tax paid by Muslims.

There were nevertheless a number of restrictions on non-Muslims, which has caused some critics of *Dhimmi* status to suggest it was intolerant. However, as Bernard Lewis pointed out, "the restrictions to which they were subject were social and symbolic rather than tangible and practical in character. That is to say, these regulations served to define the relationship between the two communities, and not to oppress the Jewish population."⁹ For example, although *Dhimmi*s were allowed to perform their religious rituals, they were obliged to do so in a manner not conspicuous to Muslims. Lewis also observed that the change from Byzantine to Arab rule was welcomed by many among the *Dhimmi*s who found the new rule fairer than the old, both in taxation and in other matters, and that some among the Christians of Syria and Egypt preferred the rule of Islam to that of Byzantines.¹⁰

When Napoleon tried to stir revolt among the Armenian Catholics of Syria and Palestine to support his invasion of 1789–1799, his ambassador in Istanbul replied: "the Armenians are so content with their lives here that a revolt is impossible." speaking of the Ottoman Empire, Voltaire, who was otherwise a rabid opponent of religion, said, "The great Turk is governing in peace twenty nations from different religions. Turks have taught the Christians how to be moderate in peace and gentle in victory."¹¹ As noted by J. W. Arnold, "It is an undeniable historical fact that the Turkish armies have never interfered with the religious and cultural affairs in the areas they conquered."¹² Philip Marshall Brown stated, "Despite the great victory they won, Turks have generously granted to the people in the conquered regions the right to administer themselves according to their own rules and traditions."¹³

The benefits of Islam's multiculturalism were best exemplified in the Moorish civilization that flourished in Spain, from the eighth to the fifteenth century AD. It was such that the Jews have referred to the ninth to the eleventh centuries in Moorish Spain as the "Golden Age of Judaism." In Cordova there were half a million inhabitants, with 700 mosques, 300 public baths and the streets were paved and lit, with elevated sidewalks for pedestrians. Paper, a material yet unknown to the west, was in wide use, and there were bookshops and more than seventy libraries, one of which held six hundred thousand manuscripts. The era is celebrated in a book called *The Ornament of the World: How Muslims, Jews and Christians Created a Culture of Tolerance in Medieval Spain*, by Maria Rosa Menocal. In his review of the book, Christopher Hitchens remarked:

[It] is no exaggeration to say that what we presumptuously call 'Western' culture is owed in large measure to the Andalusian enlightenment...

This book partly restores to us a world we have lost, a world for which our current monotheistic leaderships do not even feel nostalgia.¹⁴

Another important issue resolved in Islam is the balance of private and public ownership, or the perceived conflict between capitalism or free enterprise and socialism. The collapse of the communist system of the Soviet Union is taken to demonstrate laissez-faire capitalism as the only desirable alternative. And, despite the evident excesses and contradictions inherent in modern capitalism, any interference in the affairs of trade by the government is considered tantamount to “socialism.” This extremist philosophy is known as neoliberalism, and is exercising dire ramifications for the state of the world economy, ensuring the strangulation of the poorer nations through the rapacious practices of the international banking system, referred to, not unjustly, as the banksters.

Islam follows the *Golden Mean*, finding the solution in the middle of the two extremes. Islam does not mandate full state ownership, but guarantees, and even encourages, the right of the individual to pursue wealth independently. Instead, Islam prescribes a balance between laissez-faire capitalism and a minimum degree of state ownership and involvement in the economy to safeguard a fair distribution of wealth, and the mitigation of exploitation of any kind.

Despite its antiquity therefore, Islam evinces a high level of sophistication with regard to economic and political policy, in ways that would alleviate some of the fundamental errors that afflict modern capitalism. First of all, Islam prescribes the establishment of a welfare system, through the collection of *Zakat*, a tax equivalent to 2.5%. Because *Zakat* is based on net assets, it is far more difficult to evade than the income-based tax found typically in the West. It also therefore ensures, unlike in the West, that the rich pay their fair share. The *Zakat* is collected to provide the government with necessary funds for the functioning of the state, and to implement social programs to ensure the sick and the needy are attended to.

In Islam, there are also specific natural resources that are stipulated to fall under public ownership. Typically, in trade there are essential goods and non-essential ones. In Islam, free-enterprise is tolerated for the unrestrained pursuit of non-essential goods. However, for those goods and resources that represent the fundamental needs of the rest of society, they must be state-owned. For example, the Prophet Mohammed said: “People share three things: water, pasture lands, and fire.”¹⁵ Traditional jurists have argued that the above restriction on privatization can be extended to all essential resources that benefit the community as a whole.¹⁶ By “fire” here can be understood all fuels, like electricity, natural gas, oil and so on, suggesting that utilities should be state-owned to protect against their exploitation, as is exemplified by the modern oil industry, which is at the heart of the fundamental problems that face mankind in our time.

But the domination of the oil industry is coupled with another ruse, which characterizes the parasitical nature of Western capitalism: interest-

based banking and fiat currency. Likewise, Islam forbids the charging and or earning of interest on debt, and commands instead the equal sharing of risk in any investment venture. Islam also stipulates the adoption of a gold standard, where even the use of fiat currency, or paper money, is considered a form of interest transaction. Imam Malik reported in his *Al-Muwatta*:

Yahya related to me from Malik that he had heard that receipts were given to people in the time of Marwan ibn al-Hakam for the produce of the market at al-Jar. People bought and sold the receipts among themselves before they took delivery of the goods. Zayd ibn Thabit and one of the Companions of the Messenger of God, may God bless him and grant him peace, went to Marwan ibn al-Hakam and said, "Marwan! Do you make usury *halal* (permissible)?" He said, "I seek refuge with God! What is that?" He said, "These receipts which people buy and sell before they take delivery of the goods." Marwan therefore sent a guard to follow them and to take them from people's hands and return them to their owners.¹⁷

It has been through the issue of paper currency and the formidable wealth-creating power of the fractional reserve system, that the banksters have been able to create extraordinary financial power. Through it, they enslave much of the world through debt, and exercise almost complete influence over the government, media and educational systems of the West, which they manipulate towards their own selfish ends. It is largely the funding support of this banking and oil power which is responsible for the creation of the myth of the Clash of Civilizations, which is aiming to supplant Islam towards the creation of a New World Order.

Black Magic & Ancient Mysteries

Most people accept that those in power can sometimes do wrong, or that the system we live under can at times be at fault. But for the most part, the society operates under the false trust that when information about that corruption can be made available, it will. That is because, when people think of propaganda, they conceive of overt methods used in tyrannical societies such as Nazi Germany, the former Soviet Union or Communist China, with open calls for patriotic devotion to the state and its policies. However, these methods have evidently lacked success, for being recognized, even among their own citizens, for their transparency. Unlike other tyrannies in the world, who produce propaganda through known state organs, the West has adopted a far more sophisticated method of propaganda, by hiding the system of manipulation behind an illusion of a “free press.”

First of all, there is a base form of propaganda prepared for the general masses, which is buried in popular forms of entertainment, such as television, movies and music. But there is also a more rarified and advanced form prepared for the intellectual class, who are induced into the false vanity that they are better informed through a system of higher education, or “higher indoctrination,” and high-brow publications such as well-respected magazines and newspapers, like the *New York Times*, as well as non-fiction books, and even documentaries. The impression created is that these works are the production of an independent press and an intelligentsia free to bore into the facts of history to reveal the truth when scandal is deserving of exposure.

While condemnations of the state and the corporate sector are often harshly challenged by the popular press, certain types of criticisms previously denounced as “conspiracy theory” eventually become accepted by the mainstream, but only when they are supported by the loftiest academic credentials or the sheer force of public outcry. These have included the analysis of corporate control of the media by Noam Chomsky of MIT, or *The Israel Lobby* and US Foreign Policy by Mearsheimer and Walt of Harvard, who have now made it possible to speak credibly of “Jewish influence” without being automatically denounced as an anti-Semite. Sometimes, mass protest allows widespread discontent to overcome the pressures of the media to suppress those truths, such as the Occupy Movement, which brought attention to the

rampant inequality inherent in Western capitalism.

However, although the only analyses of political realities closest to the truth tend to be produced by the Left, they nevertheless fail to adequately diagnose the true extent of the corruption, because they are confined by a paradigm of Marxist or neo-Marxist rhetoric. Ultimately, however, the greatest impediment to understanding how the world really works is a naïveté that fails to recognize the depths that certain devious men will resort to in the pursuit of the enrichment of their own power. The possibility of networks of individuals colluding to perpetrate evil is not even considered, but dismissed outright as irrational “paranoia.” The label is of course a convenient one, being an *ad hominem* fallacy that employs ridicule to dismiss any suggestions of conspiracy as not even remotely possible.

Conspiracies do exist, and always have, like the plot to assassinate Caesar. Most cannot imagine how a group of individuals could manage control of such a vast array of resources. But that apparent complexity is merely an façade, resulting from a limited knowledge of how power structures work. Rather, it is often possible to demonstrate how that control is effected, the most popular example being Noam Chomsky’s analysis of the media, or what he has characterized as the “manufacture of consent.” As Chomsky explained, to defend his analysis: “Any economist knows this: it’s not a conspiracy theory to point [out] that... it’s just taken for granted as an institutional fact. If someone were to say ‘Oh no, that’s a conspiracy theory,’ people would laugh.” He concluded:

For people to call [Chomsky’s media analysis] “conspiracy theory” is part of the effort to prevent an understanding of how the world works, in my view “conspiracy theory” has become the intellectual equivalent of a four-letter word: it’s something people say when they don’t want you to think about what’s really going on.¹

However, the truth is far stranger still, and cannot be fully understood without considering the substantial role played by the occult and secret societies. Because of the largely negative portrayal of religion in popular culture, there is a failure to understand the nature of true religious experience, which is therefore dismissed as irrational and ultimately worthless. However, according to the *Encyclopedia Britannica*’s article on the topic, it has been recognized that there are two distinct types of religious experience. The first type, normally associated with orthodox religious traditions, derives from an apprehension of the sublimity of God and his attributes:

...specific experience such as wonder at the infinity of the cosmos, the sense of awe and mystery in the presence of the sacred or holy, feeling of dependence on a divine power or an unseen order, the sense of guilt and anxiety accompanying belief in a divine judgment, or the feeling of peace that follows faith in divine forgiveness. Some thinkers also point to a religious aspect to the purpose of life and the destiny of the individual.

This type of experience contrasts with mysticism, normally associated with heterodox approaches to religion or the occult, which is “the explicitly mystical sort of experience in which the aim is to pass beyond every form of articulation and to attain unity with the divine.” So while the first is a purely rational, mysticism involves some type of sensory experience. As such, mystical experiences derive from a mischaracterization of what constitutes the “divine.” Because God is normally perceived to be beyond the physical realm, he is often referred to as belonging to the “supernatural.” As a consequence, any experience that occurs without a rational explanation can also be misidentified as being “supernatural” as well. In this way, various psycho-physical phenomena, or sometimes altered states of consciousness, which likely belong to some rational explanation yet to be provided, are mistakenly interpreted as “religious.”

While mystical tendencies remain an interest merely on the fringe of popular culture, they represent a hidden tradition that has combatted orthodox religious tradition for centuries, such that, while unacknowledged by much of academia or mainstream culture, it has profoundly shaped the course of Western civilization, and largely shaped the prejudices that have led to disillusionment with religion. Ultimately, we cannot properly understand history—and therefore, the world we live in—without considering the substantial role played by the occult and secret societies.

But, of course, no subject is quicker to attract scoffs and ridicule. Yet again, this is no accident, as such *ad hominem* attacks merely protect the most sensitive of secrets. Nevertheless, while these were subjects that had been shied away from by academia, for fear of being associated with cranks, as explained by historian Christopher McIntosh, “the role of secret and semi-secret societies in history is a theme that has only recently come into its own as a subject for serious historical inquiry. Its previous neglect by most professional historians was in part a reaction against the lurid credulity with which the subject has so often been treated in the past.”² As a result, explained J. M. Roberts in his seminal *The Mythology of Secret Societies*:

Because the historians passed by, the charlatan, the axe-grinder and the paranoiac long had the field to themselves... Intelligent men have preferred to treat secret societies as, until recently, they treated anti-Semitism: as an aberration whose roots lay in an irrationality which disqualified it for serious study.³

However, as is being discovered, these subjects need to be considered not to affirm the fantasies they are proffering, but to understand how these beliefs, no matter how outlandish they may have become at times, may nevertheless have shaped the development of human civilization. As noted by Auguste Bouche-Leclercq, one of the foremost scholars of modern times, about the influences of astrology in history, which in former times was often indistinguishable from the study of astronomy: “One does not waste one’s time in studying how other people have wasted theirs.” Fortunately, there have been an increasing

number of efforts to elucidate the formative role of the occult in history. Most notable was Dame Frances Yates, whose exceptional scholarship has single-handedly managed to put aside any fears that it is not possible to study the weird and bizarre without succumbing to irrationality oneself. An important work to follow was *The Origins of Freemasonry: Scotland's Century, 1590 to 1710* by David Stevenson. There have been other significant recent studies, such as *Mystical Sources of German Romantic Philosophy* by Ernst Benz, and *Hegel and the Hermetic Tradition* by Glenn Alexander Magee. But the most in-depth foray into the subject of late has been Marsha Keith Schuchard's tome, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*.

Essentially, to understand the collaboration between Western intelligence agencies and the networks of "Islamic" terror in the twentieth century, it is first necessary to understand the deep history of the occult. Because, it involves not only [that's right] the Freemasons, but encompasses an entire history of occult knowledge and philosophy dating back far into Antiquity.

As every leading exponent of it will concede, the origin of the Western occult tradition is to be found in the Kabbalah, a heresy of Judaism. Although developed in Babylon in the sixth century BC, the Jewish Kabbalah claims to be an esoteric tradition passed down orally through the ages and traceable to the ancient sages of the Bible, most often Solomon and Moses. While it purports to be a legitimate interpretation of the Bible, it nevertheless betrays the corruptive influences that long plagued the Jewish community, in the form of the ancient worship of the pagan dying-god. The existence of the recurring motif of the dying-god, whose death and then resurrection was celebrated annually, corresponding to the Christian Easter, was first proposed by Sir James Frazer in *The Golden Bough*. As with any theory that offers a single answer for a broad sweep of questions, there were subsequent attempts to discredit it, because the several variations of the dying-god didn't follow a strict prototype. However, the theory has been recently rehabilitated by Tryggve N. D. Mettinger, Professor of Hebrew Bible at Lund University, Sweden, in a work entitled *The Riddle of Resurrection—"Dying and Rising Gods" in the Ancient Near East*, published in 2001.⁴

Throughout the ancient Middle East, numerous versions of the dying-god were worshipped according to different names depending on the culture. There was Osiris in Egypt, Baal in Palestine, Bel or Marduk in Babylon, Mithras in Persia, and Dionysus, Apollo or Hercules among the Greeks. Typically, the dying-god was associated with the Sun, and therefore followed a pattern of myth that corresponded to the four seasons. He was believed to "die" during the winter Solstice, after which he sojourned in the Underworld, until he was resurrected during the spring equinox. Two other festivals corresponded to the cycle, the summer solstice, and the fall equinox.

The dying-god was symbolized by the constellation of Orion, one of the most conspicuous constellations. Lying along the celestial equator, it is visible from practically anywhere on earth, in the beginning and end of the year. Therefore, Orion is the subject of many ancient myths and legends, and seems

to have been considered the center of the universe. The Assyrian Adad, the Hurrian Teshub, the unnamed Hittite weather-god, and the Canaanite Baal, all had similar appearances and mythological themes identifying them with Orion. He was known to the Egyptians as Osiris. Bel, the dying-god of the Babylonians, was believed to have been the legendary founder of Babylon, the giant Nimrod, a descendant of Ham, referred to in the Bible as “a mighty hunter before the Lord,” which Jewish tradition identified with the constellation of Orion. Following Orion into the sky at or close to dawn is the sky’s brightest star Sirius, sometimes called the Dog Star because it’s part of the constellation Canis Major. The Egyptian calendar system was based on the heliacal rising of Sirius that occurred just before the annual flooding of the Nile during summer. The dog star heralded the coming of the hot and dry days of July and August, hence the popular term “the dog days of summer.”

The dying-god was considered one of a trinity, along with his father and the goddess, who was his mother and sister at the same time. The goddess was identified with Venus, whose rising and setting closely attended that of the Sun, so she was seen as his spouse, or representing the female aspect, where they could be worshipped as a single androgynous deity. Since the dying-god and goddess were essentially regarded as one, in addition to the Sun, the dying-god also came to be identified with Venus, whose original Latin name is Lucifer, and referred to in the Bible as the “Son of the Dawn.”

While the notion of a devil is often mistakenly perceived to be a uniquely Judeo-Christian tradition, a corresponding idea developed in ancient pagan societies as well. The notion of good and evil is not dependent on a monotheistic tradition. Every language has a word expressing good in the sense of “desirable” and bad in the sense “undesirable.” A sense of moral judgment and a distinction of “right and wrong, good and bad” are cultural universals.⁵ The recognition of good and evil is formed from the most basic logic, and is therefore inherently intuitive to any human being. “Good” is to accept the equality of human beings, and therefore, to adopt the *Golden Rule*, to “do unto others as you would they unto you.” That is, to show compassion and respect to every human being, regardless of their status, race or religion. “Evil” is nihilism, which on the contrary, denies a moral order and instead subscribes to the belief of an inherent inequality among humans and, therefore, not only to the supremacy of some over others, but to the complete absence of any moral responsibility towards one’s supposed inferiors. Consequently, as representing the opposite of the good, the evil dying-god is seen to typically represent such principles, even in pagan societies. To justify the worship of the evil god alone, the common motif found across the ancient Middle East proposes that, along with the Titans, the dying-god warred against the creator God and usurped his place, and therefore came to be worshipped as the true God in his stead.

As god of the Underworld, the dying-god was believed to rule over the souls of the dead who dwelt there. In Christian tradition, these spirits have come to be known as demons. Though the existence of such beings is entirely dismissed by the secularizing trends of European science, numerous cultures

throughout history have asserted their existence under varying names, such as ghosts, goblins, poltergeists, leprechauns, fairies, sprites and more recently, as extra-terrestrials. According to the *Quran*, however, these belong to a species of disembodied beings, known as *Jinn*, popularized as “genies” in the tales of the *Arabian Nights*. According to the *Quran*, these *Jinn* are made not of matter, but in the language of the seventh century, of “smokeless fire,” perhaps referring to energy. They are said to be able to take human or animal form, to possess human beings, and capable of feats like travelling great distances instantaneously. But unlike angels, *Jinn* are given free will, and the *Quran* is said to have been revealed for them as well as humans. According to the *Quran*, the devil was one of these *Jinn* who chose to rebel but who was granted until the Day of Judgment to do what he might to mislead mankind. The *Quran* also describes how Solomon was given power over the *Jinn*, by which he was able to build his magnificent Temple.

The justification for the worship of evil was developed in ancient pagan cultures in a type of dualism whereby there was considered to be a god who ruled over good and a god who ruled over evil. Therefore, according to their primitive dualism, or what is known as apotropaic magic, good sacrifices were offered to the good god, while evil sacrifices were believed necessary to offer to the dying-god, because of his power over evil spirits, to protect oneself from his evil, or to direct it against ones’ enemies. This involved the creation of talismans, and various other rituals commonly belonging to the field of “magic.” Magic is another phenomenon that has been dismissed by the secularizing trends of the West. However, magic, which forms the basis of the ancient dying-god cult and the Western occult tradition that developed from it, would likely rely on laws of nature that have yet to be fully discerned, and/or would rely on the assistance of *Jinn*. Nevertheless, their employment of *Jinn* in the performance of these phenomena are then falsely considered by magicians to have a “supernatural” or even “divine” basis, often leading to the arrogance that they themselves have become like “gods.”

As Fraser pointed out, the dying-god mythology was the basis of rites that could be categorized as sympathetic or imitative magic. Therefore, by imitating the mythologies of the dying-god and goddess, the ancient pagans thought they could contribute to the fertility of the land. To mimic the “death” of the god, a child was sacrificed and its flesh eaten by the devotees, in order, it was thought, to ingest and become one with the god. These practices were attended by rituals that involved intoxicants, music and dancing, to rile the worshipper into a trance state, whereby the he or she was thought to become possessed by the “god,” who spoke or performed miracles through him or her. These rites also included sex rituals, in particular a “sacred marriage,” to imitate the coupling of the Sun god and the goddess as Mother Nature, and to foster the growth of crops.

As is typical of a rejection of conventional morality, even in our time, the tendency is to then regard what are normally repudiated as vices as “natural.” Celebrated is man’s animal nature. His strongest drive, that of sex, comes to be regarded as a religious impulse, and because it is equated with all pro-creative

activity of life, it is seen as the vital force of nature itself. Consequently, the dying-god was commonly depicted and worshiped as a phallic pillar.

It is not reasonable to expect the average person to sort through the vast amounts of information alone to make sense of the truth from the lies and determine his responsibility. Throughout history, human societies have resorted to “wise men” or elders, who were trusted not only for their knowledge and wisdom, but also their integrity. In the past, when religion was considered one and the same with reality, this role was fulfilled by priests, who were not only expected to know doctrine, but to be informed in worldly matters, in order to best interpret it. Over time, this role became an office, and sought by less scrupulous men, who, seeking status, were neglectful of the core principles, and mechanical in their fulfillment of their function. As such, the religion became dogma, removed from any direct relevance to its followers, serving instead as a national culture.

Many then become rightfully dismayed with a religion that seems hypocritical, but use the opportunity to question its value on the whole, instead of reforming it. Before the same happened to Christianity and Islam, the same occurred to Judaism, where the priesthood lost touch with the underlying message of social justice, instead becoming overly concerned with details of theology and ritual. There is a common misconception that the validity of a religion is measured by the moral quality of its followers. However, part of the message communicated by God through history is the sad truth of how man becomes neglectful of his obligation, and ungrateful of God’s enormous blessings. Therefore, the core story of the Bible and the *Quran* is that of numerous messengers being sent to humanity after they have gone astray from the original truth. For example, Isaiah, a prophet of the eighth century BC, shares a revelation from God that chastises the Jewish people for the very same:

The multitude of your sacrifices—what are they to me?” says the LORD. “I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations—I cannot bear your evil assemblies. Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them. When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

According to the Bible, after the Israelites were led from Egypt by Moses, they were commanded to conquer the land of the Canaanites in Palestine, which had been promised to their forefather Abraham. They were clearly warned to

refrain from the magical and spiritist practices associated with the cult of the dying god. According to *Deuteronomy* 18:9-10:

When you have come into the Land which the Lord, your God, is giving you, you shall not learn to imitate the abominations of the people there. Let there not be found among you anyone who immolates his own son or daughter in the fire, nor a fortune-teller, soothsayer, charmer, diviner or caster of spells, nor anyone who consults ghosts and spirits or seeks oracles from the dead. Anyone who does such things is an abomination to the Lord.

As recounted in the *Book of Exodus*, when the Israelites escaped persecution in Egypt, they first worshipped the Golden Calf, which scholars recognize to be the Apis Bull of the Egyptians, who is related to the dying-god Osiris. And, following their conquest of Palestine, though they were warned repeatedly to the contrary, the Israelites succumbed to the worship of the dying-god of their Canaanite neighbors, Baal and his sister-spouse Astarte. The Israelites went so far as to pollute the very Temple of Jerusalem itself with the accouterments of this cult, including worshipping “Asherah” poles, or phallic pillars. They even sacrificed their own children to a version of Baal known as Moloch, who is the equivalent to Kronos, or Saturn, representing the darker aspect of the Sun god.

According to the Bible, because they refused to heed the warnings of the many prophets sent to reform them and return to the worship of the one God and to the obedience of the Ten Commandments, a prophecy was finally fulfilled against them, whereby they were punished and sent into exile. First came the Assyrians in 721 BC who conquered the northern Kingdom of Israel after which the ten Tribes who had been living there were dispersed to land of the Medes, in Iran and Armenia, and subsequently became known as the “Lost Tribes of Israel.” Then, beginning in 589 BC, came the Babylonians led by Nebuchadnasser who destroyed Jerusalem and took the remaining population of the Kingdom of Judah into captivity to Babylon, a period known as the Exile.

The Exile was supposed to be acknowledged by the Jews as prophecy fulfilled and an annulment of God’s promise to their forefather Abraham, known as the covenant, that they would forever inherit the land of Zion in Palestine. However, according to the *Quran*, a number of the exiles refused to reform their ways, but instead chose to apostatize, learning magic from the “satans.” As the *Quran* explains:

When a messenger was sent to them [the Jews] by God confirming the revelations they had already received some of them turned their backs as if they had no knowledge of it. They followed what the demons attributed to the reign of Solomon. But Solomon did not blaspheme, it was the satans who blasphemed, teaching men magic and such things as were revealed at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: “we are a trial, so do not blaspheme.” They learned from them the means to sow discord between man and wife [love magic]. But they could not harm anyone except by God’s permission. And they learned what harmed them, not what benefited them. And they knew that the

purchasers [of magic] would have no share in the happiness of the hereafter. And vile was the price for which they sold their souls, if they but knew.

Effectively, these apostate Jews developed a heresy of Judaism, by retaining the worship of the dying-god and combining it with Babylonian magic and astrology. Scholarly consensus has concluded that astrology could not have been developed earlier than the sixth century BC. And, considering the size and prominence of the Jewish population living in Babylon in that century, it may be supposed that Jews themselves contributed to many of these innovations. In fact, in the *Book of Daniel* 2:48, Daniel is made chief of the “wise men” of Babylon, that is of the Magi or Chaldeans. This cult would then have formed the basis of what later came to be known as the Kabbalah, which purported to represent an esoteric interpretation of the *Bible*. Then, in 538 BC, Babylon was conquered by the Persians, led by Cyrus the Great who followed the religion of Zoroastrianism, founded by Zoroaster. Cyrus released the Jews from captivity after which many returned to Palestine where they began work on building the Second Temple of Jerusalem, to replace the First Temple which was destroyed in 586 BCE.

It was also at this time that the various ancient texts of the Jews were compiled and edited to form the Bible. The common complaint about the Bible text is either that it plagiarized stories from other cultures, or that many of its accounts and commandments are reprehensible. However, these aberrations can for the most part be attributed to the corruptive influence of the Kabbalah. It is apparent from a number of texts now in our possession that there are a great number of scribal errors, such as would undoubtedly occur in any form of manuscript transmission. However, according to Professor Ernst Würthwein in *The Text of the Old Testament*, the classic introduction to textual criticism of the Hebrew Bible, textual changes took place due to other causes as well. Namely, that while some changes were accidental, others were deliberate. Würthwein explains:

First, the canonization of the Old Testament books did not involve or imply a standardized form of their text in our sense of the term. Prior to canonization, which may be dated about AD 100, their text was still fluid. This was because the scribes, who were theologically educated and interested, would often write the texts from memory (a practice that was later forbidden) and did not regard their work as restricted to mechanical transcription. They were permitted to make certain changes in the wording if they did not distort the sense of the text, as they understood it.⁶

It was in this manner that unorthodox ideas appropriated in Babylon, the early tenets of the Kabbalah, were introduced into the Bible. So while the Bible originally pertained to a monotheistic tradition that enforced the worship of one God, and was opposed to the polytheism of the pagans, as Frank Moore Cross has demonstrated in *Canaanite Myth and the Hebrew Epic*, the God of the Bible was cryptically identified as a thunder-god, or Baal of the Canaanites, who was at war with the Sea Dragon, which became the Leviathan of the Bible. Numerous other motifs were interpolated into the text, most notably

astrological symbols, but which were left for interpretation only by the initiated.

The first developments of the Kabbalah within Judaism itself, however, did not appear until after the third century BC. In order to trace the earliest developments of these tendencies, it is first necessary to turn to what appeared to be non-Jewish traditions. While many Jews settled in Palestine following the Exile, others spread across the known world, particularly to Asia Minor, now Turkey, and to Greece and Egypt. Because much of the world at that time was not aware of the religion of the Jews, the early Kabbalists among them were confused with the renowned “Chaldean Magi” of Babylon, and were mistakenly regarded as students of Zoroaster, to whom they falsely attributed their doctrines. But the cult of these “Magi” was a heretical version of that faith despised by orthodox Zoroastrians, with elements identical to those later identified as part of the Kabbalah. These false Magi instead worshipped Mithras, a Persian version of the ancient dying-god, and for whom they practiced mystery rites.⁷ It is from their various practices that is derived our word for “magic.”

Although Greece is regarded as the “cradle of Western civilization,” and a shining example of Aryan “genius,” according to the Greeks themselves, their ancestors were Phoenicians. It was not until the nineteenth century, as Martin Bernal indicated in *Black Athena*, when an Aryan model of history was constructed, that this evidence was denied. More recently, other leading scholars have revisited the Eurocentric interpretation. As is being indicated, the primary aspects of ancient Greek culture were conveyed from the areas of Syria and Palestine by way of the Phoenicians who would have included Jews. However, the Jews at that period were so immersed in the worship of foreign gods that they would have been essentially indistinguishable from the Phoenicians. The wide penetration of Near Eastern ideas into Greece that resulted from this influx is what Walter Burkert has referred to as the “Orientalizing Revolution.” As noted by M. L. West, in *The East Face of Helicon*, Phoenician influence on Ancient Greece was such that, “Near Eastern influence cannot be put down as a marginal phenomenon to be invoked occasionally in explanation of isolated peculiarities. It was pervasive at many levels and at most times.”⁸

In classical times, the Greeks recognized three great divisions among themselves: Aeolian, Ionian, and Dorian. The Ionians were descended from Cadmus and Danaus who were equated with the colonizers named Hyksos, a dynasty of foreign invaders who ruled a northern portion of Egypt, establishing themselves at a town called Abydos, but who were finally expelled by the Egyptians in 1450 BC, and eventually settled Palestine. Manetho, an Egyptian priest who lived around 250 BC, equated the Hyksos with the Jews of the Exodus.⁹ Heccataeus of Abdera, a Greek historian of the fourth century BC, set out his view that the traditions of the Egyptian expulsion of the Hyksos, the Exodus of the Jews and that of Danaus’ landing in Greece, were three parallel versions of the same story. Referring to the Egyptians he says:

The natives of the land surmised that unless they removed the foreigners their troubles would never be resolved. At once, therefore, the aliens were driven from the country and the most outstanding and active among them branded together and, as some say, were cast ashore in Greece and certain other regions; their teachers were notable men, among them being Danaus and Cadmus. But the greater number were driven into what is now called Judea, which is not far from Egypt and at that time was utterly uninhabited. The colony was headed by a man called Moses.¹⁰

The Dorians, who were said to have invaded Greece, were also believed to have been of Phoenician origin. The colonization of the Dorians conforms with the general upheavals that involved the dispersion of the Israelites. Scholars therefore recognize that the invasion of the Dorians may be connected with the devastation wrought by the controversial Sea Peoples referred to in Egyptian records, who also assaulted most of Palestine, Asia Minor and Greece in the twelfth century BC. The Danaans, descendants of Danaus, are usually identified with the Denyen Sea Peoples, as one of the twelve tribes of Israelites, the tribe of Dan, or the Danites. Yet, as Stager mentions:

Archaeologists agree that dramatic cultural change affected not only parts of Canaan but also much of the eastern Mediterranean at the end of the Late Bronze Age (ca. 1200 BC). How much of that change was brought about by the migrations and/or invasions of newcomers to Canaan, and specifically by invading Israelites, is still an open question.¹¹

A number of sites counted among the conquests of the Sea Peoples are identical with those known to have been accomplished by the Israelites. As well, though such conquests are not recounted in the Bible, the Jews were also commanded to conquer all the lands of the Canaanites and their affiliated peoples, which included the Hittites known to have inhabited most of Asia Minor, or modern Turkey, and perhaps as far as Greece. The Trojan War may thus have been a conflict between the ancient Israelites from the Tribe of Dan, known to the Greeks as Danaans, or Denyen Sea Peoples, against Hittites, the native inhabitants of Asia Minor. In the *Iliad*, Homer refers to the Greeks as Achaeans, who were related to the Danaans descendants of Danaus, who was believed to be the son of Egyptian king Belus (Baal). The ancient city of Troy was located in the region known as the land of Troas, within which was also found, just several kilometers to the north, the city of Abydos, named after another city by the same name in Egypt, that had formerly been the capital of the Hyksos.

The Dorians were also known as Heraklids being a claim, not only of descent from Hercules, but also to Phoenician ancestors. The Phoenician origin of Hercules is relatively undisputed, he being regarded as the equivalent of the Canaanite Melqart, another name for Baal. Hercules is obviously related to the Bible hero Samson, a story evidently included in the text through pagan or Kabbalistic influence. Samson and Hercules are both species of solar-heroes, identified with Orion, and derived from the Babylonian figure Gilgamesh, of

the famous epic, who also killed an invincible lion and accomplished other great tasks. T. W. Doane, in *Bible Myths and Their Parallels in Other Religions*, has brought attention to the similarities that existed between Hercules and the story of Samson in the Old Testament. The two heroes were already compared in antiquity by Eusebius, St. Augustine and Filastrius. Samson, derived from *Shamash*, the Babylonian Sun-god, is the solar-hero of the Bible, his name meaning “belonging to the Sun.”¹²

Danaus’ brother was Agenor the king of Tyre, who was the father of Cadmus, the brother of Phoenix, from whom the Phoenicians derive their name, and of Europa, from whom the name of Europe is derived. It was Cadmus who introduced the Phoenician letters which became the source of the modern European alphabet, a name derived from the first two Hebrew letters, *aleph* and *beth*. The major Olympian gods and goddesses were headed by Zeus who was a “thunder-god” typical to the ancient Near East, such as Baal. Athena, goddess of war and patron of Athens, who presided over fertility cults, was a replication of the armed goddesses of the Near East, related etymologically to Anat of the Canaanites, Anahita of the Persians, and Neith of the Egyptians. Apollo was also a species of dying-god identified by the Greeks with the Canaanite god Reshep.¹³ His lover Aphrodite, the goddess of beauty, was the equivalent of Astarte or Ishtar of the Babylonians.¹⁴ Another Greek god of eastern origin was Adonis, mentioned by Hesiod as the son of Phoenix. The name Adonis is believed to be derived from the Semitic Adon, meaning “Lord,” where in the *Old Testament* the name Adonai, “my lord,” is often used for Jehovah.

Knowledge of the Near Eastern origin of the Greeks may have been on this basis for why, sometime around 300 BC, Areios, King of Sparta, wrote to Jerusalem: “To Onias High Priest, greeting. A document has come to light which shows that the Spartans and Jews are kinsmen descended alike from Abraham.”¹⁵ Both books of *Maccabees* of the *Apocrypha* mention a link between the Spartans and Jews. *Maccabees 2* speaks of certain Jews “having embarked to go to the Lacedaemonians (Spartans), in hope of finding protection there because of their kinship.” In *Maccabees 1*, “It has been found in writing concerning the Spartans and the Jews that they are brethren and are of the family of Abraham.”¹⁶

While the dying-god cult penetrated heavily into Greece from the Near East during the Archaic period, after the sixth century BC a new set of influences resulted from the Magi, contributing to the emergence of Greek philosophy. Though it had been widely acknowledged for centuries, the Greeks’ debt to the Magi was denied in recent centuries in favour of constructing the Aryan model of history, which attempted to falsely present the advent of philosophy as first Western rejection of religion and the birth of secularism and empiricism. However, although called “Greek,” the earliest philosophers, known as the Pre-Socratics, all emerged from cities in Ionia, on the western coast of Asia Minor or modern-day Turkey, which were then under Persian occupation and where the Magi were widespread. More recently, the extent of the influence of these

Magi—or more precisely, the heretical pseudo-Zoroastrian Magi—on Greek philosophy has been brought to light by M. L. West and others, like Arnaldo Momigliano, E. M. Cornford, and especially Franz Cumont.

The propagation of the Magi's ideas in Greece produced the Mysteries of Dionysus, or Orphism, which in turn influenced Pythagoras, and through him, Plato. Orphism was associated with literature ascribed to the mythical poet Orpheus, a type of dying-god who descended into Hades and returned. Orphics also revered Persephone and Dionysus, or Bacchus, who also descended to and from Hades. In this capacity, Persephone and Dionysus are known as chthonic deities, through their association with the Underworld, in contrast to the gods of Olympia. The chthonic gods were always regarded as the source of evils, and therefore chthonic cults usually practiced propitiatory ritual sacrifices, which often happened at nighttime.¹⁷

Orpheus was said to have invented the Mysteries of Dionysus. Heraclitus, a Greek philosopher of the sixth century BC, equated the rites of Dionysus/Bacchus with those of the Magi, and commented: “if it were for Dionysus that they hold processions and sing hymns to the shameful parts [phalli], it would be a most shameless act; but Hades and Dionysus are the same, in whose honor they go mad and celebrate the Bacchic rites,”¹⁸ and of the “Nightwalkers, Magi, Bacchoi, Lenai, and the initiated,” all these people he threatens with punishment after death: “for the secret rites practiced among humans are celebrated in an unholy manner.”¹⁹

Despite their association with the Magi, the Jewish origin of these mysteries was also recognized, where, in common with the Kabbalah, they were falsely attributed to Moses. Artapanus, a third century BC Jewish philosopher, declared of Moses that, “as a grown man he was called Musaeus by the Greeks, and that Musaeus was the teacher of Orpheus.”²⁰ Aristobulus, another Jewish philosopher of the third century BC, also claimed that Orpheus was a follower of Moses, and quoted the following from an Orphic poem: “I will sing for those for whom it is lawful, but you uninitiate, close your doors, charged under the laws of the Righteous one, for the Divine has legislated for all alike. But you, son of the light-bearing moon, Musaeus (Moses), listen, for I proclaim the Truth...”²¹

It was Plato who framed the ambitions of all later occultists after him, the creation of the Universal State, as outlined in *The Republic*. Regrettably, Plato rejected the democratic ideal, and instead held a pessimistic view of the human being, not regarding him capable of participation in political affairs. Instead, Plato formulated a proto-fascist ideology, which envisioned a world ruled by an enlightened elite of “philosopher-kings,” also prescribing the elimination of marriage and the family, compulsory education, the use of eugenics by the state, and the deceptive methods of propaganda, called “Noble Lies,” claiming, “Our rulers will find a considerable dose of falsehood and deceit necessary for the good of their subjects.”

When he was asked what would be the basis of the beliefs of the philosopher-kings, Plato responded with the Myth of Er at the end of *The Republic*. In the myth, in which are found several Kabbalistic ideas, Plato describes a vision

of the afterlife recounted by Er, the son of Armenius [Armenian], who died in a war but returned to life to act as a messenger from the other world. Such mystical experiences were reputed to be a specialty of the Magi, who, according to Lucian, he heard "...are able, through certain spells and rituals, to open the gates of Hades and take down safely whomever they want and then bring them back up again."²² Clement of Alexandria and Proclus both quote from a work entitled *On Nature*, attributed to Zoroaster, in which he is equated with Er.²³

For future occultists, in addition to the Myth of Er, Plato's most important works were the *Phaedrus* and the *Timeaus*. In the *Timeaus*, Plato treated the common Magian themes of Time, triads, pantheism, astrology, and the four elements, and presented the myth of Atlantis. Plato posits the existence of three distinct realities, as in the ancient pagan trinity, which he identifies with a father, a mother, and their offspring. These are: the model or archetype of creation; the space or receptacle in which creation was placed; and creation itself. Each is a living being. From different types of triangles, God formed the four elements. These are poured into the receptacle, from which God creates two bands, in the form of the letter *Chi* (X), becoming the circle of the fixed stars and that of the planets. The universe is suffused with a spirit, the agent of cosmic sympathy, called the World-Soul. The universe, the stars and planets, are all living gods, and the reflection of the more perfect model. The revolutions of the astral bodies are regulated according to the Perfect Year, known as the Platonic Great Year, and derived from the Babylonian Great Year, when the Sun, the Moon, the planets and the fixed stars will have returned to their point of departure. The souls of men originate among the stars. Those that live well after death return to their native star, but those that live otherwise are reincarnated as women, or for those who persist in wrongdoing, return into the bodies of animals.

The *Epinomis*, either a work of Plato, or his pupil Philip of Opus, is a discussion of the preeminence of astrology, which is acknowledged as belonging originally to the Egyptians and the Syrians, "from when the knowledge has reached to all countries, including our own, after having been tested by thousands of years and time without end."²⁴ According to the work, of the ancient gods, the greatest are the stars and the seven planets. That science which makes men most wise is astronomy, for it proffers man with knowledge of numbers, which allows man to attain to a knowledge of virtue. Therefore, those who study astrology are the most wise, and are to be the guardians of the ideal state.

Likewise, several later ancient historians claimed that Pythagoras had ventured to Babylon where he became a student of the Magi. It appears that Plato, in his later years, became increasingly devoted to the teachings of Pythagoras, and that he finally came to view his idea of Forms as numbers. Essentially, Plato devised a system the Monad and the Dyad as the philosophical rendering of the pagan trinity. The Monad represents the Father, while the Dyad represents the dual-natured goddess, taken from the ancient trinity. By acting on the Dyad, the One generates the Form-Numbers. First the Dyad

produces the number Two, by doubling the One, and then produces the other numbers by either adding to Two and to each successive number the One or itself. A special importance was placed by Plato, as it was by the Pythagoreans, on the “primal numbers,” one, two, three, and four, the Tetraktys, and their sum-total, ten or the Decad.

But while Plato’s connection with the Near East has been downplayed by mainstream historians, his relationship with the Magi remained an important secret shared by Kabbalists and occult secret societies for centuries. Aristobulus also claimed: “It is evident that Plato imitated our legislation and that he had investigated thoroughly each of the elements in it... For he was very learned, as was Pythagoras, who transferred many of our doctrines and integrated them into his own beliefs.”²⁵ From that point onward, Plato was regarded as the godfather of the Jewish Kabbalah.

These ideas were also transmitted to Egypt, where they have been confused by occultists ever since as representing an ancient Egyptian tradition. However, as is rarely acknowledged, Egypt came under Persian rule with the conquest of Cambyses in 525 BC, and remained as such, except for an interruption of sixty years, until the conquest of Alexander at the end of the fourth century BC. In *Alien Wisdom: the Limits of Hellenization*, Arnaldo Momigliano remarked, “I could not indicate a dividing line between what was thought to be Egyptian and what was thought to be Chaldean, even in the muddled form in which Chaldean and Zoroastrian became synonymous.”²⁶ As Cumont indicated:

The first Greco-Egyptian astrologers did not invent the discipline they claimed to teach the Hellenic world. They used Egyptian sources going up to the Persian period which were themselves at least partially derived from ancient Chaldean documents. Traces of this primitive substratum still survive in our much later texts, erratic blocks transported on to more recent soil. When we find mentions there of “the king of kings” or “satraps” we are no longer in Egypt but in the ancient Orient... We limit ourselves to noting that in all appearances, the priests who were the authors of Egyptian astrology stayed relatively faithful to the ancient Oriental [Babylonian] tradition.²⁷

In Egypt, these influences led to the production of works attributed to a supposed ancient Egyptian sage named Hermes Trismegistus. Then, following the conquests of Alexander, the city he founded in Egypt, Alexandria, became the locus of an inter-mingling of these pseudo-Egyptian and Greco-Jewish traditions. From the thought of Plato emerged Neoplatonism, and from the books attributed to Hermes, the *Corpus Hermeticum* and Hermeticism. The magical rites were performed in what are called Ancient Mysteries, which worshipped various versions of the dying-god—in other words, Lucifer, by his many pagan names. But these schools were merely departments of a single occult tradition. Neoplatonism represented the theology of the mysteries, while Hermeticism represented what is known as practical magic, or more specifically, alchemy.

The mystery cults of Greco-Roman antiquity included the Eleusinian Mysteries, the Dionysian Mysteries and the Orphic Mysteries. Some of the

many gods that the Romans nominally adopted from other cultures also came to be worshipped in Mysteries, for instance, Egyptian Isis, the Persian Mysteries of Mithras, Thracian/Phrygian Sabazios, and Phrygian Cybele. The rites of Dionysus, known as Dionysus-Sabazios, were the same as those performed in Asia Minor in honor of Cybele, known as the Magna Mater, which was taken over from the Persian worship of Anahita in Cappadocia, now east-central Turkey. He was originally Attis, named after the Phrygian name for goat. His consort was the Magna Mater, the Great Mother, Cybele, identified with Venus and worshipped as the goddess of fertility.

In Phrygia, where numerous Jewish colonies were established, Attis was assimilated to Dionysus-Sabazios, which an etymology that dates back to the Hellenistic period equates with *Yahweh Zebaoth*, the Biblical Lord of Hosts.²⁸ Cumont maintained: “undoubtedly he belonged to a Jewish-pagan sect that admitted neophytes of every race to its mystic ceremonies.”²⁹ According to Lydus, a Byzantine astrologer of the sixth century AD, “the Chaldeans call the god Dionysus (or Bacchus), Iao [Yahweh] in the Phoenician tongue (instead of the Intelligible Light), and he is also called Sabaoth, signifying that he is above the seven poles, that is the Demiurgos.”³⁰ In the first century AD, Cornelius Labeo, equated Iao with Dionysus, from the following *Oracle of Apollo of Claros*:

Those who have learned the mysteries should hide the unsearchable secrets, but, if their understanding is small and the mind weak, then ponder this: that Iao is the supreme god of all gods; in winter, Hades; at spring's beginning, Zeus; the Sun in summer; and in autumn, the splendid Iao.³¹

There has been a tendency among modern apologists of the occult to suggest that the Ancient Mysteries were unfairly maligned by Christian authors who equated their gods with the devil of the Bible. However, similar complaints about the barbarity of these mysteries were made by pagan critics as well. In 186 BC a scandal over the Bacchanalia, the Latin name for the Dionysian Mysteries, so upset the Romans that a decree of the Senate prohibited them throughout Italy, except in certain special cases. Livy, the Roman historian who lived at the turn of the first millennium, described the Dionysian rites as they had come to light in the controversy:

When wine had inflamed their feelings, and night and the mingling of the sexes and of different ages had extinguished all power of moral judgment, all sorts of corruption began to be practiced, since each person had ready to hand the chance of gratifying the particular desire to which he was naturally inclined. The corruption was not confined to one kind of evil, the promiscuous violation of free men and women; the cult was also a source of supply of false witnesses, forged documents and wills, and perjured evidence, dealing also in poisons and in wholesale murders among devotees, and sometimes ensuring that not even the bodies were found for burial. Many such outrages were committed by craft, and even more by violence; and the violence was concealed because no cries for help could be heard against the

shriekings, the banging of drums and the clashing of cymbals in the scene of debauchery and bloodshed.³²

Because Hellenistic mysticism was a melee of various sources, apparently Zoroastrian, Egyptian, Greek and Jewish, scholars have struggled to identify its origins, pointing at times to one or a combination of these traditions. But all had their source in the so-called Chaldean Magi, whose doctrines became apparent in Judaism in a form of a Jewish Gnosticism known as Merkabah Mysticism, representing the earliest formulation of the Kabbalah. Merkabah involved a complex tradition of visionary architecture, which meditated on the vision of the *Book of Ezekiel*. The aim was to achieve visions of otherwise invisible mathematical-linguistic concepts, in the form of chariots, thrones, palaces and ultimately, the Temple. According to the book, the prophet Ezekiel, exiled in Babylon, experienced a series of seven visions between the years 593 to 571 BC.

The book opens with a vision of God on his chariot supported by four Cherubim. These creatures are described as each having two sets of wings, the body of a man, but the legs and cloven feet of a goat. Each had four heads. While not referred to explicitly in the Bible, these heads can be identified with the four seasons of the zodiac and their related signs, demonstrating to what degree astrological influences corrupted the Bible. Each creature has the head of a man for Aquarius, an eagle for Scorpio, a bull for Taurus, and a Lion for Leo. Each creature stands on a “wheel inside a wheel,” representing the intersection of the celestial and earthly equator.

The book then predicts the destruction of Jerusalem and the Temple because of the abominations being practiced there, and closes with the promise of a new beginning and a new Temple. Ezekiel saw a supernatural human figure who would serve as the architect, who showed him in detail the design measurements, and ornamentation of the new Temple. The book finally envisions the permanent entrance of the God of Israel through the eastern gate of the Third Temple wall.

When the Babylonian exile ended in 538 BC, great messianic hopes were placed on the revival of Israel’s sacred mission and the Second Temple of Jerusalem became the embodiment of its aspirations. Despite the fact that the destruction of the First Temple was to have been in punishment for the corruption of pagan themes, many Jews believed that the fertility of the land and its people, as well as the harmony of the universe itself, was dependent upon the ritual of the Temple. Edwin Goodenough argues that by the time King Herod the Great proposed the reconstruction of the Temple in 20 BC, the great “Temple Cultus” had become for many Jews an allegory of a Jewish mystery religion.³³

Flavius Josephus records that Herod completely rebuilt the Temple, which therefore became known as Herod’s Temple. During Herod’s reconstruction, only priests with skills as masons were allowed to work in the inner sanctuary, the Holy of Holies, where even Herod himself was not allowed to enter. The

Holy of Holies guarded the erotic secret of the Cherubim in sexual embrace, mirroring the dying-god tradition of the Sacred Marriage. When Israel fulfilled God's will, the faces of the Cherubim were turned towards each other. But when Israel sinned, they were turned away from each other. On the Feast of Booths (or *Sukkot*), a great fertility ritual, the pilgrims were allowed a glimpse at the Cherubim in the Holy of Holies, and then to indulge in "an orgiastic outburst of sexual license."³⁴ The ostensibly monotheistic Jews were exposed to humiliation when the overtly pagan statuary was discovered by Antiochus, the Syrian King, when he sacked the Temple in 168 BC.

The first examples of Merkabah symbolism were found among a Jewish baptismal sect famously known as the Essenes, who are commonly regarded as the authors of the *Dead Sea Scrolls*. The longest text of the *Dead Sea Scrolls* is known as the *Temple Scroll*, written in the form of a revelation from God to Moses, which describes a Jewish temple which has never been built, along with extensive detailed regulations about sacrifices and temple practices. Among the Essenes, who no longer had access to the physical Temple, the aim of each member was to become a Temple of the Holy Spirit, by passing through three grades of initiation. The Essenes were also related to a similar sectarian community based in Alexandria called the Therapeutae, through whom their teachings spread to Hellenistic Egypt, and even to Catholic Christianity.

The Merkabah mystics aspired to a vision of God as described in the *Book of Ezekiel*, as a "figure in the form of a man." Merkabah involved an ecstatic contemplation of the Merkabah, as an ascent to the heavens, namely, like the Magi, "descent to the Merkabah." Through the influence of Merkabah, the system held in common by all the Hellenistic mysteries schools came to be the notion of the passage of an initiate through the stages of the seven known planets, to remove the stains acquired on his soul during its descent into a human body. In order to ascend through the celestial spheres, the initiate had to master techniques of meditation, which included concentrating on the Hebrew scriptures, Gematria, as well as breath-control, chanted hymns, and certain body movements. In order to bypass the hostile gatekeepers of each sphere, the initiate had to display his "seal" or amulets, composed of complex geometric designs that contained magical powers.

These were mainly psycho-physical experiences, but because they were out of the ordinary, they were falsely considered "religious" or "divine," through even modern science continues to grapple to make sense of these phenomena. In his study of Jewish visualization techniques, Elliot R. Wolfson asked:

Did the Merkabah mystics actually ascend to the celestial realm and did they see something "out there," or should these visions be read as psychological accounts of what may be considered in Freudian language a type of self-hypnosis?...

Some texts assume a bodily ascent, a translation into the heavenly realm of the whole person, whereas others assume an ascent of the soul or mind separated from the body as the result of a paranormal experience such as a trance-induced state.³⁵

The ascent was also known as an alchemical mystery, representing the transmutation of lead into gold, or more specifically, the initiate's soul into divinity. The lowest level was symbolized by Saturn, equal to lead, while the ascent culminated in "union" with the true god, the Sun, represented by gold. The Sun god was typically equated with the ancient dying-gods of antiquity, such as Baal, Mithras, Dionysus, Osiris, and in the case of the Christian Gnostics, with Jesus. Like the dying-gods of the ancient world, this god was regarded as a pagan version of Lucifer, as god of the underworld, or Hades, where he ruled over the souls of the dead, or demons. In Kabbalah, this god came to be equated with Enoch, a pre-Flood patriarch of the Bible, who was believed not to have died, but to have ascended directly to Heaven. In Hermeticism, Enoch was identified with Hermes. He later came to be regarded as the "Archetypal Man," the "Primordial Adam," who was equated with the Biblical figure of Melchizedek, or the angel Metatron, becoming the source of the Kabbalah's anthropomorphic doctrine, by being interpreted as the image of God. Archetypal Man, or Adam Kadmon, was also identified with the Tree of Life, Life, which through the influence of the Decad of Plato and Neoplatonism was later equated with what were called ten Sephiroths, or divine emanations.³⁶ Like the ancient Asherah pillars, this god was also depicted as a phallus, representing the pillar or axis of the world, entwined by a serpent known as *Teli*, representing the constellation Draco which circles around the celestial pole.

Merkabah texts involved elaborate anthropomorphic descriptions of God, known as *Shiur Komah*, which were based on the *Song of Solomon*. The most important of all Kabbalistic texts, and from which most of its symbolism is derived, the *Song of Solomon*, or *Song of Songs*, describes the mystical erotic relationship between the god and goddess. The text is a collection of love poems spoken alternately by a man and a woman, a number of which describe the beauty and excellence of the "beloved." The female counterpart, cryptically representing the pagan goddess, is known as the *Shekinah*. To Rabbi Akiva (ca.40 – ca.137 AD), the great exponent of Merkabah, as for later Jews, the *Song* was regarded as an allegory interpreted as a dialogue of love between God and the *Shekinah*, symbolizing the nation of the Israelites, with whom God has made His sacred covenant. In the *Song*, the "beloved," or the *Shekinah*, is described as bride, daughter and sister. Originally, she is the planet Venus, the goddess of love and war of Antiquity. She also represents the darker aspect of the god, as did Moloch or Saturn in ancient times. She says of herself, "I am black, but I am beautiful."³⁷ According to the *Song of Solomon*, 6:10:

Who is this arising like the dawn
fair as the Moon,
resplendent as the Sun,
terrible as an army with banners?

There is a growing misconception that in its chauvinism the Catholic Church had suppressed the true form of Christianity taught by Jesus, which supposedly

is reflected in Gnostic texts and the *Dead Sea Scrolls*. With the available evidence alone, is it difficult to determine the truth. It is the *Quran* that provides a key to the answer, revealing not only the truth of Christianity, but of the ultimate message intended for humanity. The *Quran* provides two essential clues. The first is that the Bible has been altered, an assertion confirmed by scholarly opinion: “*Then woe to those who write the Book with their own hands, and then say: ‘This is from God,’ to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby.*”³⁸ The *Quran* further clarifies that the original message of the Bible was a monotheistic one, proving that any instances in the text that would suggest otherwise can be attributed to its corruption.

Moreover, the *Quran* confirms that Jesus was a man, and that the Christians developed the doctrine that he was the Son of God, or God himself as one of the Trinity, by borrowing from foreign traditions: “*...the Christians call Christ the Son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say.*”³⁹ In truth, Jesus was an orthodox reformer who chastised the Jewish leadership of his time for straying from the “Spirit of the Law,” which he insisted was founded on a message of social justice. Jesus quoted *Deuteronomy* and *Leviticus*: “All the Law can be summed up in this: to love God with all your heart, all your soul and all your mind, and to love your neighbor as yourself.” Therefore, in *Matthew 5:17-19* Jesus is to have said:

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

As such, Jesus could not have taught a doctrine of Gnosticism. Rather, Gnosticism represented the penetration of heretical Kabbalistic ideas into Christianity, by borrowing from the worship of the dying-god of the Mysteries, or Lucifer, who was equated with the angel Metatron. Although there had been attempts to deny that Gnostic dualism had its origin in Judaism, in his now classic work, Alan Segal demonstrated how among Jews who were regarded as heretics, Enoch’s apotheosis came to justify that “There are indeed two powers in Heaven!”⁴⁰ It is now largely accepted by scholars that Christian Gnosticism had its origin in these tendencies.⁴¹ Scholem explained, “in the second century Jewish converts to Christianity apparently conveyed different aspects of Merkabah mysticism to Christian Gnostics. In the Gnostic literature there were many corruptions of such elements, yet the Jewish character of this material is still evident, especially among the Ophites, in the school of Valentinius, and in several of the Gnostic and Coptic texts discovered within the last fifty years”⁴² These opinions were confirmed by several ancient sources. For example, in fragments quoted from Eusebius, we know that Hegesippus argued that the Gnostics were inheritors of various Jewish or baptist sects, such

as the Essenes. Filastrius, the fourth century AD bishop of Brescia, numbers the Gnostic sects of the Ophites among the sects that flourished in Judaism before the advent of Christianity.⁴³

So while there is little evidence of an overtly Luciferian doctrine among the early Jewish heretics, it was only when these Kabbalistic Jews entered into Christianity—which in its early stages was unencumbered by the strictures of a religious establishment that could enforce an orthodoxy—where they formed the heretical sects of Gnosticism, when the true basis of this dualism was boldly proclaimed. To the Gnostics, the god of the mysteries, or Metatron of the Merkabah, was identified with Lucifer who was regarded as the true God. Whereas, God the Creator of the Bible—referred to as the Demiurge, a Neoplatonic term taken from Plato—was a usurper who tried to claim divine authority for himself alone. Union with the “god” resulted in *gnosis*, meaning knowledge acquired outside of ordinary means.

The knowledge revealed was magic, a tradition commonly attributed to the Chaldean Magi. This was despite the fact that there were clear condemnations of this art found in the Bible, as in *Jeremiah 27:35*: “A sword is on the Chaldeans and the people of Babylonia, and on her rulers and on her wise men! A sword is on the soothsayers, and they will become foolish!” Therefore, as explains Attilio Mastrocinque, in *From Jewish magic to Gnosticism*, “In Gnostic thinking, therefore, the science of the Chaldeans was bound to be valued as a form of knowledge, precisely because it had been forbidden by the creator.”⁴⁴ Effectively, *Gnosis* was equated with the arcane knowledge revealed to man by Lucifer, who showed him to the Tree of Knowledge, which had been forbidden to them by God. As such, the Gnostics typically believed that all morals imposed by God were intended only to oppress man. To free themselves from the cycles of reincarnation, the Gnostics believed, they needed to experience everything “falsely” considered evil by the “ignorant” masses, including murder, adultery, incest, cannibalism, pedophilia, and the ingestion of various bodily fluids and excrement. Thus was the philosophical basis for the practice of black magic.

As with Gnosticism, the Merkabah Mysteries also penetrated to Mithraism—mysteries dedicated to the Persian dying-god Mithras—which became the most popular cult of the Roman Empire. Although attributed to the Magi, and regarded as the original teachings of Zoroaster, little similarity between the Mysteries of Mithras and what we know of Zoroastrianism. Therefore, modern scholars have falsely assumed that they were entirely a Roman creation. This conclusion is a rejection of the theories of Franz Cumont, who founded the study of the subject. However, what modern scholars have failed to understand what Cumont proposed, largely because his main thesis, *Les Mages hellénisés* (“The Hellenized Magi), has yet to be translated into the English language. Cumont made clear that the Magi of the tradition of Mithraism derived from a heresy of Zoroastrianism, which worshipped Zurvan the god of Time, and developed a cult influenced by Babylonian magic and astrology. These he called instead

Magussaeans, who he regarded as responsible for the false popularity of Magian teachings among the Greeks.

Little evidence survives of the Mysteries of Mithras, and so scholars rely mainly on pictorial representations. The central image of the cult featured the statue of the tauroctony, a depiction of Mithras slaying the Bull. Mithras was portrayed on the back of a bull and thrusting a dagger in its shoulder. Around the central tauroctony are shepherds at the scene of his birth. Mithras is often paired with the goddess Anahita, related to the Canaanite Anat, or the Greek Athena. Other figures include Saturn and Jupiter, and symbols of the constellations of the zodiac. Following the slaughter of the bull, Mithras banquets on the flesh of the Bull with the Sun-god Helios, with whom he ascends to the sky riding his chariot drawn by four horses.

Though we know nothing of the details of these rites, Nigolian, in *The Zoroastrian Faith*, has pointed out that according to a Zoroastrian text titled the *Yasna*, Yima was the instructor of the bull-sacrifice which conferred immortality on those who consumed the animal's flesh. Condemned by Zoroaster, these were nocturnal and orgiastic rites, like those of Dionysus, accompanied with shouts of joy, and combined with the haoma, an intoxicating drink prepared from the sacred plant of Zoroastrianism.⁴⁵ In the Indian *Vedas*, in a myth which may be related, *Soma*, who is the same as the *Haoma*, and represents the rain which springs from the Moon, is both the semen of the sacred bull who fertilizes the earth, and the milk of the all-nourishing heavenly cow. The gods, wishing to partake of this potion for its gift of immortality, devise a plan to murder the *Soma*-plant. Mithra participates in its slaying, and as a result, the beasts turn against him.⁴⁶

A matter that has not been recognized by scholars is the fact that, as Cumont indicated, the Magi had assimilated Mithras to the Babylonian Sun-god Shamash, who was also identified with Bel. As demonstrated by Michael Speidel in *Mithras-Orion: Greek Hero and Roman Army God*, like his ancient predecessors, Mithras should be identified with Orion. Thus Mithras is also connected with Sirius, the Dog Star. The animals surrounding the scene represent the evil creatures Ahriman, the Zoroastrian devil, swallowing up the life-giving energies issuing from the Bull, as well as the four elements. A raven hovers above, a snake slithers nearby, a scorpion attacks the bull's genitals, and a dog leaps at the bull's wound. In some cases, a lion is added to the scenery, and the serpent slithers towards the cup. Commonly, in Mithraic iconography, the tail of the bull ends in ears of corn, from its blood springs forth the first ears of grain and the grape, and from its genitals issued the holy seed which was received by a mixing bowl.

The cup, or mixing bowl, is the constellation Crater, and the sacred bowl of the mysteries, from which the initiate drinks the intoxicating wine, or the blood of the god, in order to imbibe the knowledge of hidden things. Likewise, to the Dionysiacs and Orphics, Dionysus was the grapevine, and the Bacchanals received his divine nature in a cup.⁴⁷ The cup is the receptacle first outlined in Plato's *Timaeus*, in which the four elements were mixed to create the universe.

The Dionysian symbolism of the wine-cup, the sacred bowl carrying the blood of the god, familiar to Mithraism, and other mystical systems, also had a strong presence in early Jewish synagogue art.⁴⁸

A further element in the creation of Mithraism which has fallen from the attention of scholars was that of Merkabah, which would have been mediated by way of the House of Herod. Herod the Great arose from a wealthy, influential Idumaeen family. The Idumaeans were successors to the Edomites who had settled in Edom in southern Judea, but between 130-140 BC were required to convert to Judaism. It was Herod who was originally responsible for the “Massacre of the Innocents.” According to the *Book of Matthew*, after the birth of Jesus, the “wise men of the East,” meaning Magi, visited Herod to inquire about the birth of the “king of the Jews,” because they had seen his star in the east, referring their purported skill as astrologers. Herod became alarmed at the potential threat to his power and sent the Magi to search for the child in Bethlehem. However, after they found Jesus, the Magi were warned in a dream not to report back to Herod. When Herod realized he had been outwitted by the Magi, he ordered the slaughter of all boys under the age of two in Bethlehem and the surrounding area. But Joseph as well was also warned in a dream and had fled with Mary and Jesus to Egypt, where the family stayed until Herod’s death, before moving to Nazareth in Galilee.

The House of Herod was one of four leading families who were formative in the development and spread of Mithraism.⁴⁹ They included the House of Commagene, who were descended from Alexander the Great as well as the kings of Persia. Another were the Priest-Kings of Emesa in Syria, hereditary priests of Elagabalus, a derivation of Baal, also known as *Sol Invictus*, which later became one with Mithras. Lastly was the Julio-Claudian dynasty, which normally refers to the first five Roman Emperors: Augustus, Tiberius, Caligula, Claudius and Nero. The dynasty is so named because its members were drawn from the Julia and the Claudius family. Julia derive their name from Iulus, or Julius, also known as Ascanius, who, according to Greek and Roman mythology, was a son of the Trojan hero Aeneas, himself the son of Aphrodite. The name “Ascanius” is thought to have been derived from Ashkenazi, referred to in the Bible as the son of Gomer and grandson of Japheth. Following the Trojan War, Ascanius escaped to Latium in Italy and had a role in the founding of Rome as the first king of Alba Longa. The founder of the dynasty, Caesar Augustus, was a Julian through his adoption by his great-uncle, Julius Caesar.

Commagene was a small kingdom that was part of the Armenian Empire, where, along with Cappadocia and Pontus, the cult of the heretical Magi was most prevalent. Additionally, both Armenian and Georgian historians also record that after the destruction of the first Temple, Nebuchadnezzar transported numbers of Jewish captives, not only to Babylon, but also to Armenia and the Caucasus. By the end of the fourth century BC, some Armenian cities had large Jewish populations.⁵⁰ The medieval Armenian historian Moses of Khorene, wrote that King Tigranes II the Great, king of Armenia in the first century BC, settled thousands of Jews from Syria and Mesopotamia in

Armenian cities. Josephus wrote that Judean Jews were taken by the Armenian king Artavazd II, and resettled in Armenia, again during the first century BC, but some years after Tigranes II's resettlement.⁵¹ In the article in the November 2001 issue of *The American Journal of Human Genetics*, Ariella Oppenheim, of the Hebrew University of Israel, wrote that her study revealed that Jews have a closer genetic relationship to populations in the northern Mediterranean, including Kurds, Anatolian Turks, and Armenians, than to populations in the southern Mediterranean, like Arabs and Bedouins.

The person through which the House of Commagene was able to enter into contact with this network of families was Antiochus IV (before 17 AD – after 72 AD). His great-grandfather, Antiochus I of Commagene (86 – 38 BC), had been able to deflect Roman attacks from Mark Antony, whom he eventually joined in the Roman civil war, but after Antony's defeat to Augustus, Commagene was made a Roman client state. Antiochus I is most famous for founding the sanctuary of Nemrud Dagi, an enormous complex on a mountain-top, featuring giant statues of the king surrounded by gods, each god being a synthesis of Greek and Persian gods, where Apollo is equated with Mithras, Helios and Hermes.

The first actual instance of mystery rites dedicated to Mithras were attributed to the pirates of Cilicia, a province bordering Commagene. As Plutarch explained, these pirates constituted such a threat to Rome until Pompey drove them from the seas. In his biography of Pompey, Plutarch writes of the pirates: "They brought to Olympus in Lycia strange offerings and performed some secret mysteries, which still in the cult of Mithras, first made known by them [the pirates]."⁵²

The Kingdom of Commagene maintained its independence until 17 AD, when it was made a Roman province by Tiberius, but reemerged temporarily as an independent kingdom when Antiochus IV was reinstated by Caligula, with whom he was closely associated. Caligula (12 – 41 AD), who has been described as a "monster of lust and diabolical cruelty,"⁵³ was also influenced by the Babylonian or Mithraic tradition of worshipping the king as embodiment of the dying-god, symbolized by the Sun, a cult which he tried to institute in the Roman Empire. The Cult of the Deified Emperor had been established and promoted under Augustus (27 BC – 14 AD), but he proclaimed that he was not himself personally divine, but instead centered the Cult around his *numen*, his personal spirit, and *gens*, the collective spirit of his family and ancestors. After Augustus, Tiberius showed little interest in the Cult, but Caligula expanded it on an unprecedented scale, when the Cult changed to direct worship of Caligula himself.

According to Josephus, after the murder of his father, young Agrippa was sent by Herod to the imperial court in Rome. There, Tiberius conceived a great affection for him, and he eventually also became a close friend of Caligula. And on the assassination of Caligula in 41 AD, Agrippa's advice helped to secure the ascension of emperor Claudius (10 BC – 54 AD), who was the grandson of Mark Antony and Octavia, and who eventually made Herod Agrippa governor

of Judea. A plan to place a statue of Caligula as Zeus in the Holy of Holies in the Temple in Jerusalem was halted only after his intervention.

In 54 AD, after the death of Claudius, Vologases I, king of the Parthian Empire and the great-great-grandson of Antiochus I of Commagene, placed his own brother Tiridates I on the Armenian throne which led to open war with Rome. From 59 to 63 AD, the Romans installed as King of Armenia Tigranes VI, the grandson of Herod the Great. Tigranes married a noblewoman called Opgalli, who may have been a Hellenic Jew. Tigranes had arranged with king Antiochus IV of Commagene, with whom he was an ally, that when he was crowned king, to marry his son Alexander to Antiochus' daughter Julia Iotapa. After the marriage, Nero crowned Alexander and Iotapa as Roman client rulers of the small Cilician region of Ceticus. By 63 AD, however, a peace treaty was negotiated in which Tiridates I would lay down his crown, hence surrendering the Parthian right to place him on the throne. But it was agreed that he would travel to Rome where Nero himself would give him the throne under Roman authority. At the coronation, Tiridates declared that he had come "in order to revere you [Nero] as Mithras."⁵⁴ In the same visit, according to Pliny, Tiridates "the Magus" brought Magi with him and "initiated him [Nero] into magical feasts [mystery rites]."⁵⁵ Nero adopted the radiating crown as the symbol of his sovereignty, to exemplify the rays of the Sun.

The families of the Mithraic bloodline also contributed to the Roman attempt to suppress a Jewish revolt which culminated in the capture of Jerusalem. Under Roman occupation, though rebellion had been sporadic, disturbances among the Jews of Palestine were frequent. In 67 AD, the future emperor Vespasian and his son Titus arrived with the Fifteenth Apollonian Legion, which had fought against the Parthians in Armenia, and captured Galilee. Jerusalem fell in 70 AD when 97,000 Jews according to Josephus were taken captive.⁵⁶ Jerusalem was destroyed, the Temple itself was sacked and the sacred contents of the Holy of Holies, were carried back to Rome.

The Fifteenth Apollonian Legion (*XV Apollinaris*) was originally formed by Julius Caesar in 53 BC, but was destroyed in Africa. It was again founded in 41/40 BC, by Caesar's heir Octavian, who chose the name *Apollinaris*, because he worshipped Apollo above all other gods. Following its campaign against the Jewish Revolt, the Apollonian legion then accompanied Titus to Alexandria, where they were joined by new recruits from Cappadocia. It seems to have been a curious mix of these several elements, after the Legion had been transported to Germany, who erected their first temple dedicated to Mithras on the banks of the Danube.⁵⁷

The Romans' allies in suppressing the Jewish Revolt had also included, not only Herod Agrippa, and Antiochus VI of Commagene, but also Sohaemus of Emesa, the brother to Gaius Julius Azizus, who was the first husband of the Herodian Princess Drusilla. In addition, as noted by Roger Beck, a leading modern scholar of Mithraism, Commagenian military elements under royal command were also engaged in the suppression of the Jewish Revolt, and there would have been extensive contact with Roman legionary and other troops,

including those units identified among the earlier carriers of the new mystery cult, like the Fifteenth Apollonian. Therefore, according to Beck, "...the Mysteries of Mithras were developed within a subset of these Commagenian soldiers and family-retainers and were transmitted by them at various points of contact to their counterparts in the Roman world."⁵⁸

Collusion of these Mithraic families with the House of Herod seems to have introduced the doctrines of Merkabah to Mithraism. Despite its claims to represent the teachings of the Zoroastrian Magi, Mithraism was ideologically identical to Merkabah, as were all other forms of Hellenistic mysticism. Thus, a version of Mithras, known as the Leontocephalus, who in his darker aspect—like the ancient Kronos—was identified with Saturn and/or Hades, the god of the underworld. Also equated with Phanes, the god of Time of Orphism, the idol was depicted much like the Cherubim of Ezekiel's vision, with the head of a lion or a man, two sets of wings, body of a man, cloven feet, and standing on a globe with two intersecting circles, Ezekiel's "wheel inside a wheel."

According to Timo Eskola in *Messiah and the Throne: Jewish Merkabah Mysticism and Early Exaltation Discourse*, Christian theology and discourse was also influenced by Merkabah mysticism. Christian doctrine is derived mainly, not from the message communicated from the original twelve apostles, but from Paul, who claimed to have been converted to Jesus' mission after having seen him in a mystical vision on the road to Damascus, on his way to persecute the Christians. Interestingly, Paul hailed from Tarsus, the capital of Cilicia, the acknowledged birthplace of Mithraism.

Suspiciously, after Paul was arrested in Jerusalem and rescued from a plot against his life, the local Roman chiliarch transferred him to Caesarea, where he stood trial before Felix Antonius, who was also closely associated with the Herodians. Herod Agrippa had given his sister Drusilla in marriage to Azizus, King of Emesa, the son of Sampsiceramus II, Priest-King of Emesa and Iotapa, the sister of Antiochus IV of Commagene. Drusilla had already been married to her first cousin, Epiphanes, the son of Iotapa's brother, Antiochus IV of Commagene. Epiphanes had failed on his promise to convert to Judaism, while Azizus agreed to convert and be circumcised. But Drusilla later divorced Azizus to marry Felix Antonius, the Procurator of Judea. Felix, who was reputed to be a very cruel and lustful man, was originally a slave, but was manumitted and promoted by Caesar, and appointed governor of Judea in 52 AD, where he stayed in office until 58 AD. Felix had first been married to another Drusilla, the daughter of Ptolemy King of Mauritania, the grandson of Mark Antony and Cleopatra, before the later Drusilla. In service to Felix, this Drusilla had been convinced to leave her husband by the notorious Simon Magus who was a Samaritan sorcerer and a convert to Christianity, considered the first of the Gnostics, baptized by Philip the Evangelist, whose later confrontation with Peter is recorded in *Acts*.⁵⁹

Felix and his wife Drusilla would later on frequently send for Paul and talked with him (*Acts* 24:24-26). According to Robert Eisenman, a well-known

expert on the *Dead Sea Scrolls*, these events form part of several suspicious instances that suggest that Paul, originally named Saul, was an agent of the House of Herod.⁶⁰ Eisenman also points out that there is reference in Josephus about a member of the Herodian family named “Saulus,” which was not a common name in the period. This Saulus plays a key role in events leading up to the destruction of Jerusalem and the Temple. This Saulus is not only the intermediary between “the men of Power [the Herodians], the principal of the Pharisees, the chief priests, and all those desirous for peace,” in other words, peace with the Romans, Josephus also describes him as “a kinsman of Agrippa.” Likewise, in *Romans* 16:11 Paul writes, “Greet Herodion, my kinsman.” The mention of Saulus’ relation to “the chief priests” parallels material in *Acts*, relating to Paul’s commission from the chief priest to arrest “Christians.”

Hyam Maccoby in *The Mythmaker* proposes that Paul synthesized Judaism, Gnosticism, and mysticism to create Christianity as a cosmic savior religion. Alan Segal and Daniel Boyarin regard Paul’s accounts of his conversion experience and his ascent to the heavens as the earliest first person accounts of a Merkabah mystic in Jewish or Christian literature. In *Paul the Convert*, Segal shows that Paul makes extensive use of the language of Merkabah, such as purporting that believers will be change into Christ’s likeness, as believed by the Jewish mystics, for whom seeing the Glory of God prepared the way for the transformation into his image. Thus, Paul understood Jesus as a mystical figure, the Archetypal Man, or Adam Kadmon. Paul says: “So it is written: ‘The first man Adam became a living soul; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven.’”⁶¹

Following the Gnostics, Paul articulated an antinomian doctrine that repudiated the Law. Valentinus, head of the Valentinians, chief among the early Gnostic sects, claimed that he received from Theudas, a disciple of Paul, initiation into a secret doctrine of God. This secret wisdom, which Paul taught to only a select few, revealed that God, the one whom most Christians ignorantly worship as creator, is in reality only the image of the true God. According to Valentinus, the orthodox preachers mistakenly ascribed to God what actually applies only to the Demiurge.⁶² Whoever achieves this gnosis is ready to receive the secret sacrament called redemption, meaning “release,” or freedom from moral obligation. Elaine Pagels points out in *The Gnostic Paul*:

Instead of repudiating Paul as their obstinate opponent, the Naassenes and Valentinians revere him as the one of the apostles who, above all others, was himself a Gnostic initiate. The Valentinians, in particular, allege that their secret tradition offers direct access to Paul’s own teaching of wisdom and gnosis. According to Clement “they say that Valentinus was a hearer of Theudas, and Theudas, in turn, a disciple of Paul.”⁶³

Paul came into conflict with Jesus’ immediate followers, who composed the Early Church of Jerusalem. Also known as Nazarenes, they were headed by James, the “brother of the Lord,” and strictly followed the laws of orthodox

Judaism. Modern research has shown that there was no such place as Nazareth, but that the word is a mistranslation of *Nazarene*, a word used to refer to the earliest followers of Jesus, and the same word used by the Muslims to refer to Christians, *Nassara*. There is still controversy as to whether the Nazarenes can be identified with the Ebionites, who also existed during the early centuries of the Christian Era. They denied the divinity of Christ and also maintained strict observance of Jewish laws, and practiced such sacraments as the Sabbath, circumcision, and other Jewish festivals. They used a version of a Gospel in Aramaic called the *Gospel According to the Hebrews*, or the *Gospel of the Nazarenes*. For their adherence to Jewish Law, the Nazarenes or Ebionites are known as Jewish Christians or “Judaizers.”

According to Hyam Maccoby, “The Ebionites are thus by no means a negligible or derisory group. Their claim to represent the original teaching of Jesus has to be taken seriously. It is quite wrong, therefore, to dismiss what they had to say about Paul as unworthy of attention.”⁶⁴ The Ebionites regarded Paul as a falsifier of Jesus’ teachings, claiming that he abandoned the observance of the Law mainly in order to obtain the support of Rome, and that he was mainly responsible for the destruction of the Temple, since his anti-Jewish propaganda incited the Romans against the Jews. The Ebionites criticized his Christianity as “Romanism,” blaming him for converting Christians into Romans, instead of Romans into Christians.⁶⁵

Paul, however, rejected Jewish law, expressing a particular concern for the requirement of circumcision. Robert Eisenman speculates that in pushing forward this issue Paul was acting in the service of the House of Herod, for whom circumcision was a particular impediment to expanding dynastic alliances with non-Jewish families. Ultimately, Paul created Christianity as a religion distinct from Judaism, and also convoluted the simple mission of Jesus, which was based on a message of social justice, by preaching an enigmatic dogma, whereby Jesus came to be equated with the god of the mysteries, who dies for our sins. Therefore, since Judaic Law existed only to divert us from our sinful natures, there was no longer any need to adhere to it. As a result of Paul’s mission, Christianity grew among non-Jewish communities, referred to as Gentiles, which became increasingly separated from the teachings of the Nazarenes of Jerusalem. Until, the Nazarene community were eventually treated as a deviant sect.

Additionally, however, early Christianity was also influenced by the thought of Philo the Jew, also known as Philo of Alexandria (20 BC-50 AD), who wrote a treatise on the Therapeutae. According to Philo, the Therapeutae in their night rituals, “like the bacchic [Dionysian] and corybantic ecstasies,” aim to “see” or to have a vision of the true Being, which is analogous to the Sun.⁶⁶

Although a devout Jew, Philo attempted to rationalize Judaism with his version of Platonic philosophy. The Bible, to Philo, was compatible with Platonic philosophy, for according to him, perhaps in reference to the legends reported by Iamblichus or Artapanus, Plato was a follower of Pythagoras, and Pythagoras, had been a follower of Moses. Philo placed the God of the Old Testament above the Monad and the Dyad. Below the supreme God, the

Monad becomes the Stoic concept of the *Logos*, Greek for “word,” the active principle of God’s creative thought. To Philo, “... he who drives the Chariot of the Powers is the *Logos*, and He who is borne in the Chariot is He who speaks the *Logos*, giving commandment to the Driver for the right driving of the universe.”⁶⁷ The *Logos* is the mediator between God and creation, which at one point he identifies as a second God. The *Logos* is the archetypal man of the mysteries, and one of a trinity. According to Philo, the *Logos* proceeded from God and Sophia, and is described as the son of God and Sophia, “through whom the universe came into existence.” Sophia, or Wisdom, is the Dyad. Like the *Shekhinah*, she is the female life-principle assisting the supreme God in his work of creation and administration, but also somehow fulfilling the role of mother to all creation.⁶⁸

Likewise, the *Gospel of John*, also known as the “Gnostic Gospel,” begins by equating Jesus with “the Word,” which in Greek would have been the *Logos*. Additionally, Philo exercised an important influence on the early Christian Fathers, like Justin Martyr, Clement of Alexandria and his student Origen, for his attempt to meld Platonism to Judaism. The Christian Fathers attempted to do the same for Christianity, by which Jesus came to be equated with Philo’s *Logos* as the “first-begotten” of God, which was an attempt to equate the dying-god of Platonism with the God of the Bible.

It was in this way that the occult concept of Jesus as the “Son of God” became a core doctrine of Catholic Christianity, under the authority of Constantine the Great, at the Council of Nicaea in 325 AD. Rather, when Constantine made Christianity the official religion of the Empire, he completed the project incepted by Herod the Great, to subvert the emerging Christian movement by corrupting it into disguised Mithras worship. Constantine was the last in a long line of rulers belonging to the Mithraic bloodline. Constantine’s father was descended from Septimus Severus, who married Julia Domna, daughter of Julius Bassianus, Priest-King of Emesa, who was descended from Gaius Julius Alexio, the son of Sohaemus of Emesa and Drusilla of Mauretania, from after she had been married to Felix Antonius.

Another descendant of Gaius Julius Alexio was the Syrian queen of the third century AD, Zenobia of Palmyra, who led a famous revolt against the Roman Empire. St. Athanasius, Bishop of Alexandria (c. 328 – 373), reported her being “a Jewess follower of Paul of Samosata.”⁶⁹ Paul of Samosata, the capital of Commagene, was known as a “Judaizer” and St. Athanasius also accused him of wanting to introduce Judaism into Christianity. But Paul of Samosata’s Jewish influence was of a heretical variety, and likely derived from the Kabbalah, as he inspired the Gnostic sect of the Paulicians, who believed in a distinction between the God who created and governs the material world, and the “God of heaven” who created souls, who alone should be worshipped, in other words, Lucifer. Therefore, like all Gnostic sects before them, they thought all matter to be corrupt. For the Paulicians, Christ was an angel sent into the world by their “God.” Jesus’ real mother was not the Virgin Mary, but the heavenly Jerusalem, an idea derived from the “*Shekhina*” of the Kabbalah.

Because they claimed that Jesus taught only that to believe in him saves men from judgment, their enemies accused them constantly of gross immorality, even at their prayer-meetings.

Another famous descendent of the Priest-Kings of Emesa was the noted Neoplatonic philosopher Iamblichus (c. 245 – c. 325).⁷⁰ Iamblichus studied under Porphyry, a pupil of Plotinus, the founder of Neoplatonism. Iamblichus and Porphyry both wrote biographies of Pythagoras recounting his sojourn among the Magi of Babylon. Porphyry was also the author of the most extensive surviving text pertaining to the Mysteries of Mithras, titled *On the Cave of the Nymphs*, in which he describes the symbolism of a grotto mentioned in Homer, in relation to the cave rituals of Mithraism.

Septimus Severus was succeeded by his son Caracalla. But, in 217 AD, Caracalla was killed and Macrinus ascended to the imperial throne. His cousin, Julia Soemias, the daughter of Julia Domna's sister, Julia Maesa, would not allow the usurper to stand unopposed. Together with her mother Julia, she plotted to substitute Macrinus with her son, Marcus Aurelius Antonius, who appropriated the name Elagabalus. In 218 AD, Macrinus was killed and Elagabalus became emperor. Elagabalus replaced Jupiter, head of the Roman pantheon, with the cult of *Sol Invictus*, which was harmonized with the cult of Mithras. Their rule was not popular and soon discontent arose, as Elagabalus developed a reputation among his contemporaries for eccentricity, decadence, and zealotry.

With Elagabalus' death in 222 AD, his religion ceased, though succeeding emperors continued to be portrayed on coinage with the radiant sun-crown for close to a century. The emperor Aurelian introduced an official religion of Sol Invictus in 270 AD, making the sun-god the premier divinity of the empire, and wearing his rayed crown himself. The worship of *Sol Invictus* was continued by Constantine, who some think never converted to Christianity. In 321, Constantine instructed that Christians and non-Christians should be united in observing the venerable day of the Sun (Sunday), referencing the Sun-worship that Aurelian had established as an official cult. Constantine's coinage continued to carry the symbols of the Sun. Even when Constantine dedicated the new capital of Constantinople, he did so wearing the Apollonian sun-rayed Diadem.

Immediately before his victory at the Battle of Milvian Bridge, in 312 AD, Constantine is said to have had a vision of a radiant cross suspended in the sky, upon which was inscribed, "by this sign you will conquer." In response, Constantine ordered the shields of his troops emblazoned with the Christian monogram, known as the *labarum*, a wheel-shaped sign formed by the first two letters of the word Christos, an X (*Chi*) placed in front of P (*Rho*), the Greek letters *Chi Rho*. The letter Chi was used by the Greeks as a solar symbol, and the abbreviation of the Greek name for Saturn, Chronos, as was the wheel-shaped sign formed by the first two letters combined, an X (*Chi*) placed in front of P (*Rho*).⁷¹ In Plato's *Timaeus*, Chi is symbolizes the intersection of the earthly and celestial equators, the "wheel inside a wheel" of Ezekiel's vision and the Leontocephalus of Mithraism. This passage in the

Timaeus, known as the Psychogonia, was the source of much comment by the Neoplatonists and others, and Justin Martyr in his *Apologia*, considered that Plato interpreted his Chi from the brazen serpents that Moses had erected as a sign in the form of a cross.⁷²

The creed of Jesus as Son and God was finally formalized and instituted as an orthodox tenet at the Council of Nicaea, personally summoned by Constantine on 325 AD. Under pressure of banishment, all but two of those present signed a revised statement of faith in the Father, the Son and the Holy Spirit, a direct appropriation of the pagan trinity through the influence of Platonism.

Christian authors, like Justin Martyr and Tertullian, noted these similarities but claimed that the mysteries were demonically inspired imitations of the true Christianity. The Eucharist was modeled as an adaptation of the cannibalism mysteries, where the cup of the Last Supper is the mixing bowl or cup of the Mithraic and Dionysian mysteries which holds the blood of the god. Originally mentioned in Plato's *Timaeus*, the cup is found in the *Chaldean Oracles*, a Neoplatonic text of the second century AD, and is equated with the Monad in the *Corpus Hermeticum*, and Zosimus in the fifth century refers to it as the symbol of spiritual baptism or initiation. To Justin Martyr: "Jesus took bread, and... said, "this do ye in remembrance of me, this is my body"; and, after the same manner, having taken the cup and given thanks, He said, "this is my blood"; and gave it to them... Which the wicked devils have imitated in the mysteries of Mithra, commanding the same thing to be done."⁷³

In common with Jesus, Mithras was born in a cave surrounded by animals and shepherds at the Winter Solstice. The later Roman Empire celebrated the *Dies Natalis* of Sol Invictus, the "Nativity of the Unconquerable Sun," on December 25. It was preceded by the Roman festival of the Saturnalia, a ritual of Babylonian origin, which is the source of Christmas.⁷⁴ The Saturnalia were celebrated in honor of Saturn, the origin of Santa. Easter, from the Greek *Eorestes*, or Astarte, the festival of death and resurrection, was made to coincide with the spring rites of other contemporary cults and mystery schools at the spring equinox. Similarly, the festival of St. John the Baptist in June supplanted a Midsummer festival of water on the summer solstice. The feast of All Souls in November, the fall equinox, is a continuation of an old heathen feast of the dead, which became Halloween.

The Sufis

The closing of *Ijtihad* and the sanctity of Islamic legal tradition remained largely unchallenged until in the eighteenth century, with the advent of British colonialism. Because, at the time, the Muslims were beginning their slow but inexorable decline and the British were able to expand their own empire in their wake. Throughout the Middle East and Asia, the British carried out various covert activities to subvert Muslim societies in their goal of expanding their colonial territories and control. The expansion of the British Empire incorporated many devious ruses to undermine targeted nations, like sending Christian missionaries to act as spies, or to corrupt the value system by promoting sexual license, gambling, materialism and other vices. Most common was the creation of division by fostering numerous sectarian controversies, a strategy known as *Divide and Conquer*. Speaking of the method, in his historical survey *Constantine's Sword*, James P. Carroll writes:

Typically, imperial powers depend on the inability of oppressed local populations to muster a unified resistance, and the most successful occupiers are skilled at exploiting the differences among the occupied. Certainly that was the story of the British Empire's success, and its legacy of nurtured local hatreds can be seen wherever the Union Flag flew, from Muslim-Hindu hatred in Pakistan and India, to Catholic-Protestant hatred in Ireland, to, yes, Jew-Arab, hatred in modern Israel. Ancient Rome was as good at encouraging internecine resentments among the occupied as Britain ever was.¹

However, for the British, creating schism within the Sunni Muslim community was not possible without first being able to foster deviations from the classical traditions of the *Shari'ah*. Therefore, a legion of Islamic “reformers” suddenly began to appear across the Islamic world beginning in the middle of the eighteenth century, all with ties to British intelligence. The movement is characterized by scholars as “Revivalism.” What they all held in common was a call for the re-opening of the Doors of *Ijtihad*. In the nineteenth century, the leading agents of the Islamic revival were connected with the Oxford Movement. Organized by Oxford University, the Anglican Church, and Kings College of London University, it created a special kind of British “missionary”

whose task it was to spread their particular interpretations of Christianity into other parts of the world. The chief sponsors of the Oxford Movement were the British Royal family, and many leading prime ministers and aides, such as Benjamin Disraeli, Lord Palmerston, Lord Shaftesbury, and the highly influential Edward Bulwer-Lytton. Bulwer-Lytton, the English politician, poet, playwright, and novelist who was immensely popular during his time, was also the “Great Patron” of the *Societas Rosicruciana in Anglia* (SRIA), and one of the leading occultists of his day. Overseeing this movement was Scottish Rite Freemasonry, whereby missionaries were assigned to build branches of the rite throughout the Empire.²

Scottish Rite Freemasonry is based on the myth that an order of crusader knights, known as the Templars, came into contact with a radical Islamic cult of the twelfth century. These Muslim fanatics, known as the Assassins, were Muslim in name only and practiced an ancient esoteric tradition that had supposedly survived in Egypt until that time. They were to have taught these occult teachings to the Templars who then “rescued” a number of these “Eastern Mystics” and brought them to Scotland, and it is from them that Scottish Rite Freemasonry is believed to descend. Thus, by making reference to this dual heritage, the British—and then the Americans after them—could recruit Muslims into Freemasonry, a collaboration that was justified as a revival of the purported age-old relationship between the Assassins and the Templars.

While the claim is entirely based on legend, there is some degree of truth to the survival of certain occult ideas from the Islamic world, which were transmitted to Europe during the time of the Crusades, which were associated with the Assassins, and which had a profound impact on Western occultism, and by extension, Western culture. While terrorism was otherwise considered reprehensible in Islam, the Assassins are recognized by academics as one of the first important developments in the history of terrorism, after the Jewish Zealots of the first century AD. The Assassins were an offshoot of the Ismaili sect of Shia Islam, whose ideas derived originally from the occult-oriented community of the Sabians of Harran, in southeastern Turkey. Scholars generally agree that the Sabians were the same as, or at least related to, the Mandaeans of Iraq and Iran, who still exist to this day. Scholars of the subject also accept that the Mandaeans likely became an important conduit of the Jewish Kabbalah.

Following the Jews’ expulsion from Rome in 70 AD and the destruction of Herod’s Temple, mystical Gnostic ideas had effectively disappeared from within Judaism. Mysteriously, they make a sudden reappearance in southern France, over a thousand years later, in the twelfth century, shortly after the first Crusades. How this tradition survived is not definitely known to scholars, though Gershom Scholem, the expert on the subject, suggests a possible route by way of the Mandaeans of Iraq.³ Nathaniel Deutsch, in *The Gnostic Imagination: Gnosticism, Mandaeism and Merkabah Mysticism*, recognizes that “at present, we must be satisfied with acknowledging the phenomenological parallels between the Mandaean and Kabbalistic traditions, although we must also seriously consider the possibility that both Mandaean and Kabbalistic sources drew on

a common pool of earlier (Jewish?) theosophic traditions.²⁴

Scholars believe the Mandaeanes originated in a Jewish-Gnostic group from Jordan, who emigrated to Babylonia in the first or second century AD. And, E. S. Drower maintains that in the mass of material offered by Arab authors there is a good deal to indicate that the Mandaeanes had points of common belief with the occult community known as the Sabians of Harran in south-eastern Turkey. The true Sabians in Islam are regarded as a "People of the Book," who have traditionally been accorded protection from the Islamic state. However, these Sabian impostors identified themselves with the "Sabians" of the *Quran*, in order to escape persecution. But they were Gnostics who practiced human sacrifice, worshipped another version of the ancient Babylonian dying-god named Tammuz, and studied Neoplatonism and Hermeticism.

Some say that, following the closing of their Platonic Academy in Athens in 529 AD by the emperor Justinian, the last of the Neoplatonists moved east, seeking temporary refuge at the court of the king Chosroes I of Persia, though, finding their situation inhospitable, departed from Persia to Harran.⁵ The Sabians, according to Chwolsohn, author of a monumental work the *Sabier*, retained a mixture of Babylonian and Hellenistic religion, superposed with a coating of Neoplatonism. As Majid Fakhry has explained:

Their religion, as well as the Hellenistic, Gnostic, and Hermetic influences under which they came, singularly qualified the Harranians to serve as a link in the transmission of Greek science to the Arabs and to provide the Abbasid court from the beginning of the ninth century with its greatly prized class of court astrologers.⁶

The Sabians, acting as translators and astrologers, were responsible for infecting the Islamic world with the occult tradition of philosophy and of contributing to the formation of a mystical version of Islam, known as Sufism. Through the influence of Sufism, the central institution of the Shia, the *Imam*, the office occupied by their leaders, had acquired a mystical significance. According to the *Jewish Encyclopedia*, the Shia sect was founded by a Yemeni Jew named Abdallah ibn Saba who embraced Islam. When Mohammed's son-in-law Ali became Caliph, Abdallah ascribed divine honors to him whereupon Ali banished him. After Ali's assassination, Abdallah is said to have taught that Ali was not dead but alive, that a part of the Deity was hidden in him and that after a certain time he would return to fill the earth with justice. Until then, the divine character of Ali was to remain hidden in the Imams, who temporarily filled his place. As the *Jewish Encyclopedia* notes, "It is easy to see that the whole idea rests on that of the Messiah in combination with the legend of Elijah the prophet."⁷ This office of Imam was thought among the Shia to have been passed on directly from Ali to the sixth Imam, Jafar as Sadiq, and then on through to the twelfth Imam, who disappeared in 873 AD. The Shia majority, following twelve Imams, were known as Twelvers. Some of Jafar's followers, however, remained loyal to his son Ismail, and were known as Ismailis, or Seveners.

Sufism is believed to have merely started as a form of asceticism, but was

later corrupted by the influence of Neoplatonism by way of the Sabians. The word “Sufism” is generally agreed to come from the word *Suf*, referring to the rough woolen garment that the early Sufis wore to demonstrate their ascetic renunciation of worldly desires. Contrary to the claims of the Sufis, asceticism is denounced in the *Quran*, and has its origins outside of Islam in practices that are common throughout the world. It is found, for instance, in Merkabah Mysticism, the monks of Christianity, the lamas of Buddhism, and the fakirs of Hinduism. Islam, however, aimed to correct these inclinations. A well-known saying of the Prophet Mohammed is “there is no monasticism [asceticism] in Islam.” Of the Christians, the *Quran* says: “But the asceticism which they invented for themselves, We [God] did not prescribe for them: [We commanded] only the seeking for the Good Pleasure of God.”⁸

Sufism is considered a branch of mysticism, the basis of which is considered by scholars to be union between the mystic and God. Therefore, similar to the mysticism of other religions, the experiences of the Sufis usually involve trance states, visions, and other such psycho-spiritual experiences. According to the eminent Muslim historian Ibn Khaldun, the path of the Sufis comprised two directions. The first was founded in the *Sunnah* of the Prophet Muhammad, while the other was corrupted with heretical innovations. Among the deviations addressed by Ibn Khaldun were the beliefs in a Mahdi, whose themes he attributed to Shia influence; the existence of the “Pole” (*Qutb*) and other members of the spiritual hierarchy; the extravagant theosophical speculations, including magic, astrology and sorcery and pretensions of predicting the future and purported miracles worked by saints and holy men. Lastly, Ibn Khaldun denounced the other-worldliness of Sufi aspirations, which he regarded as a departure from addressing the pressing needs of the here and now exemplified by the earliest generations of Muslims. James Morris explains that Ibn Khaldun was concerned with:

...the much more and down-to-earth consequences of diverting substantial societal and human resources to the pointless, imaginary distractions and pastimes of such large groups of “simpletons,” and the perhaps even more debilitating long-range consequences of their attempting to lead a moral and religious life somehow separate from what they allegedly viewed as the “corrupting” sphere of political and military power and authority.⁹

Sufi practices are merely attempts to attain psychic states—for their own sake—though it is claimed the pursuit represents seeking closeness to God, and that the achieved magical powers are gifts of advanced spirituality. For several reasons, Sufism was generally looked upon as heretical among Muslim scholars. Among the deviations introduced by the Sufis was the tendency to believe the daily prayers to be only for the masses who had not achieved deeper spiritual knowledge, but could be disregarded by those more advanced spiritually. The Sufis introduced the practice of *Dhikr*, or religious oral exercises, consisting of a continuous repetition of the name of God. These practices were unknown to early Islam, and consequently regarded as *Biddah*, meaning “unfounded

innovation.” Also, many of the Sufis adopted the practice of *Tawakkul*, or complete “trust” or “dependence” on God, by avoiding all kinds of labor or commerce, refusing medical care when they were ill, and living by begging.

A Sufi teacher called a *Sheikh* was often elevated to the rank of “saint,” known in Islam as a *Wali*, or “friend of God.” A *Wali* is one regarded as enjoying God’s special favor and blessed with the capacity to perform miracles. Called *Karamat*, they are considered lower in rank than those performed by the prophets. As described by the well-known scholar of mysticism in Islam, Annemarie Schimmel, the cult of saints is permeated with pre-Islamic ideas. Ancient local deities survived as saints whose actual names are sometimes unknown and whose tombs are surrounded by legends. Likewise, in India ancient Hindu sanctuaries have been transformed into Muslim shrines. As in Christian saint worship, many saints specialize in curing specific ailments or help in particular cases, such as infertility, illness, and madness. As Schimmel points out, “Many customs that are practiced near saints’ tombs border on magic, and it is indeed one of the sheikhs’ duties to produce amulets of all sorts. One has amulets (incidentally, our word “amulet” is derived from the Arabic *hama’il*) for this or that illness, problems during pregnancy and delivery, danger of fire or theft, and so on.”¹⁰

It is generally accepted that the first exponent of Sufi doctrine was the Egyptian or Nubian, Dhun Nun, of the ninth century AD, whose teaching was recorded and systematized by al Junayd. The doctrines expressed by al Junayd were then boldly preached by his pupil, ash-Shibli of Khurasan in the tenth century. A fellow-student of ash-Shibli, was al-Husayn ibn Mansur al-Hallaj whose thought demonstrated some clearly heretical elements, such as reincarnation, incarnation, and so on. He was ultimately put to death by the son of Saladin, the great Muslim leader who recaptured Palestine from the Crusaders, for declaring “I am the truth,” identifying himself with God. However, later Sufi writers nevertheless regard him as a saint and martyr, who suffered because he disclosed the great secret of the mystical union of man and God.

To the Sufis, mystical union is known as *Hulul*, or the incarnation of God in the human body. While *Tawbeed*, the “oneness” of God, typically refers to the monotheistic creed of Islam, for the Sufis it refers to this mystical union with God. According to al-Hallaj, for example, man is essentially divine because he was created by God in his own image, and that is why he claimed that in the *Quran* God commands the angels to bow down in “worship” to Adam. As De Lacy O’Leary described, in *Arabic Thought and its Place in History*:

This is an extremely interesting illustration of the fusion of oriental and Hellenistic elements in Sufism, and shows that the theoretical doctrines of Sufism, whatever they may have borrowed from Persia and India, receive their interpretative hypotheses from neo-Platonism. It is interesting also as showing in the person of al-Hallaj a meeting-point between the Sufi and the philosopher of the Isma’ilian school.¹¹

Ibn Arabi (1165 – 1240) was the Arabic philosopher most responsible for the fusion of Sufism with Neoplatonic thought. One of his most famous

works, the *Bezels of Wisdom*, was conceived in the course of a “vision” which he experienced near the Kabbah in Mecca. Ibn Arabi claimed that he received the work directly from Muhammad who had appeared to him in Damascus in 1229. Ibn Arabi’s straying from orthodoxy did not escape the attention of mainstream Islamic scholars of the time, and he was repeatedly repudiated for heresy. According to Ibn Khaldun, in his *Muqaddima*:

The path of the so-called Sufis comprises two paths. The first is the path of the *Sunnah*, the path of their forefathers (*Salaf*), according to the Book and *Sunnah*, imitating their righteous forefathers among the Companions (of the Prophet) and the Followers.

The second path, which is contaminated by (heretical) innovations, is the way of a group among the recent thinkers (*Muta’akbhirun*) who make the first path a means to the removal (*Kashf*) of the veil of sensation, because that is one of its results. Now among these self-styled Sufis are Ibn ‘Arabi, Ibn Sab’in, Ibn Barrajan and their followers among those who traveled their way and worshipped according to their (heretical) sect (*Nibla*). They have many works filled with pure unbelief and vile innovations, as well as corresponding interpretations of the outward forms (of scripture and practice) in the most bizarre, unfounded and reprehensible ways—such that one who examines them will be astounded at their being related to religion or being considered part of the *Sharia*.¹²

Ibn Arabi also claimed to have been in contact with the mysterious mystical figure *al Khidr*, revered by the Sufis, three times over the course of his life. While pagan mysticism typically aspires to union with a “god,” a practice which would otherwise be acknowledged in Islam as communication with *Jinn*, the Sufis avoid all such associations by claiming to make contact with the mysterious figure of *al Khidr*, meaning “the Green One.” Though not mentioned by that name, *al Khidr* is identified with a figure met by Moses in the *Quran*. He is referred to as the “Servant of God” and as “one from among Our friends whom We had granted mercy from Us [God] and whom We had taught knowledge from Ourselves.” In the *Quran*, Moses asks for permission to accompany him so he can learn “right knowledge of what [he has] been taught.”¹³ But the name *Khidr* is found only in *Hadith* literature, such as the case narrated by Imam Ahmad in *Al-Zuhd*, whereby the Prophet Muhammad is said to have stated that Elijah and *Khidr* meet every year and spend the month of Ramadan in Jerusalem, and another narrated by Yaqub ibn Sufyan from Umar ibn Abd al-Aziz, whereby a man he was seen walking with was actually *Khidr*.

However, to the Sufis, *Khidr* acquired a number of occult associations and, we have to assume, was the disguise assumed by demonic apparitions. The figure of *Khidr* originated most likely from Jewish legends and is associated with the Muslim Mahdi, in the same way that the prophet Elijah is associated with the Jewish Messiah.¹⁴ According to the *Book of Kings*, Elijah defended the worship of the one God over that of the Phoenician god Baal, and like Enoch did not die but is believed to have ascended directly to heaven. Some of the earliest sources on Sandalphon, an archangel in Jewish and Christian writings,

refer to him as the prophet Elijah transfigured and elevated to angelic status. Other sources, mainly from the Midrashic period, describe Sandalphon as the “twin brother” of Metatron, whose human origin as Enoch was similar to the human origin of Sandalphon. In Kabbalah, Sandalphon is the angel who represents the Sephiroth of Malkhut and overlaps, or is confounded with, the angel Metatron. Elijah is an important figure of the Kabbalah, where numerous leading Kabbalists claimed to preach a higher knowledge of the *Torah* directly inspired by the prophet through a “revelation of Elijah” (*gilluy ‘elijahu*).

Khidr also shows certain affinities with the ancient dying-god by also representing fertility, which is offered as the reason for his association with the color green. Likewise, Elijah’s association with fertility and rain production is widespread in Biblical and rabbinic literature.¹⁵ *Khidr* is recognized as associated with the Green Man motif, which is often related to fertility deities found in different cultures throughout the world, such as the Celtic god Cernunnos, Green George, Jack in the green, John Barleycorn, Robin Goodfellow, Puck, and the Green Knight of Grail legend. A more modern version is found in Peter Pan, who enters the civilized world from Neverland, clothed in green leaves. Wicca claims, despite the obvious associations, not to worship the devil but as merely being a fertility cult that worships the Green Man, who has often been used as a representation of the Horned God.

The figure of *al Khidr* has its equivalent in the cult of Saint George, shared by Christian, Jews as well as Muslims. There is a tradition in the Holy Land of Christians and Muslims going to an Eastern Orthodox shrine of Saint George at Beith Jala, with Jews also attending the site in the belief that the prophet Elijah was buried there. These Muslims worshipped this same Saint George or Elijah as the Sufi figure of *al Khidr*, a tradition which was found throughout the Middle East, from Egypt to Asia Minor.¹⁶ Historians note that the origin of Saint George is in Cappadocia and is similar to the ancient god named Dionysus-Sabazios, who was usually depicted riding on horseback. George’s mother was from Lydda, Palestine, but he was a Cappadocian born in Cilicia, the heartland of the Mithraic Mysteries during Hellenistic times, and its capital city of Tarsus was the birthplace as well of the apostle Paul. Saint George is also the origin of the knightly tale of rescuing a maiden from a dragon. The legend is not a Christian story at all, but is a Christian adaptation of the typical duel of the Middle Eastern dying-god, like Baal, against the Sea-Dragon, or Zeus against Typhon the Titan.

An important consequence of the influence of the Sabians and Sufism in the Islamic world were the *Epistles of the Ikhwan al Saffa wa Khullan al Wafa*, or of “The Brethren of Sincerity and Loyal Friends,” a brotherhood that flourished in the city of Basra in Iraq, who were an important source of inspiration for much of Sufi tradition, such as Ibn Arabi, as well as Jewish scholars of Kabbalah. It is also generally agreed that the *Epistles* were composed by leading proponents of the Ismailis.¹⁷ These were a philosophical and religious encyclopedia, which scholars regard as reflecting elements of Pythagorean, Neoplatonic and

Magian traditions drawn up in the tenth century AD. The Neoplatonic theory of creation by emanation from a single creator, together with the notion that all creation was organized according to a hierarchical pattern was a dominant theme in the *Epistles*. Their stated purpose, following Gnostic tradition, was to teach initiates how to purify their souls of bodily and worldly attachments and ascend back to the divine source from which they came. Though the *Epistles* drew on multiple traditions, they attributed to them a common origin, echoing Aristobulus in tracing Greek philosophy to Jewish roots.¹⁸ The *Epistles*, which contributed to the popularization of Neoplatonism in the Arabic world, had a great influence on Islamic mysticism and philosophy, such as that of the renowned Sufi, Ibn Arabi, and was transmitted as far as Al-Andalus, or Moorish Spain, where they would have a profound influence of Jewish Kabbalah.

The Brethren of Sincerity followed the Sabians in revering Idries, the Muslims' name for the antediluvian prophet Enoch, whom they equated with Hermes, identified in the Kabbalah with Metatron. The Brethren regularly met on a fixed schedule, on three evenings of each month, in which speeches were given, apparently concerning astronomy and astrology, and the recitation of a hymn, which was a "prayer of Plato," "supplication of Idries," or "the secret psalm of Aristotle." During their meetings and possibly also during the three feasts they held, on the dates of the sun's entry into the Zodiac signs of Ram, Cancer, and Balance, they engaged in a liturgy reminiscent of the Sabians.¹⁹ The *Epistles* also boasted that, along with representatives of all walks of society, their order also consisted of "philosophers, sages, geometers, astronomers, naturalists, physicians, diviners, soothsayers, casters of spells and enchantments, interpreters of dreams, alchemists, astrologers, and many other sorts, too many to mention"²⁰

It was an alleged member of the Brethren of Sincerity, Abdullah ibn Maymun, who succeeded in capturing the leadership of the Ismaili movement in about 872 AD. Ibn Maymun, who has been variously described as a Jew, as a follower of the Mesopotamian Gnostic heretic Bardasanes and, most commonly, a Zoroastrian dualist, was brought up on Gnosticism, but was well versed in all religions. Among the followers of Ibn Maymun was Hamdan Qarmat, the founder of the Qaramitah. Qarmat recruited a number of followers in Arabia to whom he preached ideas borrowed from Gnostic dualism, teaching them to abandon prayer, fasting and other precepts and permitting them pillage. As a result, the Qaramitah rapidly became a band of brigands, pillaging and massacring all those who opposed them and spreading terror throughout the surrounding districts. The Qaramitah succeeded in dominating Iraq, Yemen, and especially Bahrain, and in 922 AD extended their ravages west. They took possession of the holy city of Mecca, in defense of which thirty thousand Muslims were killed.

The majority of Ismailis believed the succession of the Imam continued among the Fatimid dynasty, who set up their own caliph and moved their capital to Cairo in 973 AD. The founder of the Fatimid dynasty was Ubeidullah, known as the Mahdi, who claimed descent through a line of "hidden imams"

from Muhammad, son of Ismail, and through him, from Fatimah, daughter of the Prophet. He was accused of Jewish ancestry by his adversaries the Abbasids, the Sunni rulers of Baghdad, who declared him the son or grandson of Ahmed, son of Abdullah ibn Maymun, by a Jewess. After the establishment of their power in Egypt, the substance of the teaching of the Fatimids was not very different from the code of Abdullah Ibn Maymun, and his more violent initiate, Qarmat.

In 988 AD, the Fatimids established the university of Al Azhar, the oldest university in the world, and the most prestigious educational institution in Islam, though now under the orthodox Sunnis. In 1004 AD, the Fatimids established the *Dar ul Hikmat*, or the “House of Wisdom,” as a wing of Al Azhar. Under the direction of this Grand Lodge of Cairo, the Fatimids continued the plan of Abdullah ibn Maymun’s secret society, with the addition of two more degrees, making nine in all, which are considered to have been the inspiration behind the grades of Freemasonry.²¹ In this system, we may also have a clue to the indoctrination process undergone today by modern Islamic terrorist organizations. At first, initiates were persuaded that all their former teachers were wrong, and that they must place their confidence solely in the Imams of the Ismailis, as opposed to the twelve Imams of the main sect of the Shia, the Twelvers. This is the manner of indoctrination typical to all cults, where the recruit is taught to trust the judgment of his teachers above his own. Once the recruit has placed absolute trust in his masters, he can then be steered in any direction, to the point of abandoning his original faith and even to the worship and practice of evil. As such, dupes were eventually taught to disregard the prescriptions set out by the Prophet Mohammed, and taught the doctrines of dualism. Finally, in the ninth degree, the adepts were shown that all religious teaching was allegorical, and like the Gnostics, that religious laws need be observed only to maintain order, while he who understands the truth may disregard all such constraints.

In occult history, the Ismailis were regarded as important for having produced the cult of the Assassins, who were supposedly responsible for transmitting their occult teachings to the West. The Assassins were founded by Hassan-i Sabbah, also known as *Sheikh al Jabal*, or “Old Man of the Mountain.” His order was called in Arabic “*Hashishim*,” because they supplied *Hashish* (or marijuana) to their recruits for brainwashing purposes. As described by Marco Polo, the Old Man had made, “the biggest and most beautiful gardens imaginable. Every kind of wonderful fruit grew there. There were glorious houses and palaces decorated with gold and paintings of the most magnificent things in the world. Fresh water, wine, milk and honey flowed in streams. The loveliest girls versed in the arts of caressing and flattering men played every musical instrument, danced and sang better than any other women.”²² The Old Man would make his dupes fall asleep so that when they awoke they would find themselves in this garden, which he persuaded them was the Paradise described by Mohammed. Thus assured of its existence, they were willing to risk their lives on any mission assigned to them.

In the late eleventh century, led by Hassan-i Sabbah, the Assassins established a castle at Alamut, or the Eagle's Nest, a fortress stronghold in Persia. The Assassins waged an international war of terrorism against anyone who opposed them, but eventually turned on each other. Finally in 1250 AD, the conquering Mongols, led by Mangu Khan, swept over Alamut and annihilated them. Nevertheless, the leaders of the Assassins survived through a hereditary line represented by the Agha Khans today.

The Holy Grail

The first successful crusade, known as the Princes' Crusades, seems to have been a project directly sponsored by a network of aristocratic families with the purpose of searching out certain lost doctrines, whose discovery led to the advent of the Kabbalah in southern France in the last half of the twelfth century. These influences then produced the lore of the Holy Grail, based on legends of these families' descent, and their association with the Templars, and a Gnostic sect known as the Cathars. The most extravagant claims purport that the families descend from the Merovingian dynasty of France, who in turn were descendants of Jesus, who supposedly fathered a child from Mary Magdalene. However, any association with Jesus is a pretense, as these legends have a Gnostic origin, and cannot be associated with Jesus' true teachings. Worse still, the idea itself of a "royal" descend from Jesus is based on a tyrannical and archaic notion of the "Divine Right" of kings. Even if these families were descended from Jesus, it would be of no consequence, because it would not necessarily predispose them to a right to rule.

Legends that associate Britain with the Holy Grail begin as early as the eighth century AD, when Rabanus Maurus, Archbishop of Mayence, stated in the *Life of Mary Magdalene* that Joseph of Arimathea, the man who donated his own prepared tomb for the burial of Jesus after Jesus's Crucifixion, was sent to Britain accompanied by Mary Magdalene, Lazarus and Salome. William of Malmesbury mentions Joseph's going to Britain in one passage of his *Chronicle of the English Kings*, written in the 1120s. The legend that Joseph was given the responsibility of keeping the Holy Grail was the product of Robert de Boron, according to whom the grail was not only the cup of the Last Supper, but the vessel used to capture Christ's blood after the Crucifixion. Symbolically, the Grail is the cup that receives the divine blood of the god, descended from the sacred bowl of the mysteries. The legend of Arimathea's travels to Britain were eventually encapsulated in the famous hymn of William Blake, "And did those feet in ancient time." Joseph was to have concealed the Holy Grail for safekeeping at Glastonbury Tor, where he established the first church in Britain Isles, which developed into Glastonbury Abbey.

The descendants of Joseph of Arimathea would eventually culminate, according to legend, in the person of King Arthur. King Arthur was also

purportedly related to Constantine the Great who was not only descended from Caesar and Alexander the Great and the Mithraic bloodline but, according to British chroniclers of the Middle Ages, from Joseph of Arimathea through his mother Saint Helena, the finder of the “true cross.” Later medieval legend claimed that Saint Helena’s father was King Coel, whose mother was supposedly descended from Anna, the daughter of Joseph of Arimathea, and Beli Mawr.¹ King Coel was the grandson Aviragus, who married the daughter of Emperor Claudius (10 BC – 54 AD).² Constantine was also descended from the Roman Emperor Marcus Aurelius.³ Caesar’s grandson, Gaius Calpurnius Piso, had married Mariamne, the sister of Herod Agrippa. Their granddaughter, Pompeia, was the wife of Emperor Trajan, who was the grandfather of Marcus Aurelius, whose descendants attempted to impose the worship of Elagabalus, or Sol Invictus, as the religion of the Empire. It was the use by Trajan and Marcus Aurelius of the dragon standard, or Draco—which according to Arrian was of originally of Scythian origin—that came to be adopted by the Pendragon family.⁴

Arthur’s sorcerer Merlin would have been a Druid, the bardic class that produced the mythical literature and the art of the Celts. The enduring association of the British Isles with occult legend may be attributable to the fact that, according to Roman historian Pliny the Elder, who wrote in the first century AD, magic—meaning the cult of the Magi—was so entrenched in Britain that he said it would almost seem as if it was the British who had taught it to the Babylonians, and not the other way around. Magian teachings are clearly discernible among the Druids. According to several ancient authors, like Diodorus of Sicily and Ammianus Marcellinus, the Druids inherited their occult teachings from Pythagoras through his student Zalmoxis, who had ventured among the Celts. Even after Patrick had converted the Irish to Christianity, the teachings of the Druids were never completely abandoned, but instead a unique culture developed, known as Celtic Christianity. Essentially, the arts of the Druids survived early Irish Christianity, as its abundant hagiography, steeped in magical ideas, plainly shows. Saint Columba (521-597), abbot and missionary traditionally credited with the main role in the conversion of Scotland to Christianity, after becoming a monk, lived and studied with a bard in Leinster, and later defended the cause of the Druids when their schools and teachings were attacked.

Irish legend maintains that the Scottish originate from Fenius Farsaidh, a descendant of Edom, who founded the kingdom of Scythia in southern Russia. Fenius’ son Nel married Scota the daughter of an Egyptian Pharaoh and contemporary of Moses. A Swiss genetics company has in fact claimed that up to 70 per cent of British men are related to the Egyptian Pharaoh Tutankhamen. Y-DNA testing on some of the related male mummies of the eighteenth dynasty of Egypt revealed them to belong to a genetic profile group, known as haplogroup R1b1a2. It is the most frequently occurring Y-chromosome haplogroup in Western Europe, with its highest concentrations in Ireland and Scotland, indicating that they share a common ancestor.⁵ R1b1a2

arose about 9,500 years ago in the surrounding area of the Black Sea, an area corresponding to Scythia. This should not be taken as corroborating the Scots legend, but as perhaps pointing to some underlying truth that has later been embellished in legend.

The Scythians were related to a legend popular among Medieval Jews who equated them with the Lost Tribes of Israel. According to the Bible, the Israelites became “lost” after the northern kingdom of Israel was conquered by the Assyrians, who dispersed them among the Medes, who lived in Iran in an area known as Media. The Medes, according to Greek mythology, were descended from Medea the Colchian witch from the story of Jason and the Argonauts. According to the legend, Medea later married Aegeas of Athens after whom the Aegean Sea is named. The Medes were descended from their son Medus of Colchis. According to a description by Herodotus, a Greek historian of the fifth century BC known as the “Father of History,” the Colchians who dwelt in a land located along the western slope of the Caucasus Mountains near the Black Sea, in what is now the state of Georgia, were black and probably Jewish. Like the Jews of Palestine whom he referred to as “Phoenicians,” Herodotus also regarded the people of Colchis as deriving from an “Egyptian colony.” He not only pointed to the Colchians’ “black skin and woolly hair” as evidence, but also to their oral traditions, language, methods of weaving, and practice of circumcision. Saint Jerome, writing during the fourth century AD, called Colchis the “Second Ethiopia.” Two hundred years later, Sophronius, patriarch of Jerusalem, described an “Ethiopian” presence in the same region. Diodorus of Sicily, a historian of the first century BC, in his *Universal History*, stated:

They say also that those who set forth with Danaus [Dan, or Tribe of Dan], likewise from Egypt, settled what is practically the oldest city of Greece, Argos, and that the nations of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country [i.e., Egypt]; and this is the reason why it is a long-established institution among these peoples to circumcise their male children... the custom having been brought over from Egypt. Even the Athenians, they say, are colonists from Sais in [the Nile Delta of] Egypt.⁶

Although the Ten Tribes are considered “Lost,” in ancient Jewish sources their location was well-known. According to Josephus, “...the Ten Tribes who are beyond the Euphrates till now, and are an immense multitude, whose numbers cannot be estimated.”⁷ The *Apoecrypha* also presume to know their location. In the *Fourth Book of Ezra*, the Ten Tribes were said to have been carried by Hosea in the eighth century BC to the Euphrates, at the narrow passages of the river. From there they went on for a journey of a year and a half to a place called “Arzareth,” referring to the Araxes, a river that borders Armenia, Iran and Azerbaijan.

These migrations would have taken them to the land of the Scythians, whom Josephus and others have identified as the descendants of Gog and Magog, among whom they would have been absorbed.⁸ The Scythians first

appear in Assyrian annals as *Ishkuzaï*, related to the modern term “Ashkenazi,” from Ashkenaz, who according to the Bible was the son of Magog’s brother Gomer. Scholars recognize the Scythians to have been a Turkic people who had settled on the northern shore of the Black Sea. The most significant Scythian tribes mentioned in the Greek sources resided north of the Caucasus mountains, at the basin of the Don river, north of the Crimea and east of the Ukraine in Southern Russia. From there they invaded Armenia and Cappadocia to become allies of the early Mede rulers.

As related by Colin Gow in *The Red Jews: Anti-Semitism in an Apocalyptic Age: 1200-1600*, the Lost Tribes came to be known in Jewish lore of the Middle Ages as “Red Jews.” They were believed to reside in Central Asia, and were expected to come forth to aid the Messiah in his conquest of the world. According to Gow, the legend of the Red Jews was a conflation of three separate traditions: the prophetic references to Gog and Magog, the Ten Lost Tribes of Israel, and an episode from the *Alexander Romance*. The *Alexander Romance* is any of several collections of legends recounting the legendary exploits of Alexander the Great. The earliest version is in Greek, produced in the third century AD. Several late versions attribute the work to Alexander’s court historian Callisthenes, but the historical figure died before Alexander. The unknown author is therefore referred to as Pseudo-Callisthenes. The text was recast into various versions throughout Antiquity and the Middle Ages, including the languages of Syriac, Arabic, Persian, Ethiopic, Hebrew, Turkish, and Middle Mongolian.

In the *Alexander Romance*, Alexander chases his enemies to a pass between two peaks in the Caucasus. With the aid of God, Alexander and his men close the narrow pass in the Caucasus by constructing a huge wall of steel, keeping the barbarous Gog and Magog from pillaging the peaceful southern lands. The wall has been frequently identified with the Caspian Gates of Derbent, Russia, and with the Pass of Darial, on the border between Russia and Georgia. An alternative theory links it to the Great Wall of Gorgan, also known as “Alexander’s Wall,” on the south-eastern shore of the Caspian Sea, 180 km of which is still preserved to this day.

The accounts of the *Alexander Romance* are reflected in the enigmatic figure mentioned in the *Quran*, named *Dhul-Qarnayn*, literally “He of the Two Horns.” Similarly, on Macedonian coinage of the third century BC, Alexander was typically portrayed with ram’s horns. In the account found in the *Quran*, Dhul-Qarnayn is not identified with Alexander, but the stories are almost identical. Dhul-Qarnayn is described as a great and righteous ruler who built the wall of iron and copper that keeps Gog and Magog from attacking the people whom he met on his journey to the east, “the rising-place of the sun.”⁹ According to *Hadith*, unable to pass the wall, Gog and Magog have been digging below ground ever since, but will emerge at the time of the return of the Messiah Jesus, to afflict the earth, but Jesus will pray to God to eradicate them.¹⁰

Kevin Alan Brook, among others, has speculated that the legend of the Red Jews was actually based on vague memory of the Khazars, the people who were the descendants of the Scythians who converted to Judaism in the

eighth century AD. Like the Armenians, the Khazars were identified with Gog and Magog, and were also sometimes credited with Armenian origin.¹¹ This is stated by the seventh-century Armenian bishop and historian Sebeos, and the fourteenth century Arab geographer Dimashqi.¹² The *Cambridge Document*, discovered by Solomon Schechter in the late nineteenth century, and also known as the *Schechter Letter*, the *Schechter Text*, and the *Letter of an Anonymous Khazar Jew*, discusses how Jewish men fled either through or from Armenia into the Khazar kingdom in ancient times. According to Eldad ha-Dani, a Jewish traveller of the ninth century, the Khazars were remnants of Simeon and Manasseh. Likewise, one version of the *Schechter Letter* reported that the Khazars had a tradition that they were descended from the Tribe of Simeon. The *Cochin Scroll* also maintains that the Khazars were descended from Simeon and Manasseh.

According to ancient Greek historian Herodotus, the Scythians “have all deep blue eyes, and bright red hair.” Like their ancestors the Scythians, the Khazars were also described as blue-eyed and red-haired.¹³ In the *History of the Nation of Archers*, Armenian historian of the thirteenth century AD, Grigor Akner, claimed the Khazars were derived from Edomites, descended from Esau, whose name was also Edom, meaning red because he was supposedly red-haired. Red hair is commonly found in regions of Jewish or Central Asian ancestry. It is fairly common amongst the Ashkenazi Jewish populations, and occasionally among the Berbers of North Africa. In Asia, red hair can be found sporadically from Northern India, and the northern Middle East, such as Iran, Iraq, Syria, Lebanon, Jordan, Israel and Palestine. Red hair can also be found amongst those of Iranian descent, such as the Persians, Lurs, Nuristanis and Pashtuns. Red hair, of course, is found at its highest concentrations in Scotland.

The name of Scotland was originally intended to refer to the “land of the Scythians.”¹⁴ The idea that the Scots came from Scythia is also found in most legendary accounts and also in unedited versions of the *Venerable Bede* of the eighth century. *The Anglo-Saxon Chronicle*, written in the ninth century AD, begins by saying that the Britons, like the Saxons, came from Armenia and the Picts of Scotland from the south of Scythia. *The Pictish Chronicle* of the tenth century mentions “Scithe et Gothi” (Scythians and Goths), as being the ancestors of the Picts, the people living in ancient eastern and northern Scotland.

The inhabitants of the Orkney Islands in the north of Scotland are descended from Vikings who, like the Saxons, according to various medieval legends, were descended from Scythians who migrated north. Both nations claimed descent from Uldin, later Odin, or Wotan, a fifth-century leader of the Huns who had settled in the land of the Scythians, with whom they became intermingled along with Viking traders. By some genealogies, Odin married Frigg (or Freya), the great-granddaughter of King Coel.¹⁵ According to the *Yngling Saga*, written from historical sources available to the Icelander Snorri Sturluson, Odin originally came from Asia. Noted explorer Thor Heyerdahl surmised that Odin and his people, who were known as Asir, may have been the Azeris of Azerbaijan.¹⁶ Snorri speaks of Odin making “ready to journey out of Turkland, and was accompanied by a great number of people, young folk and old, men and women; and they had

with them much goods of great price.” Snorri here speaks of the land east of the Don River being known as Asaland, or Asaheim, and the chief city in that land was called Asgaard, the home of Odin. The city may have been Chasgar, located in the region of the Caucasian ridge, “called by Strabo Aspargum, the Asburg, or castle of the asas.”¹⁷ This would have been approximately 450 AD, when Odin’s descendants were said to have founded the nations of the Danes, Swedes, and Norwegians, and in Germany, the Saxon tribes.

Studies have discovered that the genetic component of the population of the Orkney islands is characterized by a type not found in other British samples, but one in high frequency in Russia, Ukraine, Bohemia, and throughout Central Asia, and rare in East Asia and Western Europe. According to a study titled *The Eurasian Heartland: A continental perspective on Y-chromosome diversity*, conducted by the National Academy of Sciences, the distribution of this gene grouping is “...likely to represent traces of an ancient population migration originating in southern Russia/Ukraine,” where it is found at a high frequency. In other words, this specific genetic type originated in Scythia.¹⁸

R1a1, which is found all over Armenia, Georgia and Eastern Europe in general, including the Sorbs, the Poles, and many people of central Europe, is also found in Finland, and many R1a1 people went west to Scotland and Scandinavia. As noted by David Faux, the largest number of close matches to the rare haplogroup R1a1 Norse signature from Shetland, just north of the Orkney Islands, was not seen in large and diverse European samples in which R1a1 predominates, like Poland, but among the tribal Siberian Altai of Central Asia.¹⁹

It has also been found that about half of Ashkenazi Levites possess the R1a1 haplogroup. R1a1 is almost never found among Sephardic Levites. Interestingly, the R1a1 was introduced only 900-1000 years ago into only the Ashkenazi Levite male population. A team of geneticists in the September 2003 issue of the *American Journal of Human Genetics* proposed that R1a1 may have been introduced by Slavs, or Khazars who converted to Judaism.²⁰ Arthur Koestler, author of *The Thirteenth Tribe*, had proposed the theory widely popular in conspiracy circles, that the majority of Ashkenazi Jews were actually descended from the Khazars, and not the Israelites of the *Old Testament*.²¹ Modern genetic studies, however, have proven Koestler’s theory incorrect. Ashkenazi Jews are a group with mainly central and eastern European ancestry. Ultimately, though, they can be traced back to Jews who migrated from Israel to Italy in the first and second centuries, and who eventually moved to Eastern Europe in the twelfth and thirteenth centuries. A 1999 study published in the *Proceedings of the United States National Academy of Sciences* compared the Y chromosomes of Ashkenazi, Roman, North African, Kurdish, Near Eastern, Yemenite, and Ethiopian Jews with 16 non-Jewish groups from similar geographic locations. It concluded that:

Despite their long-term residence in different countries and isolation from one another, most Jewish populations were not significantly different from one another at the genetic level... The results support the hypothesis that the paternal gene pools of Jewish communities

from Europe, North Africa, and the Middle East descended from a common Middle Eastern ancestral population, and suggest that most Jewish communities have remained relatively isolated from neighboring non-Jewish communities during and after the Diaspora.²²

Q, which is found in Norway and its colonies, is found predominantly in Central Siberia, Central Asia and among Native Americans. One hypothesis is that Q came to Europe with the Huns in the fifth century.²³ K, which turns up very occasionally in Sweden, is typically found at lower frequencies in the Middle East, and in a significant group of Palestinian Arabs. Approximately 32% of Ashkenazi Jews are in haplogroup K. This high percentage, according to Doron M. Behar and others, points to a genetic bottleneck occurring approximately 100 generations ago from a Hebrew/Levantine mtDNA pool, whose descendants lived in Europe.²⁴ As David Faux concludes, the one people among whom the three Asian genetic signatures discovered in Shetland correspond most closely with are the Azeris.²⁵

Additionally, as documented by Tejral, the archaeological record shows new artistic features that manifest themselves in Scandinavia in the early fifth century that have been attributed to Scythian influences.²⁶ Animal motifs with imaginary beasts and elephants with elaborate decorative work appear which “points unquestionably to definite Eastern connections.”²⁷ The dramatic alterations in artifacts and burial practices strongly point to a change that would have a significant impact on all aspects of life in Scandinavia by a people “coming from the south around 450 or a little earlier.”²⁸ As David Faux summarizes, “Basically the archaeological evidence strongly suggests that from the fifth century there was a strong cultural continuity between the areas in Scandinavia and points south and includes artifacts from as far east as Afghanistan.”²⁹

Legends about the so-called “sacred lineage” of the Holy Grail typically pertain to the influential Scottish families of the Stuarts and the Sinclairs, who became the hereditary Grand Masters of Scottish Freemasonry. The Sinclairs, originally St. Clair, were a noble family which had its origins in Saint-Clair-sur-Epte in Normandy, France, in 911 AD. Like the Dukes of Normandy, the Sinclairs were descendants of Rollo the Viking, the son of Rangvald the Wise, Jarl of Orkney. According to genetic researchers Elizabeth Hirschman and Donald Panther-Yates, authors of *When Scotland was Jewish*, the Sinclairs, originally St. Clair, were secret Jews among the many Sephardic Jews from Spain and southern France that entered Scotland from around 1100 AD onward. The first group would have accompanied William the Conqueror, Duke of Normandy, and assisted in setting up the civil administration in England.

The Sinclairs and the Dukes of Normandy, through the marriage of Rollo the Viking to Poppa of Bavaria, the great-granddaughter of William of Gellone (755 – 812/4 AD), were purportedly also descended from Rabbi Makhir of Narbonne.³⁰ According to Arthur Zuckerman, William of Gellone was the son of Theodoric, or Thierry, the name assumed by Rabbi Makhir of Narbonne.³¹ In the Medieval romances, Thierry is called Aymery and was the father of

William of Gellone. Zuckerman based his claims on a tradition preserved by Abraham ibn Daud in his *Sefer ha-Kabbalah*, written about 1161, that Charlemagne (742-814), the founder of the Carolingian Empire, had appointed Makhir, a Babylonian-Jewish scholar, perhaps the Exilarch of the Jews of Babylon, at the end of the eighth century as ruler of a Jewish principality in Narbonne in Southern France. “Exilarch” refers to the leaders of the Jewish community who held through the Persian and Muslim Empires until the eleventh century AD, an office traditionally assigned to a hereditary family tracing their lineage to King David.

According to Zuckerman, where the *Sefer ha-Kabbalah* states that Makhir and his descendants were “close” with Charlemagne and all his descendants, it could be taken to mean they were inter-related. However, Zuckerman’s claims have been aggressively challenged by other scholars. According to Nathaniel Taylor:

The legend of Charlemagne’s installation of the dynasty, and of associated grants of privileges, follows a literary pattern which was extremely common in this area in the eleventh and twelfth centuries. To embellish and mythologize the past, and particularly to invent connections to Charlemagne, was a frequent subterfuge of the area’s monastic communities, but it appears also to have been true of other social groups—including the Jews. We cannot now determine the validity of the Davidic origins of the Jewish dynasty of Narbonne—or even its continuity, or the names of individual *nesiim* [Jewish leaders]—before the eleventh century.³²

Nevertheless, the claim was believed to have been true, and seems to have formed the basis of the messianic expectations of the leading families associated with the Crusades and the formation of the Grail legends, which are suffused with Kabbalistic symbolism. Charlemagne himself was descended from the Mithraic bloodline, the intermarriage of the House of Herod, the Julio-Claudian dynasty, the House of Commagene, and priest-kings of Emesa. This bloodline had bifurcated into two important directions, diverging into an imperial line that eventually produced Constantine, and a second which included the Neoplatonic philosopher Iamblichus. The two branches were finally reunited in St. Arnulf, Bishop of Metz (c. 582 – 640 AD), the great-grandfather of Charles Martel (c. 688 – 741 AD), one of the most heroic figures in French history, and by whose name the dynasty came to be known in history as that of the Carolingians.³³ Charles Martel was the grandfather of Charles the Great, known as Charlemagne (742 – 814 AD).

There are numerous confusing genealogies provided as to the descent of this Makhir, or Natronai as he is sometimes referred to. Natronai possibly married one Rolinda of Aquitaine, whose son was Makhir. Makhir married Alda, the daughter of Charles Martel, and their son was purportedly William of Gellone. Some claims suggest William of Gellone’s sister, Ida Redburga, married Egbert of Wessex of the Anglo-Saxon invaders who displaced the Britons from England, and a direct descendant of Odin, according to the chronicles.³⁴ Egbert had been forced into exile at Charlemagne’s court by

a rival Saxon to the throne and returned to England in 802 AD, where he eventually became King of Wessex, and later first King of England.³⁵ Their son, Ethelwulf was the father of Alfred “the Great,” who in turn became the father of Edward the Elder.

Redburga was also possibly the great grandmother of Sven I of Denmark (d. 1014).³⁶ When Sven was baptized, along with the rest of the royal family, he was given the name of Otto, in honor of Otto I the Great, who was crowned Holy Roman Emperor in 962 AD. Otto was the son of Henry I the Fowler, Holy Roman Emperor, the founder of the Ottonian dynasty. Otto I’s mother was Oda Billung, whose mother was the daughter of Charlemagne’s son Pippin, and Bertha of Toulouse, the daughter of William of Gellone.³⁷ Hedwige, the sister of Otto I the Great, married Hugh the Great, a direct descendant of William of Gellone. Their descendants would become the dynasty of Capetians, from whom would descend all the kings of France until the Second Republic established in 1848. The grandson of Otto I the Great’s brother became Henry II, Holy Roman Emperor. Henry II married Cunigonde of Luxemburg, who was descended from the grandson of Charlemagne, Charles the Bald, and Ermentrude d’Orleans, the granddaughter of William of Gellone.³⁸ After their deaths, both Henry II and his wife Cunigonde were eventually canonized by the Catholic Church. Though they died childless, the descendants of Otto I eventually produced the Hohenstaufen dynasty, during whose reign from 1138 to 1254 castles and courts replaced monasteries as centers of culture, and were produced the *Minnesang* and narrative epic poems such as *Tristan, Parzival*, and the *Nibelungenlied*.

Sven married Gunhilda, the daughter of Dubrawka and Mieszko I, founder of the Piast dynasty, the first historical ruling dynasty of Poland. Dubrawka was the daughter of Boleslav I of Bohemia who married, as has been proposed, Adiva the daughter of Edward the Elder.³⁹ At the end of the eighth century AD, Bohemia, like the neighboring states of Great Moravia and Hungary, fell to the invading Magyars. As recounted in the *Gesta Hungarorum* (“The Deeds of the Hungarians”), a record of early Hungarian history written by an unknown author around 1200 AD, the Magyars were Scythians, originally descended from Magog from whom they derived their name. At the end of the ninth century AD, the Khanagat of the Khazars had appointed a man named Arpad to be the leader of the kingdom of Hungary, formed by seven Magyar and three Khazar tribes under his leadership.⁴⁰ Arpad and his clan began a push westward, eventually settling in what is today Hungary, where a unified Magyar state was established by Arpad’s great-grandson Geza in 971 AD.

Boleslav I, known as “the Cruel,” became the first king of an independent Bohemia, after he led a Czech force in alliance with Otto the Great, that was victorious over them in 955 AD. Boleslav I features in the *Schechter Letter*, according to which Hasdai ibn Shaprut, who was foreign minister to Abd al-Rahman, Sultan of Cordova, made a first unsuccessful attempt to resort to the Byzantine embassy to transmit his letter to the king of the Khazars. But, the envoys of Boleslav I, who were then in Cordova, and among whom were two Jews, Saul and Joseph, suggested a different plan. They offered to send the letter

to Jews living in Hungary, who in their turn would transmit it to Russia, and from there through Bulgaria to its destination, the Khazar capital of Itl. As the envoys guaranteed the delivery of the message, Hasdai accepted the proposal.

The dynasty of the Piasts intermarried extensively with the Hungarian dynasty of the Arpads and the Cometopuli of Bulgaria. Mieszko and Dubrawka's daughter Adelaide married Geza Arpad.⁴¹ Their daughter Hercegnó married Gavril Radomir, the son of Samuel Tsar of Bulgaria.⁴² Samuel was one of four sons of Prince Comita Nikola, Count of Bulgaria. The Bulgars during the seventh century AD had come under domination of the Khazars, with whom they shared a language. The Khazars forced some of the Bulgars to move to the upper Volga River region where the independent state of Volga Bulgaria was founded, while other Bulgars fled to modern-day Bulgaria.

Comita Nikola married Rhipsime, a princess of the Bagratuni who became rulers of Armenia in the ninth century AD, and who claimed Jewish descent.⁴³ Moses of Chorene, who wrote a *History of Armenia* at the request of Isaac Bagratuni, the middle of the fifth century AD, stated that King Hratcheye joined Nebuchadnezzar in his first campaign against the Jews, and took part in the siege of Jerusalem. From among the captives he selected the distinguished Jewish chief Shambat, and brought him with his family to Armenia, and it is from him that the Bagratuni claim descent.

Through Jewish influence, Comita Nikola's sons were all given Jewish names, which also included David, Moses, and Aaron. These Bulgarian Csars became defenders of Bogomilism, a Gnostic heresy that developed in Bulgaria in the tenth century AD from Paulicianism, which was associated with the Templar cult of Catharism. In 970 AD, the Byzantine emperor John Tzimisce, himself of Armenian origin, transplanted as many as 200,000 Armenian Paulicians to Europe, and settled them in the Balkans, which then became the center for the spread of their doctrines. They were settled there as a bulwark against the invading Bulgarians, but the Armenians instead converted them to their religion, eventually evolving into what is known as Bogomilism.⁴⁴

The Gnostic doctrine of the Bogomils, signifying in Slavonic "friends of God," maintained that God had two sons, the elder Satanael and the younger Jesus. Satanael, to whom belonged the right of governing the celestial world, became filled with pride and rebelled against his Father and fell from Heaven. Then, aided by the companions of his fall he created the visible world, and man and the serpent which became his minister. Later Christ came to earth in order to show men the way to heaven, but he could not defeat the power of Satanael. Nicetas Choniates, a Byzantine historian of the twelfth century, thus described the Bogomils as, "considering Satan powerful they worshipped him lest he might do them harm."⁴⁵

Sven I of Denmark embarked on a full-scale invasion of England, and was accepted as King of that country, following the flight to Normandy of king Ethelred the Unready, the son and successor of Edward the Elder, in late 1013 AD. Ethelred married Emma of Normandy, the daughter of Richard Duke of Normandy. The Dukes of Normandy were created in 911 AD when Rollo the

Viking met Charles the Simple, the grandson of Charles the Bald, and agreed to the Treaty of Saint-Clair-sur-Epte, where it was stipulated that Rollo would convert to Christianity and become Charles' vassal. In return, King Charles granted Rollo land between the Epte and the sea as well as Brittany.

Ethelred returned to England in only 1014 AD after Sven died, but he himself also died only two years later. Ethelred the Unready was then succeeded by his son Edmund II Ironside. However, Canute the Great, the son of Sven, enjoyed greater support from the English nobility. Nevertheless, Ethelred and Canute negotiated a peace in which they agreed that, upon either of their deaths, territories belonging to the deceased would be ceded to the other.

When Edmund II died, Canute became King of England, Denmark and Norway. To associate his line with the overthrown English dynasty, and to insure himself against attack from Normandy, where Ethelred's other son, Edward the Confessor, and Alfred Atheling remained in Exile, Canute married Ethelred's widow Emma of Normandy. He then designated their son Harthacanute as heir to the throne. In opposition to his brother, Harold Harefoot proclaimed himself King of England after the death of his father in 1037 AD, and had Alfred Atheling blinded and killed when they attempted to return to England. Harold himself died in 1040 AD and Harthacanute, who was just then preparing an invasion, succeeded him to the throne. Harthacanute then invited his half-brother Edward the Confessor back from Normandy to become his co-ruler and heir.

When Edward the Confessor then heard that another half-brother, Edward the Exile, the son of Ethelred the Unready by another woman, was still alive, he had him recalled to England and made him his heir. When only a few months old, Canute the Great had sent Edmund's son, Edward the "Exile" to be murdered in Denmark. Instead, however, he was secretly brought to Kiev, which during the eighth and ninth centuries was an outpost of the Khazar empire, but was then under the control of the Rus, who had conquered much of Khazar territory. Edward the Exile then made his way to Hungary, where he married Agatha of Bulgaria. Though her parentage is not known for certain, various sources maintain that Agatha was daughter or sister of "Emperor Henry," while still others assert that she was the daughter of the Hungarian king and queen, or the queen of Hungary herself, and possibly the daughter of Gravril Randomir of Bulgaria, and therefore the granddaughter of Mieszko I and Dubrawka.⁴⁶

However, Edward the Exile died shortly after his return, so Edward made his great nephew Edgar Atheling his heir. But Edgar had no secure following among the nobles. The resulting succession crisis opened the way for the successful invasion by William the Conqueror, Duke of Normandy. By 1060, after a long struggle to establish his power, William the Conqueror had secured his hold of Normandy and launched the Norman conquest of England in 1066, decisively defeating the English at the Battle of Hastings. After further military efforts William was crowned King of England on Christmas Day 1066.

As the authors of the *Holy Blood Holy Grail* have shown, in contrast to later

Grail chroniclers who located Arthur in Britain, Wolfram von Eschenbach (c. 1170-c. 1220), author of *Parzival*, maintained that his court of Camelot was in France, at Nantes in Brittany. The Bretons had kept alive the legends of King Arthur, brought with them when they fled Britain during the Saxon invasions five centuries earlier. During the eleventh century, Brittany was ruled by Duke Alain IV, a Templar, who was descended according to legend from Llyr the Celtic Sea god, the father of Bran the Arch Druid, who married Anna, the daughter of Joseph of Arimathea.⁴⁷ One influencing factor in the rise of Arthurian legend among the Normans was that William the Conqueror was also a descendant of the Bretons, who had also supported him at the Battle of Hastings, providing a large proportion of the knights. William the Conqueror was the grandson of Richard II of Normandy and Judith of Brittany, daughter of Conan I of Brittany, the great-great grandfather of Alain IV. Edward Gibbon, in *The Decline and Fall of the Roman Empire*, provides the reasons for the renewed interest in the Arthurian legend:

During a period of five hundred years the tradition of his exploits was preserved, and rudely embellished, by the obscure bards of Wales and Armorica (otherwise known as Brittany), who were odious to the Saxons, and unknown to the rest of Mankind. The pride and curiosity of the Norman people prompted them to inquire into the ancient history of Britain; they listened with fond credulity to the tale of Arthur, and eagerly applauded the merit of a prince who had triumphed over the Saxons, their common enemies.⁴⁸

According to Elizabeth Hirschman and Donald Panther-Yates, other Jews also made their way to Scotland, around 1150, at the invitation of Malcolm III and his son King David I. Among them was one St. Clair, named William, who did not like the Conqueror and so with some other discontented barons went to Scotland. It was this William St. Clair who escorted the English king Edward “the Exile” from Hungary back to England, after which his daughter Margaret of Wessex later married Malcolm III of Scotland. Although Agatha of Bulgaria’s true lineage is not definitively known, some indication is provided by the fact that Malcolm and Margaret broke with Scottish tradition, by no longer naming their children by Gaelic names, but Jewish ones, such David, Alexander and Mary.

These families continued to inter-marry with the Dukes of Normandy in addition to the House of Anjou of France, thus producing the Plantagenets of England, to form the backbone of the family networks who sponsored the Princes’ Crusade. The House of Anjou, and then the Plantagenets, like the Dukes of Normandy and the kings of France from the House of Capet, could also trace their descent to William of Gellone.

A traditional rivalry between Brittany and Normandy continued to the end of the eleventh century. The Breton-Norman war of 1064 – 1065 was the result of William the Conqueror’s support of rebels in Brittany against Alan IV’s grandfather, Conan II. To prevent further hostilities during his invasion of England, William I married his daughter Constance to Alan IV in 1087.

In 1093, Alan IV married Ermengarde of the neighboring Angevin Counts of Anjou, as a political alliance with her father Fulk IV, to counter Anglo-Norman influence.

Malcolm III and Agatha's son, who became King David I of Scotland, married Maud, Countess of Huntingdon, the great-niece of William the Conqueror and the granddaughter of Lambert II, the brother of Godfrey of Bouillon, one of the leaders of the First Crusade and the first ruler of the Kingdom of Jerusalem. Godfroi's younger brother, Eustace III, married David's sister, Mary Scots. Their daughter married Stephen I King of England, the son of Adela of Normandy, the daughter of William the Conqueror. Adela's brother, Henry I King of England, married David's sister, Editha of Scotland. Their daughter, Mathilda Empress of England, married Geoffrey V, Comte d'Anjou, whose son Henry II married Eleanor of Aquitaine.

Before marrying Duke Alain IV, Duke of Brittany, Ermengarde of Anjou, the daughter of Fulk IV, had previously been married to Eleanor of Aquitaine's grandfather, William IX Duke of Aquitaine. Ermengarde's brother Fulk V of Anjou planned to neutralize the threat of the rise of Normandy. By marrying his son Geoffrey Plantagenet to Matilda, daughter and heiress of Henry I of England, Fulk V thereby brought about the historical convergence of the Angevins, House of Normandy and the House of Wessex. Their son Henry Plantagenet succeeded to the English throne in 1154 and founded the Plantagenet dynasty. He married Eleanor of Aquitaine, who bore him five sons and three daughters, one of whom was Richard the Lion-Hearted, who succeeded his father to the throne of England.

These families' connections with the Templars and a heretical Christian sect known as the Cathars, who were related to the Bogomils, laid the basis for the emergence of the Grail legends. The Grail legends themselves derived from the influence of witchcraft, that was a result of the spread of the Kabbalah. These tendencies gave rise of one of the most known examples to have contributed to prejudices against religion, the Inquisition, devised in twelfth century France to persecute heresy and later expanded to other European countries, culminating in the infamous Witch Trials and the Spanish Inquisition. While the brutality involved in the extermination of witchcraft may have been largely excessive, and perhaps often motivated by ulterior political motives, modern attitudes have been formed that have completely mischaracterized the nature of what the Church was combating. Although occult philosophies like Neoplatonism and Hermeticism, and their related studies of astrology and alchemy, could often disguise themselves as scientific pursuits, they were nevertheless traditions that were historically associated with the worship of the powers of darkness. Like the Gnosticism from which they derive, this cult that spread with the growing influence of the Kabbalah typically venerated Lucifer or some equivalent as the true god, and the basis of these theologies ultimately involved the practice of black magic.

Alchemy, which derived from Hermeticism, was transmitted to Europe

via the Muslims. In the Islamic world, the influence of the Hermetic teachings of the Sabians helped to shape the pursuit of chemistry among the Muslim scientists, which was studied mostly in connection with alchemy. Even the name alchemy affirms the Arabic origin of chemistry, being derived from the Arabic term is *al-kimiya*. The greatest Arabic alchemist was ar-Razi, a Persian physician who lived in Baghdad in the late ninth and early tenth century, who drew his central concepts from the Sabians. The most famous was Jabir ibn Hayyan, known to the West as Geber, from whom we derive the word “gibberish.” Jabir’s works, which were translated into Latin in the twelfth century AD, proved to be the foundation of Western alchemists and justified their search for the “philosopher’s stone.” But during the ninth to fourteenth centuries, alchemical theories faced criticism from a variety of practical Muslim chemists, including al Kindi, al-Biruni, Avicenna and Ibn Khaldun, who wrote refutations against the idea of transmuting metals.

The Arabs’ fascination with alchemy was founded on a work called the *Emerald Tablet* of Hermes Trismegistus, not known during the Hellenistic era. The Arabs identified Hermes with a prophet mentioned in the *Quran*, named Idris, equated with the prophet Enoch of the Bible. Idris supposedly passed on his wisdom to his son Seth, identified as the Hermetic Agathodaimon, who passed it on to Zoroaster, and from him to Pythagoras, Empedocles, Plato, Aristotle and the Neoplatonists. The *Emerald Tablet* comes from a larger work called *Book of the Secret of Creation*, which exists in Latin and Arabic manuscripts, and was attributed to Apollonius of Tyana, called Balinus by the Arabs.

Additionally, Merkabah and other magical tendencies had reached Italian Jews from Baghdad as early as the ninth century. Italian Jewish tradition clearly shows that the rabbis of Italy were well versed in the subject, and tells of the miraculous activity of one of the Merkabah mystics who performed “miracles” by invoking the Sacred Names of God. The methods of the Kabbalists often tended to be more magical and theurgic than mystical and therefore, as Gershom Scholem remarks, “this may have something to do with the origin of the medieval stereotype of the Jew as magician and sorcerer.”⁴⁹ Thus an entire religious community was maligned by the nefarious practices of a minority among them. Throughout Europe, and from the earliest times, the Jews were charged with practicing black magic. They were rumored to worship the devil in the form of a cat or a toad in their synagogues, where they invoked his help in their malevolent designs. They were accused of practicing the ritual murder of children, known as the “blood libel,” and of using stolen church property for purposes of desecration, etc.

Many of the same accusations were brought against the witches of the Middle Ages. Towards the end of the twelfth century, Luciferianism—the overt worship of Lucifer—had spread through Styria, the Tyrol, and Bohemia, even as far as Brandenburg. By the beginning of the thirteenth century, it had invaded western Germany and in the fourteenth century reached its zenith in that country as also in Italy and France. In their ceremonies of devil invocation, witches were reputed to blaspheme the ceremonies of the religion

they belonged to. The desecration of the Holy Sacrament was known as the Black Mass, later termed a Sabbat, apparently for the Jewish Sabbath. At these nocturnal celebrations, a pact with the devil was to take place, where the participants would defile the Christian sacraments, spit on the cross, denounce Christ, and swear allegiance to Satan.

These practices have their origin in the darker aspects of the Kabbalah, which, as Gershom Scholem has pointed out, as a historical phenomenon, makes its appearance in the Languedoc region, which has been called the “Judea of France.”⁵⁰ The presence of Jews in Languedoc is testified from at least the beginning of the sixth century. During the Middle Ages Jews were grouped in many prosperous communities, particularly in Narbonne, Montpellier, and Toulouse, as well as in Béziers, Carcassonne, and so on. The source of the sudden reappearance of the ancient Gnostic tradition in the twelfth century AD among the Jewish communities of the Languedoc was a work known as the *Sefer ha-Bahir*, whose precise provenance is unknown. Scholars of the Kabbalah surmise that the Gnostic ideas it expressed represented a lost tradition that may have survived among the Sabians and Mandaeans. How these ideas could have been communicated to the West is unknown.

The other possibility is that the *Bahir* may comprise the “treasure” the Templars were reputed to have discovered during their stay in the Holy Land, following the conquest of Jerusalem by the Princes’ Crusade in 1099. Godfrey of Bouillon became the first ruler of the Kingdom of Jerusalem, although he refused the title “King,” a title only accepted by his brother and successor Baldwin II. Around 1119, the French knight Hugues de Payens approached King Baldwin II of Jerusalem with the proposal of creating a monastic order for the protection of pilgrims. His order took the name of Poor Knights of the Temple, from the site of the Temple of Solomon where they were first stationed. The knights not only assumed the name of “Templars,” but dedicated themselves to the Christian preservation of the Temple, though in truth linking themselves esoterically to the Kabbalistic project of the reconstruction of the Third Temple.

In 1128, Hugues de Payens journeyed to the West to seek the approbation of the Church. At the Council of Troyes, at which he assisted and at which St. Bernard of Clairveaux was the leading spirit, the Knights Templars adopted the Rule of St. Benedict, as recently reformed by the Cistercians. The Templars were bound by the vows of poverty, chastity and obedience, dedicating themselves to the *Mere de Dieu*, or the Mother of God, esoterically the *Shekhinah*. They also adopted the white habit of the Cistercians, adding to it a red cross “pattee,” well recognized as the typical attire of the crusaders.

In 1128, soon after the Council of Troyes, Hugh de Payens, the Templars’ first Grand Master, met with King David I of Scotland, the son of Malcolm III and Margaret of Wessex. King David later surrounded himself with Templars and appointed them as “the Guardians of his morals by day and night.” He granted Hugh and his knights the lands of Balantrodoch, by the Firth of Forth, but now renamed Temple, near the site of Rosslyn.

The claim that the Templars may have discovered something was potentially

corroborated when, in 1867, Captain Wilson, Lieutenant Warren and a team of Royal Engineers, discovered crusader artifacts in tunnels dug beneath the site of the ancient Temple. More recently, a team of Israeli archaeologists, following up on their discovery, reinvestigated the passage and concluded that the Templars did in fact excavate beneath the Temple.⁵¹ It may be possible that the Templars discovered the ancient text known as the *Sefer ha-Bahir*, or the “Book of Brightness,” as the circumstances of the book’s appearance, a fragmentary and badly assembled text, are a mystery to scholars. Kabbalists themselves considered the book to be much older, attributing its oldest traditions to the teachers of the first century AD. As indicated by Scholem, although derived from earlier traditions, the emergence of the Kabbalah in Southern France, sometime between 1130 and 1180 (or immediately after Hughes de Payens’ visit to Europe), represented a synthesis of the lost Gnostic tradition belonging to the first centuries AD, that had been long forgotten in Judaism, and which was rediscovered through the *Bahir*.

The *Bahir* represents a form of early classical Gnosticism, which had long disappeared from Judaism and had survived only in non-Jewish sources. As Gershom Scholem recognized: “The language and concepts are the same, and we look in vain for an answer to the question how this terminology could have originated or been recreated anew in the twelfth century, unless there was some filiation to hidden sources that were somehow related to the old Gnostic tradition.”⁵² How this tradition survived is unknown to scholars, though Scholem suggests a possible route by way of the Mandaeans. He maintains, “The earliest strata of the *Sefer ha-Bahir* which came from the East, prove the existence of definitely Gnostic views in a circle of believing Jews in Babylonia or Syria, who connected the theory of the Merkabah with that of the “aeons.”⁵³ Whether the Mandaean doctrines influenced the development of the Kabbalah, or vice-versa, is unknown. Drower has suggested that the parallels between Mandaean and Kabbalistic ideas reflect a common Gnostic origin, a “subterranean stream of ideas which emerges” in a variety of religious movements.⁵⁴ Nathaniel Deutsch, in *The Gnostic Imagination: Gnosticism, Mandaeism and Merkabah Mysticism*, recognizes that “at present, we must be satisfied with acknowledging the phenomenological parallels between the Mandaean and Kabbalistic traditions, although we must also seriously consider the possibility that both Mandaean and Kabbalistic sources drew on a common pool of earlier (Jewish?) theosophic traditions.”⁵⁵

The Templars were also closely associated with Christian heretics known as the Cathars and the legends of the Holy Grail. The Cathars were also known as Albigenses, in reference to their Languedoc center at Albi, and had their roots in the Paulician movement in Armenia and the Bogomils of Bulgaria. The name of *Bougres* (Bulgarians) was also applied to them, and they maintained ties with the Bogomils of Bulgaria. Essentially, the Cathars were a Gnostic sect who believed that a “good god” created everything heavenly while an “evil god,” the God of the *Old Testament*, created the material world with the Church acting as his representative. Though to most scholars the origins of

the Cathars remain unclear, the likely provenance of their Gnostic ideas was also the Kabbalah, as both movements emerged simultaneously in the very same district, the Languedoc in southern France. As Scholem has pointed out, the Cathars agree with the Kabbalists on a number of points but, “the question of a possible link between the crystallization of the Kabbalah, as we find it in the redaction of the *Bahir*, and the Cathar movement must also remain unresolved, at least for the moment. This connection is not demonstrable, but the possibility cannot be excluded.”⁵⁶

Essentially, the Cathar movement was characteristic of the creation of subversive heresies within Christianity that resulted from the penetration of Kabbalistic influences, the earliest case having been the Gnostics. Several thirteenth century Christian polemicists had reproached the Cathars for their relations with Jews, and as Johnson notes, “the Church was by no means wide of the mark when it identified Jewish influences in the Cathar movement...”⁵⁷ In *Jewish Influences on Christian Reform Movements*, Louis I. Newman concludes:

...that the powerful Jewish culture in Languedoc, which had acquired sufficient strength to assume an aggressive, propagandist policy, created a milieu wherefrom movements of religious independence arose readily and spontaneously. Contact and association between Christian princes and their Jewish officials and friends stimulated the state of mind which facilitated the banishment of orthodoxy, the clearing away of the debris of Catholic theology. Unwilling to receive Jewish thought, the princes and laity turned towards Catharism, then being preached in their domains.⁵⁸

As a result of these tendencies, the Cathars, or Church of Love, produced the culture of Courtly Love—in French *Amour Courtoise*—whose influence contributed to the transformation of Arthurian legend that appeared in French literature at the end of the twelfth century.⁵⁹ Courts of love were supposedly operating in the castles of the nobility of the Languedoc, with Church inquisitors hinting of practices of orgies. Courtly Love, representing a code that prescribed the behavior of ladies and their lovers, provided the theme of an extensive courtly medieval literature that began with the troubadours, the traveling poet musicians of courtly love, written in the langue d’Oc of the Languedoc. Cathar themes are pervasive in their songs, with many of the troubadours themselves being Cathars, or simply reflecting the values of their patrons.

The troubadours were inspired by the erotic symbolism of the Kabbalah. These influences were transmitted to the troubadours by way of the Sufi mystics of the Islamic world. Wandering Sufis, traveled on foot from city to city, teaching songs and cryptic words, and sometimes not speaking at all. Sufi musical jesters and *ariakeens* (harlequins) dressed in patchwork costumes, the *kehrqab* (mantle) of the Sufis, originally made from shreds and patches, reminiscent of Joseph’s coat of many colors. In the love poetry of the Sufis, originally inspired by the *Song of Solomon*, in praise to the bride of God, sometimes God is addressed directly, but often the deity is personified by a woman. It was the goddess worship of the Sufis, expressed in the form of love poetry dedicated to ladies,

and deference towards women, which became known as the art of chivalry. The predominant theme in troubadour poetry was unrequited love for noble ladies, who were usually married. This love took on a quasi-religious tone, their love becoming veneration, elevating the lady to near-divine status. P. Hitti, in the *History of the Arabs*, commented that “the troubadours... resembled Arab singers not only in sentiment and character but also in the very forms of their minstrelsy. Certain titles which these Provençal singers gave to their songs are but translations from Arabic titles.”⁶⁰ According to J. B. Trend, in *The Legacy of Islam*, the poems of the troubadours “...are, in matter, form and style closely connected with Arabic idealism and Arabic poetry written in Spain.”⁶¹

The supposed treasures discovered by the Templars are believed in occult circles to have enabled them to build the cathedrals like those of Chartres and Notre Dame, which represented the transformation of European architecture from the Romanesque to the Gothic style. Many books have been written about the mysteries of the French Gothic cathedrals and their sacred geometry used in the architecture. The most well known is *Le Mystère des Cathédrales* written in 1929 by Fulcanelli (1839-1953), a mysterious French alchemist whose identity is still debated. According to Fulcanelli, a cathedral is an alchemical book written in stone. But in *Restoring the Temple of Vision*, historian Marsha Keith Schuchard produced the first scholarly assessment of these Masonic traditions, by tracing the possible connections of ancient Jewish guilds of masons, as precursors to the development of European Freemasonry, of which, according to occult tradition, the Templars formed an important intermediary stage.

The Templars managed a large economic infrastructure throughout the Christian world, innovating financial techniques that were an early form of banking, and building fortifications across Europe and the Holy Land. In these projects, the Templars resorted to the expertise of the Jews. This led to their increasingly intimate association with the building guilds in which Jewish and Christian artisans worked together on many projects. Wischnitzer suggests that Jewish craftsmen brought the very idea of guilds from the Middle East, and that Jewish guilds played an essential role in the transmission of crafts within the Byzantine Empire.⁶² Some have traced the origins of Gothic architecture to the Byzantines, while others, like Christopher Wren, the seventeenth-century architect and Freemason, traced it to the Muslims. According to Marsha Keith Schuchard, they are both partly right, as an important medium for Byzantine and Muslim influences on Gothic masonry were the Jewish guilds.⁶³

As Schuchard relates, throughout the Islamic world, there was much interaction between Jewish and Muslim guilds, the earliest description of which is found in the *Epistles of the Brethren of Sincerity*. Over the centuries, Merkabah texts already began to identify the man as the microcosm, and the earthly Temple as the microcosm of the Throne. Much of the mythology of Merkabah teachings centered on the Second Temple, and formed an esoteric tradition of architectural symbolism. Since the destruction of the Second Temple in AD 70, religious Jews have expressed their desire to see the building

of a Third Temple on the Temple Mount. Prayer for this is a formal part of the thrice daily *Amidah* prayer. The desire for a Third Temple is sacred in Judaism, particularly Orthodox Judaism, and the prophets in the *Tanakh* called for its construction to be fulfilled prior to, or at the time of, the coming of the Messiah. Through these influences, Merkabah was associated with actual building practices and was evidently taught, Schuchard believes, in the building guilds. The great significance of these traditions, explains Schuchard, “lies in this interpretation of meditation techniques in terms of masonic imagery.” She further explains: “For the Jewish meditator, intense concentration on the numerical and linguistic permutations involved in the “mechanics of creation” [*Ma’aseh Bereshith*] is accompanied by rhythmic breathing, chanting, and possibly geometric yentas, so that the interior psychic ‘building’ process leads the initiate into a state of visionary trance.”⁶⁴

Muslim artisans drew upon the occult traditions of the Jewish guilds, assimilating Merkabah meditation techniques and Temple mysticism. Throughout the tenth and eleventh centuries, in the Moslem-Jewish world, there was renewed interest in the study of geometry for both scientific and magical purposes. Like the Jewish students of Merkabah, the Sufis stressed the occult relations of numbers, letters, and geometric configurations in building processes, both material and mystical.⁶⁵ From the ninth through to the twelfth century, these esoteric traditions of both Jewish and Moslem mystical fraternities gradually penetrated Christian Europe. The use of the Syrian pointed arch, which became the prototype of Gothic architecture, was brought to Europe by Jewish building guilds.⁶⁶

Intricate geometrical configurations produced by guilds of Jewish artists in Egypt were carried to Muslim Spain, where they appeared in illustrated Hebrew Bibles. Lansberger notes their striking similarity to later Christian Gothic designs, noting that the main motif is “a quadrangle framing a circle and bordered by four semi-circles.”⁶⁷ For Jews and Arabs, these squares, circles, rosettes, and knots had magical connotations, a tradition that was preserved in Gothic masonic guilds. Jewish architectural and masonic expertise was used in Normandy and northern Europe. In England, from the eleventh to the twelfth century, Jews employed Christian laborers in England and instructed them in the new techniques brought from Palestine.⁶⁸

The pupils of the early Kabbalists coming from Spain to study in the Talmudic academies of southern France were the principal agents of the Kabbalah’s transplantation to that country, where they were responsible for the production of a text that drew on the *Bahir*, the *Sefer ha Zohar*, or *Book of Light*, the most important medieval Kabbalistic text. The *Zohar* first appeared in Spain in the thirteenth century, and was published by a Jewish writer named Moses de Leon. But de Leon ascribed the work to Shimon bar Yochai, a rabbi of the second century at the time of the Roman persecution. According to Jewish legend, Shimon bar Yochai hid in a cave for thirteen years studying the *Torah* and was inspired by Elijah to write the *Zohar*.

Mystical tradition also purports that the *Zohar* was based on an earlier “Arabic Kabbalah” of the Brethren of Sincerity. Isaac the Blind, a pivotal figure among the thirteenth century Kabbalists of the Languedoc, studied not only Jewish, but also early Greek, and Christian Gnostic writings, as well as the Brethren of Sincerity. Some historians even suspected him to be the author of the *Sefer ha-Bahir*. The Brethren of Sincerity and other Sufi mystics were widely studied by later Jewish mystics, such as Abraham Ibn Ezra, Moses Maimonides, Judah Halevi, Bahya Ibn Pakuda, Ibn Gabirol. The philosopher who most personified the interweaving of Judaism and Islam was the eleventh century Spanish Jew, Ibn Gabirol, who assimilated ideas from the Brethren of Sincerity to such an extent that it was his primary source of inspiration after the Bible. He also followed the teachings of the tenth century Sufi mystic Mohammed Ibn Masarra, who had introduced Sufism to Spain.⁶⁹ Ibn Gabirol, along with Ibn Arabi, was considered one of the two great followers of Ibn Masarra (883–931 AD), an Andalusian Muslim ascetic and scholar considered one of the first Sufis as well as one of the first philosophers of Moorish Spain. Ibn Arabi, who was heavily influenced by the *Epistles* of the Brethren of Sincerity, formulated many of the ideas that became central to the *Zohar*. For example, his theory of the mystical import of language, the concept that man was a complete microcosm of the macrocosmic God, and specific interpretations of grammar and prayer all became central to the Kabbalah.⁷⁰

According to Schuchard, “Jewish artisans in the thirteenth- and fourteenth-century Spain evidently discussed themes from the *Zohar* in their guild meetings,” and, she explains, “While the *Zohar* amplified the sexual symbolism of the ancient traditions of Temple mysticism, it also heightened the spiritual significance of the masons who built the Temple.”⁷¹ When God created the world, he needed an architect. But God forbade Adam and Eve from eating from the Tree of Knowledge because they would assume divine powers. So the serpent urged Eve: “Eat of it and you shall create worlds. It is because God knows this that He has commanded you not to eat of it, for every artisan hates his fellow of the same craft.”⁷² According to the *Zohar*, Rabbi Simeon related that the original Temple built itself magically:

So soon as the artisans set their hands to the work, it showed them how to proceed in a manner novel to them... It was built of its own accord, though seemingly by the hands of labourers; it showed the workers a design which guided their hands and from which they did not turn their eyes until the whole building of the house was completed... No cutting tools were required, the whole work being accomplished by a miracle.⁷³

As Marsha Keith Schuchard notes, the *Zohar* “reflected a period of sexual libertinism and theosophical experimentation in the Jewish communities of Spain, which were paralleled by Christian heretics [Cathars and Waldensians] in southern France and Italy.”⁷⁴ The following account in the *Zohar* provides both the justification for ritual sex and its significance in relation to the rebuilding of the Temple:

The male member is the completion of the entire body [of God the King] and it is called *Yesod* [Foundation], and this is the feature that delights the female, and all the desire of the Male for the Female which in this *Yesod* penetrates the Female at the place called Zion, for there is the covered place of the Female, like unto the womb in a woman. This is why the Lord of Hosts is called *Yesod*. It is written: “For the Lord hath chosen Zion, He hath desired it for his habitation”—When the Matronit is separated from Him. And she unites with the King face to face on the Sabbath even, and both become one body... When the Matronit unites with the King all the worlds are blessed and all are in a state of great joy... and the Matronit becomes intoxicated with joy and blessed in the place that is called the Holy of Holies here below...⁷⁵

In the *Zohar* are extensive discussions of the ten Sephiroths, which emanate from the *Ein-Sof*, the Ancient of Days. The Ten Sephiroth form the image of the Archetypal Man, known as Adam Kadmon, the form Ezekiel saw in his vision of the Chariot. Also identified with Metatron, the name given to Enoch when he ascended into Heaven, he is often represented as a pillar or divine phallus, symbolized in the *Bahir* as the Tree of Life and the Dragon Teli, referring to the celestial pole and the constellation Draco. He is said to govern the visible world, preserve the harmony and guide the revolution of the spheres, and to be the leader of the legions of angelic beings. He represents the Macrocosm, which God created in His own image before creating the human man, the Microcosm. Therefore, according to the dictum of the Kabbalah, “as above, so below,” a sympathy exists between the Macrocosm and the Microcosm, explaining how the various parts of the universe, such as the planets, may have an affinity with human existence. It is also the central doctrine of magic, the means the Kabbalist must use to correct the disorder of the universe.

Repairing the separation created by Adam’s sin, according to the *Zohar*, is the historical plight of the Jewish people as a whole. In the fulfillment of God’s plan, the Jews will be returned to *Zion*, the Promised Land, and united with the Messiah. The dispersion of the Jewish people was assimilated to the Gnostic doctrine of the soul as a divine spark in exile in the base and corrupt material world. The nation of the Jews was equated with the *Shekhinah*, as the bride of God, exiled in this world, and separated from her beloved to whom she longs to return. When all of the preexisting souls in the world of the Sephiroth shall have descended and completed the cycle of reincarnations, and have returned purified to the bosom of the infinite Source, then the Messiah will descend from the region of souls, and the great *Jubilee* will take place. The Messiah is to be a descendant of King David, and therefore known as the “Son of David,” linking this Zionist prophecy to the descendants of Makhir of Narbonne.

Although the claims cannot be corroborated, what is important is that the evident link between the claimants of Davidic descent in Narbonne and the expected Messiah of the Kabbalah, whether correct or not, was perceived to be so. As late as 1143, Peter the Venerable of Cluny, in an address to Louis VII of France, condemned the Jews of Narbonne who claimed to have a king residing

among them. In 1144, Theobald, a Cambridge monk, spoke of “the chief Princes and Narbonne where the royal seed resides.” In 1165 – 66 Benjamin of Tudela, the famous Jewish traveler and chronicler, reports that in Narbonne there are “sages, magnates and princes [*Nesim*] at the head of whom is... a remnant of the House of David as stated in his family tree.”⁷⁶ The “Royal Letters” of 1364 also record the existence of a *rex Iudaeorum* (King of the Jews) at Narbonne.⁷⁷ The place of residence of the Makhir family at Narbonne was designated in official documents as *Cortada Regis Iudaeorum*.⁷⁸ The belief of Davidic descent is corroborated by the use of the Lion of Judah as a heraldic device on a seal of one *Nasi* (prince), Kalonymos ben Todros, in the later thirteenth century.⁷⁹

The fact that the Grail sagas are concerned with a secret and purportedly sacred lineage is indicated in the anonymous *Perlesvaus*, dated to the first decade of the thirteenth century, where we read: “Here is the story of thy descent; here begins the *Book of the Sangreal*.” And, though there is no solid corroboration of his purported Jewish ancestry, at least six major epic poems about William of Gellone were composed before the era of the crusades, including *Willehalm* by Wolfram von Eschenbach. Therefore, there may be some truth to the claim of the authors of the sensationalistic *Holy Blood Holy Grail*, that the Holy Grail should not have been translated from *san greal*, but from *sang real*, meaning “royal blood.”

The first troubadour was Eleanor of Aquitaine’s grandfather, William IX Duke of Aquitaine. Eleanor herself became instrumental in turning her court, then frequented by the most famous troubadours of the time, into a center of poetry and a model of courtly life and manners. It was Eleanor’s daughter, Marie of Champagne, a decisive influence in the transmission of the culture of Courtly Love across Europe, who encouraged the composition of Chretien de Troyes. The language of Courtly Love was assimilated to the legends of the Holy Grail beginning with Chretien de Troyes, who fashioned a new type of narrative based on the *Matter of Britain*. Centering on the legendary King Arthur, the *Matter of Britain* derived from the Welsh monk Geoffrey of Monmouth’s *Historia regum Britanniae*, written between 1118 and 1135. By drawing on classical authors, the Bible, and Celtic tradition, Monmouth created the story of a British kingdom, to some extent paralleling that of Israel. Monmouth relates the purported history of Britain, from its first settlement by Brutus, a descendant of Aeneas a hero of the Trojan war, to the death of Cadwallader in the seventh century, covering Julius Caesar’s invasions of Britain, two kings, Leir and Cymbeline, later immortalized by William Shakespeare, and one of the earliest developed narratives of King Arthur.

Parzival, written between 1200 and 1210 by Wolfram von Eschenbach, a knight of Bavarian origin, was the most celebrated romance of the time. Wolfram believed Chretien’s version of the Grail story was wrong and less accurate than his own. Wolfram claimed to have obtained his information from a certain Kyot de Provence, who would have been Guiot de Provins, a troubadour. Wolfram maintains that Kyot, in turn, supposedly received the Grail story from a Kabbalistic Jew named Flegetanis. According to Wolfram, the Grail sustained the lives of a brotherhood of knights called *Templeisen*, who

were guardians of the Temple of the Grail, located on the Mount of Salvation (*Munsalvaesbe*), associated with the mountain stronghold of Montsegur of the Cathars in the Languedoc.

According to Wolfram, after learning Arabic to read Flegetanis' document, Kyot traveled throughout Europe to learn more about the Grail and the brotherhood that protected it. He finally came to Anjou, where he found the history of Percival's family and wrote the tale which would later be retold by Wolfram. In *Parzival*, Perceval is the father of Lohengrin, the Knight Swan. One day, in his castle *Munsalvaesbe*, he hears a bell toll as a signal to come to the aid of a damsel in distress. According to some sources, she was the duchess of Bouillon, where Lohengrin hastened to her rescue in a boat drawn by swans. Having defeated her persecutor, he married the lady, however requiring of her that she not question about his ancestry. At last, wrought with curiosity, she broke the vow, at which point Lohengrin was forced to leave. Though, he left her with a child, according to various *chanson de geste*, that was either the father or grandfather of Godfroi de Bouillon, who could also trace his descent to William of Gellone.⁸⁰

These various families that were connected to the Grail legends were also all closely associated with the preservation of the occult traditions of the Kabbalah in its various forms, and adopted for themselves heraldic symbols that were emblems of Jewish heritage. The kings of England, like the *Nesim* of Narbonne, adopted the Lion of Judah, the Kings of France the lily and the Plantagenets the red rose. The second chapter of the *Song of Solomon* begins with, "I am the rose of Sharon, and the lily of the valleys." The *Zobar* begins with an exposition of this passage, equating the rose with the "Jewish congregation." Often called the "Mystical Rose of Heaven," the rose represents the Virgin Mary, who esoterically is understood to symbolize the goddess or Venus, in other words, the *Shekhinah*. The rose was composed of five petals, recalling the five-pointed star or pentagram of Lucifer.

According to historian Margaret Murray the Plantagenets were all witches.⁸¹ As popular legends surrounding the Angevins suggested they were demonic in origin, some historians were led to give them the epithet "The Devil's Brood." The chronicler Gerald of Wales (c. 1146-c. 1223) is the key contemporary source for these stories, which often borrowed elements of the Melusine legend. Melusine, or Melusina, is a feminine spirit of European folklore, usually depicted as a woman who is a serpent or fish from the waist down, much like a mermaid. She is popularly known from her depiction of the logo of Starbucks. By her magical powers she was to have built in a single night the Château de Lusignan, the largest castle in France, from which originated the powerful House of Lusignan. Melusine was married to Guy de Lusignan, king of the crusader state of Jerusalem from 1186 to 1192, under condition that he should never attempt to intrude upon her privacy. But when Guy betrayed his promised, she transformed herself into a dragon, departing with a loud yell and was never seen again.

Gerald of Wales related a similar story in his *De instructione principis* of “a certain countess of Anjou” who rarely attended mass and one day flew away, never to be seen again. According to Gerald, “King Richard was often accustomed to refer to this event “saying that it was no matter of wonder, if coming from such a race, sons should not cease to harass their parents, and brothers to quarrel amongst each other; for he knew that they all had come of the devil, and to the devil they would go.” A similar story was related to Eleanor of Aquitaine in the thirteenth century romance, *Richard Coeur-de-lion*. Gerald also presents a list of legends about the sins committed by Geoffrey V and Henry II as further evidence of their corrupt origins, which, he says, were not always discouraged by the Angevins. Henry II’s sons reportedly defended their frequent infighting by saying “Do not deprive us of our heritage; we cannot help acting like devils.”⁸²

The Melusina legend and the claims of witchcraft among the Plantagenets and families of Anjou was symptomatic of the spread of occult ideas which was also reflected in their association with the heretical Cathar movement. Historians use the term “Medieval Inquisition” to describe the various inquisitions that started around 1182, which responded to large popular movements throughout Europe considered heretical, in particular the Cathars in southern France and the related movement of the Waldensians in both southern France and northern Italy. The Church charged the Cathars with devil worship, human sacrifice, cannibalism, incest, homosexuality and celebrating the Black Mass. In 1209, an army descended on the Languedoc, a campaign called the Albigensian Crusade. The edict of annihilation referred not only to the heretical Cathars themselves but to all who supported them, which included most of the people of Languedoc. When an officer inquired of the Pope’s representative how he might distinguish heretics from true believers, the infamous reply was, “Kill them all. Let God sort them out.” Final defeat came upon the Cathars at their famous stronghold of Montsegur in the foothills of the Pyrenees in 1244, when more than 200 Cathar priests were massacred.

The Cathars had established communities in Northern Italy, the Alpine regions and Southern France. In southern France, Catharism and Waldensianism virtually became the region’s official religions, under the political control of Count Raymond VI of Toulouse, himself a follower of the Cathar faith. Raymond VI was married to Joan Plantagenet, daughter of Eleanor of Aquitaine and Henry II King of England. Raymond VI was the great-grandson of Raymond IV, who led the First Crusade. Raymond IV’s wife had been Elvira of Castile and Leon, the daughter of Zaida of Denia, an Ismaili of the Fatimids, who had married Alfonso VI “the Brave” of Leon. Elvira had first married Roger II of Sicily (c.1095-1154). Under the marriage agreement, if Baldwin I and Adelaide had no children, the heir to the kingdom of Jerusalem would be Roger II, Adelaide’s son by her first husband Roger I Guiscard (Roger I of Sicily). Roger II of Sicily, who was also a Templar, was to become the “Jolly Roger” of history, having flown the skull and crossbones on his ships.⁸³

The origin of the Jolly Roger begins with the legend of the Skull of Sidon

as recounted by Walter Mapp, in the twelfth century AD. According to Mapp, a Templar “Lord of Sidon” was in love with a “great lady of Maraclea [Marash in Cilician Armenia].” When the knight’s wife died suddenly, on the night of her burial he crept to her grave, dug up her body and violated it. Then a voice from beyond ordered him to return nine months later, when he would find a son. He returned at the appointed time, opened the grave again, and found a skull and crossbones. The same voice then apparently commanded him to “guard it well, for it would be the giver of all good things,” and so he carried it away with him. It became his protecting genius, and he was able to defeat his enemies by merely showing them the magic head. In due course, it passed to the possession of the Templars.

The legend is related to Baldwin II, called a cousin of the brothers Eustace III of Boulogne and Godfrey of Bouillon, and who later became king of Jerusalem in 1143 and married Morphia of the Rubenid dynasty of Armenian Cilicia. The Rubenids were descended from the Bagratuni, a Jewish dynasty who ruled Armenia in the ninth century AD, and claimed Jewish descent. Baldwin and Morphia’s daughter was Melusinde, which links her to the Melusina legend. Melusinde married Fulk V, Count of Anjou and the father of Geoffrey Plantagenet, leading him to become King of Jerusalem in 1131 on the death of Melisende’s father Baldwin II. Fulk V had joined the crusade in 1120, and became a close friend of the Templars. After his return he began to subsidize the order, and maintained two knights in the Holy Land for a year. The son of Fulk V and Melusinde was Amalric I King of Jerusalem who married Agnes de Courtenay. Their daughter Sybilla, Queen of Jerusalem, married Guy de Lusignan (c. 1150 – 1194). Guy de Lusignan’s term as king is generally seen as disastrous. He was defeated by Saladin at the Battle of Hattin in 1187, and was imprisoned in Damascus as Saladin reconquered almost the entire Crusader kingdom. Richard the Lionheart then sold Guy the island of Cyprus, which he had conquered on his way to Acre. Guy thereby became the first Latin lord of Cyprus. Amalric succeeded Guy in Cyprus, and also became King of Jerusalem in 1197. Sybille, the daughter of Isabella and Almaric, then married Leo II, the son of Stephen I of Armenia. Their union began a series of reciprocal marriages as a result of which the succession of Lesser Armenia actually passes to the Lusignan, which lasted until 1375 AD, when the Mamelukes of Egypt destroyed it.

The Lusignans were rulers of Jerusalem, or more accurately, Acre, from 1268 until the fall of the city in 1291. Also after 1291, the Lusignans continued to claim the lost Jerusalem and occasionally attempted to organize crusades to recapture territory on the mainland. The stronghold of Acre from the time of its capture by Richard to its final conquest by the Muslims formed for two hundred years the base of the crusading empire in Palestine. There were headquartered both the orders of the Templars and of the Hospitallers. In 1291, the Muslims attacked Acre, when among the Templars, including their Grand Master, only ten escaped of five hundred knights. Henry II of Lusignan, the patriarch, and the Grand Master of the Hospitallers, with the few survivors, escaped back to Cyprus.

However, on their return to Cyprus, the Templars conspired to place Henry II's brother Almaric, Prince of Tyre, on the throne. Henry II was sent in confinement in Armenia. But it was at this time, in 1306, under pressure from Phillip IV king of France, that the Pope summoned Jacques de Molay, the Grand Master, from Cyprus to answer the charges of heresy. In 1308, Almaric received letters from the Pope directing him to arrest all the Templars in Cyprus. Their property was handed over to the Hospitallers, and after the assassination of Almaric, they supported Henri II's return to the throne of Cyprus. Therefore, the arrest of the Templars seems merely to have been a pretext to transfer their property to the Hospitallers. The nobility of Europe had been calling for a unification of the orders of the Templars and the Hospitallers, but Jacques de Molay was resisting the move. Following the fall of Acre, Phillip IV of France was calling for a renewed Crusade, but de Molay again refused participation.

The Templars were arrested in 1307 by order of the King of France. Among the accusations against them were those of practicing witchcraft, denying the tenets of the Christian faith, spitting or urinating on the cross during secret rites of initiation, worshipping the devil in the shape of a black cat, and committing acts of sodomy and bestiality. In an accusation that connects them to the legend of the Skull of Sidon, the Templars were also charged with worshipping a skull or head called *Baphomet* and anointing it with blood or the fat of unbaptized babies. In fact, the story of the Skull of Sidon was called upon during the Templar trials. The inquisitors, picking up on the Armenian background of the woman in the story, connected the legend with the Armenian Church and its Paulician sects, as the Paulicians and the Bogomils were recognized as the source of the Gnosticism of the Cathars. Many Templars were executed or imprisoned and in 1314 the order's last Grand Master, Jacques de Molay, was burned at the stake.

As legend has it, when the Templars came under trial in 1301, their leader de Molay arranged for many of them to return to Scotland. As Marsha Schuchard has pointed out, there were persistent claims that not only Templars, but Jews as well were expelled to Scotland. The first significant Jewish communities had come to England with William the Conqueror in 1066. Economically, Jews came to play an important role in the country. Because, the Church strictly forbade the lending of money at profit, while Judaism permits loans with interest between Jews and non-Jews. As a consequence, some Jews became very wealthy and acquired a reputation as extortionate moneylenders, which made them extremely unpopular with both the church and the general public. An image of the Jew as an enemy of Christ started to become widespread and anti-Semitic myths such as the *Wandering Jew* and ritual murder originated and spread throughout England, as well as Scotland and Wales. In frequent cases of blood libel, Jews were said to hunt for children to murder before Passover so they could use their blood to make matzo. An anti-Jewish attitude on a number of occasions sparked riots where many Jews were murdered, most famously in 1190 when over a hundred Jews were massacred in the city of York.

Finally, the Jews were formally expelled from England by King Edward in 1290 AD when all the crowned heads of Europe followed his example. France expelled its Jewish population in 1306 AD, a year before the arrest of the Templars. According to John Howell's *History of the Latter Times of the Jews*, published in 1653:

The first Christian Prince that expelled the Jews out of his territories, was that heroic King, our Edward the First, who was such a scourge also the Scots; and it is thought diverse families of the banished Jews fled to Scotland, where they have propagated since in great numbers; witness the aversion that nation hath above all others to hogs-flesh.⁸⁴

Scotland has the highest proportion of redheads of any country in the world, where they represent thirteen percent of the population, and red hair and the color red, as demonstrated by Andrew Colin Gow, author of the *Red Jews: Anti-Semitism in an Apocalyptic Age: 1200-1600*, had become distinctly associated with the Jews. As he further noted, Jews were often portrayed by medieval illustrations in Christian texts with red hair and in red clothes.

The Templars in Scotland were also to have assisted Robert the Bruce at the Battle of Bannockburn. Robert the Bruce claimed the Scottish throne as a direct descendant of David I. Walter Stewart, the sixth High Steward of Scotland, who played an important part in the Battle of Bannockburn, married Marjory, daughter of Robert the Bruce. Thus was founded the House of Stuart, when their son Robert II of Scotland eventually inherited the Scottish throne after his uncle David II of Scotland died. Robert the Bruce also mentioned the origin of the Scots from among the Scythians, in the famous "Scottish Declaration of Independence" of 1320, signed by him and addressed to Pope John XXII:

We know, Most Holy Father and Lord, and from the chronicles and books of the ancients gather, that among other illustrious nations, ours, to wit the nation of the Scots, has been distinguished by many honours; which, passing from the greater Scythia through the Mediterranean Sea and Pillars of Hercules, and sojourned in Spain among the most savage tribes through a long course of time, could nowhere be subjugated by any people, however barbarous; and coming thence one thousand two hundred years after the outgoing of the people of Israel, they, by many victories and infinite toil, acquired for themselves the possessions in the West which they now hold... In their Kingdom one hundred and thirteen kings of their own royal stock, no stranger intervening, have reigned.

The Templar force at the Battle of Bannockburn was supposedly led by Sir William Sinclair. Before his death, when Robert the Bruce had requested that his heart be taken to Jerusalem, and buried in the Templar Church of the Holy Sepulcher, the heart was taken by Sir William Sinclair and Sir James Douglas. The two never made it to the Holy Land, having been killed in Spain in battle with the Muslims. The Douglasses were one of Scotland's most powerful families and also related to the Stewarts. According to the genetic studies of

Hirschman and Yates, genetic studies of the Douglas family exactly matched three Jewish males with Ashkenazi surnames.⁸⁵

William Sinclair's grandson, also named William Sinclair, in the fifteenth century became the third Earl of Orkney, first Earl of Caithness, and High Chancellor of Scotland and also designed the most sacred site in Freemasonry: Rosslyn Chapel. A church in the village of Roslin, Rosslyn Chapel is replete with occult symbolism. There are hundreds of stone carvings in the walls and in the ceiling of the Rosslyn Chapel, which represent biblical scenes, Masonic symbols, and examples of Templar iconography. There are swords, compasses, trowels, squares and mauls with images of the Solomon's Temple. In addition to the Jewish and occult symbolism, there are also some traces of Islam and pagan serpents, dragons, and woodland trees. The fertility figure of the Green Man, a European version of the dying-god Dionysus, *al Khidr* to the Sufis, is to be found everywhere on the pillars and arches, together with fruits, herbs, leaves, spices, flowers, vines and the plants of the garden paradise.

As recently popularized in Dan Brown's bestselling *The Da Vinci Code*, da Vinci's famous painting of the *Last Supper* was the key clue to unraveling the sacred mystery of red hair and its connection to Rosslyn Chapel, the Holy Grail and the Sinclairs. In the painting, to Jesus' right is not John the Apostle but a woman with red hair, often purported to be Mary Magdalene. This speculation was already the topic of *The Templar Revelation* by Lynn Picknett and Clive Prince published in 1997. Dan Brown suggests, following up on the work of the *Holy Blood Holy Grail*, that Mary Magdalene produced a secret line of descent through her marriage to Jesus, which could be traced through their red hair. Therefore, according to Brown, the significance of the color red is alluded to everywhere in occult symbolism. The Templar red cross is the "rose cross" of the Rosicrucians. Brown follows the trail of this lineage to the Sinclairs and Rosslyn Chapel, rumored to be the burial site of the Holy Grail, being the remains of Mary Magdalene. Rosslyn, according to Brown, takes its name from the Rose-Line, the north-south meridian that runs through Glastonbury, which is the traditional marker of King Arthur's Avalon. "Or," says Brown, "as Grail academics preferred to believe, from the 'Line of Rose'—the ancestral lineage of Mary Magdalene."⁸⁶

Ibn Taymiyyah & the Qadiriyya

Contact with the Middle East effected through the Crusades brought Europe into touch with the works of the Arab philosophers, bringing about the first of the European renaissances, the Age of Scholasticism. Contrary to popular perception, the so-called “Dark Ages” didn’t represent an interruption of European history. Northern Europe had always been ruled by barbarian hordes, and therefore had always existed in a dark age. Rather, the notion of a Dark Ages has been invented to suggest that Roman and Greek civilizations were “European,” to infer that modern Europe represented a revival of those civilizations. The truth is, the heritage of classical civilization was transferred to the Islamic world before being transmitted to the nations of Northern Europe, where they contributed to their final emergence from these centuries of barbarism.

In adopting the philosophical arguments of the Muslim philosophers to Christianity, the Age of Scholasticism helped initiate a debate that has become one of the great founding fallacies of Western civilization, that of the supposed incompatibility of faith and reason, which has shaped its particularly distorted perception of religion. Thomas Aquinas imitated Avicenna’s use of what is known as the Cosmological Argument for the existence of God, first mentioned by Aristotle. The Cosmological Argument is logical though it has rarely been acknowledged as such by those who have been put off by its simplicity. According to the argument, if everything has a cause then the first cause must be uncaused. If the first cause is uncaused then it must be eternal. And that is God.

However, the faith/reason misconception was given apparent validity by William of Ockham who rejected the Cosmological Argument. Known for *Ockham’s Razor*, William of Ockham is considered to be one of the major figures of medieval thought and was at the center of the primary intellectual and political controversies of the fourteenth century. As a fideist, William of Ockham maintained that belief in God is a matter of faith rather than knowledge. He declared “only faith gives us access to theological truths. The ways of God are not open to reason, for God has freely chosen to create a world and establish a way of salvation within it apart from any necessary laws that human logic or rationality can uncover.” From that time, there has persisted a misconception that religious belief is founded on “faith” alone.

However, the basis of the religious position is not, contrary to popular perception, based on faith alone. The Cosmological Argument is just one way to demonstrate the existence of God. Mercifully, God has provided us proof of His existence through much more intuitively perceptible evidence: nature. The sublime complexity of the natural environment, its extraordinary equilibrium, the mechanistic inter-connectedness of various elements of creation, and the sophistication of their functions, all point undoubtedly to the existence of a creator. Though maligned by a dogmatic scientific establishment committed to Darwinism, this approach to exploring this evidence of God's existence in nature is known as Intelligent Design (ID).

By logically determining the existence of God, man is also capable of identifying the Golden Rule as the basis of all God's laws. But man is fallible, constrained by finite knowledge and subjectivity, and is therefore dependent on divine revelation for guidance in all other matters. As the *Quran* says, "it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you."¹ But again, the acceptance of the truth of a revelation is not dependent on faith, as there are two means of determining when a revelation is His revealed truth. The first is whether or not it accords with what would logically be recognized as the truth related by the one God, which is the Golden Rule, and any rulings which can be deduced from it. Then there are miracles. Most prophets were sent with the authority to perform miracles, like Abraham walking through fire, Moses turning his staff into a snake or parting the red sea, and Jesus healing the sick and the blind. In the case of the *Quran*, it is the text itself which is the miracle. The logic follows the fact that it would not be possible for a human being to perform these miracles. They are of a capacity which demonstrates the intervention of a divine power. But for those who are stubbornly committed to denying what they consider are superstitions, no amount of evidence, no matter how subtle, overt or compelling, will convince them.

Another of the primary misconceptions that has undermined the reputation of Christianity—and therefore religion—in the West, has been the generally unacceptable notion that Christians believe in God as an "old man in the sky with a beard." In Islam, however, God is conceived in a manner that corresponds to people's intuitive perception of Him. In Islam, God is completely transcendent, eternal, and perfect and exists without a form or a place. Ultimately, the notion of an anthropomorphic God is not found in Christianity, but has its origin in the Kabbalah, in the doctrine of the Primordial Man, which is an adaptation of the dying-god of the mysteries, and which forms the basis of the Kabbalistic idea that man is God. This doctrine first penetrated to the Sufis of Islam, before finally being adopted by the West during the Renaissance through occult influences, and contributing to popular misconceptions about the nature of the Christian God.

While it would remain a part of Sufism, all ascriptions of anthropomorphic attributes to God were deemed heretical in Islam. Nevertheless, through the influence of a very controversial thirteenth century Islamic scholar and activist

named Ibn Taymiyyah, the doctrine penetrated to the Revivalists, and later the Wahhabis and Salafis, where it would be a point of common belief with their counterparts in Western secret societies. In their rejection of traditional Islam, all revivalists singled out Ibn Taymiyyah as the pre-eminent classical scholar, whose unique but controversial approach to the subject provided them with a precedent in their calls for a re-opening of the Doors of *Ijtihad*.

Ibn Taymiyyah was widely condemned in his own time, and eventually rejected as a heretic, such that his reputation was almost completely forgotten until the eighteenth century, when it was suddenly and mysteriously resuscitated by the Revivalists, beginning with Abdul Wahhab, the founder of the Wahhabis. The Revivalists were all closely associated with British Intelligence, which suggests that he was selected for his association with occult ideas, particularly for his affiliation with the Qadiriyya Sufi order, who were claimed as responsible for the Sufi origins of Freemasonry.

Ibn Taymiyyah's legal ideas remained largely in the framework of the Hanbali school, but his more controversial doctrines of faith (*Aqida*) and literalist interpretations of the attributes of God were adopted for the most part from the more anthropomorphic faction of the Hanbali school, though not representing the tenets professed by Imam Ahmad ibn Hanbal or his Madhhab. This Hanbali faction was opposed to the Ash'ari and Maturidi schools who have represented the *Aqida*, or "tenets of belief," of the majority of Sunni Muslims, just as the Madhhabs have represented the *Shariah* or "Sacred Law."²² Those opposed to these two traditional schools of *Aqida* are regarded as people of *Biddah*, defined in a *Fatwa* or formal legal opinion in the sixteenth century by Imam Ibn Hajar Haytami, who represents the foremost resource for legal opinion in the entire late Shafi school, as: "whoever is upon other than the path of *Ahl al-Sunna wa l-Jama'a* [people of the *Sunnah* and of the majority], *Ahl al-Sunna wa l-Jama'a* meaning the followers of Sheikh Abul Hasan Ash'ari and Abu Mansur Maturidi, the two Imams of *Ahl al-Sunna*."²³

Unlike the imagery that is common in other religions, which often depict God in human form, in Islam ascribing any similarity to God with anything in creation is considered contrary to its most fundamental tenets. Because, in Islam, God is considered fully transcendent and as not possible to describe in terms of similarities to anything created. God is known only through His divine qualities as revealed in the *Quran*. As stated in the *Quran*: "He is God, the One. God, the Absolute. He does not beget, nor is he begotten. There is nothing like Him whatsoever."²⁴

However, there are instances in the *Quran* and *Hadith* literature where God is referred to allegorically as having features like a hand, face and so on. But it was the unanimous opinion of traditional scholars that these attributes not be compared to human ones, and to not delve into their meaning or significance. A tenth century Shafi scholar, Abu Sulayman al Khattabi, addressed the issue saying: "As for us we narrate those *Hadiths* but we do not smear them with meanings."²⁵ However, for Ibn Taymiyyah and those who followed his tradition, to even suggest that these references were to be interpreted allegorically was

to speculate about their meaning. Thus, Ibn Taymiyyah used a very slippery argument by which he opened the door for anthropomorphic interpretation, by claiming that he was merely “affirming” the literal meaning of the verses, without supposedly speculating further as to their semblance.⁶ The problem is that, in Sunni tradition, the meanings were not affirmed either, to avoid all possibility of identifying God’s attributes with anything created. Imam al Bayhaqī, a scholar of the Shafi school of the tenth century AD, related that Imam Ahmad ibn Hanbal is to have said: “A person commits an act of apostasy (*Kuffr*) if he says God is a body, even if he says: God is a body but not like other bodies.”⁷

Ibn Battuta, the famous traveler and chronicler, reported that while Ibn Taymiyyah was preaching in a mosque he descended one step of the pulpit and said, “God comes down to the sky of this world just as I come down now.” It was because of his tendencies towards anthropomorphic interpretations, along with several other rulings considered extreme, that Ibn Taymiyyah spent much of his career in prison, put there by the religious establishment of his time. Though he was widely recognized for the breadth of his knowledge and demonstrations of piety, Ibn Taymiyyah had a tendency for rash exuberance and controversial declarations. As early as 1293 AD, Ibn Taymiyyah came into conflict with local authorities for protesting a sentence, pronounced under religious law, against a Christian accused of having insulted the Prophet. In 1298, he was accused of anthropomorphism and of having criticized the legitimacy of the Islamic scholars. He spent the few following years in and out of jail or defending himself from various “abhorrent charges” as reported by the fourteenth century Shafi scholar Ibn Hajar al Asqalani. However, because he officially repented, his life was spared.

During the great Mongol crisis of the years 1299 to 1303 AD, Ibn Taymiyyah led the resistance, justifying the revolt by denouncing the faith of the invaders and their accomplices as apostates (*Kuffar*), despite their outward conversion to Islam. In 1306, he was summoned to explain his beliefs to the governor’s council which expelled him to Cairo. There he appeared again on the charge of anthropomorphism, for which he was imprisoned for eighteen months. But following his release, he was again confined in 1308 for several months for having denounced the veneration of saints as being against the *Shariah*. He was sent to Alexandria under house arrest in 1309. But in 1313, he left Cairo with the Sultan on a campaign to defend Damascus from the Mongols.

He spent his last fifteen years in Damascus where, promoted to the rank of schoolmaster, he gathered around him a circle of disciples from every social class. The most famous of these, Ibn al Qayim al Jawziyah, was to share in his renewed persecutions. Accused of supporting a doctrine that would curtail the ease with which a Muslim could traditionally repudiate a wife, Ibn Taymiyyah was incarcerated in 1320 to 1321. In July 1326, Cairo again ordered his imprisonment for his continued condemnation of saint veneration, in spite of the prohibition against him doing so. He died in prison in 1328, deprived of his books and writing materials, and was buried in the Sufi cemetery amid a great public gathering. In tragic irony, his tomb still exists and is widely venerated.

Opinions about Ibn Taymiyyah during his lifetime varied widely. One of his opponents, who had the most success in refuting his views, was Taqi al Din Al Subki who was eventually appointed chief judge of Damascus. Of him Ibn Taymiyyah admitted, “No jurist has refuted me except al Subki.”⁸ Al Subki was nevertheless ready to concede to Ibn Taymiyyah’s virtues: “Personally, my admiration is even greater for the asceticism, piety, and religiosity with which God has endowed him, for his selfless championship of the truth, his adherence to the path of our forbearers, his pursuit of perfection, the wonder of his example, unrivalled in our time and in times past.”⁹ And yet, al Subki remarked, “His learning exceeded his intelligence.”¹⁰

It was for his typical intemperance that Ibn Battuta declared that Ibn Taymiyyah had a “screw loose.”¹¹ Among the contemporary scholars who also confronted him, Al Safadi said: “He wasted his time refuting the Christians and the Rafida, or whoever objected to the religion or contradicted it, but if he had devoted himself to explaining al *Bukhari* or the *Noble Quran*, he would have placed the garland of his well-ordered speech on the necks of the people of knowledge.”¹² And al Nabahani said: “He refuted the Christians, the Shia, the logicians, then the Ash’aris and *Ahl al Sunna* (Sunnis), in short, sparing no one whether Muslim or non-Muslim, Sunni or otherwise.”¹³ He was chided by one of his own students, the famous historian and scholar, al Dhahabi, who said, “Blessed is he whose fault diverts him from the faults of others! Damned is he whom others divert from his own faults! How long will you look at the motes in the eyes of your brother, forgetting the stumps in your own?”¹⁴ Other former admirers who became critical of him were the Qadi al Zamalkani, Jalal al Din al Qazwini, al-Qunawi, and al Jariri.

After three centuries of his views being scrutinized by the leading scholars of the time, like al Subki and others, a *Fatwa* was finally pronounced by Ibn Hajar al Haytami in the sixteenth century, who declared:

Ibn Taymiyyah is a servant whom God forsook, misguided, blinded, deafened, and debased. That is the declaration of the imams who have exposed the corruption of his positions and the mendacity of his sayings. Whoever wishes to pursue this must read the words of the *Mujtabid* Imam Abu al Hasan al Subki, of his son Taj al Din Subki, of the Imam al Izz ibn Jama and others of the Shafi, Maliki, and Hanafi scholars... It must be considered that he is a misguided and misguiding innovator and an ignorant who brought evil whom God treated with His justice. May He protect us from the likes of his path, doctrine, and actions.¹⁵

The origin of Ibn Taymiyyah’s anthropomorphism could be attributable to occult sympathies, possibly explained by the fact that he happened to have been born in the city of Harran of the Sabians, which he was forced to flee as a child due to the Mongol conquest in 1268. The Mandaeans, who were related to the Sabians, practiced a well-known anthropomorphic doctrine. The basis of scholars’ conclusion of an affinity between the Kabbalah and the Mandaeans is the existence in both traditions of a body of literature that provides elaborate anthropomorphic descriptions of God. This Kabbalistic

tradition is exemplified in the *Shiur Komah*, a Midrashic text that is part of the literature of Merkabah Mysticism, which records in anthropomorphic terms, the secret names and precise measurements of God's bodily limbs and parts. Al Kawthari (1879 – 1951), the adjunct to the last *Sheikh al-Islam* of the Ottoman Empire and a well known Hanafi jurist, claimed that among the works from which Ibn Taymiyyah derived his anthropomorphic doctrines was the *Kitab al-sunna*, falsely attributed to Abdallah ibn Ahmad ibn Hanbal, the son of Imam Ibn Hanbal. The work offers blatant allusions to the Cherubim of Merkabah described in the books of *Ezekiel* and *Revelation*: "He saw Him on a chair of gold carried by four angels: one in the form of a man, another in the form of a lion, another in that of a bull, and another in that of an eagle, in a green garden, outside of which there was a golden dais."¹⁶

Ibn Taymiyyah maintained a secret doctrine, which was more boldly anthropomorphic in nature and which he shared only with his closest initiates. This was discovered by one of his contemporaries, Abu Hayyan al Nahwi, through an acquaintance who had gained Ibn Taymiyyah's confidence in order to be introduced to his more secret teachings. As al Nahwi recounts in *Tafsir al Nahr al Madd* ("The Exegesis of the Far-Stretching River"):

I have read in the book of Ahmad ibn Taymiyyah, this individual whom we are the contemporary of, and the book is in his own handwriting, and he has named it *Kitab al Arsh* ["The book of the Throne of God"], that "God Most High is sitting (*Yajlisu*) on the *Kursi* [footstool] but has left a place of it unoccupied, in which to seat the Messenger of God (God bless him and give him peace)." Al Taj Mohammed ibn Ali ibn Abdul Haq Barinbari fooled him [Ibn Taymiyyah] by pretending to be a supporter of his so that he could get it from him, and this is what we read in it.¹⁷

The Wahhabis in particular, have inherited a vociferous hatred of Sufism from Ibn Taymiyyah, who is widely considered the leading exponent of the kinds of attacks on Sufism that were thought characteristic of the Hanbali school. Sufism had been in conflict with Islamic orthodoxy since the ninth century culminating in the execution of al Hallaj. In the eleventh century, however, a famous Islamic philosopher by the name of al Ghazali proposed a reconciliation of orthodox Islam with Sufism which apparently ended much of the controversy. Nevertheless, there remained bitter debates led primarily by the Hanbalis. However, as George Makdisi has shown, while leading Hanbali scholars showed opposition to certain Sufi practices, a large number of them nevertheless often belonged to Sufi orders. The claim is reinforced by Ibn Rajab (1335 – 1393) in his *Dhail*, where more than a hundred leading Hanbali scholars are referred to as "Sufis," accounting for one sixth of the Hanbalis he discussed.¹⁸

Henri Laoust has written of Ibn Taymiyyah's affinities with Sufism, and commented that one would search in vain to find in his works the least condemnation of Sufism.¹⁹ Ibn Taymiyyah showed admiration for the works of prominent Sufis like al Junayd, Abdul Qadir al Jilani and Abu Hafs as-Suhrawardi (1145 – 1234). Suhrawardi had expanded the Sufi order of Suhrawardiyya

that was created by his uncle Abu al-Najib al-Suhrawardi. The order traced its spiritual genealogy to the son-in-law of the Prophet Mohammed, Ali ibn Abu Talib, through al Junayd Baghdadi and al-Ghazali. It played an important role in the formation of trade-guilds and youth clubs, particularly in Baghdad, where some of its usages, according to occult scholar Idries Shah, resemble those of Freemasonry.²⁰

In a Hanbali work on the wearing of the Sufi cloak or mantle (*Khirqa*)—preserved in a unique manuscript in Princeton—by Yusuf ibn Abd al Hadi (d. 909/1503) who was also a Hanbali, Ibn Taymiyyah and his famous pupil Ibn al Qayyim are listed in a Sufi genealogy with well-known Hanbali scholars, all of whom except one, Abdul Qadir al Jilani, were till then unknown as Sufis.²¹ Abdul Qadir al Jilani (1077 – 1166) was the founder of the Qadiriyya Sufi order, which is particularly venerated in the Western occult tradition, where it is seen by some as the origin of the Rosicrucian movement. Jilani was a pupil of Ibn Aqil (d. 1119), who had been required by other Hanbalis to denounce his heretical tendencies and retract a work which he had written glorifying al Hallaj, the notorious Sufi who was executed in 922 AD for declaring himself God. However, Hanbali scholar Ibn Qudama (d. 1223), in his *Censure of Speculative Theology*, doubted the sincerity of his retraction and George Makdisi concurs, suggesting that Ibn Aqil practiced prudent dissimulation (*taqiyya*). Jilani himself, according to Ibn Rajab, was condemned for harboring heretical works in his school, particularly the writings of the Brethren of Sincerity.²²

The legend of Jilani's life and career were largely embellished by his successors. For example, his pedigree was traced on his father's side in the direct line to Hasan, grandson of the Prophet. But the pedigree was shown to be a fabrication of his grandson the Abu Salih Nasr, to whom numerous fictions can be traced.²³ The list of his performed miracles began at the earliest while only a child, when he was to have begun a fast by refusing the breast of his mother. He was believed to be able to punish distant sinners and assist the oppressed in a miraculous manner, walk on water and move through air. Angels and Jinn, "people of the hidden world" and even the Prophet Muhammed himself, it was said, would appear at his meetings and express their appreciation. According to David Margoliouth, al Jilani's fame among his followers in some cases nearly displaced that of the Prophet Muhammed, and he is regularly styled the Sultan of the Saints.²⁴ His reputation attracted numerous pupils from all parts of the Islamic world, and his persuasive rhetoric is said to have converted many Jews and Christians to Islam.

Like Ibn Arabi, Jilani also claimed to have come into contact with the mysterious figure of *al Khidr*. A further identification with the dying-god and the Kabbalistic concept of the Primordial Adam, or Adam Kadmon, and later Metatron, is found in al Khidr's identification in Sufism with the concept of the *Qutb*, meaning "pole" or "axis" and with Hermes. Jilani also spoke of the related notion of the "perfect saint" which became prominent in Sufism. To Jilani, the perfect saint represents a microcosm as his intellect encompasses all, or because his existence comprises all things. This idea of the perfect man

among the Sufis is recognized by scholars as dating back to ancient Magian and Gnostic sources, and the notion is traced by Gilles Quispel to Kabbalistic conceptions concerning the primordial Adam.²⁵ The *Epistles* of the Brethren of Sincerity define a *perfect man* as “of East Persian derivation, of Arabic faith, of Iraqi, that is Babylonian, in education, Hebrew in astuteness, a disciple of Christ in conduct, as pious as a Syrian monk, a Greek in natural sciences, an Indian in the interpretation of mysteries and, above all a Sufi or a mystic in his whole spiritual outlook.”²⁶ The fact that Jilani regarded himself as the perfect saint is suggested in a saying attributed to him: “My foot is on the neck of every saint of God,” thus laying claim to the highest rank and as having obtained the consent of all the saints of the epoch.²⁷ Similarly, in the works of Ibn Arabi, al Jilani is mentioned as a just man, the *Qutb* of his time.²⁸

Nevertheless, Ibn Taymiyyah referred to al Jilani as *Sheikhuna*, “our Sheikh,” a title which he doesn’t proffer on anyone else in all of his works.²⁹ In his own words, Ibn Taymiyyah confessed in his work *al-Masala at-Tabriziyya*: “I wore the blessed Sufi cloak of Abdul Qadir (al Jilani), there being between him and me two (Sufi Sheikhs).”³⁰ In a lost work titled *Itfa hurqat al-hauba bi-ilbas kibirqat at-tauba*, by Ibn Nasir ad-Din, Ibn Taymiyyah is quoted as affirming having belonged to more than one Sufi order and praising that of al Jilani as the greatest of all. The *Bahjat al-asrar* contains the narrative of many miracles performed by al Jilani, corroborated by chains of witnesses, which Ibn Taymiyyah declared credible, despite the fact that others, namely al Dhahabi, condemned the book as containing frivolous tales.³¹

Renaissance & Reformation

The second of the important European Renaissances, which took place in Florence, and spanned roughly from the fourteenth to the seventeenth century, was again a result of the discovery of occult sciences learned from the Sabians. This challenge to Church orthodoxy, represented as the flourishing of art and philosophy, was enabled through the sponsorship of the Medici banking family. The expansion of the great European banking powers achieved formidable wealth through the extraordinary money-generating powers of the fractional reserve system. Usury, or the charging of interest on loans, has otherwise been forbidden by all the world's major religions, including Judaism, Christianity, Islam, Hinduism and Buddhism. Even among the pagan Greeks, Aristotle mentioned, for example: "the most hated sort (of wealth getting) and with the greatest reason, is usury, which makes a gain out of money itself and not from the natural object of it. For money was intended to be used in exchange but not to increase at interest."¹

European banking in the modern sense can be traced to the Templars. With extensive land holdings across Europe, their practice was to take in local currency for which a demand note would be given that would be good at any of their castles across Europe, allowing movement of money without the usual risk of robbery while traveling. In the middle of the thirteenth century, Italian bankers invented legal fictions to get around the ban on Christian usury. The most famous example was the Medici bank, established in 1397. The medieval Italian markets were disrupted by wars and were limited by the fractured nature of the Italian states, so the next developments happened as banking practices spread throughout Europe during the renaissance period. Banking offices were usually located near centers of trade, and in the late seventh century, the largest centers for commerce were the ports of Amsterdam, London, and Hamburg.

Though it was initially forbidden in Judaism, some flexibility was added to the law forbidding it, such that it was permitted to be charged to non-Jews. This led to the practice being dominated by Jews throughout much of Western history, for which they have repeatedly been maligned, most famously in Shakespeare's *The Merchant of Venice*, who demands his "pound of flesh." Many Jewish money-lenders achieved influence as *Hofjuden*, or Court Jews, who lent money and handled the finances of some of the Christian European noble houses, primarily in the

seventeenth and eighteenth centuries. Court Jews were skilled administrators and businessmen who received privileges in return for their services. They were most commonly found in Germany, Holland, and Austria, but also in Denmark, England, Hungary, Italy, Poland, Lithuania, Portugal, and Spain. In return for their services, court Jews gained social privileges, including nobility, and could live outside the Jewish ghettos. And because they were under noble protection, they were exempted from rabbinical jurisdiction, and therefore any limitations on their pursuit of interest-based banking.

A similar process of dilution of the prohibition against interest-banking took place within Christianity. By the fourth century AD, usury was officially prohibited for Catholic clergy and by the fifth century the law was extended to all laymen. Usury was not declared a criminal offense until the eighth century, instituted by Holy Roman Emperor Charlemagne. Finally, Pope Clement V in the thirteenth century made the ban on usury absolute. The scholastic philosophers who were heavily influenced by Aristotle upheld the historical prohibition of usury.

In the middle of the thirteenth century, groups of Italian Christians invented legal fictions to get around the ban on Christian usury, such as offering money without interest but also requiring that the debt to be insured against possible loss, injury or delays in repayment. Thus, banking in the modern sense can be traced to medieval and early Renaissance Italy, to the rich cities in the north such as Florence, Venice and Genoa. The Bardi and Peruzzi families dominated banking in fourteenth century Florence, establishing branches in many other parts of Europe. Perhaps the most famous Italian bank was the Medici bank, established by Giovanni Medici in 1397.

The Italian Renaissance is typically presented as a flourishing of creative activity and characterized by a tradition of Humanism. More accurately, the tendencies of the Renaissance had an occult basis, and humanism's focus on the human being has its origins in the anthropomorphic teachings of the apotheosis of man into God. The interest in pagan themes that characterized the Renaissance derived from the influence of Neoplatonism, which saw the stories of classical mythology as allegories for astrological phenomena. The recovery of Neoplatonic material as well as the other works of antiquity resulted as part of a program sponsored largely by the Medicis, the famous banking family that ruled Florence. The Medici had gained increasing power when the weakness of the Holy Roman Emperors in the fourteenth and fifteenth centuries made it possible in Italy for small city-states to achieve full independence. The northern region came to be divided between a number of competing cities, of which Venice, Milan and Florence were the most powerful. In Florence, the foundation of the Medici family's fortunes were laid by Giovanni di Bicci, who founded the Medici bank in 1422 and was appointed banker to the papacy.

The Medicis' patronage of the arts represented a direct assault on Christianity, aiming to supplant it with the influence of the occult, or more accurately, the Kabbalah. Growing persecution in other parts of Europe had led many Kabbalists to find their way to Italy, which during the Renaissance

became one of the most intense areas of Kabbalistic study, second only to Palestine. According to Gershom Scholem, “the activities of these migrants strengthened the Kabbalah, which acquired many adherents in Italy in the fourteenth and fifteenth centuries.”² Laying the basis for the rediscovery of the occult tradition of classical philosophy was, as Moshe Idel, one of the foremost scholars of the subject, has pointed out that “Kabbalah was conceived by both Jewish and Christian Renaissance figures as an ancient theology, similar to and, according to the Jews, the source of such later philosophical developments as Platonism, Aristotelianism, Pythagoreanism, and atomism.”³

As had been the case for centuries among Jewish mystics, their interest in Platonism presupposed Plato to have originally gained his insights from the early Kabbalists. The key representative of the Italian Kabbalists of the Renaissance was Leone Ebreo who, following medieval Jewish sources, saw Plato as dependent on the revelation of Moses and even as a disciple of the ancient Kabbalists.⁴ While Rabbi Yehudah Messer Leon, a committed Aristotelian, criticized the Kabbalah’s similarity to Platonism, his son described Plato as a divine master. Other Kabbalists such as Isaac Abravanel and Rabbi Yohanan Alemanno believed Plato to have been a disciple of Jeremiah in Egypt.⁵ On the similarity of the teachings of the Greek philosophers and the Kabbalah, Rabbi Abraham Yagel commented:

This is obvious to anyone who has read what is written on the philosophy and principles of Democritus, and especially on Plato, the master of Aristotle, whose views are almost those of the Sages of Israel, and who on some issues almost seems to speak from the very mouth of the Kabbalists and in their language, without any blemish on his lips. And why shall we not hold these views, since they are ours, inherited from our ancestors by the Greeks, and down to this day great sages hold the views of Plato and great groups of students follow him, as is well known to anyone who has served the sage of the Academy and entered their studies, which are found in every land.⁶

In 1439, Cosimo de Medici began sending his agents all over the world in quest of ancient manuscripts, and in 1444 founded Europe’s first public library, the Library of San Marco, and through his commission the corpus of Platonic, Neoplatonic, Pythagorean, Gnostic and Hermetic thought was translated and became readily accessible. About 1460, a manuscript that contained a copy of the *Corpus Hermeticum* was brought by a monk to Florence from Macedonia. So prized was this find that, though the manuscripts of Plato were awaiting translation, Cosimo ordered that they be put aside and to proceed with their translation instead. These texts were translated by Italian philosopher Marsilio Ficino. Ficino’s mission was to revive the ancient pagan mystery teachings of the “Chaldeans, Egyptians and Platonists,” characterized as representing the *Prisca Theologia*, or Ancient Wisdom.

The intellectual movement sponsored by the Medici came to be known as Humanism, which was based on the esoteric veneration of man as equal to God, which was the basis of the anthropomorphic doctrine of the occult. An

important representative of Renaissance Humanism was Pico della Mirandola who succeeded to the leadership of Ficino's Academy. According to Mirandola, Pythagoras had acquired knowledge of sacred mysteries from the Jews in Egypt, and having also recognized the parallels between Hermeticism and the Kabbalah, Mirandola attempted to combine the two disciplines, being the first to interpret the Kabbalah in Christian terms, and fusing it with Hermeticism. In Mirandola's *Oration on the Dignity of Man*, which is taken as a characteristic example of Renaissance humanism, he emphasizes the centrality of man in the universe and his supreme value and importance, and begins by quoting Hermes Trismegistus, "what a great miracle is man." In 1486, when Pico went to Rome to defend his Hermetically oriented ideas, his theses were branded as heretical. The ensuing public outcry necessitated an *Apology*, which was published in 1487, together with most of the *Oration*. Pico was finally rescued from his troubles with the death of the presiding pope and the intervention of Lorenzo de Medici.

Cosimo's grandson, Lorenzo de Medici, also known as "Lorenzo the Magnificent" (*Lorenzo il Magnifico*) by contemporary Florentines, was responsible for an enormous amount of arts patronage, encouraging the commission of works from Florence's leading artists. Including Leonardo da Vinci, Botticelli, and Michelangelo, their works often featured pagan themes that challenged the tolerance of the Church. Noted historian, Jean Seznec, in *The Survival of the Pagan Gods: The Mythological Tradition and its Place in Renaissance Humanism and Art*, has pointed out that these artists often looked to the *Picatrix*, a work purportedly produced by the Sabians, and much influenced by the *Epistles* of the Brethren of Sincerity.⁷ The *Picatrix* focused particularly on what it called "talismans." As explained in the *Picatrix*, through the proper design and construction of a talisman and through proper performance of the rituals associated with it, the magician could control the astrological energy emanating from the planets. In the form of angelic entities or spirits, he could, for instance, command the powers of Mars in matters of war, or of Venus in matters of love. Thus, explains Seznec, the Hermetic magician learned "to draw these celestial spirits down to earth and to induce them to enter into a material object, the talisman."⁸

Therefore, for example, Botticelli's three works, the *Minerva and the Centaur*, the *Birth of Venus* and the *Primavera*, being some of the most recognized Renaissance paintings, all dealt with occult themes and represent the magical practice of drawing down planetary influences into images. Likewise, Michelangelo too was influenced by the anthropomorphism of the Kabbalah, painting "God" creating Adam in the Sistine Chapel, which is actually a depiction of the "Ancient of Days." He is described in the *Book of Daniel* as, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." In the Kabbalah, there is mention of the Ancient of Ancients and the Holy Ancient One interpreted as synonymous with the *En Sof*, the unmanifested Godhead. There are several references to this particular name of God in the *Zohar*, which

goes into great detail describing the White Head of God and ultimately the emanation of its personality or attributes.⁹

In 1480 Leonard da Vinci was living with the Medici and working in the Garden of the Piazza San Marco in Florence, a Neoplatonic academy of artists, poets and philosophers that the Medici had established.¹⁰ In the late 1490s, he was commissioned to paint *The Last Supper* for the monastery of Santa Maria delle Grazie. In the painting, da Vinci portrays the twelve apostles in four groups of three, corresponding to the signs of the zodiac, organized into four seasons. In the center is Jesus as the sun.

The Medici also had an important influence on Niccolò Machiavelli (1469 – 1527), an Italian diplomat and philosopher based in Florence during the Renaissance. As shown by his letter of dedication, Machiavelli's *The Prince* eventually came to be dedicated to Lorenzo di Piero de' Medici, grandson of "Lorenzo the Magnificent." As author of *The Prince*, Machiavelli was the father of the cynicism of "realpolitik." He openly rejected the medieval and Aristotelian style of analyzing politics by comparison with ideas about how things should be, in favor of "realistic" analysis of how things "really are." In other words, he denied the perfectibility of the individual and society, suggesting instead that the corruption of society was the natural order. To Machiavelli, man is selfish and brutal and must be constrained through an authoritarian leader who is not afraid to use force and deceit to ensure the perpetuation of his rule and the "good" of the community. There are no higher moral truths. The desired ends, whichever they may be, as Machiavelli famously noted, justify the means.

While the Medici struggled for decades from the growing opposition to their paganizing program, they finally exacted their revenge by installing one of their own in the Vatican, the son of Lorenzo de Medici, who became Pope Leo X in 1513 AD. But Leo X, who had been educated by Ficino and Pico della Mirandola, exhibited a profligacy that was characteristically un-Christian. As he was described by *Crises in the History of the Papacy*:

Leo gathered about him a company of gross men: flatterers, purveyors of indecent jokes and stories, and writers of obscene comedies which were often performed in the Vatican with cardinals as actors. His chief friend was Cardinal Bimmienna, whose comedies were more obscene than any of ancient Athens or Rome and who was one of the most immoral men of his time. Leo had to eat temperately for he was morbidly fat, but his banquets were as costly as they were vulgar and the coarsest jesters and loosest courtesans sat with him and the cardinals. Since these things are not disputed, the Church does not deny the evidence of his vices. In public affairs he was the most notoriously dishonourable Vicar of Christ of the Renaissance period, but it is not possible here to tell the extraordinary story of his alliances, wars and cynical treacheries. His nepotism was as corrupt as that of any pope, and when some of the cardinals conspired to kill him he had the flesh of their servants ripped off with red-hot pincers to extract information.¹¹

Leo X's propensity for extravagant expenditure finally depleted the Vatican's finances and he turned to selling indulgences to raise funds. An indulgence is

the full or partial remission of temporal punishment due for sins which have already been forgiven, and which Leo X exchanged for those who donated alms to rebuild St. Peter's Basilica in Rome. It was mainly due to these excesses, which he saw as sale of salvation that led Martin Luther to post his Ninety-Nine Theses in 1517, which set off the Protestant Reformation. Finally, in 1521 Luther was accused of heresy, but to his advantage, many German princes were sympathetic to his cause, and during his lifetime the movement spread through about half of Germany and also spawned numerous sects, the most prominent of which was led by Calvin.

Luther's Catholic enemies accused him of being a crypto-Jew trying to destroy the papacy.¹² As in other parts of Europe, violent persecution had been growing in Spain and Portugal, where in 1391, hundreds of thousands of Jews had been forced to convert to Catholicism. Publicly, the Jewish converts known as Marranos, and also as Conversos, were Christians but secretly they continued to practice Judaism. While many Jews of course conceded to forced conversion to avoid persecution, others seem to have used to the opportunity to carry out subversive activities against the Christian Church, often marked by the assimilation of Kabbalistic ideas into Christianity and the creation of Christian heresies. While secret conversion of Jews to another religion during the Spanish inquisition is the most known example, as Rabbi Joachim Prinz explained in *The Secret Jews*, "Jewish existence in disguise predates the Inquisition by more than a thousand years."¹³ There were also the examples of the first Gnostic sects, which comprised of Merkabah mystics who entered Christianity. Likewise, in the seventh century, the *Quran* advised the early Muslim community, "And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion."¹⁴

As demonstrated by Louis I. Newman in *Jewish Influences on Christian Reform Movements*, a similar tendency can be attributed to the advent of Catharism and eventually to Protestantism and other Christian heresies. As reproduced in 1608 in *La Silva Curiosa* by Julio-Inigues de Medrano in 1492, Chemor, chief Rabbi of Spain, wrote to the Grand Sanhedrin, which had its seat in Constantinople, for advice, when a Spanish law threatened expulsion. This was the reply:

Well-beloved brothers in Moses, if the king of France forces you to become Christian, do so, because you cannot do otherwise, but preserve the law of Moses in your hearts. If they strip you of your possessions, raise your sons to be merchants, so that eventually they can strip Christians of their possessions. If they threaten your lives, raise your sons to be physicians and pharmacists, so that they can take the lives of Christians. If they destroy your synagogues, raise your sons, to be canons and clerics, so that they can destroy the churches of the Christians. If they inflict other tribulations on you, raise your sons to be lawyers and notaries and have them mingle in the business of every state, so that putting the Christians under your yoke, you will rule the world and can then take your revenge.¹⁵

After 1540, many Marranos fled to England, Holland, France, the Ottoman Empire, Brazil and other places in South and Central America. In places like England and Germany, Marranos began their existence as nominal Catholics and secret Jews before the Reformation. They continued in this secret guise long after those areas had broken with Catholicism, since the Protestant authorities did not grant official acknowledgment to the Jews. At first, Luther's challenge to Roman Catholicism was welcomed by Jews who had been victimized by the Inquisition, and who hoped that breaking the power of the Church would lead to greater tolerance of other forms of worship. There were even some, like Abraham Farissol, who regarded Luther as a Crypto-Jew, a reformer bent on upholding religious truth and justice, and whose iconoclastic reforms were directed toward a return to Judaism.¹⁶ Some scholars, particularly of the Sephardi diaspora, such as Joseph ha-Kohen (1496 – c. 1575), were strongly pro-Reformation.¹⁷

About 1524, Jews coming from Europe described with joy to the Kabbalist Abraham ben Eliezer ha-Levi in Jerusalem the anti-clerical tendencies of the Protestant reformers. On the basis of this report, the Kabbalists regarded Luther as a kind of crypto-Jew who would educate Christians away from the bad elements of their faith.¹⁸ Abraham ben Eliezer related that a great astrologer in Spain, named R. Joseph, wrote in a forecast on the significance of the sun's eclipse in the year 1478, as prophesying a man who would reform religion and rebuild Jerusalem. Abraham b. Eliezer adds that "at first glance we believed that the man foreshadowed by the stars was Messiah b. Joseph [Messiah]. But now it is evident that he is none other than the man mentioned [by all; i.e., Luther], who is exceedingly noble in all his undertakings and all these forecasts are realized in his person."¹⁹

Marranos were also involved in the creation of the order of the Jesuits. It was supposedly in response to the growing influence of Protestantism that Ignatius of Loyola founded the Jesuits in 1534, who spearheaded the Counter-Reformation. Loyola had been a member of a heretical sect known as the Alumbrados, meaning "Illuminated," who are thought to be a precursor to the Bavarian Illuminati of the eighteenth century. The Alumbrados claimed that the human soul could reach such a degree of perfection whereby it could contemplate the essence of God and comprehend the mystery of the Trinity. In this state of complete union with God, much like the Sufis, the Alumbrados believed all external worship was superfluous and sin impossible. Persons in this state could therefore indulge in sexual license and commit other sinful acts freely without harming their souls. The Alumbrados consisted of mainly crypto-Jews known as Marranos. As Ezer Kahanoff notes in "On Marranos and Sabbateans," speaking of groups like the Alumbrados:

More significant for inquisitors, perhaps, was the fact that nearly every person implicated in those groups was a Converso: the beata Isabel de la Cruz, Pedro Ruiz de Alcaraz, Maria de Cazalla and her Franciscan brother Juan, and auxiliary Bishop of Avila, Bernardino Tovar, the beata Francisca Hernandez, the Franciscan preacher Francisco Ortiz, and many others.²⁰

Marranos joined not only the Jesuits, but also the Carmelites, Dominicans and Franciscans. Many rose to positions as Bishops and Cardinals. Although there is no direct evidence that Loyola himself was a Marrano, according to “*Lo Judeo Conversos en España Y América*” (Jewish Conversos in Spain and America), Loyola is a typical Converso name.²¹ Although accounts that Loyola himself was a Jew are unconfirmed, as revealed by Robert Maryk, in *The Jesuit Order as a Synagogue of Jews*, Loyola’s successor Diego Laynez was a Marrano as were many Jesuit leaders who came after him.²² In fact, Marranos increased in numbers to the point where the papacy imposed “purity of blood” laws, placing restrictions on the entrance of New Christians to institutions like the Jesuits.

The Renaissance tradition of *prisca theologia* had an important influence in the emergence of the Rosicrucian movement of the early seventeenth century, which was closely tied to the advent of the Freemasons and the legend of the Templars. It is believed that Freemasonry derived from “operative” masonry, or craft guilds of masons, and then evolved into “speculative” masonry or a secret society based on the mystical interpretation of rebuilding the Temple of Solomon. In 1598, William Schaw (c. 1550 – 1602), Master of Works to James VI of Scotland for building castles and palaces, issued a code of statutes regulating the organization and conduct of masons. In 1588 Schaw was amongst a group of Catholics ordered to appear before the Edinburgh Presbytery, and English agents reported him as being a suspected Jesuit and holding anti-English views during the 1590s.²³ In 1599, two lodges, Aitchison’s Haven and Edinburgh were incepted and the Lodge of Haddington appears on records. In the same year, a second code of statutes by Schaw was issued partly addressed to Kilwinning Lodge and mentioning also the lodges of Edinburgh and Stirling. A fifth lodge was at Dunfermline. In 1600 or 1601, Schaw and representatives of the five lodges confirmed the position of William Sinclair of Roslin as hereditary patron of the craft. After presiding over the order for many years, William Saint Clair went to Ireland, and in 1630 a second Charter was issued granting to his son, Sir William Saint Clair, the same power with which his father had been invested. According to David Stevenson, the tradition of patronage of Freemasonry by the Sinclairs of Roslin was likely connected to the famous church of Rosslyn built by William Sinclair, earl of Caithness and Orkney.²⁴

The birth of Freemasonry was closely associated with the Order of the Rosy Cross, also known as the Rosicrucians. The Rosicrucians derived their name from the red [rose] cross of the Templars. Though the Templars were officially disbanded in 1314, their traditions seem to have taken on a new guise under the Order of the Garter. The inspiration of the order, founded in 1348 by Edward III King of England as “a society, fellowship and college of knights,” was King Arthur and the Round Table. The most popular legend involves the “Countess of Salisbury,” who while dancing her garter is said to have slipped to the floor. When the surrounding courtiers snickered, the king supposedly picked it up and tied it to his own leg, exclaiming *Honi soit qui mal y pense*, meaning “Evil upon he who thinks it.” This phrase has since become the

motto of the Order. As historian Margaret Murray pointed out, the garter is an emblem of witchcraft. Garters are worn in various rituals and are also used as badges of rank. The garter is considered the ancient emblem of the high priestess. In some traditions, a high priestess who becomes Queen Witch over more than one coven adds a silver buckle to her garter for each coven under her. According to Murray:

The importance of the lace or string among the witches was very great as it was the insignia of rank. The usual place to carry it on the person was round the leg where it served as a garter. The beliefs of modern France give the clue as to its importance. According to traditions still current, there is a fixed number of witches in each canton, of whom the chief wears the garter in token of his (or her) high position; the right of becoming chief is said to go by seniority. In Haute Bretagne a man who makes a pact with the Devil has a red garter.²⁵

Members of the Order of the Garter wear a uniform bearing the red cross of Saint George upon a white shield, recalling the emblem of the Templars. According to one legend, King Richard the Lionheart was inspired in the twelfth century by Saint George the Martyr while fighting in the Crusades, to tie garters around the legs of his knights, who subsequently won the battle. Saint George, the patron saint of England, Georgia and Moscow, is also the origin of the knightly tale of rescuing a maiden from a dragon, symbolizing the age-old motif of the dying-god's struggle with the Dragon of the Sea. The cult of Saint George first reached England when the Templars were introduced to the cult presumably through their contact with the Rubenids of Armenian Cilicia, returned from the Holy Land in 1228.

The Cross of St. George, now the flag of England, is a red cross on a white background, which had been the emblem of the Templars. The "red cross" of the Templars is also a "rose cross." The rose was already a popular occult symbol. While the lily came to represent the royal house of France, the rose became the heraldic symbol of the two competing houses involved in the War of the Roses. A red five-petal rose became the symbol of the House of Lancaster, and a white rose that of the House of York. The antagonism between the two houses erupted when Henry of Bolingbroke established the House of Lancaster on the throne in 1399, when he deposed his cousin Richard II and was crowned as Henry IV. The short reign of Henry IV's successor, Henry V, was challenged by Richard, Earl of Cambridge, who was executed in 1415 for treason. Henry V died in 1422 and Cambridge's son, Richard, Duke of York, grew up to challenge his successor King Henry VI.

Richard Duke of York was the great-grandson of Edward III, and also a member of the Order of the Garter. Through his mother Anne de Mortimer, Richard Duke of York received the combined Grail heritage of House of Brittany and of Lusignan.²⁶ Richard was the first to use the surname Plantagenet since Geoffrey of Anjou, as though it had been a hereditary surname for the whole dynasty, to emphasize that his claim to the throne was stronger than that of Henry VI. With King Henry VI's insanity in 1452, Richard was made Lord

Protector, but had to give up this position with the King's recovery and the birth of his heir, Edward of Westminster. Richard gradually gathered together his forces, however, and the civil wars known as the Wars of the Roses eventually broke out in 1455. The House of York was victorious over the Lancastrians, but Richard had been unable to seize the throne for himself, though Parliament did agree to the compromise of making him heir to the throne. Meanwhile, the Lancastrians, led by Henry's wife, Margaret of Anjou, continued the war, during which Richard was finally killed in 1460. Nevertheless, Richard's eldest son finally succeeded in putting the Yorkist dynasty on the throne in 1461 as Edward IV of England.

Edward IV, however, disappointed his allies when he married Elizabeth Woodville. Elizabeth had insisted on marriage, which took place secretly on May 1, 1464, at her family home, with only the bride's mother and two ladies in attendance. Thus, Elizabeth managed to reintroduce the lost lines of the Lusignans and of Brittany, Elizabeth being a distant relative of Alain IV of the Grail lineage of Brittany, and Almaric of Lusignan, the son of Melusine, daughter of Baldwin II and Morphie of Armenia.²⁷ Elizabeth Woodville was widely believed to have been a witch and Edward's brother Richard III tried to show there had never been any valid marriage between Edward and Elizabeth, that it was result of love magic perpetrated by Elizabeth and her mother. With Edward's sudden death in 1483, Elizabeth briefly became Queen Mother, but in 1483 her marriage was declared void by Parliament, and all her children illegitimate. Richard III accepted the crown. Elizabeth then conspired with Lancastrians, promising to marry her eldest daughter Elizabeth of York to the Lancastrian claimant to the throne, Henry Tudor, if he could supplant Richard. Henry Tudor's forces defeated Richard's in 1485 and Henry Tudor became King Henry VII of England. Henry then strengthened his position by marrying Elizabeth of York. Thus, both the Red Rose of Lancaster and the White Rose of York were merged to a single ten-petal flower, to form the Tudor Rose that symbolized the union of the two houses.

In England, the most significant consequence of the Protestant Reformation had been the establishment of the independent church by King Henry the VIII, followed in due course by the establishment of the Church of England under Queen Elizabeth I. When Queen Elizabeth I succeeded to the throne after her father Henry VIII, the son of Henry VII and Elizabeth York, there had been a great revival of the Order of the Garter, including its ceremonies, processions and ethos, which Elizabeth regarded as a means of drawing the nobles together in common service to the Crown.²⁸ Queen Elizabeth I's court was steeped in esoteric thought. It began to flourish at a time when, on the continent, the reaction against Renaissance occultism was growing in intensity as part of the Counter-Reformation effort spearheaded by the Jesuits. Edmund Spenser's magical poem *The Faerie Queene* and his Neoplatonic hymns in Elizabeth's honor, published in the 1590's, were a direct challenge to that Counter-Reformation and their attitude to Renaissance philosophy. The poem, inspired by the Order of the Garter, follows several knights, like the Redcrosse Knight, the hero of

Book One who bears the emblem of Saint George. Additionally, Christopher Marlowe wrote *Doctor Faustus*, a play developed from the Faust legend in which a man sells his soul to the devil for power and knowledge. Likewise, explains Dame Frances Yates, in *The Rosicrucian Enlightenment*, “Shakespeare’s preoccupation with the occult, with ghosts, witches, fairies, is understood as deriving less from popular tradition than from deep-rooted affinity with the learned occult philosophy and its religious implications.”²⁹

Sir Francis Bacon (1561 – 1626) was chancellor of England in the reign of King James, and was suspected as the true author of Shakespeare’s plays as well as to have supervised the translation of the *King James Bible*. There are also theories that he was the illegitimate son of Elizabeth I and the Earl of Leicester.³⁰ He is considered the father of modern science, having emphasized the importance of experimentation in his landmark work, *The Advancement of Learning*. However, recent scholarship has shown that he was committed to the Renaissance occult tradition, and his survey of science included a review of magic, astrology, and a reformed version of alchemy.³¹ In 1618, Francis Bacon decided to secure a lease for York House, where he would host banquets that were attended by the leading men of the time, including poets, scholars, authors, scientists, lawyers, diplomats, and foreign dignitaries.

The esotericism of Elizabeth’s reign was also coupled with imperial ambitions. John Bale, writing in the 1540s, had identified the Protestant Church of England as an actor in the historical struggle with the “false church” of Catholicism, supported by his interpretations of the *Book of Revelation*. The views of John Foxe, author of what is popularly known as *Foxe’s Book of Martyrs*, became widely accepted within the Church of England for a generation and more. According to Foxe, a war against the Antichrist was being waged by the English people, but led by the Christian Emperor (echoing Constantine I) who was identified with Elizabeth I. Foxe, referring to it as “this my-country church of England,” characterized England’s destiny as the “elect nation” of God.³²

Like Spenser’s *Faerie Queene*, the British accepted the prophecy of Merlin, which proclaimed that the Saxons would rule over the Britons until King Arthur again restored them to their rightful place as rulers. The prophecy was related by Geoffrey of Monmouth (1100 – 1155), a cleric and one of the major figures in the development of British historiography and the popularity of tales of King Arthur. He is best known for his chronicle, *Historia Regum Britanniae*, which relates the purported history of Britain, from its first settlement by Brutus, a descendant of the Trojan hero Aeneas. The prophecy was adopted by the British people and eventually used by the Tudors who through their ancestor Owen Tudor claimed to be descendants of Arthur and rightful rulers of Britain.³³

An important source of these tendencies was sorcerer John Dee. Dee believed that he found the secret of conjuring angels by numerical configurations in the tradition of the Kabbalah. He claimed to have gained contact with “good angels,” from whom he learned an angelic language composed of non-English letters he called Enochian. In 1588, in his capacity as royal astrologer, Dee was asked to choose the most favorable date for the coronation of Elizabeth I, and

subsequently tutored the new queen in the understanding of his mystical writings. It has been suggested that Dee used Enochian as a code to transmit messages from overseas to Queen Elizabeth in his alleged capacity as a founding member of the English secret service. Dee was thus among the first to merge his career as a sorcerer with that of a spy, a tendency that would then come characterize almost all leading occultists ever since. As such, Dee was the inspiration for Ian Fleming's "James Bond" character. John Dee would sign his letters to Elizabeth I with 00 and an elongated 7, to signify they were for her eyes only.

Dee has been credited with the coining of the term "British Empire." Believing himself to be of ancient British royal descent as well, Dee identified completely with the British imperial myth around Elizabeth I.³⁴ In his 1576 *General and rare memorials pertayning to the Perfect Arte of Navigation*, Dee advocated a policy of political and economic strengthening of England and imperial expansion through colonization and maritime supremacy into the New World. Elizabeth might lay claim to these lands, Dee believed, through her mythical descent from King Arthur.³⁵ In the frontispiece of the book Dee included a figure of Britannia kneeling by the shore beseeching Elizabeth I to protect her empire by strengthening her navy.³⁶ Britannia is an ancient term for Great Britain and also a female personification of the island. In the second century, Roman Britannia came to be personified as a goddess armed with a trident and shield and wearing, like the Greek Athena, a helmet. Britannia is later depicted with a lion at her feet, the heraldic symbol the Tribe of Judah. She is the personification of the goddess of the occult, represented in the Kabbalah as the *Shekhinah*. In France she is known as Lady Liberty, in Switzerland as Helvetia, in Germany as Germania, in Poland as Polonia, and in Ireland as Hibernia.

One of Dee's staunchest supporters at court was Sir Christopher Hatton who was the main backer for Sir Francis Drake's world voyage. Sir Francis Drake (1540-1596) was knighted by Elizabeth in 1581. His exploits were legendary, making him a hero to the English, but a pirate to the Spaniards to whom he was known as *El Draco*, "the Dragon." He also carried out the second circumnavigation of the world, from 1577 to 1580. Dee wrote the proposal for the circumnavigation that went before the Privy Council, with the aim of seeking the best homeward passage by way of the Pacific. Drake was Vice-Admiral of the English fleet against the Spanish Armada in 1588. When Elizabeth had consulted John Dee on how to best counter the advancing Spanish ships, he advised her and Sir Francis Drake to refrain from pursuit because the Spanish fleet would be broken up by storm. When a storm did destroy the Armada and aided the English victory many courtiers were convinced that Dee had conjured it. Thus Dee became the model for the character of the sorcerer Prospero in Shakespeare's *The Tempest*. But it was also believed Drake was a wizard and sold his soul to the Devil in exchange for success over the Spanish. It is claimed that he also organized several covens of witches to work magically to raise the storm and prevent the invasion.³⁷

Dee was a close friend of the spy and explorer Sir Walter Raleigh (1554-1618). Raleigh rose rapidly in Queen Elizabeth I's favor and was knighted in

1585. Instrumental in the English colonization of North America, Raleigh was granted a royal patent to explore Virginia, which paved the way for future English settlements. In 1594, Raleigh heard of a “City of Gold” in South America and sailed to find it, publishing an exaggerated account of his experiences in a book that contributed to the “El Dorado” legend. In his *History of the World*, Raleigh explains that for the most part the reputation of magic was unfairly maligned, and quotes Pico della Mirandola who called it an “art” that “few understand and many reprehend, ...as dogs bark at those they know not.”³⁸ Because, according to Raleigh “...as Plato affirmeth, the art of magic is the art of worshipping God.”³⁹ He explains that in former times magicians were known as wisemen: to the Persians as Magi, to the Babylonians as Chaldeans, to Greeks as philosophers, and to Jews Kabbalists. It was Abraham himself, claims Raleigh, who taught the Egyptians astrology which he learned from the Chaldeans. Most noble is the aspect of magic he believes is the philosophy of nature, in other words science: “that which bringeth to light the inmost virtues, and draweth them out of nature’s hidden bosom to human use.” In this camp he lists alchemists like Albertus Magnus, Arnaldus de Villa Nova, Raymond Lully and Francis Bacon, and ancients like Zoroaster and Apollonius of Tyana, “who better understood the power of nature, and how to apply things that work to things that suffer.”⁴⁰

Elizabeth did not marry, had no direct heir, and was therefore succeeded by King James IV of Scotland, who became King James I of England, the first Stuart monarch to preside over England. James did not share Elizabeth’s sympathies for Dee, and when he appealed to the king for help in clearing his reputation from charges of conjuring devils, the King ignored him. Dee finally died disgraced and in abject poverty in 1608. However, prior to his death, Dee had found his way to Prague, where he seems to have been the leader of not only an alchemical movement, but one for religious reform. The objective of Dee’s mission was referred to by a contemporary observer:

A learned and renowned Englishman whose name was Doctor Dee came to Prague to see the Emperor Rudolf II and was at first well received by him; he predicted that a miraculous reformation would presently come about in the Christian world and would prove the ruin not only of the city of Constantinople but of Rome also. These predictions he did not cease to spread among the populace.⁴¹

Rudolph II, the Hapsburg ruler of the Holy Roman Empire, had moved the capital from Vienna to Prague in Bohemia, which became an occult oriented court, the center of alchemical, astrological, and magical studies of all kind. Prague became a haven for those interested in seeking to study esoteric sciences, coming from all over Europe. There arrived John Dee and his associate Edward Kelly, Johannes Kepler, and Giordano Bruno, the famous Renaissance heretic and occultist. Rudolph devoted vast sums of money to the building of his library, which comprised of the standard corpus of Hermetic works as well as the notorious *Picatrix*.

The emperor's fascination with Hermeticism was matched by his interest in the Jewish Kabbalah. The reign of Rudolph was a golden age of Jewry in Prague. The anti-Jewish offensive of the papacy in the early thirteenth century little affected the conditions of Bohemia's Jewish community. In the sixteenth century, many Jewish refugees who were expelled from Moravia, Germany, Austria and Spain came to Prague, where they studied Kabbalah undisturbed. One of the most famous Jewish scholars of the time was Rabbi Judah Loew ben Bezalel, also known as Maharal, who had positive relations with Rudolf II. Rabbi Loew published more than fifty religious and philosophical books and became the focus of legends, as the mystical miracle worker who created the Golem. This was an artificial man made of clay brought to life through magical combination of the sacred letters of the Hebrew alphabet, which acted as a guardian over the Jews.

Through these influences, the pursuit of alchemy reached its peak at the end of the sixteenth century and beginning of the seventeenth. Allusions to alchemy were found already in the *Zohar* and it was certainly an important component of the Kabbalah of medieval times. Astrology and alchemy were two aspects of what is known as practical Kabbalah, which according to Gershom Scholem was understood to refer to all magical practices that developed in Judaism from Talmudic times through to the Middle Ages.⁴² As a result, as David Stevenson describes:

...alchemy has been described as the greatest passion of the age in Central Europe. The search for the philosopher's stone was not, in the hands of the true alchemist, merely a materialistic search for ways of turning base metals into gold, but an attempt to achieve 'the moral and spiritual rebirth of mankind.'⁴³

The popularity of alchemy was associated with the proliferation of witchcraft in general. And with the Protestant Reformation, Catholic authorities became much more ready to suspect heresy in any new ideas, including those of Renaissance humanism. Among the Catholics, Protestants, and secular leadership of the European Late Medieval to Early Modern period, fears about witchcraft rose to fever pitch, and sometimes led to large-scale witch-hunts. The medieval witch-hunt was instigated through the publication in 1484 of the *Malleus Maleficarum*, or "Hammer of the Witches," written by two Dominican monks who were members of the Inquisition. Until then the medieval Church had dismissed the witches as ignorant peasants suffering from delusions and worshipping pagan gods, but this document significantly altered that perception. According to it, witchcraft was a diabolical heresy which conspired to overthrow the Church and establish the kingdom of Satan on Earth. Pope Innocent VIII agreed with the diagnosis and in 1486 issued a papal bull condemning witchcraft. The peak years of witch-hunts in southwest Germany were from 1561 to 1630. During this period, the biggest witch trials were held in Europe, notably in Trier (1581 – 1593), Fulda (1603 – 1606), Würzburg (1626 – 1631) and Bamberg (1626 – 1631).

These German witch-trials coincided with the rise of the Rosicrucian movement, headquartered nearby in Heidelberg. Crisis had come upon the Protestant movement when Rudolph II died in 1612, threatening the immunity enjoyed by esoteric circles among the Protestants of Germany. It was at this point that the German prince Frederick V, Elector of the Palatinate of the Rhine, began to be seen as the ideal incumbent to take the place of leader of the Protestant resistance against the Catholic Hapsburgs. Frederick had powerful connections with French Protestants. Most importantly, in 1613, Frederick had married Elizabeth Stuart, daughter of King James of England, representing an important dynastic alliance, forged primarily through the efforts of John Dee, to bolster the Protestant movement.

The movement was organized by the secret occult society of the Rosicrucians, also known as the Order of the Rosy Cross, whose primary objective was the destruction of the Church of Rome, and its Hapsburg supporters. A year after Frederick's marriage to Elizabeth, and largely as a result of Dee's influence in Germany, the notorious Rosicrucian *Manifestos* made their appearance. They were written, purportedly, by Johann Valentin Andreae (1586 – 1654). The first of these was the *Fama Fraternitatis*, an allegorical history of the Rosicrucians, which appeared in 1614, and followed by a second tract a year later. The *Manifestos* claimed to represent a combination of “*Magia, Cabala, and Alchymia,*” and purported to issue from a secret, “invisible” fraternity of “initiates” in Germany and France. The *Fama* was part of a larger Protestant treatise titled, *The Universal and General Reformation of the Whole Wide World*; together with the *Fama Fraternitatis of the Laudable Fraternity of the Rosy Cross, Written to All the Learned and the Rulers of Europe*. Following the *Fama Fraternitatis*, several lodges of the Order were founded whose members claimed that the Rosicrucians had been active in the events that surrounded the *Reformation*, and the rise of the *Lutheran* movement in Germany and Switzerland. It has been noted that Luther used as his personal seal the symbol of a rose and a cross.

The origin of the Kabbalistic notions of the Rosicrucians in the Middle East are acknowledged in the *Manifestos*. As recounted in the *Fama Fraternitatis*, a mystic known as Christian Rosenkreutz supposedly founded the Rosy Cross brotherhood as early as the 1300s after studying in the Middle East under various masters. Rosenkreutz was said to have traveled to Egypt, and upon his return to Europe, to have established a secret “House of the Holy Spirit,” modeled on the Ismaili “House of Wisdom” in Cairo.⁴⁴ A hundred and twenty years after Rosenkreutz' burial, the text relates, his vault was discovered by one of the brethren, which they took as a signal for them to declare themselves and invite the learned of Europe to join. As Christopher McIntosh explained, the image of the vault occurs in a book called the *Aim of the Sage*, which was circulated among the Brethren of Sincerity, who would have been active around the time that Christian Rosenkreutz was supposed to have made his journey to that region.⁴⁵

According to occult historians, the Rosicrucians acquired their symbol of the rose from the Sufis. Idries Shah, secretary and companion to Gerald

Gardner, the founder of the modern religion of witchcraft known as Wicca, and close associate of the godfather of twentieth century Satanism, Aleister Crowley, claimed the Rosicrucians derived from the influence of the Qadiriyya Sufi order, to which Ibn Taymiyyah belonged. Christian Rosenkreutz would have supposedly come into contact with the Qadiriyya during his travels in the Middle East. Jilani, the founder of the Qadiriyya, was known as the “Rose of Baghdad.” The rose became the symbol of his order and a rose of green and white cloth with a six-pointed star in the middle is traditionally worn in the cap of Qadiriyya dervishes. According to Idries Shah:

Ignorance of this background is responsible for much useless speculation about such entities as the Rosicrucians who merely repeated in their claims the possession of the ancient teaching which is contained in the parallel development called alchemy, and which was also announced by Friar Bacon [Francis Bacon], himself claimed as a Rosicrucian and alchemist and illuminate. The origins of all these societies in Sufism is the answer to the question as to which of them did Bacon belong, and what the secret doctrine really was. Much other Rosicrucian symbolism is Sufic.⁴⁶

Yates also suggests that the *Manifestoes* could have derived their influence from Isaac Luria, the foremost rabbi and Jewish mystic in the community of Safed in Ottoman Palestine, in the sixteenth century. Isaac Luria (1534 – 1572) is considered the father of the New Kabbalah, his teachings being referred to as Lurianic Kabbalah. Luria, who attained knowledge of esoteric matters through a “revelation of Elijah,” expounded on the *Zohar*, offering an important development in the anthropomorphic doctrine of the Kabbalah. Luria developed a notion of historical progress which became the basis of Western conceptions of history when it was inherited by the philosophers of the Enlightenment. According to Luria’s Kabbalah, history represents the evolution of God coming to know himself through man. Mirroring a tradition found in Islam, Luria characterized God as having initially been an unknown treasure, and, wanting to be known, He created man. But where in Islam it is understood that God created man to worship Him, according to Luria, in creating man God created an “other” of Himself. At the outset, this “other,” or man, was unaware that he was God. Therefore, history is the progress of God, or man, coming to know himself. Initially, man would worship God as something outside of himself, but as he progressed intellectually, he would eventually arrive at the discovery that he himself is God.

Tied to this idea is the notion of Redemption where history is fulfilled with the coming of the Messiah. Also crucial to Luria’s conception of history is the exercise of magic, which is considered to be a practice that demonstrates man’s “divine” potential. Ultimately, the Kabbalists secretly interpret the Bible in reverse. Like the ancient Gnostics, it is Lucifer who offers “Liberty” to man by showing him to the Tree of Knowledge, which represents the forbidden knowledge of magic that he himself might become like a “god.” Therefore, the Kabbalist is to assist in the progress of history and the arrival of the Messiah

through the use of magic. Ultimately, this messiah will be the first man to come to the realization that he is God, and therefore worshipped as such.

Luria's ideas were transmitted to the Rosicrucians and to European philosophy in general by way of Jacob Boehme. Born in Bohemia in 1575, Boehme came to articulate his version of the Kabbalah for the Christian mystics of Europe. The man responsible for communicating Lurianic influence to Boehme was his mentor, Balthasar Walther. In 1598–1599, Walther had undertaken a pilgrimage to the Holy Land in order to learn about the intricacies of the Kabbalah from groups in Safed and elsewhere, including amongst the followers of Isaac Luria.

The perceived importance of the marriage of Frederick and Elizabeth Stuart was enshrined in occult and alchemical symbolism in a Rosicrucian tract called *The Chymical Wedding of Christian Rosenkreutz*. Frederick derived from the also important House of Guelph (or Welf), the older branch of the House of Este, a dynasty whose oldest known members lived in Lombardy in the ninth century AD. For this reason, it is sometimes also called Welf-Este. The Guelphs represented the lineage of the Ottonian dynasty who intermarried with the Piasts of Poland, the Arpads of Hungary, the Tsars of Bulgaria and the Hohenstaufen dynasty. Conrad III, the first of the Hohenstaufens, was succeeded by his nephew Frederick I Barbarossa. It was Barbarossa who first called the Empire “holy,” and introduced the idea of its “Romanness,” as an attempt to justify its power independently of the Pope. Barbarossa made several unsuccessful attempts to regain Italy. The supporters of Frederick became known as Ghibellines. While campaigning in Italy to expand imperial power there, the Lombard League and its supporters became known as Guelphs, “Guelph” being most probably an Italian language form of Welf.

Henry the Black, duke of Bavaria from 1120–1126, was the first of the three dukes of the Guelph dynasty. Henry the Proud was then the favored candidate in the imperial election against Conrad III of the Hohenstaufen. But Henry lost the election, as the other princes feared his power and temperament, and was dispossessed of his duchies by Conrad III. Henry the Lion then recovered his father's two duchies: Saxony in 1142 and Bavaria in 1156. In 1168, he married Matilda, the daughter of Henry II of England and Eleanor of Aquitaine.

In Carolingian times, the count palatine was merely the representative of the king in the high court of justice. In 937 AD, Otto the Great appointed a count palatine for Bavaria and several other duchies, with the Elector of Lorraine later foremost in rank. In 1155 AD, after the death of its Elector, Frederick Barbarossa transferred the office to his half-brother Conrad, who united the lands to his own possessions on the central Rhine, and made his residence at Heidelberg. Thus the palatinate of Lorraine became the palatinate “of the Rhine.” Conrad's daughter, Agnes of Hohenstaufen, married Henry I of Saxony and Bavaria, the son of Henry the Lion and Matilda, and their son Henry II became Elector of the Palatinate of the Rhine in 1195 AD.

Thus, the marriage of Frederick and Elizabeth united two important dynastic families that had been estranged from each other for centuries.

Elizabeth Stuart, like her brother later King Charles I of England, belonged to the genetic haplogroup T, through their mother Anna of Denmark. The marker entered the family with Barbara of Celje, Slovenia. Barbara of Celje (1392-1451) married Sigismund, King of Hungary and later Holy Roman Emperor, from whom were descended the kings of Bohemia, making Elizabeth Stuart a distant relative of Rudolph II.

Thus, the marriage of Frederick and Elizabeth united two important dynastic families that had been estranged from each other for centuries. Elizabeth Stuart, like her brother later King Charles I of England, belonged to the genetic haplogroup T, through their mother Anna of Denmark. The marker entered the family with Barbara of Celje, Slovenia. Barbara of Celje (1392 – 1451) married Sigismund, King of Hungary and later Holy Roman Emperor, from whom were descended the kings of Bohemia, making Elizabeth Stuart a distant relative of Rudolph II.

Haplogroup T again suggests likely secret Jewish ancestry. T includes slightly fewer than 10% of modern Europeans, and is currently found in high concentrations around the eastern Baltic Sea, Ireland and the west of Britain. It is also present as far east as the Indus Valley bordering India and Pakistan, and as far south as the Arabian peninsula. It is also common in eastern and northern Europe. Barbara of Celje belonged specifically to subclade T2, whose distribution varies greatly with the ratio of subhaplogroup T2e to T2b, from a low in Britain and Ireland, to a high in Saudi Arabia.⁴⁷ Within subhaplogroup T2e, a very rare motif is identified among Sephardic Jews of Turkey and Bulgaria and suspected Conversos from the New World.⁴⁸

Barbara of Celje was instrumental in creating the Order of the Dragon, founded by her husband Sigismund in 1431, to protect the royal family and to fight the “perfidious Enemy, and of the followers of the ancient Dragon,” being a reference to heretics and other anti-Christians, but primarily the Muslim Empire of the Ottomans. The creation of the Order of the Dragon was part of a trend of founding chivalric orders during the fourteenth and early fifteenth centuries, often dedicated to “crusades,” especially after the disaster of the battle of Nicopolis (1396). The battle had resulted in the rout of an allied army of Hungarian, Wallachian, French, Burgundian, German and assorted troops at the hands of an Ottoman force, raising of the siege of the Danubian fortress of Nicopolis and leading to the end of the Second Bulgarian Empire.

The Order of the Dragon was modeled after the earlier Order of St. George, a Hungarian monarchical order founded by King Carol Robert of Anjou in 1318. It adopted Saint George as its patron saint, whose legendary defeat of a dragon was used as a symbol for the military and religious ethos of the order. The Order of the Dragon adopted the red cross and the Gnostic symbol of the ouroboros, or serpent—in this case a dragon—biting its own tail. Included in the Order were a number of important vassals and nobles, like Vlad II Dracul (c. 1393-1447), father of Vlad III Dracul of Transylvania. The name Dracula means “Son of Dracul,” and was a reference to being invested with the Order of the Dragon. In the Romanian language, the word dracul can

mean either “the dragon” or, especially in the present day, “the devil.”

The Draculs were descended from the House of Basarab, a family which had an important role in the establishing of the Principality of Wallachia. The name “Basarab” likely originates from the Cumans or Pechenegs, a semi-nomadic Turkic people of the Central Asia, who gained control of Wallachia through the tenth and eleventh century, until defeated around 1091, when the Cumans of southern Russia took control of the lands of Moldavia and Wallachia.⁴⁹ Vlad III Dracul was a Voivode of Wallachia, ruling mainly from 1456 to 1462, the period of the incipient Ottoman conquest of the Balkans, and inspired the name of the vampire “Count Dracula” in Bram Stoker’s 1897 novel *Dracula*. During his lifetime, Vlad III’s reputation for excessive and sadistic cruelty spread abroad, to Germany and elsewhere in Europe. The total estimated number of his victims range from 40,000 to 100,000. He acquired the name “The Impaler” for his preferred method of torture and execution of his enemies by impalement. Several German woodcuts show Vlad feasting in a forest of bodies on stakes, while a nearby executioner cuts apart other victims. It was reported that an invading Ottoman army turned back in horror when it encountered thousands of rotting corpses on the banks of the Danube. It has also been said that in 1462 the Ottoman Sultan Mehmed II “the Conqueror” returned to Constantinople after being sickened by the sight of 20,000 impaled corpses outside Vlad’s capital in Wallachia.

Following Sigismund’s death in 1437, the Order lost prominence. However, the prestigious emblem of the Order was retained on the coat of arms of several Hungarian noble families, the most prominent being Bathory, Bocskai and Rakoczi. The Bathory family produced one King of Poland, and began to rule Transylvania as princes under the Ottomans in 1571, and briefly under Habsburg suzerainty until 1600. The Calvinist magnate of Bihar county, Stephen Bocskai, managed to obtain through the Treaty of Vienna (1606) religious liberty and recognition as independent sovereign prince of an enlarged Transylvania. Under Bocskai’s successors, most notably Gabriel Bethlen and George I Rakoczi, Transylvania passed through a golden age. George II Rakoczi then married Sophia Bathory, uniting the two families. However, George II Rakoczi’s defeat in Poland, combined with the subsequent invasions of Transylvania by the Turks, led to Transylvania becoming a powerless vassal of the Ottoman Empire.

The most infamous member of the Bathory family was Countess Elizabeth Bathory (1560-1614), who is regarded as the worst female serial killer in history, who was said to bathe in the blood of virgins to retain her youth. She is therefore remembered as the “Blood Countess,” and compared with Vlad III the Impaler. After her husband’s death, she and four collaborators were accused of torturing and killing hundreds of girls, with one witness attributing to them over 650 victims, though they were convicted for only 80. Elizabeth herself was neither tried nor convicted but, in 1610, she was imprisoned in Slovakia where she remained until her death four years later.

Frederick was personally invested with the Order of the Garter at Windsor

by his future father-in-law King James, a week before the wedding. The king presented him with a jewel-studded pendant of St. George and the Dragon. Thus Frederick was to accept to fight the Dragon of Wrong and the defense of the Monarch.⁵⁰ In arranging the marriage of Frederick to Elizabeth Stuart it was hoped that her father, King James of England, who appeared to support the Protestant cause, would come to the assistance of his son-in-law in the case of an uprising against the Catholic Church and its Hapsburg supporters. In 1618 the largely Protestant estates of Bohemia rebelled against their Catholic King Ferdinand, triggering the outbreak of the 'Thirty Years' War. Expecting that King James would come to their aid, in 1619, the Rosicrucians granted the throne of Bohemia to Frederick in direct opposition to the Catholic Habsburg rulers. Frederick accepted the offer and was crowned on 4 November of that year. However, James opposed the takeover of Bohemia from the Habsburgs, and Frederick's allies in the Protestant Union failed to support him militarily by signing the Treaty of Ulm in 1620. Frederick's brief reign as King of Bohemia ended with his defeat at the Battle of White Mountain in the same year. Imperial forces invaded the Palatinate and Frederick had to flee to Holland in 1622, where he lived the rest of his life in exile with Elizabeth and their children, mostly at The Hague, and died in Mainz in 1632. For his short reign of a single winter, Frederick is often nicknamed the "Winter King."

The last to be heard of the Rosicrucian brotherhood was a brief scare in France when, in 1623, a notice declared: "We, deputies of the principal College of the Brethren of the Rosy Cross, are staying visibly and invisibly in this town by the Grace of the Most High, to whom the heart of the Just turns." Another placard offered membership "to all those who wish to enter our Society and Congregation."⁵¹ The posters though gave no further instruction as to how or where prospective members might apply to the Rosy Cross brotherhood, but they suggested indirectly that those worthy would be recognized and contacted in due course.

An anonymous work also published in 1623, titled *Horrible Pacts made between the Devil and the Pretended Invisible Ones*, claims that thirty-six "deputies" of the Rosy Cross had convened in Lyons where they celebrated a grand Sabbath. There the members prostrated themselves before an emissary of the devil, and swore they would renounce all the rites and sacraments of the Christian Church. In return, Satan's representative bestowed upon them magical powers, including the ability to transport themselves wherever they pleased, to speak with such eloquence and apparent wisdom that people would always be drawn to listen, to disguise themselves so cleverly that they would always appear to be natives of whatever place they found themselves, and to keep them forever supplied with gold. Finally, the manifestos confirmed that six missionaries had instantaneously been posted to Paris, where they went into hiding in a quarter of the city favored by Protestants. No more posters appeared, no applicants for membership made themselves known, and the Rosicrucians apparently vanished from Paris.

The legend inspired the chief exponents of Rosicrucianism, Robert Fludd (1574-1637) and the German Jew Michel Maier. Fludd travelled for six years

in France, Germany, Italy and Spain, where he studied with Jewish Kabbalists and was visited by Maier, Rudolf II's personal physician. By his own account, Fludd also spent a winter in the Pyrenees studying theurgy with the Jesuits.⁵² Fludd's *Apologia* opens with an invocation of the traditions of the *prisca theologia*, particularly "Mercurius Trismegistus," or Hermes Trismegistus, as the reputed author *Corpus Hermeticum* and the supposed *Emerald Tablet*, a work highly prized by the Arab alchemists. Fludd defended the Rosicrucians from charges of "detestable magic and diabolical superstition." The Rosicrucian brothers, explains Fludd, only used good kinds of magic—*Magia, Kabbalah and Astrologia*—that were mathematical and mechanical. The magic of the Kabbalah was holy, he argued, teaching how to invoke the sacred names of angels.

In the *Rosicrucian Enlightenment*, Frances Yates argues that, in addition to the influence of John Dee, Bacon's movement for the advancement of learning was also closely connected with the German Rosicrucian movement, while Bacon's *New Atlantis* portrays a land ruled by Rosicrucians. In 1618, Francis Bacon decided to secure a lease for York House, where he would host banquets that were attended by the leading men of the time, including poets, scholars, authors, scientists, lawyers, diplomats, and foreign dignitaries. On 22 January 1621, in honour of Sir Francis Bacon's sixtieth birthday, a select group of men assembled in the large banquet hall in York House without fanfare for what has been described as a Masonic banquet.⁵³ Only those of the Rosicrosse (Rosicrucians) and the Masons who were already aware of Bacon's leadership role were invited.⁵⁴ On that day, a long-time friend of Bacon, the poet Ben Jonson, best known for his satirical plays, *Volpone, The Alchemist, and Bartholomew Fair*, gave a Masonic ode to Bacon.

According to Robert Fludd, following the collapse of the Rosicrucian movement in the Palatinate, "those who were formerly called Brothers of the Rosy Cross are today called the Wise, the name (of Rose Cross) being so odious to contemporaries that it is already buried away from the memory of man."⁵⁵ During the Thirty Years War, Andrea had created a network of secret societies known as the Christian Unions. Their original purpose was to preserve what was deemed threatened knowledge, especially the recent scientific advances, many of which the Church deemed heretical. They also functioned as a refuge for persons formerly associated with the defeated Rosicrucians in Germany. Once in England, these men, both English and European, formed the Invisible College in obvious allusion to Bacon's college of initiates suggested in his *New Atlantis*.

Masonic tradition holds that Bacon's *The New Atlantis* provided the original vision for the political development of America. The Atlantis myth was first mentioned by Plato, referring to a lost continent that had supposedly existed in the Atlantic Ocean. Medieval European writers, receiving the tale from Arab geographers, believed the mythical island to have actually existed and later writers tried to identify it with an actual country. When America was discovered, the Spanish historian Francesco Lopez de Gomara, in his *General History of the Indies*, suggested that Plato's Atlantis and the new continents were the same. The theory was repeated by Francis Bacon, in his utopian romance, *The New*

Atlantis. The work significantly resembles Johann Valentin Andreae's *Description of the Republic of Christianopolis*. In *The New Atlantis*, published in 1627, after the foundation of the English colonies in the Americas, Bacon suggests that the continent of America was the former Atlantis where there existed an advanced race during the Golden Age of civilization. Bacon tells the story of a country ruled by philosopher-scientists in their great college called *Solomon's House*. They possess a superior knowledge which was imparted to them by heavenly beings, and have flying machines and ships which travel under the sea.

Solomon's House was modeled on the lines of the Invisible College advocated in Rosicrucian writings, and Bacon's books often featured title pages with what became Masonic symbols, including the compass and the square, the two pillars of Solomon's temple and the blazing triangle, and the eye of god. In a speech to Parliament, Bacon alluded to the establishment of Solomon's House in the American colonies as the blueprint for the country, and has been acknowledged as such by Freemasons, who regard America as imparted with an important destiny in fulfilling Plato's vision for a universal state. Bacon played a leading role in creating the British colonies, especially in Virginia, the Carolinas, and Newfoundland in northeastern Canada. Francis expressed his views on this subject several times, claiming that the New Kingdom on Earth which was Virginia exemplified the Kingdom of Heaven.

The Invisible College later became the Royal Society, a learned society devoted to the study of the natural sciences, founded in 1660. They were influenced by the scientific method of the "new science," as promoted by Francis Bacon in his *New Atlantis*. Therefore, paradoxically, the Western scientific tradition of empiricism, which today is understood as having been opposed to superstition and the belief in the supernatural, was wrought from the superstitions of the occult. The only "superstition" it opposed was traditional religion. Magicians, as Pliny the Elder pointed out in the first century AD, have often adopted the pretense of science to justify their false teachings. Astrology became astronomy; alchemy became chemistry. In *The Scientific Revolution and the Origins of Modern Science*, John Henry remarked that, "a number of historians of science have refused to accept that something which they see as so irrational could have had any impact whatsoever upon the supremely rational pursuit of science. Their arguments seem to be based on mere prejudice, or on a failure to understand the richness and complexity of the magical tradition."⁵⁶ Western science has its origin in what was known as Natural Philosophy, a branch of magic that sought to study the universe in order to discover, and later manipulate, its occult properties.

Virtually all the founding members of the Royal Society were Freemasons. It is not known exactly at what date Freemasonry was created, as it is difficult to separate fact from legend. Following the establishment of the Scottish lodges, the first initiation into Freemasonry on record is that of Elias Ashmole, to have taken place in 1646. Ashmole, an antiquarian and astrologer also interested in alchemy, was a founding member of the Royal Society. Ashmole was also deeply interested in Rosicrucianism, having written a letter admiring the aims

of the order and requesting admittance.

Speculative masonry gradually dissociated from operative masonry with the rise in interest in classical architecture. Early Masonic writings identify building and architecture with geometry, or “sacred geometry,” actually referring to the art of divination known as geomancy. In sacred geometry, symbolic and sacred meanings are ascribed to certain geometric shapes and certain geometric proportions. According to the *Constitutions of Freemasons*, published by James Anderson in 1725, in “ignorant times” it was “condemn’d for conjuration.” Masonic legend maintains that geometry was discovered before the Flood, and was taught to the Egyptians by Abraham. The invention of geometry is also attributed to Hermes Trismegistus, who is identified with Euclid. As Frances Yates explained:

Thus the origins of geometry, or masonry, and therefore of Freemasonry, recede into the most distant Hebraic or Egyptian past, and are surrounded by mystiques which clearly relate to the Renaissance conception of ‘ancient wisdom’, of the *prisci theologi*, or pristine theologians, whence all true wisdom is derived. In the masonic mythology, the true ancient wisdom was enshrined in the geometry of the Temple, built by Solomon with the aid of Hiram Abif, King of Tyre.⁵⁷

As Marsha Keith Schuchard pointed out, by appropriating the Kabbalistic speculations of the Jewish mason-guilds, the God of Freemasonry became the Great Architect of the Universe, and the true ancient wisdom was enshrined in the geometry, the craft employed in the rebuilding of the Temple of Solomon.⁵⁹ The original Temple was built with the aid of Hiram Abiff, whose martyrdom forms the basis of the Gnostic dying-god ritual, whose imitation is designed to represent the death and rebirth of the initiate.

The Year 1666

Members of the Invisible College were responsible in fanning millenarian ideas among the English Puritans about the approach of the Messianic time that became popular in the seventeenth century. Cromwell had led the forces of Parliament against Charles I, son of King James I Stuart, in the English Civil Wars, which challenged his attempts to negate parliamentary authority, while simultaneously using his position as head of the English Church to pursue religious policies which generated the animosity of reformed groups such as the Puritans. Charles was defeated in the First Civil War (1642 – 45), after which Parliament expected him to accept its demands for a constitutional monarchy. Charles I had remained defiant by attempting to forge an alliance with Scotland and escaping to the Isle of Wight. Cromwell then ordered Colonel Pryde in 1648 to purge Parliament of those members who had voted in favor of a settlement with the King, known as “Pryde’s purge.” The remaining members were known as the “Rump Parliament.”

The Cromwellian government was commonly regarded as a Rosicrucian circle. Samuel Butler (1612 – 1680), in his satire of the Restoration, *Characters*, tells of “the Brethren of the Rosy-Cross” as having attempted a misguided reformation of “their government.” A character in Butler’s other work *Hudibras* explains: “The Fraternity of the Rosy-Crucians is very like the Sect of the antient Gnostici who called themselves so, from the excellent Learning they pretend to, although they were really the most ridiculous Sots of all Mankind.”¹ According to Paul Benbridge, Cromwellians also referred to themselves as Rosicrucians, such as Andrew Marvell (1621 – 1678), a metaphysical poet who sat in the House of Commons. The other prominent Rosicrucian-Cromwellian was Marvell’s close friend, John Milton, who had a strong interest in Hermeticism.²

Millenarian thinkers tended to show a very high regard for the Jewish religion and its causes, such that they are often referred to as “philo-Semitic.” Given that the era was one of much religious persecution against the Jews, who continued to be forbidden entry into England, and taking into account their tendency to follow interpretations that followed more closely to Kabbalistic ideas, while often openly flaunting Christian orthodoxy, we should suppose that these millenarians were for the most part secret Jews, as their affiliations with leading Jewish philosophers and activists at the time would further confirm.

Millenarian ideas included the redemption of the Jews and their return to the land of Israel from where they would rule the world. As Christopher Hill has indicated, in *Millenarianism and Messianism in English Literature and Thought, 1650-1800*, calculations of the precise date of the end of the world, based on the *Book of Daniel* and *Revelation*, occupied some of the best mathematicians, from Napier in the late sixteenth century, to Newton at the end of the seventeenth. Consensus agreed that 1260 years should be added to the date the Antichrist established his power, which Protestants took to be the Pope. Various calculations therefore settled on the years 1650-1656 for his destruction, the gathering of the Gentiles, the conversion of the Jews and their return to Palestine. Other estimates offered the year 1666.³

The conversion of the Jews and the spreading of Christianity to the rest of the world were deemed necessary conditions for the millennium to occur. Another condition was the destruction of the Ottoman Empire which controlled Palestine and under whose rule most Jews lived. The conversion of the Jews and the “gathering of the Gentiles” also provided justification for British colonialism, as it could supposedly be furthered by conquests in the New World. The same anticipation was found among the Jews, especially in the Near East. *The Zohar* was said to have predicted a return of the Jews to Palestine for 1648.⁴

The millenarians were also connected to the Fifth Monarchy Men, who expected the imminent end of the fourth empire, and a new age, based on the traditional interpretation of the prophecies of the four kingdoms described in the *Book of Daniel*. They supported Cromwell’s Republic in the expectation that it was a preparation for the “fifth monarchy” that would succeed the Babylonian, the Persian, the Greek, and Roman world empires. The last empire, they concluded, would be established by the return of Jesus as King of Kings and Lord of Lords to reign with his saints on earth for a thousand years. They also referred to the year 1666 and its relationship to the number 666, Number of the Beast in the *Book of Revelation*, identified with the ultimate human despot to rule the world, indicating the end of earthly rule by carnal human beings, but who would be replaced by the second coming of the Messiah.

A desire to better comprehend prophecies of the end times resulted in widespread interest in Jewish ideas on the subject. Most sought after was the knowledge of Menasseh Ben Israel, a Kabbalist rabbi living in Amsterdam, who was devoted to the messianism of Isaac Luria.⁵ Unlike the persecution they suffered elsewhere, Jews were allowed to keep their Jewish identity openly in Amsterdam, where they achieved important commercial status. Marranos began arriving in Amsterdam in 1590, eleven years after the Union of Utrecht (1579) and the creation of the United Provinces of the Netherlands as a Protestant state. Here, too, Jews would have to wait until 1615 before their settlement was officially authorized. As a result, Amsterdam became one of the greatest Jewish centers in the world in the seventeenth century, becoming known as “the Dutch Jerusalem.” The city was also a haven for persecuted Jews from places other than Spain and Portugal, including France in 1615 and Eastern Europe after the Chmielnicki massacres in 1648.

Jewish involvement in banking proper really begins with the activities of those Conversos who, fleeing the Inquisition in Portugal and Spain, settled in Antwerp, Hamburg, and Amsterdam, some remaining nominally Christian and some openly returning to Judaism. In Antwerp, Jewish families of merchant bankers had commercial relations extending as far as the East Indies and Brazil. While they remained Catholics, those who emigrated to Hamburg and Amsterdam formed Sephardi communities. In Hamburg, which was destined to become one of the wealthiest and most productive Marrano centers, the settlement of Jews was not officially authorized until 1612 and Jewish public worship not until 1650. In Hamburg they participated in the founding of the bank in 1619. Local Jews were among its first shareholders, and some of them were financial agents for various North European courts, especially those of Denmark and Schleswig-Holstein. Most famous in Antwerp were Diego Teixeira de Sampaio, consul and paymaster general for the Spanish government, and his son Manuel who succeeded him as financial agent of Christina of Sweden. Manuel Teixeira was an outstanding member of the Hamburg exchange and participated actively in the transfer of Western European subsidies to the German or Scandinavian courts.

Millenarian beliefs were so prevalent that Manasseh, in his letter to Oliver Cromwell and the Rump Parliament, appealed to them as a reason to readmit Jews to England, saying, “[T]he opinions of many Christians and mine do concur herein, that we both believe that the restoring time of our Nation into their native country is very near at hand.”⁶ Menasseh believed that the Messianic age needed as its certain precondition the settlement of Jews in all parts of the known world. Fired by this idea, he turned his attention to England where the Jews had been expelled since 1290. The Puritans were inclined to support the readmittance of the Jews whom they saw as victims of the persecution of their hated enemy, the Catholic Church. Manasseh attracted the notice of many Puritan theologians who also became convinced of the immanent arrival of the Messiah.

But it was especially several of the more mystically-minded of the Puritans in England who had become interested in the question and Manasseh entered into correspondence with several of them, including John Dury. Dury, together with Comenius, Bishop of the Bohemian Brethren, and Samuel Hartlib, another acquaintance of Manasseh, formed the core of a correspondence network called the Hartlib Circle. The Hartlib Circle devoted themselves to the cultivation of the “new philosophy,” referring euphemistically to their interest mainly in alchemy. Like the Invisible College, the Hartlib Circle was modeled as a research institute described by Sir Francis Bacon as “Salomon’s House” in his *New Atlantis*. Not known in his own day for his published writings, Hartlib was virtually forgotten by historians, until the rediscovery of an archive of his personal papers. The plan for Andreae’s *Societas Christiana* was already set forth in two works that were believed to have been lost until they were discovered recently among the Hartlib papers.

Hartlib had come to England in 1628, after the Catholic conquest of Elbing in Polish Prussia, as part of the disruptions of the Thirty Years War.

Hartlib had been the head of a mystical group like Andreae's Christian Unions, pursuing Rosicrucian ideals. When he arrived in England, he collected around him refugees from Poland, Bohemia and the Palatinate. Elizabeth Stuart, widow of Frederick V, Elector Palatine and sister of King Charles I, was the chief patron of Hartlib, Dury and Comenius. Dury, who was an enthusiastic supporter of Hartlib's projects, was also closely associated with Elizabeth Stuart and with her adviser Sir Thomas Roe, and took an active interest, as did Hartlib, in the restoration of her son, Charles Louis to the Palatinate. Theodore Haak who was Comenius' agent in England was also a refugee of the Palatinate.⁷ Comenius met with the defeated Frederick V in The Hague to share with him prophecies outlined in a work called *Lux in Tenebris* ("Light in Darkness"). It contained the pronouncements of three prophets, one of whom named Christopher Kotter who promised the future restoration of Frederick to the Kingdom of Bohemia. Kotter's visions were apparently brought to him by "angels" who would suddenly make themselves visible, show him a vision and then disappear. Comenius named Andreae as one of those who inspired him towards the reform of education. Considered the father of modern education, Comenius was one of the earliest champions of universal education, a concept eventually set forth in his book *Didactica Magna*.⁸ The Comenius Medal, a UNESCO award, honors outstanding achievements in the fields of education research and innovation.

Johann Valentin Andreae recognized Comenius as his heir and encouraged him to carry on his reforming Rosicrucian ideas. Comenius was concerned with founding an "Invisible College," which he envisioned as a network and intellectual meeting-ground for people of science and learning all over the world. Hans Schick said of Comenius:

We have in him not only the middleman between the father of Rosicrucian thought, J. V. Andreae, and those who stood as godparents at the birth of English Freemasonry, such as Hartlib, Dury and others, but also the bridge from Rosicrucian ideology to organized Freemasonry in general. He received the torch from Andreae and carried it to the British Isles.⁹

The Hartlib papers revealed his personal correspondence to have been extensive. It ranged from Eastern and Central as well as Western Europe, Great Britain and Ireland and New England. Among the extensive network of the Hartlib Circle were John Milton, author of *Paradise Lost*, and John Winthrop, one of the leading figures in the founding of the Massachusetts Bay Colony, the first major settlement in New England after Plymouth Colony. Winthrop was also an alchemist and follower of John Dee.¹⁰ Comenius would later turn down an invitation from Winthrop to become president of Harvard University, which had been founded in 1636.

John Dury introduced Manasseh to the views of Antonio de Montesinos, the Portuguese traveler who brought back reports that some of the Lost Tribes were living among the natives of the Andes in South America. In response to this, Manasseh wrote on 23 December 1649: "...I think that the

Ten Tribes live not only there... but also in other lands scattered everywhere; these never did come back to the Second Temple and they keep till this day still the Jewish Religion..."¹¹ Manasseh therefore wrote a treatise on the Lost Tribes, and in support of the readmission of the Jews into England published his *Esperança de Israel* ("Hope of Israel").

The millenarian prophecies had been mostly illegal and regarded as subversive until they began to be deliberately promoted by Cromwell's parliament. Popkins describes their publishing of scholarly works discussing the coming of the millennium as "shrewd policy," in their struggle against the notion of the divine right of kings. By regarding Charles I and his advisors as supporters of the Pope, they justified that good Christians ought to fight for their overthrow. The excitement fanned by the Parliamentary publicists grew as millenarians became more involved in politics. A pamphlet of 1648 had referred critically to "all these Cabbalistical Millenarians and Jew restorers."¹²

Cromwell was also closely acquainted with the sizeable number of Marrano merchants settled in London, who formed there a secret congregation, at the head of which was Antonio Fernandez Carvajal. When their group at Rouen was denounced to the authorities as secret Jews, many of them eventually fled to London. All were living nominally as Catholics, attending mass regularly in the Chapel of the French or Savoy Ambassador. They conducted extensive business with the Levant, East and West Indies, Canary Islands, and Brazil, but particularly with the Netherlands, Spain, and Portugal. By forming an important link in the network of trade spread throughout the Spanish and Portuguese territories by the Marranos, their position enabled them to provide Cromwell important information as to the plans both of Charles Stuart in Holland and of the Spanish in the New World.

Lord Alfred Douglas, who edited *Plain English*, in an article of September 3, 1921, explained how his friend, Mr. L.D. Van Valckert of Amsterdam had come into possession of a missing volume of records of the Synagogue of Muljeim, which contained records of letters written to, and answered by the Directors of the Synagogue. A letter written to the Directors of the Synagogue of Muljeim, dated June 16, 1647, had stated: "From O.C. [Olivier Cromwell] to Ebenezer Pratt: In return for financial support will advocate admission of Jews to England. This however impossible while Charles living. Charles cannot be executed without trial, adequate grounds for which do not at present exist. Therefore advise that Charles be assassinated, but will have nothing to do with arrangements for procuring an assassin, though willing to help in his escape." On July 12, 1647, Ebenezer Pratt replied, "Will grant financial aid as soon as Charles removed, and Jews admitted. Assassination too dangerous. Charles should be given an opportunity to escape. His recapture will then make trial and execution possible. The support will be liberal, but useless to discuss terms until trial commences."¹³ Eventually King Charles surrendered and finally, in 1649, he was tried and beheaded. With no king to consider, Parliament established an interim period of Commonwealth. In 1653, Oliver Cromwell terminated both his Parliament and the Commonwealth and, appointing

himself Lord Protector, ruled by military force alone.

In 1954, Menasseh Ben Israel met in Belgium with millenarian Isaac La Peyrère and Queen Christina of Sweden, an avid student of the occult. Michel Le Bion, her Amsterdam-based art consultant, was rumored to be a Rosicrucian.¹⁴ Christina had established numerous important relationships with Jews, also hoping to open Sweden to Jewish immigration. Her doctor was a Jew, Benedict de Castro, who combined Kabbalah with physiological research. Her collection included John Dee's *Monas Hieroglyphica*, parts of a *Picatrix* and a Latin version of the *Sefer-ha-Raziel*, a book of angelic magic. Susanna Akerman argues that the *Sefer-ha-Raziel* was the *De Magia Cabalistica* of Menasseh and that it was the alleged source book of the Rosicrucian movement.¹⁵

La Peyrère (1596 – 1676) was a Kabbalistic messianist born into a Huguenot family in Bordeaux, and possibly of Marrano Jewish descent. He was influenced by Thomas Hobbes, a friend of Francis Bacon and Ben Jonson, and was an influence on Baruch Spinoza. The abdicated Queen Christina of Sweden paid for the publication of his *Praeadamitae* in 1655. In *Prae-Adamitae*, La Peyrère argued that Paul's words in his *Epistle to the Romans* should be interpreted such that "if Adam sinned in a morally meaningful sense there must have been an Adamic law according to which he sinned. If law began with Adam, there must have been a lawless world before Adam, containing people."¹⁶ Thus, according to La Peyrère there must have been two creations: first the creation of the Gentiles and then that of Adam who was father of the Hebrews. The existence of pre-Adamites, La Peyrère argued, explained Cain's life after Abel's murder, which according to *Genesis* involved the taking of a wife and the building of a city. But *Prae-adamitae* was banned and burned everywhere for its heretical claims that Adam was not the first man, that the Bible is not the history of mankind, but only the history of the Jews, that the Flood was a local event, that Moses did not write the *Pentateuch* and that no accurate copy of the Bible exists.

La Peyrère also served as secretary to the Prince of Condé. It has since emerged that, in fact: "Condé, Cromwell and Christina were negotiating to create a theological-political world state, involving overthrowing the Catholic king of France, among other things."¹⁷ La Peyrère, who is sometimes regarded as the father of Zionism, argued that the Jews are about to be recalled, that the Messiah is coming for them, that they should join the Christians, and with the king of France rebuild Zion.¹⁸ After reading La Peyrère's *Du Rappel des Juifs*, Menasseh rushed back to Amsterdam where he excitedly told a gathering of millenarians at the home of John Dury's schoolmate and friend, Peter Serrarius, that the coming of the Jewish Messiah was imminent. La Peyrère also argued that the Messiah would join with the king of France, meaning the Prince of Condé, not Louis XIV, to liberate the Holy Land, rebuild the Temple and set up a world government of the Messiah with the king of France acting as regent. Then the Jews will rule the world from Jerusalem.

Menasseh departed for England to present a petition to Cromwell. In England, where he stayed between 1655 and 1657, he met often with leading English thinkers, including two founding members of the Royal Society,

Robert Boyle and John Dury's son-in-law Henry Oldenburg, as well as Ralph Cudworth, and Henry More of the Cambridge Platonists, to discuss theological and philosophical topics. The Hartlib papers show that both Hartlib and Dury were very much involved in the translation of Menasseh's books, and in the events which culminated in his trip to England to negotiate with Cromwell. Dury had been managing the discussions and helped Menasseh explain that it was necessary to fulfill all the prophecies before the messianic age would begin.¹⁹ Cromwell summoned the most notable statesmen, lawyers, and theologians of the day to the Whitehall Conference in December of 1655. The chief result was the declaration that "there was no law which forbade the Jews' return to England." Though nothing was done to regularize the position of the Jews, the door was opened to their gradual return.

Cromwell had been moved to sympathy with the Jewish cause chiefly because he foresaw the importance for English commerce of the presence of the Jewish merchant princes, some of whom had already found their way to London. As Richard Christopher Hill explained:

The Jews' potential usefulness to the development of a forward colonial and commercial foreign policy was an additional reason for English interest in them. As early as 1643 Jews in the Netherlands were said to be financing Parliament. Their command of bullion was enormous; they controlled the Spanish and Portuguese trades; the Levant trade was largely in their hands; they were interested in developing commerce with the East and West Indies. To governments they were useful as contractors and as spies. If the ambitious scheme for Anglo-Dutch union put forward by the Commonwealth in 1661 had come off, then the Jews in the Netherlands would have been taken together with the Dutch colonial empire and its trade. When the Dutch refused to be incorporated into the British Empire, Dutch merchants were to ally excluded from all British possessions by the Navigation Act of 1651. This development made many Jews in the Netherlands—especially those trading with the West Indies—anxious to transfer to London: and it redoubled the interest of the English government in attracting them there. The policy paid off: Jewish intelligence helped the preparations for Cromwell's Western Design of 1655.²⁰

The Western Design was a part of the Anglo-Spanish War, a conflict between the English Protectorate of Oliver Cromwell and Spain, between 1654 and 1660. It involved an attack on the Spanish West Indies that was intended to secure a base of operations in the Caribbean from which to threaten trade and treasure routes in the Spanish Main, thus weakening Catholic influence in the New World. In 1655, Cromwell sent an expedition led by Sir William Penn, and General Robert Venables, who invaded Spanish territory in the West Indies with the objective of capturing Hispaniola. However, the assault failed because the Spanish had improved their defenses in the face of Dutch attacks earlier in the century. Despite various subsequent successes, such as an established presence in Jamaica, Cromwell saw the operation as a general failure, and Venables and Penn were imprisoned therefore in the Tower of London on their arrival on England.

When Cromwell died in 1658, his despotic legacy fell to his son Richard who did not possess his father's ruthlessness, with the result that it was not long before Charles II the late king's son was invited back to rule as King of England. The "Restoration" of Charles II Stuart to the throne thus occurred in 1660. In that same year, the Royal Society was established and Charles II became its patron. The foundation of the Royal Society was the contacts and correspondents of the Hartlib Circle. Theodor Haak of the Palatinate is credited with having started the meetings which led to the foundation of the Royal Society. He was joined by John Wilkins, an author of a book based on ideas of John Dee and alchemist Robert Fludd, and later chaplain to Prince Elector of the Palatinate in London.²¹ Another founding member was Henry Oldenburg, who was also a close friend of fellow Royal Society and Hartlib Circle member, Robert Boyle. Both had met with Menasseh on his visit to London. In a dedication, Comenius addressed the members of the Royal Society as "Illuminati," thus identifying them as a realization of the intellectual college he envisions in his book, the *Way of Light*. Deliberately excluded from the Society's areas of study were typical university disciplines of metaphysic, divinity, morals, grammar, logic and rhetoric. Instead, studies were strictly secular, focusing on manufacture, machines and inventions and also the recovery of ancient skills and secrets. "It seems likely," explains Christopher McIntosh, "that the Royal Society, founded in 1660, was an attempt to realize in practical terms the Rosicrucian ideals of a brotherhood of learning and enlightenment which would help usher in the kind of Utopia visualized by Bacon, Andreae, Comenius, and others."²²

As a result of their millenarian expectations, several members of the Royal Society were much concerned with the advent of the notorious false-messiah, Sabbatai Zevi. On his visit to Cromwell in 1655, Menasseh had been accompanied by Raphael Supino, a leading member of the Jewish community of Livorno, Italy, who would also become a follower of Sabbatai Zevi.²³ Sabbatai Zevi was born in Smyrna, in Ottoman Greece, in 1626. Although as a child Zevi was enrolled in a Yeshiva to study the *Talmud*, he was fascinated by mysticism and the Kabbalah, as influenced by Rabbi Isaac Luria. When he was about twenty years of age, Sabbatai would sink alternately into deep depression or become filled with ecstasy during which he would break Judaic laws, like eating non-kosher food, speak the forbidden name of God and commit other "holy sins." At age 22, in 1648, Sabbatai started declaring to his followers in Smyrna that he was the Messiah. In order to prove this claim he started to pronounce the Tetragrammaton in Hebrew, an act which Judaism emphatically prohibited to all but the Jewish high priest in the Temple in Jerusalem on the Day of Atonement.

Sabbatai Zevi's Messianic pretensions finally led the Rabbis to place him and his followers under a ban of *cherem*, a type of excommunication in Judaism. Sabbatai claimed that since he as messiah arrived, the laws of the *Torah* were no longer applicable. His new prayer was, "Praised be He who permits the forbidden." Sabbatai abolished the laws concerning sexual relationships, and eventually declared that all of the thirty-six major biblical sins were now permitted and,

much like the Gnostics before him, instructed some of his followers that it was their duty to perform such sins in order to hasten the Redemption.

Sabbatai Zevi arranged to fulfill an interpretation of the prophecy of the Messiah whereby he was destined to marry an unchaste woman. During the Chmielnicki massacres in Poland, a Jewish orphan girl named Sarah, about six years old, was found by Christians and sent to a convent. After ten years, through some miracle, she escaped, and made her way to Amsterdam. She eventually went to Livorno where, according to some reports, she led a life of prostitution. She also conceived the notion that she was to become the bride of the Messiah, who was soon to appear. When the report of Sarah's adventures reached Sabbatai, he claimed that such a consort had been promised to him in a dream, in fulfillment of prophecy. He reportedly sent messengers to Livorno to bring Sarah to him, and they were married. Through her, a new romantic and licentious element entered Sabbatai's teachings.

Passing through the city of Gaza, where there lived an important Jewish community, Sabbatai met Nathan of Gaza, who professed to be the risen Elijah. In 1665, Nathan announced that the Messianic age was to begin in the following year. Nathan helped explain Sabbatai's sinning by suggesting that, from the beginning of time, the soul of the Messiah was held captive in the realm of darkness. The Messiah must therefore descend into sin to pull his soul from the darkness that held him captive. Sabbatai spread this announcement widely, together with many additional details to the effect that the world would be conquered by him and Elijah, without bloodshed; that the Messiah would then lead back the Ten Lost Tribes to the Holy Land, "riding on a lion with a seven-headed dragon in its jaws." These types of messianic claims were then widely circulated and believed.

Finally, after some hesitation, he publicly declared himself as the expected Messiah in, not accidentally, 1666. Accounts of his activities were exaggerated and spread among Jews in Europe, Asia, and Africa. His popularity grew as people of other religions repeated his story as well. The Messianic movement spread to Italy, Germany, and the Netherlands and the Jews of Hamburg and Amsterdam heard about the events in Smyrna from Christians. Menasseh's co-conspirator, Queen Christina, became so fascinated with the claims of Sabbatai Zevi that she nearly became a disciple. She danced in the streets of Hamburg with Jewish friends in anticipation of the apocalyptic event.²⁴

In Amsterdam, almost the entire Jewish community had become followers of Sabbatai Zevi. A prominent member of Sabbatai Zevi's followers in Amsterdam was the very wealthy Abraham Pereyra, who had provided the main financial backing for the famous printing and publishing enterprise as well as for the other varied intellectual activities of Menasseh ben Israel all over Europe.²⁵ The Jewish community of Amsterdam had been kept informed of the progress of Sabbatai's mission through Peter Serrarius, at whose home Menasseh ben Israel first shared his conviction in the immanent advent of the Messiah. As soon as news reached Amsterdam about Sabbatai Zevi, Serrarius was publishing pamphlets in English and Dutch telling everyone about the

signs of the messianic era and that the King of the Jews had arrived.²⁶

Serrarius, a leading millenarian who was also a patron of the philosopher Baruch Spinoza, had met frequently with Kabbalistic thinkers at the synagogue in Amsterdam, and worked on Gematria with them, seeking to determine when the Messiah would appear.²⁷ Among Serrarius' intimate friends were John Dury, Comenius, both of whom he was able to convince about the messiahship of Sabbatai Zevi.²⁸ Serrarius was also in contact with the alchemist Franciscus Mercurius van Helmont, author of the *Alphabetum Naturale Hebraicum* (1667), and the Christian Kabbalist Christian Knorr von Rosenroth, famous for his *Kabbala Denudata*. Van Helmont had served on a diplomatic mission on behalf of Elisabeth of Bohemia, the daughter of Elizabeth Stuart and Frederick V of the Palatinate who was living in Herford, Germany, when he met with Henry More and Robert Boyle. Serrarius was also in contact with another acquaintance of Menasseh, Henry Jessey, a founding member of the Puritan religious sect, who worked behind the scenes of the Whitehall Conference. Serrarius sent regular reports to England, where the known millenarians associated with Menasseh, like Royal Society founder Henry Oldenburg, as well as Puritan millenarian Nathaniel Homes and Thomas Chappell and others anxiously awaited the latest news.²⁹

Serrarius had also been informing Jean de Labadie (1610 – 1674) on the progress of Sabbatai's mission. Originally a Jesuit priest, Labadie became a member of the Reformed Church in 1650, before founding the community which became known as the Labadists in 1669. In 1672, de Labadie and his followers sought refuge with Elisabeth of Bohemia. In 1676, Elisabeth also first met the son of Sir William Penn, William Penn, the founder of Pennsylvania. Penn became close friends with Elisabeth Stuart, celebrating her in the second edition of his book *No Cross, No Crown*. Penn, also a friend of John Dury, was a member of the Lantern, a circle around Rotterdam merchant Benjamin Furly, which included alchemists van Helmont, Lady Conway, Henry More and John Locke. Furly and van Helmont were also connected with a group of students of Jacob Boehme which included Serrarius and who also knew and associated with Spinoza. Furly, like Penn, was a Quaker and a close supporter of George Fox, the founder of the movement, which provided the guiding principles of new state of Pennsylvania.

According to American Rosicrucian legend, their order was brought to America in 1694 under the leadership of Grand Master Johannes Kelpius. Born in Transylvania, Kelpius was a follower of Johann Jacob Zimmerman, an avid disciple of Jacob Boehme and who was referred to by German authorities as a "most learned astrologer, magician and cabbalist."³⁰ It is likely that Knorr von Rosenroth, the famous author of *Kabbala Denudata*, introduced Kelpius and Zimmermann. According to Kelpius's biographer, Zimmermann was also "intimately acquainted" with Benjamin Furly.³¹ Answering Penn's call to establish a godly country in his newly acquired American lands, Kelpius and his followers crossed the Atlantic and established a colony in the valley of the Wissahickon Creek in Philadelphia.

At the beginning of the year 1666, Sabbatai left Smyrna for Istanbul as Nathan of Gaza had prophesied that Sabbatai would place the sultan's crown on his own head. However, when the Sultan Mehmed IV was informed of his ambitions, Sabbatai was taken to Adrianople where the sultan's physician, a former Jew, advised him to convert to Islam. On the following day, on September 16, 1666, before the Sultan, Sabbatai removed his Jewish attire and donned a Turkish turban on his head as a symbol of his conversion to Islam. The sultan is said to have been very pleased and rewarded Sabbatai by conferring the title Effendi and appointed him as his doorkeeper with a high salary. Despite the immense disappointment experienced by Jews across the world, Zevi's conversion was positively received by many Jews who had been hiding their Jewish identity as a result of the Spanish expulsion of 1492, like the Marranos or Conversos, and other crypto-Jews. Numerous secret societies of Sabbateans developed particularly in Eastern Poland at the end of the seventeenth century. The Polish rabbis attempted to ban the "Sabbatean heresy" in 1722, but could not fully succeed, as it was widely popular among the Jewish middle class.

Viewing Zevi's apostasy as a sacred mystery, some of Zevi's followers in Ottoman Turkey imitated his conversion to Islam. Sarah and a number of Sabbatai's followers also converted to Islam. About 300 families converted and came to be known as Dönme, from a Turkish word meaning "convert." They practiced Islam outwardly though secretly keeping to their Kabbalistic doctrines. The Dönme community was localized in Salonika, in Ottoman Greece, which by the time of Sabbatai Zevi's mission was renowned as a haven for Conversos and as a center of Kabbalah and rabbinic scholarship. It was described by one writer as "the only Jewish city in Europe (aside from Warsaw)."³²

The Dönme maintained associations with a number of Sufi orders. This is largely based on the contention that Zevi's exile into the Balkans brought him into close contact with several forms of heterodox Sufism in the region. Salonika was also known for its Sufis, like the followers of the path of Mevlana, Jalal ad-Din Rumi, known as the Mevlevi, made famous for their *Whirling Dervishes*. The Dönme became actively involved with the Mevlevi. Some alleged similarities between Dönme and unorthodox Sufi practice seem to exist, including the violation of *Halal*, sexual taboos, ecstatic singing, mystical interpretations of sacred scripture, and the practice of ritual meals.

Sabbatai Zevi incorporated both Jewish tradition and Sufism into his theosophy and, in particular, was to have been initiated into the Bektashi Sufi order, which long had associations with the Dönme.³³ The Order was founded in the thirteenth century by the Persian saint, Haji Bektash Veli. They were found particularly throughout Anatolia and the Balkans among a Shia community known as the Alawis, who believe in a trinity of Allah, Muhammad, and Ali, whom they regard, along with Haji Bektash Veli, as the "Perfect Human Being," the Primordial Man of the Sufis. Bektashi doctrines are derived from the Kabbalah.³⁴ The Bektashis incorporated Kabbalistic doctrines of letter and number symbolism that linked devotion to the divinity

of Ali with beliefs in anthropomorphism, the manifestation of God in human form and reincarnation. Their beliefs also comprise a syncretism of shamanism, Buddhism, Manichaeism, Christianity, and Neoplatonism. Bektashism is also heavily permeated with Shia concepts, such as the veneration of Ali, and the Twelve Imams.³⁵ They had a secret doctrine revealed only to initiates that involves contempt for Muhammed, the founder of Islam.³⁶ The Bektashis ignore most conventional Islamic rules, such as abstention from alcohol and pork, the veiling of women and the requirement to face Mecca when praying.³⁷

When Sabbatai Zevi would visit Constantinople he became “accustomed to living in a dervish monastery,” Gershom Scholem wrote, “[a]nd it can hardly be doubted that there were early secret ties between the order of the Bektashi and the Dönmeḥ.” Also according to Scholem:

It is known that among the Bektashi orders the doctrine of *takīye* (dissimulation) was widely practiced; it permitted the adherents of even radical mystical heresies in Islam to appear to the outside world as a wholly orthodox segment of the Sunni community in order to avoid persecution. It is also known that their enemies always claimed this duplicity of the Bektashi and accused them of it. Often they also added the even more far-reaching accusation that the Bektashi, or at least certain of their subgroups, secretly subscribed to a religious nihilism. Now it is just this theory and practice of *takīye* which, though here for purely internal Jewish reasons, determined the Dönmeḥ’s way of life in which the external appearance stood in radical contradiction to what they taught and stood for. Their common status as a mystical heresy with often extreme aberrations was bound to create sympathy between these two groups. Perhaps it is also no accident that the cemetery of the most extreme group of the Dönmeḥ, with the grave of its leader Baruchya Russo (in Islam: Osman Baba), was located in the immediate vicinity of the Bektashi monastery of Salonika. According to Dönmeḥ tradition, moreover, aside from several groups of Sabbatean families which still later joined them from Poland, a number of Turkish and Greek non-Jewish families also passed over and joined one of their subsects.³⁸

The Illuminati

As explained by Joscelyn Godwin, a leading historian of the occult traditions of the nineteenth century, “Conspiracy theory is anathema to the historian, but indispensable to the history of occultism.”¹ And no name is more firmly associated with “conspiracy theory” than the notorious Illuminati, who came to prominence with the assistance of the powerful Rothschild family, who were pivotal to the rise of banking and Europe as a colonial power.

In 1603, King James I negotiated the Treaty of London, ending the conflict with Spain. England’s attention shifted from attacking the colonial interests of other nations to establishing overseas colonies of its own. Thus, the British Empire began consolidating itself during the early seventeenth century, with the British settlement of North America and the smaller islands of the Caribbean, and the establishment of private companies, most notably the English East India Company, to administer colonies and overseas trade. The growing power of England in the eighteenth century was largely attributable to the readmittance of the Jews who brought with them their more sophisticated business practices and international commercial networks, culminating in the founding of the Bank of England in 1694.

While usury, or interest-based banking, was forbidden in Catholic Christianity, a reversal of this tradition took form with the advent of Protestantism. While Martin Luther and John Calvin both admitted to a certain extent the evil inherent in usury, they both declared it impossible to universally condemn. Francis Bacon in his *Works* supported usury and criticized the Scholastics for “almost having incorporated the contentious philosophy of Aristotle into the body of Christian religion,” adding that Aristotle was “full of ostentation” and “heretical.”²

By 1682, the redefinition of interest became “a reward for forbearing the use of your own money for a term of time agreed upon, whatsoever need your self may have of it in the meanwhile.” The trend continued toward distinguishing between “interest” and “usury,” as defined by Jeremy Bentham, who defined usury as, “the taking of a greater interest than the law allows... (or) the taking of greater interest than is usual.”³ Bentham’s *In Defence of Usury* is a further example of the denunciation of Aristotle. But it was Adam Smith’s *The Wealth of Nations*, which finally replaced the Bible’s definition of usury and became the

“Bible of capitalism” in which he redefined interest as follows:

The interest or the use of money... is the compensation which the borrower pays to the lender, for the profit which he has an opportunity of making by the use of the money. Part of that profit naturally belongs to the borrower who runs the risk and takes the trouble of employing it; and part to the lender, who affords him the opportunity of making this profit.⁴

Throughout the seventeenth century, precious metals from the New World, and other places like Japan had been channeled into Europe. Due to the free coinage, the Bank of Amsterdam, and the heightened trade and commerce, Netherlands attracted even more coin and bullion. The advent of this excess wealth brought about the development of the fractional-reserve system of banking and payment that spread to England and elsewhere. The main developers of banking in London were the goldsmiths, who transformed from simple artisans to becoming depositories of gold and silver holdings. The safe-guarding of the gold of merchants in strong rooms and issuing notes of credit in return to the depositors allowed an opportunity for credit to be artificially created. The formula of the safe-keepers became known as fractional-reserve banking, which relies on the probability that the majority of depositors will not attempt to cash their deposits all at the same time. Therefore, notes of credit can be used in the marketplace as “legal tender.” This practice became the forerunner of the check system and banknotes. Once the public accepted the creditworthiness of these credit notes, the safe-keepers of the deposits realized that only a fraction of the actual wealth held on deposit was necessary to keep in the vaults and that an additional 90% could be lent out at interest.

In the middle of the eighteenth century Jacob Henriques claimed that his father had planned the establishment of the Bank of England.⁵ Partly as a consequence of the marriage between Charles II and Catherine of Braganza, and especially after William and Mary became joint sovereigns of England, London too became a center of Sephardi banking, leading figures being Anthony (Moses) da Costa, Solomon de Medina and Isaac Pereira. The Glorious Revolution of 1688 – 1689 replaced the reigning king, James II, with the joint monarchy of his Protestant daughter Mary and her Dutch husband William of Orange. The revolution imposed important limitations on royal authority. Parliament gained powers over taxation, over the royal succession, over appointments and over the right of the crown to wage war independently, concessions that William considered a price worth paying in return for parliament’s financial support for his war against France. William’s wars, however, profoundly changed the British state. Their massive cost led to the growth of modern financial institutions, most notably the Bank of England, established in imitation of the Bank of Amsterdam. The Bank of England, which is the central bank of the United Kingdom and the model on which most modern central banks have been based, was privately owned and operated from its foundation. In the reign of Queen Anne (1702 – 14), Manasseh Lopes was a leading banker, and during the eighteenth century Samson Gideon,

Francis and Joseph Salvador, and the Goldsmid brothers, leading members of the Ashkenazi community, were particularly influential.

It was the Rothschilds, originally of Germany, who were the preeminent banking family of the modern age, and who created a banking empire that established branches all over Europe. The dynasty was founded by Amschel Mayer Bauer (1744-1812), who took on the name Rothschild, for “red shield” in German. Rothschild’s wealth was largely achieved through his association with the family of Hesse-Kassel. Rothschild served a three-year apprenticeship in Hanover at the Bank of Oppenheim, at the service to Lt. Gen. Baron von Estorff, who was the principal adviser to Landgrave Frederick II of Hesse-Kassel. Frederick II was the great-grandson of Elizabeth Charlotte, the sister of Frederick V of the Palatinate, and a member of the Order of the Garter, as well as the wealthiest man in Europe. Frederick II of Hesse-Kassel married Maria Princess of Hanover, the daughter of George II King of England. They had two sons, Prince Wilhelm of Hesse (1743 – 1821) and Prince Charles of Hesse-Kassel (1744-1836).

Rothschild business grew through the provision of banking services to Crown Prince Wilhelm, who became Wilhelm IX, Landgrave of Hesse-Kassel in 1785. Business expanded rapidly following the French Revolution when Rothschild handled payments from Britain for the hire of Hessian mercenaries to Great Britain during the American Revolution. By the early years of the nineteenth century, Mayer Amschel Rothschild had consolidated his position as principal international banker to Wilhelm IX and began to issue his own international loans, borrowing capital from the Landgrave.

According to Rabbi Antelman in *To Eliminate the Opiate*, the Rothschilds, who were the founders of the Bavarian Illuminati, were a Sabbatean family belonging to a sect known as the Frankists. Also known as Zoharists, the Frankists were founded in 1755 by Jacob Frank, originally Jacob Leibowicz, who declared himself a reincarnation of Zevi, and who rejected the *Talmud* in favor of the *Zohar*. Jacob Frank is believed to have been born in Eastern Poland, now Ukraine, in about 1726 into a Sabbatean family. As a traveling merchant he often visited Ottoman Greece where he earned the nickname “Frank,” a name generally given in the East to Europeans. He also lived in Smyrna and Salonika where he was initiated into the Sabbatean Kabbalah by the radical Dönme circle that emerged from Osman Baba (Baruchya Russo). In 1755 he reappeared in Poland, gathered a group of local adherents and began to preach the “revelations” which were communicated to him by the Dönme in Salonika.

The Jewish authorities in Poland excommunicated Frank and his followers due to his heretical doctrines, that included deification of himself as a part of a trinity and other controversial concepts such as “purification through transgression.” The Frankists believed that in the Messianic age the laws of the *Torah* were no longer valid and all that had been formerly prohibited was now permitted, or even mandatory. Like the ancient Gnostics, they therefore indulged in orgiastic and sexually promiscuous and even incestuous rites,

which led the Jewish community to brand them as heretics.

As the previous Sabbateans had already passed through Judaism and Islam, the Frankists believed they ought now also to assume Christianity outwardly, using it to conceal the real core of their belief of Jacob Frank as the true Messiah and the living God. Due to the persecution of the Jewish Rabbis for his heresy, Frank gained the support of the Catholic Church upon which Frank publicly burned the *Talmud*, declaring that he recognized only the *Zohar*. In 1759, members of the sect converted to Christianity but persisted in their heretical ways. Accompanied by his daughter Eve, Frank repeatedly traveled to Vienna and succeeded in gaining the favor of the Holy Roman Empress Maria Theresa, the last of the House of Habsburg, who regarded him as a disseminator of Christianity among the Jews. It is even said that her son, Holy Roman Emperor Joseph II, was fond of the young Eve Frank. Ultimately, Frank was deemed unmanageable and he was obliged to leave Austria. He moved with his daughter and his retinue to Offenbach, in Germany, where he assumed the title of “Baron of Offenbach,” and lived as a wealthy nobleman, receiving financial support from his Polish and Moravian followers, who made frequent pilgrimages to Offenbach.

At their height, the Frankists claimed perhaps 50,000 followers, primarily Jews living in Poland and other parts of Eastern Europe. The Frankists replicated the practices of the Sabbateans of Turkey, who, as Marc David Baer in *The Dönme: Jewish Converts, Muslim Revolutionaries, and Secular Turks* has shown, developed ways to recognize each other, though they outwardly claimed to adhere to the dominant faith of the country, inter-married with each others, and supported each other financially and otherwise, to maintain their religious institutions in secret, from generation to generation, for nearly four hundred years. Similarly, the dynasty’s founder, Mayer Amschel Rothschild, ordered his sons to marry only their first cousins.

Once converted to Christianity, the Frankists nevertheless fully integrated into mainstream Christian society, penetrating even to its highest echelons. Often Frankists ran independent businesses, occupied public office, or became army officers. In Poland and Austria, various families were even admitted to the aristocracy. Among Frank’s followers, according to Scholem, some were accepted into the administration and aristocracy of the Habsburgs “but they preserved a few Frankist traditions and customs, so that a stratum was created in which the boundaries between Judaism and Christianity became blurred, irrespective of whether the members had converted or retained their links with Judaism.”⁶ It was reported in the 1840s that Jews professing Christianity were found filling the offices of the ministry, and that Frankists had been discovered and probably existed among the Catholic and Protestant church dignitaries of Russia, Austria and Poland.⁷ Continuity was assisted through close intermarriage among Frankists.

According to Gershom Scholem, Frank had preached a “Religious Myth of Nihilism.” Ultimately, Frank taught his followers that the overthrow and destruction of society was the only thing that could save mankind. Despite the

fact that they were all outwardly religious, the Frankists sought “the annihilation of every religion and positive system of belief,” and they dreamed “of a general revolution that would sweep away the past in a single stroke so that the world might be rebuilt.”⁸ Of the revolutionary philosophy of the Frankists, Gershom Scholem wrote, in *Kabbalah and Its Symbolism*: “For Frank, anarchic destruction represented all the Luciferian radiance, all the positive tones and overtones, of the word Life.”⁹ As a result, as Abraham Duker has pointed out, anti-Jewishness was characteristic among the Frankists, who rejected other Jews’ adherence to the Bible and resented the persecution they were made to endure:

The Frankists were also united by less positive aspects, namely dislike of the Jews who forced them into conversion and thus cut them off from their near and dear ones as well as hatred of the Catholic clergy which had its share in this drastic step... The task of raising a new generation under such condition of double Marranoism was indeed a difficult one and required much cooperation and close-mouthedness. Kinship and the close social relations have made Frankism to a large extent a family religion, that has continually been strengthened by marriage and by economic ties through concentration in certain occupations.¹⁰

There were numerous examples of Frankists as secret Christians exercising anti-Semitic views. Frankists were accused in 1794 of treason and espionage on behalf of Russia with attempts at pogroms.¹¹ In Jassy, a city in north-eastern Romania, as Duker reports, an old man, an “Epicurius,” told the missionaries that “both he and his son belonged to a secret society in Tarnopol...” with the chief rabbi there as its head: “They work like Jesuits, conforming externally to Judaism, but diffusing their principles in secret Jewish families in Jassy, whose children are entirely under his influence, hating Judaism and keeping Christian as well as the Jewish Sabbath. Another is baptized and is enjoined to bring up the youth as Christian.”¹²

A leading crypto-Sabbatean, who collaborated with a Sabbatean network of Frankists in England, Holland, Poland, and Germany, and who would exercise an important influence in Masonic and occult circles during the eighteenth century was Dr. Samuel Jacob Falk. Known as the “Baal Shem” of London, Falk had been denounced by Rabbi Jacob Emden as a Sabbatean, and in Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England. Frank was unwelcomed among the Jewish community of London, until he received the patronage of Aaron Goldsmid, founder of the wealthy family of financiers.

Falk rapidly gained fame as a Kabbalist and worker of miracles, and many stories of his miraculous powers were current, which he was reputed to exercise through his supposed mastery of the magical names of God. Falk kept a diary containing records of dreams and the Kabbalistic names of angels, which can be found in the library of the United Synagogue in London.¹³ The following is a summary provided in the *Jewish Encyclopedia*:

Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz (*England und Italien*, I. 249) recounts certain marvels which he had seen performed by Falk in Brunswick and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England. Here he was received with hospitality and rapidly gained fame as a Cabalist and worker of miracles. Many stories of his powers were current. He would cause a small taper to remain alight for weeks; an incantation would fill his cellar with coal; plate left with a pawnbroker would glide back to his house. When a fire threatened to destroy the Great Synagogue, he averted the disaster by writing four Hebrew letters on the pillars of the door.

Dr. Hermann Adler, the Chief Rabbi of the British Empire from 1891 to 1911, observed that a horrible account of a Jewish Kabbalist in *The Gentleman's Magazine* of September 1762, "obviously refers to Dr. Falk, though his name is not mentioned."¹⁴ This Kabbalist was described as "a christened Jew and the biggest rogue and villain in all the world," who "had been imprisoned everywhere and banished out of all countries in Germany." The writer goes on to relate that the Kabbalist offered to teach him certain mysteries, but explained that before entering on any "experiments of the said godly mysteries, we must first avoid all churches and places of worshipping as unclean." He then bound the writer to an oath and proceeded to tell him that he must steal a Hebrew Bible from a Protestant and also procure "one pound of blood out of the veins of an honest Protestant." The writer therefore robbed a Protestant, and had himself bled of a pound of blood, which he gave to the sorcerer. He then describes the ceremony that took place, when the following night they went into the writer's garden, and the Kabbalist put a cross, painted with the blood, in each corner, and in the middle a threefold circle. Then, all in blood, in the first circle were written all the names of God in Hebrew; in the second the names of the angels; and in the third the first chapter of the *Gospel of John*. He then described the ritual sacrifice of a he-goat.

According to Nesta Webster in *Secret Societies and Subversive Movements*, "Falk indeed was far more than a Mason, he was a high initiate—the supreme oracle to which the secret societies applied for guidance."¹⁵ Falk would have been one of the "Unknown Superiors" which Karl Gottlieb von Hund claimed instructed him in his creation of a new Scottish Rite in Germany, which he renamed "Rectified Masonry," and after 1764 the "Strict Observance." In Paris, Hund had become acquainted with members of the Jacobite cause and had supposedly learned from them their secrets. The Jacobites were a political movement in Britain dedicated to the restoration of the Stuarts. In what became known as the "Glorious Revolution," in 1688 William of Orange invaded England in an action that ultimately deposed the last Stuart King, Charles II's brother, James II of England. William won the crowns of England, Scotland and Ireland, and ruled jointly with his wife Mary II, until her death in 1694, a period referred to as the reign of "William and Mary."

Though William and Mary were of Stuart lineage, the Scots were

disappointed at the loss of a Stuart monarch, and in 1689, the year of James II's deposition, Bonnie Dundee led a force of Highlanders against government troops at Killiecrankie. The rebellion was called a Jacobite Rising because of their support of James II, a name derived from the Latin *Jacomus*, or Jacob in Hebrew. The emblem of the Jacobites, was the five-petal White Rose of York.

In March 1702, William died and the throne passed to Mary's sister who became Queen Anne. The failure of either Anne or of her sister to produce an heir precipitated a succession crisis, for, in the absence of a Protestant heir, the Roman Catholic James II could attempt to return to the Throne. The Parliament of England then passed the Act of Settlement in 1701, whereupon the Electress Sophia of Hanover, the sister of Elisabeth of Bohemia, and both daughters of Frederick of the Palatinate and Elizabeth Stuart of the Rosicrucian *Chymical Wedding*, was designated heir to the British throne, if William III and his sister-in-law, Anne, both died without issue. When Sophia died a few weeks before Anne, Sophia of Hannover's son became King George I in 1714. Through his mother, George inherited the haplogroup T2, indicating secret Jewish ancestry, and became the ancestor of the British Royal family into our time.¹⁶ According to Leslie Gilbert Pine, the editor of the prestigious *Burke's Peerage*, Jews "have made themselves so closely connected with the British peerage that the two classes are unlikely to suffer loss which is not mutual. So closely linked are the Jews and the lords that a blow against the Jews in this country would not be possible without injuring the aristocracy also."¹⁷

Since the exile of James II, the Jacobite Cause strove to return the Stuarts to the thrones of England and Scotland, united in 1707 as Great Britain. The grandson of James II, Prince Charles Edward, also known as Bonnie Prince Charlie, would lead the unsuccessful Jacobite uprising, which ended in defeat at the Battle of Culloden in 1746. Among the Jacobite exiles living in France was Charles Radclyffe who in 1725 is said to have founded a lodge in Paris, the first Masonic lodge outside of England, and was eventually acknowledged grand master of all French lodges. Radclyffe kept a relatively low profile and seems to have worked through such men as the Chevalier Andrew Ramsay, another supporter of the Jacobite cause as well as a member of the Royal Society. In 1737, Ramsay wrote his: *Discourse pronounced at the reception of Freemasons by Monsieur de Ramsay, Grand Orator of the Order*, in which he alluded to Freemasonry's connection to the Templars. Ramsay sent a copy to Cardinal Fleury, asking for a Church blessing of the principles of Freemasonry. However, the obvious allusion to the heretical Templars led Cardinal Fleury to reply with an interdiction of all Masonic reunions.

While English Freemasonry offered three degrees of initiation that became universal throughout the order about 1730, Radclyffe appears to have been responsible for promulgating, if not in fact devising, Scottish Rite Freemasonry, which introduced higher degrees and promised initiation into greater and more profound mysteries, supposedly preserved and handed down in Scotland. The Jacobite cause alleged that a Masonic lodge had been founded in Scotland, during the early eighteenth century, which drew its charter from

a surviving Templar chapter in Bristol, that had already been in operation for several hundred years.

Hund claimed to have been initiated in 1741 into the Order of the Temple by his “Unknown Superiors,” whose identities he was not to reveal. The history of the Order of the Temple is supposedly revealed in a text known as the *Larmenius Charter*, a manuscript purportedly created by Johannes Marcus Larmenius, meaning “the Armenian,” in February 1324. Not surprisingly, however, most researchers have concluded that it is a forgery, based on analysis of the deciphered code, as well as of the circumstances of the supposed discovery of the charter.¹⁸

In the document Larmenius claims that the Grand Mastership of the Templars was transmitted to him by the imprisoned Jacques de Molay, the last Grand Master. Larmenius was supposedly a Palestinian-born Christian who had joined the Order during the Crusades. After the Templar exodus from the Holy Land to Cyprus, after the fall of Acre in 1295, Larmenius was left in charge as Templar Seneschal, the second highest rank in the Order, until de Molay was tricked into coming to Paris to be tried for heresy, for which he was eventually executed. In the document, Larmenius states that he transferred his Grand Mastership to Franciscus Theobaldus, the Prior of the Templar Priory still remaining at Alexandria, Egypt. Thus he secured a line of succession through to its semi-private unveiling at the Convent General of the Order at Versailles in 1705 by Philippe, Duke of Orleans, elected Grand Master of the Templar Order, and later also Regent of France.

Philippe, Duke of Orleans, was the son of King Louis XIII of France and Anna of Austria, a descendent of Barbara of Celje. Though a notorious homosexual, he married Elizabeth Charlotte, Princess Palatine, the granddaughter of Frederick V of the Palatinate and Elizabeth Stuart, thus founding the House of Orleans, a cadet branch of the ruling House of Bourbon. As Joscelyn Godwin explained in *The Theosophical Enlightenment*, “The whole Orleans family, ever since Philippe’s great-grandfather the Regent, was notoriously involved in the black arts.”¹⁹ Last in succession in the *Larmenius Charter* was Bernard-Raymond Fabr -Palaprat, who revealed the existence of the *Charter* in 1804.

In Paris, in 1758, Jacobites participated in a Grand Council of Emperors of the East and West which organized a Rite of Perfection, the precursor to the Scottish Rite. In 1761, Frederick the Great, King in Prussia, was acknowledged as the head of Scottish Rite Freemasonry. Frederick, who had been principally responsible for Prussia’s rise to power, was the grandson of King George I of England, and therefore great-grandson of Frederick V, Elector of the Palatinate of the Rhine, and Elizabeth Stuart. In 1761, a Jew named Stephen Morin bearing the title of “Grand Elect Perfect and Sublime Master” was sent to America by the “Emperors” with a warrant from the Grand Lodge of Paris with orders of establishing a lodge. In 1766, however, he was accused by the Grand Lodge of England of “propagating strange and monstrous doctrines” and his patent of Grand Inspector was withdrawn. Nevertheless, Morin succeeded in establishing the Rite of Perfection in America, where sixteen inspectors, nearly

all Jewish, were appointed. They included Isaac Long, Isaac de Costa, Moses Hayes, B. Spitzer, Moses Cohen, Abraham Jacobs, and Hyman Long.

According to Jean-Pierre Bayard, the Ancient and Accepted Scottish Rite, first practiced in France, in which the 18th degree is called Knight of the Rose Croix, was one of two Rosicrucian-inspired Masonic rites that emerged towards the end of eighteenth century. The other was the Rectified Scottish Rite, that issued from the influence of Martinism.²⁰ Martinism started with French mystic Martinez Pasquales, who founded the *Ordre des Chevalier Maçons Elus-Coën de L'Univers* (Order of the Knight Masons, Elected Priests of the Universe), in 1754. Gershom Scholem has called attention to the contacts between Frankists and the Ordre de Elus-Coën,²¹ and Pasquales had frequently been described as a Jew. A Martinist named Baron de Gleichen wrote that, "Pasqualis was originally Spanish, perhaps of the Jewish race, since his disciples inherited from him a large number of Jewish manuscripts."²²

Saint-Martin devoted his later years almost entirely to the translation of Boehme and his chief works. Through the influence of Jacob Boehme, Martinism became a form of mystical Christianity. It involved theurgical procedure, referring to the practice of rituals sometimes seen as magical in nature, performed with the purpose of invoking the action or evoking the presence of one or more "gods." Martinism purports to be concerned with the fall of the first man, his state of material privation from his divine source, and the process of his return, called 'Reintegration' or illumination. It was later propagated in different forms by Pasquales' two students, Louis Claude de Saint-Martin and Jean-Baptiste Willermoz. Willermoz was the formulator of the Rectified Rite, or *Chevaliers Bienfaisants de la Cité-Sainte* (CBCS), as a variant of the Rite of Strict Observance, including some items coming from the Elect Cohen Order. The occult historian A.E. Waite said of the Rectified Scottish Rite that he "had come to see the *Régime Ecossais et Rectifié* as maintaining, more than any other rite, the essence in ritual form of that secret tradition that 'tells us not alone that the Soul "cometh from afar" and that the Soul returns whence it came, but it delineates the Path of Ascent'."²³ It was, for him, truly the secret tradition in practice.

In the Rectified Scottish Rite, which was widespread in Central Europe, there was a strong presence of the Golden and Rosy Cross. The Golden and Rosy Cross (*Gold- und Rosenkreuz*) was a revival of the seventeenth-century Rosicrucians organized in 1710 by a Saxon priest, Samuel Richter, known as Sincerus Renatus, who had studied the alchemist Paracelsus and Jacob Boehme. The order began with Renatus' *The True and Perfect Preparation of the Philosopher's Stone of the Brotherhood from the Order of the Golden and Rosy Cross Brotherhood*. Under the leadership of Hermann Fictuld, because of political pressure, the group reformed itself extensively in 1767 and again in 1777. Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. The Rosicrucian Order, they also claimed, had been founded by Egyptian "Ormusse" or "Licht-Weise" who had emigrated to Scotland with the name "Builders from the East." Then

the original Order disappeared and was supposed to have been resurrected by Oliver Cromwell as “Freemasonry.”²⁴

Thus is the basis of the “Johannite” legend of Freemasonry, which has equated these “Eastern Mystics” with the Mandaeans, who revered John the Baptist, instead of Jesus. The legend purported that they belonged originally to a Jewish sect that followed the Kabbalistic teachings taught by Moses, meaning the Essenes, or Therapeutae of Alexandria. They later converted to Christianity, or Gnosticism, and then survived in Egypt through Islamic times, preserving their teachings of Hermeticism, falsely regarded as representing an ancient Egyptian wisdom. Then, at the time of the Crusades, they came in contact with the Templars. This led to the understanding that equated them with the Sabians and Mandaeans, or the Brethren of Sincerity, or even the Ismailis they influenced, who ruled Egypt as the Fatimid dynasty at the time of the Crusades. According to Scottish Rite legend, when these “Eastern Mystics” left Jerusalem, these Gnostic Christians eventually settled in Scotland, and founded a new chapter of the Templar Order, which later merged with a lodge of Freemasonry.²⁵

Saint-Martin also showed an interest in the Swedish mystic, Emanuel Swedenborg (1688 – 1772), who had a prolific career as an inventor and scientist before turning to more occult matters. Swedenborg’s philosophy had a great impact on King Carl XIII, who as the Grandmaster of Swedish Freemasonry, having built its system of degrees and rituals. In 1710, during his first visit to London, Swedenborg is thought to have been initiated into a Jacobite lodge. In *Emanuel Swedenborg, Secret Agent on Earth and in Heaven*, Marsha Keith Schuchard proposes that Swedenborg was a Jacobite spy on behalf of the Swedish government and used secret Masonic networks to pass intelligence back to Sweden or to carry out secret missions.

In 1741, Swedenborg entered into a spiritual phase during which he experienced dreams and visions. This culminated in a spiritual awakening through which he claimed he was appointed by the Lord to write a New Church Doctrine to reform Christianity. According to the New Church Doctrine, the Lord had opened his spiritual eyes to allow him to visit heaven and hell and talk with angels, demons, and other spirits. He said that the Last Judgment had already occurred in 1757, though it was only visible in the spiritual world where he had witnessed it. That Judgment was followed by the Second Coming of Jesus Christ, which occurred, not by Christ in person, but by a revelation from Him through the inner, spiritual sense of the Word.

Swedenborg ideas and practices have been influenced by the teachings of Dr. Samuel Jacob Falk, whom he visited in London, where Falk was at the center of an occult community comprising Freemasons, Kabbalists, Rosicrucians, alchemists and the Moravian Brethren, a crypto-Sabbatean cult and followers of the ideals of Jan Huss and Comenius. The Moravian Brethren were led by Count Nicolaus Ludwig Zinzendorf, whose bizarre Kabbalistic sex rites influenced Swedenborg.²⁶ According to the Kabbalistic theories adopted by Zinzendorf, God and the universe are composed of dynamic sexual potencies

(the *Sephiroth*), which interact with each other and produce orgasmic joy when in perfect equilibrium.²⁷ The adept meditates upon the male and female potencies of Hebrew letters and numbers until he reaches a state of visionary trance. Zinzendorf and his followers held meetings called “love feasts,” which included couples making love in view of the others, accompanied by singing and dancing.

However, Swedenborg gradually located the source of his Kabbalistic theories not among the Jews, but in Asia. Swedenborg was fascinated with the “Shambhala” myth, and under cover of employment for the Swedish East India Company and his appointment to the Swedish Court as Master Ironmaster and Miner, he had journeyed to India and Central Asia, bringing back with him the sexual rites that went into his New Jerusalem Society, later to be frequented by William Blake. Influenced by the Sabbateans and their sexual doctrines, Swedenborg became intrigued by the similarity of Yogic Tantra techniques of meditation and sexual magic to Kabbalistic techniques. Swedenborg argued that the Yogis of Central Asia discovered the secrets of Kabbalism long before the Jews. There was some truth to Swedenborg’s claims, as Gershom Scholem also noticed that, already in the thirteenth century, in the Kabbalah of Abraham Abulafia, the techniques used “to aid the ascent of the soul, such as breathing exercises, the repetition of the Divine Names, and meditations on colors, bear a marked resemblance to those of both Indian Yoga and Muslim Sufism.”²⁸

However, any such similarities can be attributed more likely to later Gnostic influence in India. Tantra is a style of religious ritual and meditation recognized by scholars to have arisen in medieval India no later than the fifth AD, after which it influenced Hindu traditions and spread with Buddhism to East Asia and Southeast Asia. The *Gospel of Thomas*, discovered among the Gnostic gospels near Nag Hammadi, Egypt, in December 1945, is named for the apostle Thomas, who is traditionally believed by Christians in Kerala, in south-west India, to have spread Christianity among the Jews there. Edward Conze, a British scholar of Buddhism, pointed out that “Buddhists were in contact with the Thomas Christians [Christians who knew and used the *Gospel of Thomas*] in south India.”²⁹ Gnostic scholar Elaine Pagels mentioned that, “Trade routes between the Greco-Roman world and the Far East were opening up at the time when gnosticism flourished (A.D. 80-200); for generations, Buddhist missionaries had been proselytizing in Alexandria.”³⁰ Pagels also reports that Hippolytus, a Christian scholar in Rome, wrote about the Indian Brahmins “heresy.”

Tantra betrays several similarities to Gnosticism. Essentially, the doctrines of Tantra preach a non-dualism, proposing a vision of reality as the self-expression of a single Divine Consciousness, and are characterized by rituals that propose the possibility of achieving heightened spirituality through the mundane, identifying the microcosm with the macrocosm. The Tantric practitioner seeks to use *prana*, an energy that flows through the universe, including one’s own body, to attain goals that may be spiritual, material or both. Long training is generally required to master Tantric methods, into which pupils are typically initiated by a guru. Yoga, including breathing techniques and postures (*asana*), is employed to subject the body to the control of the

will. *Mudras*, or gestures, *mantras* or syllables, words and phrases, *mandalas* and *yantras*, symbolic diagrams of the forces at work in the universe, are all used as aids for meditation and for the achievement of spiritual and magical power.

The Left-Hand Tantra in particular, taught a repudiation of conventional morality where the Sabbateans could see a similarity to their own doctrine of the “Holiness of Sin.” While taboo-breaking elements are symbolic for “right-hand path” Tantra (*Dakshinachara*), they are practiced literally by “left-hand path” Tantra (*Vamachara*). *Vamachara* is a mode of worship or *sadhana* (spiritual practice) that is considered heretical according to Vedic standards. Secret ritual may include feasts of otherwise prohibited substances, sex, cemeteries, and defecation, urination and vomiting. Mirroring the “sacred marriage” of Gnosticism, most important is the ritual sexual union known as *Maitihuna*, during which the man and the woman for the time being become divine: she is the goddess Shakti, and he the god Shiva.

Adepts of Chinese and Tibetan Tantra claim that refraining from ejaculating leads to a heightened experience, culminating in the ability to communicate with spirits, perform automatic writing, clairvoyance, and astral travel. Similarly, as explained Marsha Keith Schuchard, in an article titled “Why Mrs. Blake Cried, Swedenborg, Blake and the Sexual Basis of Spiritual Vision:”

...while associating with Moravian and Jewish mystics in London, the fifty-six year-old Swedenborg learned how to perform the mystical Kabbalistic marriage within his mind, through the sublimation of his sexual energy into visionary energy. By meditating on the male and female potencies concealed in the vessels of Hebrew letters, by visualizing these letters in the forms of human bodies, by regulating the inhalation and exhalation of breath, and by achieving an erection without progress to ejaculation, the reverent Kabbalist could achieve an orgasmic trance state that elevated him to the world of spirits and angels.³¹

Swedenborg frequently recorded his personal achievement of these paranormal states and the Yogic techniques, which, along with the notion of an Asian pre-Kabbalah, were infused into some Kabbalistic-Rosicrucian rites of *Écossais* [Scottish] rites of Freemasonry. Swedenborg was also influenced by La Crequinière whose book, *Agreement of the Customs of East Indians with Those of the Jews* (1705), claimed an Asian origin for the sexual rites of the Jews, which were represented by erotic sculptures of male and female fertility figures.³² The theory of an ancient “Asian Kabbalah” was especially promoted by the Chevalier Michael Ramsay, who had a major influence on *Écossais* and Swedish Freemasonry.³³ There was also a legend that Pasquales had journeyed to China to learn secret traditions which were assimilated into certain Scottish Rite lodges in France.³⁴

A variety of important writers, artists and philosophers, were influenced by Swedenborg, including Immanuel Kant, William Blake, Arthur Conan Doyle, Ralph Waldo Emerson, Carl Jung, Honoré de Balzac, Helen Keller, and W.B. Yeats. The famous German philosopher Immanuel Kant (1724 – 1804) wrote positively of Swedenborg, referring to his “miraculous” gift, and characterizing

him as “reasonable, agreeable, remarkable and sincere” and “a scholar,” in one of his letters to his friend Moses Mendelssohn, and expressing regret at having never met him. Kant tried to later distance himself from Swedenborg, writing a mockery titled *Dreams of a Spirit-Seer*. However, there has long been suspicion among some scholars that Kant nevertheless held a secret admiration for Swedenborg.³⁵ Moses Mendelssohn remarked that there was a “joking pensiveness” in *Dreams* that sometimes left the reader in doubt as to whether it was meant to make “metaphysics laughable or spirit-seeking credible.”³⁶

The most notorious figure of the era was the enigmatic Comte de St. Germain. He was the supposed Grand Master of Freemasonry and had become an acquaintance of Louis XV King of France and his mistress Madame de Pompadour. His true identity has never been established, but speculations at the time tended to agree that he was of Jewish ancestry. He was believed to have alchemical powers that allowed him to transmute lead into gold, as well as many other magical powers such as the ability to teleport, levitate, walk through walls, influence people telepathically, and even to have been immortal. As such, he continues to be regarded among occultists as perhaps the leading figure of their modern history. He is also described as one of the later incarnations of Christian Rosenkreutz.

St. Germain’s famous pupil was another notorious charlatan, the Count Cagliostro, another student of Rabbi Falk. Born in 1743, like St. Germain, he was often reputed to be a Jew, the son of Pietro Balsamo, a Jewish trader from Sicily. However, Cagliostro himself stated during a trial that he had travelled as a child to Medina, Mecca, and Cairo. Upon return to Malta, he claims to have been admitted to the Sovereign Military Order of Malta, who descend from the Knights Hospitallers, with whom he studied alchemy, the Kabbalah, and magic. As to his mysterious origins, or that of his wealth, in his own word, Cagliostro explained, “I have always taken pleasure in refusing to gratify the public curiosity on this score. Nevertheless, I will condescend to tell you that which I have never revealed to anyone before. The principle resource I have to boast is that as soon as I set foot in any country I find there a banker who supplies me with everything I want.”³⁷

In 1771, an amalgamation of all the Masonic groups was effected at the new lodge of the *Amis Réunis*. A further development of the *Amis Réunis* was the Rite of the Philalethes, formed by Savalette de Langes in 1773, out of Swedenborgian, Martinist, and Rosicrucian mysteries, into which the higher initiates of the *Amis Réunis*, like Willermoz and others were initiated. The Philalethes also included Marquis de Condorcet, who would play a leading role in the coming Revolution of 1789. Savalette de Langes was Grand Officer of the Grand Orient, the chief body of Freemasonry in France, instituted by French Masons in 1772. Its Grand Master was the Duke of Orleans, later “Philippe Egalité,” as Grand Master. Philippe was the great-grandson of Philippe, Duke of Orleans, supposed Grand Master of the Order of the

Temple. Philippe was also another pupil of Rabbi Samuel Falk.³⁸

But it was at the Congress of Wilhelmsbad in 1782 that all these various bodies of Freemasonry came under the influence of a new order, the notorious Bavarian Illuminati. According to Rabbi Marvin S. Antelman, in *To Eliminate the Opiate*, it was the founder of the Rothschild dynasty, Mayer Amschel Rothschild, who convinced Adam Weishaupt to accept the Frankist doctrine and who afterwards financed his founding of the Illuminati.

Weishaupt created the Illuminati in 1776, with the aim of fulfilling the Frankist plot of subverting the world's religions.³⁹ Though born Jewish, as a young boy Weishaupt was educated by the Jesuits and was referred to as "a Jesuit in disguise" by his closest associate, Baron von Knigge.⁴⁰ Pope Clement XIV dissolved the Jesuits in 1773, but three years later, on May 1, 1776, Weishaupt announced the foundation of the Order of *Perfectibilists*, which later became more widely known as the Illuminati. John Robison, who in 1798 exposed the evolution of the Illuminati in *Proofs of a Conspiracy*, remarked of German Freemasonry, "I saw it much connected with many occurrences and schisms in the Christian church; I saw that the Jesuits had several times interfered in it; and that most of the exceptionable innovations and dissensions had arisen about the time that the order of Loyola was suppressed; so that it should seem, that these intriguing brethren had attempted to maintain their influence by the help of Free Masonry."⁴¹

The first Masonic body with which the Illuminati formed an alliance was the Strict Observance to which the Illuminati members Baron von Knigge and Bode both belonged. Cagliostro, who had also formed a link with the Martinists, had been initiated into the Illuminati near Frankfurt and was then employed in its propagation. According to his own admission, his mission "was to work so as to turn Freemasonry in the direction of Weishaupt's projects," and that the funds which he drew on were those of the Illuminati.⁴² It was at Wilhelmsbad that Weishaupt's emissaries managed to recruit numerous members to the Illuminati from among the Martinists and *Amis Reunis*, and that the Rectified Scottish Rite of Willermoz was established. Having been superseded by the Illuminati, the Strict Observance then ceased to exist.

But it was a secret congress convened in 1785, attended by Bode, Baron de Busche, Cagliostro, Savalette de Langes and others, having been invited by the Comte de Mirabeau, where the death of Louis XVI was decreed.⁴³ However, an evangelist preacher had been sent in July 1785, as an emissary of the Illuminati to Silesia, but who on his journey was struck by lightning. The instructions of the Order were found on his person, and its scheming revealed to the Government of Bavaria and the Order was officially suppressed. Nevertheless, suspicion remained that its members might still be working in secret, spreading subversive ideas, and conspiring behind the scenes. Prior to the French Revolution, Weishaupt himself is to have said, "Salvation does not lie where strong thrones are defended by swords, where the smoke of censers ascends to heaven or where thousands of strong men pace the rich fields of harvest. The revolution which is about to break will be sterile if it is not complete."⁴⁴

The Illuminati nevertheless proceeded with their plot. The chief conduit of their activities in France was the *Amis Réunis*, and the *Loge des Chevaliers Bienfaisants* at Lyons. This Lodge stood at the head of French Freemasonry, and the fictitious Order of Masonic Knights Templars was formed in this Lodge. Its Grand Master was Illuminati member, the Duke of Orleans, "Philippe Egalité." The Duke of Orleans' primary motivation, besides his hatred of the King and his wife, Marie Antoinette, was to himself succeed as King following the sought revolution. To insure his succession to the throne, Falk is believed to have given him a talisman consisting of a ring, which Philippe Egalité, prior to his execution following the Revolution, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.⁴⁵

About eight years before the Revolution, Philippe Egalité was elected Grand Master of France, and the whole association of various lodges came to be known as the Grand Orient. The chief instigators of the Revolution, Marquis de Mirabeau, Marquis de Condorcet, Rochefoucault and others, were high-ranking officers of these lodges. The Count Mirabeau was himself a member of the Illuminati, and had attended the Grand Masonic Convention in 1782, at Wilhelmsbad in Hesse-Kassel, where the ground-plan for the coming revolution was reputed to have originally been discussed. In 1788, deputies of the Illuminati were sent upon his request to inform the French lodges on strategy. Their first item of advice was the creation of a Political Committee in every lodge, from which arose the Jacobins Club. Soon, nearly every lodge in the Grand Orient was infiltrated by supporters of Weishaupt, who became active in spreading the political policies of terrorism against the state.

Already in 1785, the first plot towards fomenting the revolution was enacted. Under instructions from the Illuminati, Cagliostro was involved in the famous "affair of the diamond necklace," a mysterious incident at the court of Louis XVI of France involving his wife, Queen Marie Antoinette. The Queen's reputation, already tarnished by gossip, was ruined by the implication that she had participated in a crime to defraud the crown jewelers of the cost of a very expensive diamond necklace. The Affair was historically significant as one of the events that led to the French populace's disillusionment with the monarchy which, among other causes, eventually culminated in the French Revolution of 1789.

When the Bastille was stormed, the Comte de Mirabeau, allegedly said, "the idolatry of the monarchy has received a death blow from the sons and daughters of the Order of the Templars." When Louis XIV, King of France was executed, a voice in the crowd cried out "De Molay is avenged!"⁴⁶

Towards their goal of overthrowing the power of the Church and the aristocracy, the Illuminati had mobilized a legion of *philosophes* to emphasize the role of "reason" over "superstition," meaning religion. The name of the era, the Age of Enlightenment, betrayed the influence of its hidden sponsors, the Illuminati. Paradoxically, while their emphasis was supposedly to attack "superstition," the Enlightenment philosophers' ideas were developed from the occult. Rather, it was not superstition *per se* that they wished to attack, but

rather Christianity which they sought to characterize as such in order to turn public opinion against it.

As described by the *Catholic Encyclopedia*, the end-goal of Adam Weishaupt's project was as follows:

By "enlightenment" men were to be liberated from their silly prejudices, to become "mature" or "moral," and thus to outgrow the religious and political tutelage of Church and State, of "priest and prince." Morals was the science which makes man "mature," and renders him conscious of his dignity, his destiny, and his power. The principal means for effecting the "redemption" was found in unification, and this was to be brought about by "secret schools of wisdom." These "schools," he declares, "were always the archives of nature and of the rights of man; through their agency, man will recover from his fall; princes and nations, without violence to force them, will vanish from the earth; the human race will become one family, and the world the habitation of rational beings."⁴⁷

The project sought to undermine traditional religion by exploiting the promotion of the scientific ideas of the Royal Society, which proposed that an empirical basis to reality could be discovered, suggesting the possibility of also determining a moral basis to human existence through the use of reason instead of revelation. They rejected the inherent moral nature of man, seeing Christian morality as a contrived construct, and instead reduced man to the level of an animal driven by instincts, which could be discerned through scientific analysis. It was thus surmised that it would be possible to discover a set of "rights," that would be used to govern human society, and since their basis was in "reason," could replace religion because they could be accepted by all "rational" people.

Thomas Hobbes (1588 – 1679), a friend to Francis Bacon and Ben Jonson, was among the first to attempt to construct a theory of rights substantiated by evidence other than revelation. In *Leviathan*, beginning from a mechanistic understanding of human beings and the passions, Hobbes postulated what life would be like without government, a condition which he calls the "state of nature." In that state, each person would have a right, or license, to do whatever they pleased. This, Hobbes argues, would lead to a "war of all against all" (*bellum omnium contra omnes*). As such, if humans wish to live peacefully they must give up most of their natural rights and create moral obligations in order to establish political and civil society. This is one of the earliest formulations of the theory of government known as the "social contract." Hobbes concluded that people will not follow the laws of nature without first being subjected to a sovereign power, without which all ideas of right and wrong are meaningless: "Therefore before the names of Just and Unjust can have place, there must be some coercive Power, to compel men equally to the performance of their Covenants."⁴⁸

It was Isaac Newton's conception of the universe based upon natural and rationally understandable laws that became one of the seeds for Enlightenment

ideology. However, despite his influence on the development of the Age of Reason, Newton's personal interests were decidedly irrational. According to Ernst Benz, the direct influence of Jacob Boehme on European philosophy was not in Germany, but in England, where it was found in the philosophy of Newton and the alchemist and Rosicrucian apologist Robert Fludd. Another famous member of the Royal Society, Isaac Newton (1642 – 1727) devoted a great deal of study to the subject of alchemy. Newton was committed to interpretations of the “Restoration” of the Jews to their own land of Palestine and spent the remaining years of his intellectual life exploring the *Book of Daniel*.

These ideas were also advanced by John Locke (1632 – 1704), an early member of the Royal Society, as well as friend of Newton, and connected to the alchemists and Kabbalists Franciscus Mercurius van Helmont and Knorr von Rosenroth.⁴⁹ Locke was a member along with van Helmont of the Lantern of Benjamin Furly, who was associated with the Sabbatean Serrarius as well as William Penn. The main thesis of Locke's *Essay on Human Understanding* is, like Hobbes, that there are “no Innate Principles.” In other words, that man is not inherently moral. One of Locke's fundamental arguments against innate ideas is the very fact that there is no truth to which all people attest. He postulated that at birth man's mind was a blank slate or *tabula rasa*, which is shaped by experience, sensations and reflections as the sources of all our ideas. Unlike Hobbes, however, Locke believed that human nature is characterized by reason and tolerance. But like Hobbes, he believed that human nature allowed men to be selfish. In a natural state all people were equal and independent, and everyone had a natural right to defend his “Life, Health, Liberty, or Possessions.” Also like Hobbes, Locke assumed that the sole right to defend in the state of nature was not enough, so people established a civil society to resolve conflicts in a civil way with help from government in a state of society.

Similar arguments were developed by Scottish philosopher David Hume (1711 – 1776), whose philosophy, especially his “science of man,” is often thought to be modeled on Newton's successes in natural philosophy.⁵⁰ Beginning with his *A Treatise of Human Nature*, Hume strove to create an entirely naturalistic “science of man” that examined the psychological basis of human nature. He concluded that desire rather than reason governed human behavior, saying: “Reason is, and ought only to be the slave of the passions.” He argued against the existence of innate ideas, concluding instead that humans have knowledge only of things they directly experience. He was also a sentimentalist who held that ethics are based on feelings and governed by “custom” rather than abstract moral principles.

In France, the Enlightenment had its origin in the salons and culminated in the great Masonic project of the *Encyclopédie*, edited by Denis Diderot with contributions by hundreds of leading *philosophes*, most of whom like Diderot himself as well as Rousseau and Montesquieu were Freemasons. To ensnare the French people, the Illuminati exploited the Masonic ideal of “liberty.” Ultimately, there is no such thing as absolute liberty. Unbeknownst to the credulous masses, the notion of Liberty has a Gnostic origin, because it

is Lucifer who leads the mystic to “freedom” from God’s “oppressive” commandments. The ideal of “Liberty” is a relative term, because by our very natures and our co-habitation with fellow human beings, our lives are defined by limits. Ultimately, the false promise of “Liberty” was used to rally the masses of France and America into overthrowing their established powers and to open the way for their usurpation by the growing banking powers.

In order to present the struggle for “liberty” in context, the Illuminati constructed the myth of progress, derived originally from Lurianic Kabbalah, as history evolving from superstition to “freedom” from “despotism,” a euphemism for the Catholic Church. According to Illuminati member, Marquis de Condorcet, who wrote *Outline of a Historical Picture of the Progress of the Human Mind*, the history of civilization is one of progress in the sciences, emphasizing the connection between scientific progress and the development of human rights and justice, and outlines the features of a future rational society founded on scientific knowledge.

Likewise, in *The Education of the Human Race*, Illuminati member Gotthold Ephraim Lessing incorporated Enlightenment ideas of human advancement. Much more substantial and systematic was the work of Johann Gottfried Herder who in *Outlines of a Philosophy of History of Man* presents mankind in a ceaseless process of evolution. The final German Enlightenment philosopher of note was Immanuel Kant, who wrote the *Idea of a Universal History from a Cosmopolitical Point of View*, in which the progress of mankind is made central.

Enlightenment ideals spread across Europe then to America, where they influenced Benjamin Franklin and Thomas Jefferson, among many others, and played a major role in the American Revolution. Among the fifty-six American rebels who signed the *Declaration of Independence* in 1776, only six were not Masons, who were influenced by Locke’s arguments concerning liberty and the social contract. Both Washington and Jefferson were ardent defenders of Adam Weishaupt, while Jefferson even referred to him as an “an enthusiastic philanthropist.” George Washington wrote instead that he did not deny “the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States.” “On the contrary,” he replied “no one is more truly satisfied of this fact than I am.” He continued:

The idea that I meant to convey, was, that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavored to propagate the diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of separation). That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned.⁵¹

It was Jefferson who had been responsible for infiltrating the Illuminati into the then newly organized lodges of the Scottish Rite in New England. Jefferson defended Weishaupt saying:

As Weishaupt lived under the tyranny of a despot and priests, he knew that caution was necessary even in spreading information, and the principles of pure morality. This has given an air of mystery to his views, was the foundation of his banishment. . . . If Weishaupt had written here, where no secrecy is necessary in our endeavors to render men wise and virtuous, he would not have thought of any secret machinery for that purpose.⁵²

Thus, the French Revolution, as in the United States, succeeded in creating a new secular state, removing the authority of Christianity, and replacing it with ideals secretly promulgated by the secret societies. These ideals were then enshrined in the *American Declaration of Independence*, the *United States Bill of Rights* and the *French Declaration of the Rights of Man and of the Citizen*. As a cryptic clue to their true origin, the *Declaration of Human Rights* adopted in France after the Revolution features several prominent occult symbols. First, is the Illuminati symbol of the All Seeing Eye within a triangle, now found on the Great Seal of the United States. Underneath the title is an *Ouroboros*, an ancient Gnostic symbol of Satan, found in Western alchemy.⁵³ Underneath it is a red Phrygian cap, derived from the pagan Mysteries of Mithras. The entire Declaration is guarded by the twin Masonic pillars. As the Bonnet, the orator at the Grand Orient Assembly boasted in 1904:

When the Bastille fell, Freemasonry had the supreme honour of giving to humanity the chart which it had lovingly elaborated. It was our Brother, de la Fayette, who first presented the “project of a declaration of the natural rights of the man and the citizen living in society,” to be the first chapter of the Constitution. On August 25, 1789, the Constituent Assembly, of which more than 300 members were Masons, definitely adopted, almost word for word, in the form determined upon in the Lodges, the text of the immortal *Declaration of the Rights of Man*.⁵⁴

Following up on the success of the French and American revolutions, the leading exponents of the secret societies, beginning with the Abbé de Saint-Pierre, Immanuel Kant, and the followers of Saint-Simon, outlined the idea for a united Europe, as a voluntary “federation” of independent nations in a covenant of mutual assistance and cooperation, and as a step towards eventual world government. Kant requires in his famous *Second Definitive Article of Perpetual Peace* that “each nation, for the sake of its own security,” enter along with all other nations into a voluntary and loosely institutionalized international federation.⁵⁵

The first practical attempt to establish European unity was the failed conquests of Napoleon. The German Romantic philosopher, Friedrich Hegel (1770 – 1831), regarded Napoleon as embodying the “world-soul,” meaning, that in him was fulfilled the process of history. Hegel is regarded as the leading exponent of German Idealism, after Jacob Boehme, by whom he was directly influenced. As pointed out by Ernst Benz, in *Mystical Sources of German Romantic Philosophy*, the chief conduit of the ideas of Jacob Boehme to Hegel, and the other German Idealists of the time, was Saint-Martin. While it is not proven that Hegel was a member of the Illuminati, as demonstrated

by Glenn Alexander Magee in *Hegel and the Hermetic Tradition*, Hegel did often refer cryptically to Illuminati and Masonic symbols. Hegel was an avid reader of Illuminati member Franz von Baader, through whom he was introduced to the ideas of Boehme.

As Ernst Benz summarizes, “In a certain sense one can refer to the philosophy of German idealism as a Boehme-Renaissance, when Boehme was discovered at the same time by Schelling, Hegel, Franz von Baader, Tieck, Novalis and many others.”⁵⁶ Baader believed himself charged with a mission of inspiring the new philosophic trend through the revival of the mystical tradition:

I should like to draw your attention to the two causes of the stagnation which has struck speculative theology for a long time: the first is the contempt for the efforts and results of the theory known as mysticism, especially during the 14th and 15th centuries; and the second is the contempt for philosophy of religion, or if you wish, for Jewish mysticism (that is to say, for the cabala). I find it all the more necessary to dwell on the first of these two causes of the decadence of philosophy of religion, as my own vocation and personal goal is to reintroduce the forgotten or despised works of this old theory into modern philosophy.⁵⁷

Thus, through the indirect influence of Lurianic Kabbalah, by way of Jacob Boehme, Hegel was the first to articulate the need to interpret history as the progress of the popular Masonic maxim, “Liberty,” which has become characteristic of Western propaganda ever since. As in the Kabbalah of Isaac Luria, Hegel and the other Romantic philosophers proposed that history was the unfolding of an idea, as God coming to know himself. To Hegel, it is man who becomes God, as Western civilization overcomes “superstition,” that is, man’s idea of God as an entity outside of himself. Thus, history was the evolution of human society towards secularism, or at least a rejection of conventional religion. Because, this was an idea, as understood by mystics, which progressed with their assistance by conspiring to overthrow the established order and replacing it with one based on Kabbalistic principles, whose secret is that man becomes God through the practice of magic. To Hegel, Napoleon represented the fruition of this process. Speaking of Napoleon he said, “It is indeed a wonderful feeling to see such an individual who, here concentrated into a single point, reaches out over the world and dominates it.”

According to Adam Mickiewicz, regarded as the greatest poet in all Polish literature, who was also a secret Frankist as well as a Martinist, there existed in France at the beginning of the nineteenth century, “a numerous Israelite sect, half Christian, half Jewish, which also looked forward to Messianism and saw in Napoleon the Messiah, at least his predecessor.”⁵⁸ These beliefs, notes Mickiewicz, were related to those of Jozef Maria Hoene-Wronski, a Polish philosopher and crackpot scientist. Sarane Alexandrian writes in *Histoire de la philosophie occulte* that “Wronski holds in occult philosophy the place that Kant holds in classical philosophy.”⁵⁹ Wronski exercised a profound influence on the famous occultist Eliphas Lévi (1810 – 1875), whose real name was Alphonse Louis Constant, and who is often held to have incepted the French occult revival

in 1855 with his *Doctrine and Ritual of High Magic*. Levi was also heavily influenced by a leading French Martinist and astrologer, Fabre d'Olivet, who had been hired by Napoleon as one of his advisors.⁶⁰ Eliphas Lévi was also a friend of Edward Bulwer-Lytton, a leading Rosicrucian who led the Oxford Movement. Lévi was first initiated into the occult by Wronski. In an obituary, Lévi wrote of Wronski that he had “placed, in this century of universal and absolute doubt, the hitherto unshakeable basis of a science at once human and divine. First and foremost, he had dared to define the essence of God and to find, in this definition itself, the law of absolute movement and of universal creation.”⁶¹

A recent genetic study of Napoleon's DNA has proven him to have been of Sephardic Jewish ancestry. Napoleon was a rare example of Haplogroup E1b1b1c1. This group originated approximately in the area of Lebanon and can most frequently be found in Israel, the Palestinian territories and Lebanon. Similar profiles can be found among Sephardic Jews in Greece and Italy. It is not sure when Napoleon's ancestors moved to Italy from the Near East. One hint to Napoleon's ancestry is already given by the genealogy of his family. One of his ancestors, Francesco Bonaparte has been called “*il Mauro*,” the Moor. His ancestors can be traced back to the city of Sarzana in northern Italy. During the Middle ages, Sarzana had frequently been under attack by the Muslims who controlled the Mediterranean Sea at this time. Therefore, Napoleon's Arab and or Jewish ancestors probably came to Italy during the Islamic expansion as conquerors or merchants.⁶²

The Sabbateans' veneration of Napoleon, which survived beyond his death, was related to Jacob Frank's messianic prophecies. Frank had been prophesying a “great war” to be followed by the overthrow of governments and foretold that the “true Jacob will gather the children of his nation in the land promised to Abraham.”⁶³ Gershom Scholem revealed that George Alexander Matuszewics, a Dutch artillery commander under Napoleon was the son of a leading Frankist.⁶⁴ Wenzel Zacek cited an anonymous complaint against Jacob Frank's cousin, Moses Dobrushka, and his followers, which stated:

The overthrow of the papal throne has given their [the Frankists] day-dreams plenty of nourishment. They say openly, this is the sign of the coming of the Messiah, since their chief belief consists of this. [Sabbatai Zevi] was saviour, will always remain the saviour, but always under a different shape. General Bonaparte's conquests gave nourishment to their superstitious teachings. His conquests in the Orient, especially the conquest of Palestine, of Jerusalem, his appeal to the Israelites is oil on their fire, and here, it is believed, lies the connection between them and between the French society (*Franceschen*).⁶⁵

After his uncle's death in 1791, Dobrushka was offered the leadership of the Frankist movement, but he refused. Dobrushka had converted to Christianity and entered the Habsburg nobility with the name of Franz Thomas von Schoenfeld. Dobrushka was the grandson of Jonathan Eybeschütz (1690 – 1766), the Rabbi of Poland, Moravia, and Bohemia, from whom he inherited his grandfather's collection of Sabbatean Kabbalistic works. Along with Jacob

Emden, Eybeshütz is well known as a protagonist in the Emden-Eybeschütz Controversy, a momentous incident in Jewish history of the period, credited with having crushed the lingering belief in Sabbatai Zevi current even in some Orthodox circles. As reported by Jewish historian Jacob Katz in *Out of the Ghetto*, a certificate held in the Schiff Collection at the New York Public Library, published by the notorious Illuminati publisher Nicolai, ranks Eybeshütz as sixth in direct succession from Sabbatai Zevi in a list of ordination.⁶⁶ First to succeed was Nathan of Gaza (1643 – 1680) who was anointed a prophet by Sabbatai Zevi. Next was Solomon Ayllon (1655 – 1729) his disciple and a Rabbi in London and Amsterdam where he tried to hide his Sabbatean leanings. Ayllon's successor, was Nechemiah Chiyon (1655 – 1729) who was excommunicated in several communities and wandered over Europe and North Africa. He ordained his successor Judah Leib Prossnitz in Moravia. Prossnitz was known as a Kabbalist and charlatan healer who confessed to sacrificing to the devil and demons, after which he was publicly banished into exile for several months. Following his ordination as successor to Zevi, after first proclaiming himself the Messiah, Judah Leib then passed on the title to Rabbi Eybeshütz.

According to the same list of ordination, Eybeshütz was succeeded by the well-known German-Jewish philosopher, a close friend to Immanuel Kant, Moses Mendelssohn (1729 – 1786). Mendelssohn was also a close friend to Illuminati member, the famous German dramatist and philosopher, Gotthold Ephraim Lessing. He was also a close associate of Friedrich Nicolai, a member of the Illuminati and the key publisher of the Enlightenment. Together with Lessing and Mendelssohn, Nicolai edited the famous *Briefe, die neueste Literatur betreffend* between 1759 and 1765 and from 1765 to 1792 he edited the *Allgemeine deutsche Bibliothek*. This latter periodical served as the organ of the so-called popular philosophers who warred against authority in religion and against what they conceived to be extravagance in literature. Mendelssohn and Lessing's friendship has led many to speculate that Mendelssohn was the inspiration behind his well-known *Nathan the Wise*, which may also be in reference to Nathan of Gaza. Nesta Webster suggests that the inspiration for the character might also have been Samuel Falk, who was referred to in another work of Lessing, *Ernst and Falk*, his famous essay about Freemasonry.⁶⁷

Moses Dobruschka was the founder of the Asiatic Brethren who, according to Albert Pike, American Civil War general, and Grand Master of the Scottish Rite, were the heirs of the Illuminati.⁶⁸ As Franz Thomas von Schoenfeld, Dobruschka entered into Austrian Freemasonry, and became involved with Ecker von Eckhoffen, who had been the leaders of the Golden and Rosy Cross (*Gold- und Rosenkreuz*). Eckhoffen left the order and created the "Ritter des Lichts" (Knights of Light) or "Fratres Lucis" (Brothers of Light), later reorganized as the Asiatic Brethren, with the assistance of Dobruschka and members of the Habsburg nobility.⁶⁹ Founded in 1781, the Asiatic Brethren's meetings were called Melchizedeck lodges, where Jews, Turks, Persians and Armenians were allowed membership. The Asiatic Brethren were influenced by the ideas of St. Martin, and according to Gershom Scholem, mixed Kabbalistic

and Sabbatean ideas with Christian theosophic ones.⁷⁰ Claiming to have been founded by St. John the Evangelist, in 40 AD, their full title was The Knights and Brethren of St. John the Evangelist from Asia and Europe. Thus, the name was in reference to the same “Eastern Mystics” of Masonic legend, in other words, the mystical tradition of Islam, that connects the Sabians, the Brethren of Sincerity and the Assassins, the purported teachers of the Templars.

According to the anonymous *Rituals of the Fratres Lucis*, Saint-Martin along with the chief occultists of the period, including Emmanuel Swedenborg, Comte de St. Germain and Count Cagliostro, were all members of the Asiatic Brethren. The Grand Master of the Asiatic Brethren and leading member of the Illuminati and the Rite of the Philalethes was Prince Charles of Hessen-Kassel, the brother of Wilhelm I of Hessen-Kassel, chief patron of Amschel Mayer Rothschild.⁷¹ Charles and Wilhelm’s mother, Maria Princess of Hanover, was a cousin of Frederick II the Great King of Prussia, the Grand Master of Scottish Rite Freemasonry. Through his grandson, Christian IX of Denmark, named Europe’s “father-in-law,” he became the ancestor of the extended network of the British royal family, that includes the members of the Order of the Garter.⁷² Charles was preoccupied with a search for the “hidden superiors” and the “true secret.” He was also an ardent devotee of alchemy, possessing his own laboratory, being a student of Comte St. Germain, whom he had hosted at his home.

The Asiatic Brethren continued to be associated with Egyptian Rite Freemasonry, which had its origins with Count Cagliostro. Cagliostro, it is said, had been initiated into the rite by the Comte St. Germain.⁷³ Marsha Keith Schuchard presented evidence that it was Samuel Falk who sent Cagliostro on the mission of Egyptian Freemasonry.⁷⁴ It is also known as the Rite of Misraïm, named after Mizraim, the Hebrew name for Egypt. From as early as 1738, traces of the Rite of Misraïm can be found, which include alchemical, occult and Egyptian references, with a structure of 90 degrees. Through his association with the Grand Master of the Order of the Knights of Malta, Manuel Pinto de Fonseca, Cagliostro founded the Rite of High Egyptian Masonry in 1784. Between 1767 and 1775 he received the *Arcana Arcanorum*, which are three very high hermetic degrees, from Sir Knight Luigi d’Aquino, the brother of the national Grand Master of Neapolitan Masonry. In 1788, he introduced them into the Rite of Misraïm and gave a patent to this Rite. It developed quickly in Milan, Genoa and Naples, and three Jewish Masons, brothers Joseph, Michel and Marc Bédarride established the Rite of Misraïm in France in 1814. The Rite was composed of 90 degrees, taken from Scottish Rite Freemasonry, Martinism and other Masonic traditions, and the last four degrees were named *Arcana Arcanorum*.

When Napoleon conquered Egypt, Masons in his army of Cagliostro’s Egyptian Rite supposedly came in contact with a native esoteric fraternity, understood to refer to the Ismailis. In 1798, a Grand Lodge of Freemasonry, known as the Isis Lodge, was established at Cairo when Napoleon and his general Kleber were initiated at the hands of an “Egyptian Sage.”⁷⁵ Mohammed Ali

Pasha, then ruler over Egypt, is also said to have been a patron of Freemasonry until his death. Samuel Honis, a native Egyptian, was supposedly initiated at the Grand Lodge of Cairo, also by the Comte St. Germain.⁷⁶ Afterwards, Honis brought the Egyptian Rite to France, and in 1815, a lodge, *Les Disciples de Memphis*, was founded by Honis, Marconis de Negre and others. In 1816, this lodge was closed and Honis and Marconis de Negre disappeared from the scene. Honis instead became active again in Freemasonry in Egypt. Kleber had been the leader of Freemasonry in Egypt until his murder in 1800. After that, Freemasonry went underground. In 1830, some Italian Masons formed the Carbonari Lodge in Alexandria, named after the revolutionary secret society formed in southern Italy early in the nineteenth century, which took part in important events in the process of Italian unification, often referred to as the *Risorgimento*. The lodge's political activities brought it under the suspicion of the government, but it nevertheless proved popular and a further Lodge Ménés, also working the Memphis Rite, was founded where Samuel Honis was an active member. Honis founded a number of French Lodges in Alexandria, Ismailia, Port Said, Suez and Cairo, including the *Al Abram* in Alexandria in 1845.⁷⁷

In Paris in 1838, the Marconis' son, Jacques-Etienne Marconis de Negre, ignorantly called "the Negro" because of his Egyptian features, established the Memphis Rite as a variation of Cagliostro's Rite of Misraim, combining elements from Templarism with Egyptian and alchemical mythology. According to Marconis, borrowing from the legends of the Golden and Rosy Cross, an Egyptian "priest" named Ormus was converted to Christianity by St. Mark, and Christianized the Egyptian mysteries. This is to be understood to refer to Hermeticism, which was mistakenly believed to represent an ancient Egyptian "wisdom." This Gnostic tradition then supposedly survived in Egypt, where it was kept by the "Knights of Palestine." They were also known as the "Brethren of the Rosy Cross of the Orient,"⁷⁸ referring to the Qadiriyya Sufi order. Thus, it represented the Sufism of the Brethren of Sincerity, who inspired the Mandeans, or Sabians, the Ismailis Assassins and generations of Jewish Kabbalists.

The Egyptian Rite gained a certain success among military Lodges. It took on a political dimension with its most prominent member being Louis Blanc who, along with a great number of Frankists who had joined the rite, participated in a spree of Marxist-inspired subversive movements, known as the Year of Revolutions of 1848.⁷⁹ Marx's philosophy of communism represented a further development of German Idealism, which has its roots in Lurianic Kabbalah, through the influence of Friedrich Hegel.⁸⁰ As Jewish historian Paul Johnson pointed out in his *History of the Jews*, Marx's theory of history resembles the Kabbalistic theories of the Messianic Age of Sabbatai Zevi's mentor, Nathan of Gaza.⁸¹ Marx and Engels were taught the philosophy of communism by Moses Hess (1812 – 1875).⁸² Hess was the grandson of Rabbi David T. Hess who succeeded to the Rabbinate of Manheim, after it had been seized by the Sabbatean followers of Rabbi Eybeshütz.⁸³ According to Rabbi Antelman in *To Eliminate the Opiate*, Marx too was of Sabbatean origin, his father Heinrich having been inducted into the sect.⁸⁴

Hess played an important role in transforming Hegelian dialectical idealism to the dialectical materialism of Marxism. Like Hegel, Marx believed that the world develops according to a dialectical formula that advances man's intellectual state, but he totally disagreed with Hegel as to the motive force of this development. Hegel believed in a mystical entity called Spirit. For Marx, it was matter, not spirit, and he conceived instead of man as the initiator of history through his active consciousness. Hess was probably responsible for several "Marxian" slogans and ideas, including religion as the "opiate of the masses."⁸⁵

Hess was one of the first important leaders of the Zionist cause, being regarded as the founder of Labor Zionism, originally advocating Jewish integration into the socialist movement. Zionism grew as an opposition to the assimilation of Jews into non-Jewish societies as promoted by the secularism of Moses Mendelssohn. It advocated instead the return of Jews to Israel, as a means for Jews to be liberated to rising anti-Semitism in Europe, exemplified by the Dreyfus Affair in France and the anti-Jewish pogroms in the Russian Empire.

While commonly conceived as a religious cause, Zionism began as a secular movement. As the father of Reform Judaism, Moses Mendelssohn founded the culture of Jewish secularism, which also opened the way for the development of Zionism. According to Gershom Scholem, and later Jacqueline Rose, as outlined in *The Question of Zion*, Zionism derived from Sabbateanism.⁸⁶ According to Scholem, "Sabbateanism is the matrix of every significant movement to have emerged in the eighteenth and nineteenth century, from Hasidism, to Reform Judaism, to the earliest Masonic circles and revolutionary idealism. The Sabbatean 'believers' felt that they were champions of a new world which was to be established by overthrowing the values of all positive religions."⁸⁷

It was Rabbi Antelman, in *To Eliminate the Opiate*, who pointed out that the Frankists introduced Sabbateanism on a large-scale to Judaism principally through the Reform and Conservative movements, as well as Zionist-leaning organizations like the American Jewish Congress, the World Jewish Congress and the B'nai B'rith, which was initially a branch of Freemasonry. Rabbi Antelman's research has demonstrated that, reflecting the Frankist rejection of the *Torah*, according to Reform Judaism, which is now the largest denomination of American Jews, almost everything connected with traditional Jewish ritual law and custom is of the ancient past, and thus no longer appropriate for Jews to follow in the modern era. It regards only monotheism as the true basis of Judaism, though at times even offers a theistic interpretation. As Rabbi Antelman remarks, "And so the curse of insipid Gnosticism pervades the holy house of Israel and exists within its midst as a fifth column of destruction."⁸⁸

A Frankist by the name of Rabbi Zecharias Frankel (1801 – 1875) separated from the Reform movement, which he regarded as too radical, in order to make his attack on Judaism from a different front by supposedly calling for a return to Jewish law.⁸⁹ However, according to Frankel, Jewish law was not static, but had always developed in response to changing conditions. He called his approach towards Judaism "Positive-Historical," which meant that one should accept Jewish law and tradition as normative, yet one must be open to changing

and developing the law in the same historical fashion that Judaism has always historically developed.

Frankel was also the mentor to another Frankist, a Moldavian-born Romanian and English rabbi, Solomon Schechter (1847 – 1915), the founder of the American Conservative Jewish Movement. Although Schechter emphasized the centrality of Jewish law saying, “In a word, Judaism is absolutely incompatible with the abandonment of the *Torah*,” he nevertheless believed in what he termed Catholic Israel.⁹⁰ The basic idea was that Jewish law is formed and evolves based on the behavior of the people, and it is alleged that Schechter openly violated the prohibitions associated with traditional Sabbath observance.⁹¹

In France in 1848, King Louis Philippe was overthrown and Louis Blanc’s revolution established the second republic headed by Napoleon III the nephew of Napoleon I. The revolution in France gave the impetus to similar ideas in other countries of Europe, which in turn spurred other revolutions. The revolution in France also inspired the German states to make a proposal for a unified German country with a national parliament. But the old order was restored because the provisional government couldn’t decide on a constitution for the new government. Following the failure of the revolution of 1848 in Germany, Otto von Bismarck was elected to the Prussian parliament in 1849. Thirty-third degree Mason Otto von Bismarck was one of the most prominent leaders of the nineteenth century. Appointed to represent Prussia in Frankfurt, Bismarck had slowly become convinced that a Prussian-led unified German nation was an important goal. As Prime Minister of Prussia, through a series of successful wars he unified the numerous states of the German confederation created by the Congress of Vienna into a nation-state, except Austria, Luxembourg, Netherlands, and Liechtenstein.

These several revolutions were fomented to a large extent by British diplomacy and secret service money manipulated by British Prime Minister and also a leader of the Oxford Movement, Lord Palmerston. Under Palmerston’s guidance, Giuseppe Mazzini had organized all his revolutionary sects: Young Italy, Young Poland, and Young Europe.⁹² When Weishaupt died in 1834, it was Mazzini, the head of the Scottish Rite in Italy, who had apparently been selected the new head of the Illuminati.⁹³ According to the Grand Commander of Scottish Rite Freemasonry in America, Mazzini was the first head of modern Freemasonry in Italy.⁹⁴ The plotting was in pursuit of the Illuminati plan for world government. It was to take place in stages, by first creating a European Union composed of states who would have successfully created democratic governments either peacefully or through revolution. Mazzini developed this tradition further, beginning with the scheme for Young Europe, a republican brotherhood of nations emancipated from their “oppressors,” conceived in the 1830s by Mazzini in exile. As he wrote to his mother, he believed “that Europe has been providentially called to conquer the rest of the world to progressive civilization.”⁹⁵ The formation of Young Italy and its related movements in several other countries was conceived as a pan-European initiative for an

alliance of free nation states.

Mazzini became the leader of the *Risorgimento*, which began with the ending of Napoleon's reign and the Congress of Vienna in 1815. Mazzini had also become a member of the Carbonari. Also among the Carbonari was Giuseppe Garibaldi, under whose influence were eventually fused the two traditions of Egyptian Freemasonry as the Rite of Memphis-Misraim. The membership of the Carbonari overlapped with that of Freemasonry, who were united in their opposition to the Roman Catholic domination of Italy. Inspired by the principles of the French Revolution, the main aim of the Carbonari, meaning "charcoal burners," was the creation of a constitutional monarchy or a republic.

After 1815, dissatisfaction with the conservative governments imposed by the Holy Alliance led to a strengthening of the Carbonari among the middle classes in Italy. Their strength in the army led to a successful revolution in Naples in 1820. By this time, the lodges had spread to France, where the Marquis de Lafayette served as the leader of the "Charbonerie." The Carbonari are credited with gaining constitution in Spain and some states in Italy in 1820-21, and were involved in the struggle for Greek independence. However, the European powers united to overthrow the new constitutional governments. The Carbonari were also credited with inspiring the 1825 Decembrist plot in Russia.

Viewing the Carbonari as incapable of expelling the Austrians and unifying Italy, Mazzini created his own organization, Young Italy, which was involved in several failed military efforts in the early 1830s. He spent most of the next two decades in exile or hiding, expanding the organization into his series of national liberation guerrilla movements. Young Europe was the culmination of these groups, which led to him being called by Metternich, "the most dangerous man in Europe." With Italy then a hodge-podge of states, Mazzini led a revolt in 1848 against the "despotic" and "theocratic" regime of the Pope in central Italy. In March 1849, a constituent assembly abolished the temporal authority of the papacy and proclaimed the Roman Republic. However, France, under the leadership of Napoleon III, quickly organized a military intervention, crushing Mazzini's political experiment in Rome and reinstated the pope. Though in his youth Napoleon III had been a member of the Carbonari, they condemned him to death, and almost succeeded in assassinating him in 1858. Mazzini returned to his exile in London.

After the failure of the Mazzini's 1848 revolution, Garibaldi took the leadership of the Italian nationalists who began to look to the Kingdom of Sardinia as the leaders of the unification movement. Also known as Sardinia-Piedmont, it was headed by Victor Emmanuel II of the House of Savoy and his Prime Minister Count of Cavour, both prominent Freemasons. Victor Emmanuel was a successor to Victor Emmanuel I of Sardinia who inherited the Stuart claim to the throne when Henry, the brother of Bonnie Prince Charlie died in 1807, being then recognized by the Jacobites as "King Victor." Victor I was the grandson of Empress Maria Theresa of Austria, who had protected Jacob, and whose son Joseph II, was "fond" of the young Eve Frank. These connections may suggest possible connections between the House of

Savoy and the Sabbateans, who seems to have been absorbed into the Jacobite cause. Victor I married Archduchess Maria Teresa of Austria-Este (1773-1832), daughter of Ferdinand, Duke of Modena, which was one of three important centers of Sabbatean activity, outside of Poland and Turkey. But after the death of Victor Immanuel I, the Stuart claim passed from the House of Savoy to the House of Hapsburg-Lorraine branch of Modena (1840-1919), and finally to the House of Bavaria (1919-present). Nevertheless, Victor Immanuel II's mother was Maria Theresa of Austria (1801 – 1855), who was the double granddaughter of Empress Maria Theresa.

Victor Emmanuel II, according to Jacques-Cretineau Joly, in 1859, from documents purportedly communicated to him by Pope Gregory XVII, belonged to an Italian secret society, the *Alta Vendita*, representing the highest lodge of the Carbonari and a reincarnation of the Illuminati. According to the *Permanent Instructions of the Alta Vendita*, we can recognize the seeds of the plot to create a one-world government through the unification of Europe, beginning with the unification of Italy:

Ever since we have established ourselves as a body of action, and that order has commenced to reign in the bosom of the most distant lodge, as in that one nearest the centre of action, there is one thought which has profoundly occupied the men who aspire to universal regeneration. That is the thought of the enfranchisement of Italy, from which must one day come the enfranchisement of the entire world, the fraternal republic, and the harmony of humanity.⁹⁶

A constitution had been conceded to the Kingdom of Sardinia in 1848, which finally became the Kingdom of a united Italy in 1861 with Victor Emmanuel II as king. However, following the unification of most of Italy, tensions between the monarchists and republicans erupted. Garibaldi was finally arrested for challenging Cavour's leadership, setting off worldwide controversy. In 1866, Otto von Bismarck and Victor Emmanuel II formed an alliance with the Kingdom of Prussia in the Austro-Prussian War. In exchange, Prussia would allow Italy to annex Austrian-controlled Venice. When King Emmanuel agreed, the Third Italian War of Independence broke out. Though Italy fared poorly in the war against Austria, Prussia's victory allowed Italy to annex Venice. In 1870, Prussia went to war against France starting the Franco-Prussian War. To keep the large Prussian Army at bay, France abandoned its positions in Rome, which protected the remnants of the Papal States and Pius IX, in order to fight the Prussians. Italy benefited from Prussia's victory against France by being able to take over the Papal States from French authority. Rome was captured by the kingdom of Italy after several battles against official troops of the papacy. Italian unification was completed, and shortly afterward Italy's capital was moved to Rome.

In 1870, Mazzini along with Lord Palmerston, Otto von Bismarck, and Albert Pike, all thirty third degree Scottish Rite Masons, completed an agreement to create a supreme universal rite of Masonry that would arch over all the other

rites. Known as the Palladium Rite, it was the pinnacle of Masonic power, an international alliance to bring in the Grand Lodges, the Grand Orient, the ninety-seven degrees of Memphis and Misraïm of Cagliostro, also known as the Ancient and Primitive Rite, and the Scottish Rite, or the Ancient and Accepted Rite. Civil War General Albert Pike was Sovereign Commander Grand Master of the Supreme Council of Scottish Rite Freemasonry in Charleston, South Carolina, and the reputed founder of the notorious Ku Klux Klan (KKK).⁹⁷

Pike had been assisted in the founding of the KKK with Dr. Kuttner Baruch, grandfather of American financier Bernard Baruch, and Judah P. Benjamin, a British subject and leader of the B'nai B'rith and the Order of Zion. Judah P. Benjamin was the individual who gave the order for Lincoln's assassination, according to the report of the Judge Advocate assigned to investigate the assassination and report to the Military Commission responsible.⁹⁸ In his autobiography, Bernard Baruch describes discovering under his father's belongings, "a white hood and long robe with crimson cross on its breast—the regalia of a Knight of the Ku Klux Klan."⁹⁹ Most of the Order of Zion's funding came from the London and Paris banking houses of Rothschild, Montefiore, and de Hirsch. According to Jeffrey Steinberg et al., in *Dope Inc*, the Order of Zion formed part of an underground network of subversion headed by Lord Palmerston, as Patriarch of the Scottish Rite of Freemasonry:

Palmerston's irregulars, employed in illegal dope trafficking, assassinations, and "Fifth Column" subversions against the United States in the period before and during the Civil War, are the linear ancestors of what is now called organized crime. The Chinese "Triads," or Societies of Heaven; the Order of Zion and its American spinoff, the B'nai B'rith; "Young Italy," whose Sicilian law enforcement arm became known as the Mafia; the Jesuit Order based in decaying Hapsburg Austria; Mikhail Bakunin's bomb-throwing anarchist gangs; and nearly every other inhabitant of Britain's political netherworld followed a chain of command that led through the Scottish Rite of Freemasonry directly to Lord Palmerston and his successors.¹⁰⁰

The Order of Zion was the elite secret arm of the masonic-style order *Alliance Israélite Universelle*, whose American arm was the B'nai B'rith. Its leading exponent was Moses Hess.¹⁰¹ The *Alliance* had as its ultimate goal, "The great work of humanity, the annihilation of error fanaticism, the union of human society in a faithful and solid fraternity."¹⁰² It was founded in 1860, by Benjamin Disraeli, who also headed the Oxford Movement, as well as Moses Montefiore and Adolph Cremieux (1796 – 1880), Supreme Council of the Order of Misraïm, as well as Grand Master of Scottish Rite Freemasonry. His connection with Louis Bonaparte and his brother, who both were affiliated to the Carbonari, would suggest that he was also connected with this secret society.¹⁰³ In his youth, he had been an admirer of Napoleon I and later became an intimate friend as well as the legal adviser of the Bonaparte family. Like the Carbonari, he directed his efforts against Napoleon III and he consorted with all the Emperor's enemies.

Pike established Supreme Councils of the Palladium in Rome led by Mazzini,

in London by Palmerston, another head of the Oxford Movement, and in Berlin by Bismarck. In 1871, when Wilhelm I of Prussia was proclaimed German emperor, and the Second German Reich to succeed the First Reich, the Holy Roman Empire was born and Bismarck became the first Chancellor of the German Empire. According to Masonic historian A.E. Waite, it was claimed that the Palladium followed a Gnostic doctrine which affirmed the existence of two equal first principles, Adonai and Lucifer. Lucifer is the god of good, while Adonai, the god of the Bible, is the prince of darkness and the true Satan. Given the current state of the world, they inferred that it was under the mastery of the evil god. They have therefore sided with Lucifer, with whom they cooperate in order to ensure his triumph. He, in turn, communicates with them to encourage and strengthen their work of preparing his kingdom, and he promises to raise up a Savior among them who is the Antichrist, their leader and king to come.¹⁰⁴

The existence of the Palladium Rite was revealed in 1892 by Domenico Margiotta and Dr. Bataille in *Le Diable au XIXe siècle* (“The Devil in the 19th Century”). The authors also claimed that the Paladium Rite was Luciferian in nature, admitted men and women, and indulged in various black magic rituals that were often sexual in nature. However, in 1897, Leo Taxil, who had been the author of various screeds against the Catholic Church, but who later claimed to have repented and converted to Catholicism and succeeded in gaining the endorsement of the Pope himself for his anti-Masonic writings, finally confessed to collaborating with the authors and that the revelations about the Palladium Rite were a hoax, causing quite a scandal. However, a respected Masonic historian, Robert Macoy, who was instrumental in the founding of the Order of the Eastern Star, had already included the “Order of the Palladium” in his authoritative *Dictionary of Freemasonry* published in 1866, referring to it as a lodge that admitted both sexes, with symbolic references that hinted to rites of a sexual orientation.¹⁰⁵ Some of Taxil’s claims were clearly exaggerated inventions, but otherwise, the enduring connections suggest that his “hoax” was intended as a diversion to discredit any further investigation of a Luciferian basis to Freemasonry.

Proud and unfortunate Masons vehemently deny the damning claims of the reverence of Lucifer in Freemasonry. But the basis of that claim can be found in Albert Pike’s highly regarded *Morals and Dogma*. Pike is asserted, within the Southern Jurisdiction, as the man most responsible for the growth and success of the Scottish Rite from an obscure Masonic Rite in the mid-nineteenth century to the international fraternity that it became. *Morals and Dogma* has been described as “a collection of thirty-two essays which provide a philosophical rationale for the degrees of the Ancient and Accepted Scottish Rite.” As Pike reveals in the book, the introductory degrees of Freemasonry, or Blue Degrees, are deception, while the true meaning of Freemasonry is only reserved for the upper degrees. He said, “The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine

he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry.”¹⁰⁶

In *Morals and Dogma*, Pike’s attitude towards Lucifer reflects the interpretation attributed to the Palladian Rite, where Lucifer is seen as falsely maligned by the Christians and ignorantly identified with Satan. According to Pike, “LUCIFER, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual or selfish Souls? Doubt it not!” Likewise, Pike explains what he understands to be the philosophy of the Kabbalah, where Lucifer is “not a black god, but a negation of God”:

For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God PAN; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or Phosphor, of which the poets have made the false Lucifer of the legend.

To Pike, the true god of Freemasonry are the numerous dying-gods of the Ancient Mysteries, whom he equated with Osiris and Hermes, or Sirius, the Dog Star. Its symbol is the Blazing Star of Freemasonry, also the “eye in the triangle,” or the “all seeing eye” of Rosicrucian and Masonic iconography, found on the reverse side of the American dollar bill, which has come to be recognized as the symbol of the Illuminati. Ultimately, according to Albert Pike, the Illuminati like their predecessors the Templars, Rosicrucians and Freemasons were inheritors of the ancient tradition of the Kabbalah:

The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.

Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Enoch and Trismegistus. Moses purified and re-veiled them, for that is the meaning of the word reveal. He covered them with a new veil, when he made of the Holy Kabbalah the exclusive heritage of the people of Israel, and the inviolable Secret of its priests. The Mysteries of Thebes and Eleusis preserved among the nations some symbols of it, already altered, and the mysterious key whereof was lost among the instruments of an ever-growing superstition. Jerusalem, the murderess of her prophets, and so often prostituted to the false gods of the Syrians and Babylonians, had at length in its turn lost the Holy Word, when a Prophet announced by the Magi by the consecrated Star of Initiation [Sirius], came to rend asunder the worn veil of the old Temple, in order to give the Church a new tissue of legends and symbols, that still and ever conceal from the Profane, and ever preserves to the Elect the same truths.¹⁰⁷

The Wahhabis

The growth of the financial resources of the British allowed them to expand their colonial objectives beyond the Caribbean and the Americas. A little known project was the attempt to free territories from Ottoman control through the British creation of the first and foremost of the modern Revivalist sects of Islam, the Wahhabis of Saudi Arabia, who continue to be the dominant interpretation of the religion in that country to this day. The purpose of the creation of the Wahhabi sect was to serve imperialist designs of the British, by undermining the Ottoman Empire from within. The plan was to rile the Arabs of the Hijaz, what came to be known as Saudi Arabia, against the tremendous empire of the Muslim Turks. The means of doing so was to create a “reform” movement that attacked the basic principles of Islam by calling for a re-opening of the Doors of Ijtihad. The precedent resorted to as the dubious approach to *Ijtihad* employed by Ibn Taymiyyah, a leading though controversial exponent of the Hanbali Madhhab, also adhered to by the Arabs of the Hijaz. As Joseph Schacht explained:

From the eighth/fourteenth century onwards the Hanbali school declined and seemed on the verge of extinction, when the puritanical movement of the Wahhabis of the twelfth/eighteenth century and especially the Wahhabi revival in the present century, gave it a new lease of life. The religious founder of this movement, Muhammad ibn Adb al Wahhab (d. 1201/1787), was influenced by the works of Ibn Taymiyyah. Whereas the Hanbali school had always been regarded by orthodox Islam as one of the legitimate schools of law, the intolerant attitude of the earlier Wahhabis towards their fellow Muslims caused them for a long time to be suspected as heretics, and they have come to be generally considered orthodox only since their political successes in the present generation.¹

British collusion in Wahhab’s mission is detailed in a work that appeared in the 1970s entitled *Memoirs of Mr. Hempher*. The work has been dismissed by critics as a hoax, but already in 1888, Ayyub Sabri Pasha, a well-known Ottoman writer and Turkish naval admiral who served the Ottoman army in the Arabian Peninsula, recounted Abdul Wahhab’s association and plotting with a British spy named Hempher. Whatever the case may be, the absurdity of Abdul

Wahhab's claims and the direction and ramifications of his pronouncements point to the fact that he was, in one way or another, in the service of British colonialism. Most importantly, despite their fervent disavowals, the mission of the Wahhabis only managed to survive against adversity from other Muslims through British support.

Eventually, as related in the *Hempher Memoirs*, the British Ministry managed to acquire for Wahhab the support of Muhammad Ibn Saud, the Amir of Diriyah. The US Department of Defense released a translation of an Iraqi intelligence document in September 2002, titled "The Emergence of Wahhabism and its Historical Roots" which indicates that Abdul Wahhab, the founder of Wahhabism, and his sponsor Ibn Saud, who created the Saudi dynasty that now rules Saudi Arabia, were reported by several sources as being secretly of Jewish origin.² The Iraqi intelligence documents also resort to the *Hempher Memoirs*, and, citing numerous Arabic sources, connect Wahhab and Ibn Saud with the Dönme of Turkey. Mohammed Ibn Abdul Wahhab, wrote Dr. Mustafa Turan in *The Dönme Jews*, was a descendant of a family of Dönme.³ Turan maintains that Abdul Wahhab's grandfather, Sulayman was actually Shulman, having belonged to the Jewish community of Bursa in Turkey. From there he settled in Damascus where he feigned Islam but was apparently expelled for practicing sorcery. He then fled to Egypt, where he again faced condemnation and so made his way to the Hijaz, in the western portion of the Arabian Peninsula, where he got married and fathered Abdul Wahhab's father. The same is claimed in *The Dönme Jews and the Origin of the Saudi Wahabis*, by Rifat Salim Kabar.⁴

A report of the Saudi family also being of Jewish ancestry was published by Mohammad Sakher, who, it is claimed, was ordered killed by the Saudi regime for his revelations. *The Wahabi Movement/The Truth and Roots*, by Abdul Wahhab Ibrahim al-Shammari, relates a similar account to Sakher's according to which Ibn Saud is apparently descended from Mordechai bin Ibrahim bin Mushi, a Jewish merchant from Basra. Apparently, when this Mordechai was approached by members from the Arabian tribe of Aniza, he then claimed to be one of them and traveled with them to Najd where his name became Markhan bin Ibrahim bin Musa.⁵

The Aniza tribe hold a very suspicious reputation in the occult world. The Aniza, to which the Saudis as well as the ruling Sabah family of Kuwait belong, originally issued from Khaybar in Arabia, which was initially inhabited by Jews before Islam. An important claim was made about the Aniza tribe by Gerald Gardner and Idries Shah, the same occult authors who claimed the Rosicrucians were descended from the Qadiriyya of Ibn Taymiyyah. Gardner was the main popularizer of Wicca, a modern cult of witchcraft which, according to his secretary Idries Shah, originated from the Aniza through the person of Abu el-Atahiyya. According to Shah, Abu el-Atahiyya was the leader of the "Maskbara" Dervishes who were also known as the "Revellers." The name Aniza, he maintains, means goat and el-Atahiyya, he claimed, was commemorated by the "Revellers" with the symbol of a torch burning between the horns of a goat,

in obvious allusion to the Baphomet of the Templars, as depicted by renowned eighteenth-century occultist Eliphas Lévi. After el-Atahiyā's death, a group of his followers supposedly migrated to Moorish Spain where they influenced the spread of the witch cult in Europe.⁶ These claims are not to be considered as truth, but they may point to what was being put forward as a basis for clandestine cooperation between Western secret societies and the Saudis.

As outlined in the *Hempher Memoirs*, the British creation of the Wahhabi movement was pursued with the aim of undermining the stability of the Ottoman Empire, and to open its territories for colonization, by using Abdul Wahhab to rally the Muslims of the Arabian Peninsula against the Caliphate. The caliphate, explains John O. Voll, Professor of Islamic history at Georgetown, was "the core political concept of Sunni Islam, by the consensus of the Muslim majority in the early centuries."⁷ The "Caliphate" refers to the first system of government established in Islam and which represented the political unity of the Muslim *Ummah*. It was initially led by Mohammed's disciples as a continuation of the political and religious system established by the Prophet himself. In its early days, it resembled elements of direct democracy (*Shura*) and an elective monarchy. Typically, it has been an aristocratic-constitutional republic based on the *Constitution of Medina*, which means that the head of state, the Caliph, and his subordinate officials are representatives of the people and of Islam and must govern according to constitutional and religious law, or *Shariah*. Therefore, the existence of the Caliphate is perceived as crucial to the practice and preservation of Islam and the unity of the Muslim *Ummah*.

During the time of Abdul Wahhab's mission, however, the great Ottoman Empire was beginning its slow drawn-out period of decline from its pinnacle in the sixteenth century. The effective military and bureaucratic structures of the previous centuries came under strain during a protracted period of misrule by weak Sultans. In spite of these difficulties, the Empire remained a major expansionist power until the Battle of Vienna in 1683, which marked the end of Ottoman expansion into Europe. From then on, on the battlefield, the Ottomans gradually fell behind the Europeans in military technology. Subsequently, challenges to the Ottoman Empire were presented by the traditional foe, the Austrian Empire, as well as by a new enemy, the rising Russian Empire. The Ottoman Turks ceded much territory in the Balkans to Austria. Certain areas of the Empire, such as Egypt and Algeria, became independent in all but name, and later came under the influence of Britain and France.

This long period of Ottoman stagnation is typically characterized by historians as an era of failed reforms. Ottoman science and technology had been highly regarded in medieval times, as a result of Ottoman scholars' synthesis of classical learning with Islamic philosophy and mathematics, and knowledge of such Chinese advances in technology as gunpowder and the magnetic compass. The deterioration of the Ottoman Empire in these fields was ultimately attributable to a deterioration in concerns for social justice, but the Ottoman leaders instead chose to see the solution in the adoption of Western ways. This of course was rejected by the scholarly establishment, who

were increasingly blamed for “conservatism” and impeding the reformation of Ottoman society.

The British thus sought to exacerbate the Ottoman Empire’s growing weaknesses. The typical strategy was that of Divide and Conquer. Much of the Ottoman Empire consisted of numerous ethnicities, united in their allegiance to Islam and to the Caliphate as its guardian. By dividing the Ottoman territories into numerous independent and competing states, separated mainly along ethnic lines, they could be more easily challenged. The goal of the British was to weaken the Ottoman Empire by pitting Muslim against Muslim, in this case, Arab against Turk.

However, in Islam, Muslims fighting Muslims is of course considered an enormity. Therefore, the only way to convince the Arab Muslims to fight their fellow Muslims was to suggest that they were not Muslims after all, that they had apostatized and become “unbelievers.” What makes Abdul Wahhab’s mission so suspicious, then, is that his teachings provided precisely this pretext. Instead of addressing where true reforms were needed in the Ottoman Empire, he instead chose to fixate on a far more trivial issue, where he found the means to propose the absurdity that the Ottoman Turks were not true Muslims. Ultimately, he chose to combat the Empire from without rather than assisting it from within. In particular, despite the more critical issues facing the Ottoman Empire, Wahhab chose to address certain Sufi practices which he characterized as *Shirk*, or polytheism, and therefore amounting to *Kufr*, or apostasy. His interpretation then suggested that any at fault should be fought and killed, contrary to the basic tenet of Islam, which prescribed *Naseeha*, or “sincere advice.”

It is true that the practice of Islam had in many places become polluted with certain questionable practices, often through Sufi influence. The particular practice that Abdul Wahhab condemned was known as *Tawassul*, where Sufis would ask intercession from God through their Saints, or *Walis*. This, Abdul Wahhab characterized as *Shirk*, or idolatry, because he believed it to involve indirectly attributing divinity to the Saint. In other words, it treated these saints as gods. It therefore, in his mind, constituted an act of apostasy which supposedly justified the perpetrator being killed. While the practice of *Tawassul* is certainly suspect, to suggest that asking intercession with God by way of some other person is actually offering worship to that person is a stretch. In fact, Abdul Wahhab was criticized on the matter by his own brother Sulayman, a judge in Huraymila, according to whom the consensus of the scholars regarded such violations as “lesser idolatry” and not qualifying as apostasy.⁸ As notes Madawi al-Rasheed, in *Contesting the Saudi State*, “even if tomb visiting, saint veneration or tree worship was practiced in Arabian society, it cannot be taken for granted that all members of their society indulged in such practices. It is possible that they only existed among a minority of the population.”⁹

It is one thing to denounce corruptive innovations in the religion, but quite another to declare the entire community of Muslims to have fallen into apostasy for the errors of a few, and to then fight and kill them! Abdul Wahhab claimed ignorantly that this corruption had infected the *Ummah* since the

earliest generations, known as the *Salaf*, and that all Muslims since that time had effectively been unbelievers (*Kuffar*, plural of *Kafir*). In Islam, the act of declaring another Muslim an unbeliever (*Kafir*) is considered repugnant, and tantamount to apostasy itself if committed in error. There is a well-known *Hadith* wherein the Prophet Mohammed declared: “if a Muslim calls another *Kafir*, then if he is a *Kafir* let it be so; otherwise, he [the accuser] is himself a *Kafir*.”¹⁰ A man said to the Prophet: “I have a neighbor who bears witness against me that I commit *Shirk* (idolatry).” The Prophet replied: “Say: ‘*La ilaha illa Allah*,’ (there is no god but God) you will make him a liar.”¹¹ Abdul Wahhab holds a striking resemblance to a man condemned in a prophecy of the Prophet Mohammed:

Verily, I fear about a man from you who will read the *Quran* so much that his face will become enlightened and he will come to personify Islam. This will continue until God desires. Then these things will be taken away from him when he will disregard them by putting them all behind his back and will attack his neighbor with the sword accusing him of *Shirk*.” The Prophet was asked, “Which of the two will be deserving of such an accusation? The attacker or the attacked?” The Prophet replied, “The attacker (the one accusing the other of *Shirk*).”¹²

Abdul Wahhab’s claims are not only clearly contradicted by the *Quran*, but by the most fundamental expectations of the community of believers (*Ummah*). According to the *Quran*: “*You are the best nation produced [as an example] for mankind.*”¹³ On the preservation of Islam, the *Quran* reveals: “*We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).*”¹⁴ According to an authentic narration, the Prophet Mohammed said: “By God, I am not afraid that you will worship others along with God (commit *Shirk*) after my death, but I am afraid that you will fight one another for worldly things.”¹⁵ There could be exceptions of course, but on the whole as the Prophet said: “*verily my Ummah would not agree upon error and God’s hand is over the majority and whoever dissents from them departs to Hell.*”¹⁶ Based on this *Hadith*, the consensus or the majority opinion of the Muslim scholars, known as “*Ijma*,” has been equated with divine sanction. In Sunni Islam, *Ijma* is therefore regarded as the third fundamental source of *Shariah* law after the *Quran* and *Sunnah*. This was the basis of the broad acceptance of the many principles developed by the *Madhhabs* and the practice of *Taqlid*. The Prophet Mohammed forewarned, “*There will come a time when my Ummah will splinter into seventy two sects all of which will be in Hellfire, save those who stick to the Jammah (majority).*”¹⁷

Abdul Wahhab nevertheless declared “*Jihad*” against the *Ummah*, that is, against all except those who followed his prescriptions for “purifying” his version of monotheism (*Tawhid*). The unusual nature of Wahhab’s declaration is remarked upon by David Commins in *The Wahhabi Mission and Saudi Arabia*:

Since early Islamic history, Muslims have differed on the essential point of what constitutes correct belief, but at most times, such differences did not result in military conflict or the adoption of coercive measures as in an inquisition.¹⁸

Given the sanctity of the role of the Caliph in Islam, it is considered unlawful to rebel against his authority. As the Prophet Mohammed commanded, "If someone comes to you and you have already agreed on the leadership of a particular man and thereby have become unified, and he wants to create disunity in your group, you should kill him."¹⁹ Instead of open rebellion, unless it is clearly justified, the Muslims' duty is to reform the leader and the state through advice. As the Prophet Mohammed said, "The Religion is *Naseeba* (sincere advice)." He was asked, "To whom?" He replied, "To God, His Book, His Messenger, and to the leaders of the Muslims and the people in general."²⁰ The meaning of this *Hadith* was explained by Imam Nawawi in *Sharh Sahih Muslim*:

Advice to the leaders is to help them upon the truth.

To obey them in it.

To order them with it.

To remind and advise them with kindness and gentleness.

To remind them of that which they are heedless and neglectful of.

To help them fulfill those rights of the Muslims that has not reached them yet. Not to rebel against them.

To enameor the hearts of the people with obedience to them. Imam al Khattabi says, "From sincerity to them is prayer behind them, *Jihad* along with them, to give the *Zakat* (alms) to them, and not to rebel against them with the sword when injustice or bad treatment appears from them. And that they are not praised with false praises, and that *Dua* (supplication) is made for their righteousness."²¹

In a work written in 1659, by Imam Ala al Din al Haskafi, long-standing Grand Mufti of Damascus, titled *Durr al-Mukhtar fi sharh Tanweer al Absaar*, widely considered as the central reference for *Fatwa* in the Hanafi Madhhab, is explained the ruling on rebellion against the Caliph. He lists three types of rebels, the third which he equated *Kharijites*. The Kharijites were a sect from the late seventh century AD who contributed to one of the first great controversies among the Muslims. They were noted for adopting a radical approach to *Takefir* whereby they declared other Muslims to be unbelievers who had committed major sins, whereas the Sunnis understood that a Muslim was nevertheless prone to error and was not an apostate as long as he didn't deny the illegality of his actions. The legal ruling for rebels such as these is, according to al Haskafi:

...and *Kharijites*, meaning men with military force who revolt against the *Imam* (Caliph) because of a mistaken scriptural interpretation (*Tawil*), believing that he is upon a falsehood of unbelief (*Kufr*) or disobedience to God (*Masiya*) that necessitates their fighting him, according to their mistaken scriptural interpretation, and who consider it lawful to take our lives, our property, and take our women as slaves, and who consider the Companions of our Prophet (God bless him and give him peace) to be disbelievers. Their ruling is the same as that of rebels (*Bughat*) against the caliphate by unanimous consensus of *Fiqh* scholars. [i.e. they are fought with as much force as needed to put down the insurrection.]²²

Also, setting the precedent for the unusually cruel interpretation of Islam which has come to characterize perceptions of the *Shariah*, Abdul Wahhab ordered the stoning of an adulteress. Contemporary reactions indicate the punishment was quite rare. As David Commins' explains, "In the chronicles, there is something of a 'Yes, it is hard to believe, but it is true' tone to the account of the stoning."²³ Refutations of Abdul Wahhab began with his own brother and father. During Abdul Wahhab's early studies in the Hijaz his teachers Mohammed Hayet Sindi and Mohammed Suleiman Kurdi had suspected him of atheism. In Najd itself, Abdul Wahhab's native region, the campaign of criticism was led by a Hanbali scholar named Mohammed bin Abdarahman Afaleq. Refutations spread rapidly to Iraq, Yemen and to North Africa. In 1743 Ahmad ibn Barkat Tandatawi, a Shafi scholar in Mecca wrote a refutation, which was endorsed by ten scholars, including the *Muftis* of the four *Madhhabs*. But the most important refutation was that of Ahmad ibn Zayni Dahlan, the Shafi Mufti of Mecca, who wrote *Fitnatul Wahhabiya* ("The Wahhabi Controversy").²⁴

Despite all his posturing as a reviver of "pure" Islamic tradition, Abdul Wahhab also then endorsed one of the greatest corruptive innovations (*Biddah*) in recent times, the establishment of Ibn Saud as "king," not Caliph, thus incepting the Saudi dynasty. It was agreed between Abdul Wahhab and Ibn Saud that from then on power would be held among their descendants, with the descendants of the Saudis maintaining political authority, and the descendants of Abdul Wahhab, known as *al Sheikh*, administering the Wahhabi cult. With the support of al Saud and fired by Abdul Wahhab's "*Fatwas*," the Wahhabis went on a rampage, killing thousands of Muslims, taking their women and children as slaves, confiscating their property, and destroying numerous Islamic shrines and relics. They destroyed as many tombs of the Prophet's Companions as they could find and in Medina plundered the treasury of the Prophet's mosque. But, in the words of one nineteenth century English writer, they were notorious for "preferring slaughter to booty" in their conquests.²⁵

Finally, the Caliph in Istanbul sent an army headed by Mohammed Ali Pasha in 1811, to fight and annihilate the Wahhabi rebellion. Following their defeat, the Wahhabi leaders, Uthman ul Mudayiqi and Mubarak ibn Maghyan, were sent to Istanbul, and paraded through the streets until they were executed. Ali Pasha also sent troops under his second son, Ibrahim Pasha, to root the Wahhabis out of Syria, Iraq and Kuwait. Those Arabs that had suffered at the hands of the Wahhabis rose in revolt joining Ali Pasha's forces. In 1818, the Wahhabi stronghold of Diriyah was taken and destroyed, though some of the Saudis received protection from the British in Jeddah. Their leader, Abdullah ibn Saud, was sent to Istanbul where he was executed along with other captured Wahhabis by order of Mustafa Asim Efendi, the *Sheikh al Islam* of the day. The rest of the Wahhabi clan was held in captivity in Cairo.

It was in India, where British influence was most heavily focused, where the Revivalism inspired by Abdul Wahhab contributed to numerous seething sectarian controversies. Prior to the British occupation, much of India had been

under the rule of the Mughal Empire, which was effectively a province of the Ottomans. The Mughal emperors were descendants of the Mongols, through Genghis Khan. The Mughal Empire, which began in 1526, at the height of their power in the late seventeenth and early eighteenth centuries, controlled most of the Indian Subcontinent. The Mughals created an impressive civilization, whose most memorable legacies are its architecture, especially that of the reign of Shah Jahan (1592 – 1666) who created the Taj Mahal. The Mughal Empire reached the zenith of its territorial expansion during the reign of Aurangzeb (1618 – 1707), who may have been the richest and most powerful man alive.

The Mughal Empire was one the wealthiest empires ever, and certainly the wealthiest in the world at that time. But the splendor of the Mughals attracted the envy of the British who in 1600 established the East India Company, which would open the door to their colonization of the country and so robbed the country of its wealth that India is now ranked among the poorer countries of the world. The East India Company, which traded mainly in cotton, silk, indigo dye, salt, saltpeter, tea and opium, also came to rule large areas of India, exercising military power and assuming administrative functions. Company rule in India effectively began in 1757 after the Battle of Plassey, and lasted until the Indian Mutiny of 1857, also known as the Sepoy Rebellion. Following the 1857 Rebellion, the Company's remaining powers were transferred to the Crown, initiating the direct rule by the British Empire, known as the British Raj.

The first reformer identified as a Revivalist in India was Shah Waliullah (1703 – 1762), born during the Mughal reign of Aurangzeb. During a time of waning Muslim power, he worked for the revival of Muslim rule and intellectual learning in South Asia. Waliullah travelled to Mecca for the Hajj pilgrimage in 1730, and studied under Sheikh al Madani, a renowned teacher of *Hadith*, in whose library he discovered the works of Ibn Taymiyyah. On his return to India, Waliullah, much like Abdul Wahhab, preached the supposed purification of Islamic monotheism, and as Ibn Taymiyyah had done, he defied custom by setting himself up as a *Mujtabid*.

Wahhabi influence in India resulted more directly in the emergence of groups like the Deobandis and the *Ahlul Hadith*. The Deobandi movement was founded in 1866 at Darul Uloom Deoband in Deoband, India. The *Ahlul Hadith* emerged in the 1860s, through the influence of two personalities, Nazir Husayn in Delhi and Siddiq Hasan Khan in Bhopal. Like the Wahhabis, they were fiercely opposed to the Sufis and the Shia, and ardent adherents of Ibn Taymiyyah. The two groups merged following a pilgrimage to Mecca, and some Wahhabi scholars went to Bhopal and Delhi to study with them. However, the *Ahlul Hadith* were more radical with regard to *Taqlid*, which they rejected entirely, dismissing the value of the *Madbhabs*, in favor of relying exclusively on the *Quran* and *Sunnah*. This emphasis on the exclusive importance of *Hadith* had long been the position of the medieval *Ahlul Hadith*, which the Indian movement tried to identify themselves with.²⁶ In 1857, a *Fatwa* was issued in India against Wahhabism, the Deobandis and *Ahlul Hadith*, leading to the formation of the

Sufi-based Bareilvi movement, founded by Sayyid Ahmad Bareilvi, a disciple and successor of Shah Waliullah's son.

To this day, Muslims of India, probably more than any other Muslim community in the world, are the most unfortunate victims of this British strategy of Divide and Conquer, where, because of the continuing controversies between these groups, they are continually mired in incessant bickering and acrimony.²⁷ Similarly, out of the Arab Bureau headquartered in Cairo Egypt, the British controlled a dozen different Muslim Revivalist movements. In North Africa, British intrigue was headed by the Sanussi Brotherhood, founded in Mecca in 1837 by an Algerian named Ali al Sanussi, who had come under the influence of the Wahhabis. The Sanussi Brotherhood remained only a minor facet of British intelligence until 1897, when Wilfred Scawen Blunt, a primary agent of the Oxford Movement, took an active role. (By World War I, the brotherhood was formally appropriated as an asset of the Arab Bureau. Eventually, the head of the order became the first king of Libya after independence).²⁸

Shambhala & Agartha

In a poem first published in 1889, English author and original member of Rhodes' Round Table, Rudyard Kipling, who also wrote "The White Man's Burden," declared, "Oh, East is East and West is West, and never the twain shall meet." The context of Kipling's expression was the Great Game. Also known as the Tournament of Shadows in Russia, the Great Game refers to the strategic rivalry and conflict for supremacy in Central Asia, between the British Empire and the Russian Empire in the eighteenth century. The classic Great Game period is generally regarded as running from the Russo-Persian Treaty of 1813 to the Anglo-Russian Convention of 1907. The term was introduced into mainstream consciousness by Kipling in his novel *Kim* (1901), about a boy orphaned from his Masonic father, who eventually works for the secret service in India.

Central Asia is not only the legendary home of the Lost Tribes of Israel, but also the purported location of the mystical city of Shambhala, which pervades modern occult myth. Not to say that the rival Empires battled for control of a shibboleth, but rather that occult myth seems to have been nurtured to serve imperial ambitions. Shambhala is also the legendary home of the Aryan race who have been used in constructing the myth of "Western Civilization." While normally associated with the Nazis, the notion of an Aryan race was created from the racist tendencies of the late eighteenth and early nineteenth centuries, particularly among the German Romantics. The theory is also closely associated with the pre-Adamite hypothesis of millenarian Isaac La Peyrère as well as British-Israelism. But the theory was further influenced by the notion first proposed by Emanuel Swedenborg and popularized by Scottish Rite Mason, Chevalier Ramsay, of the Hindu Tantra as an expression of an "Asian Kabbalah," which provided the opportunity to propose an origin of the occult tradition in a people other than the Jews, and to identify them as the purported ancestors of the Europeans.

These ideas influenced the emerging European scholarship of the eighteenth century to seek an account of human history distinct from that of the Jews, and to locate the origin of their civilization, not in the Middle East but in Asia, and to combine their theories with the popular occult legend of Atlantis, first mentioned by Plato. Although the occult tradition is founded on the Kabbalah developed in Babylon in the sixth century BC, European occultists relied on

the legendary account of its origin, borrowing from the story of the *Book of Genesis* in the Bible:

When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." The *Nephilim* were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown [*Anakim*].¹

Occultists followed a Luciferian doctrine and therefore equated the creation of the Aryan race with the *Anakim*, offspring of these so-called *Nephilim*, or "Sons of God," and human beings. Although Christians have struggled to interpret the passage, usually referring to them as giants, according to the apocryphal *Book of Enoch*, written between the fourth and first century BC, these "Sons of God" were the devil and his "Fallen Angels" expelled from Heaven. They interbred with the female descendants of Cain, to whom they taught magic, and so corrupted the Earth that God determined to destroy them by the Flood. However, to European occultists, following a Gnostic interpretation, the devil is the true god, and the forbidden knowledge he and his Fallen Angels imparted to early humanity was the Kabbalah. Thus, borrowing from the story of Noah, it was suggested that the Aryans were a race of semi "divine" beings, offspring of the Sons of God and, having survived the sinking of Atlantis, landed in the mountains of Asia, from where they spread, bringing with them their "Ancient Wisdom" everywhere they went.

For example, in 1779, Jean Bailly, a prominent occultist and member of the Masonic lodge called *Neuf Soeurs* in Paris, in his *Histoire de l'astronomie ancienne*, concluded that Atlantis was Spitsbergen in the Arctic Ocean, which in ancient times had a warm climate, but its subsequent cooling made the Atlanteans migrate south to Mongolia. Later, this race of giants dwelt in the Caucasus and laid the foundations for all the ancient civilizations of Asia. In 1803, Bory de Saint-Vincent published his *Essai sur les îles fortunées et l'antique Atlantide* in which he set forth the conventional Atlantis story. Saint-Vincent assumed that Atlantis was the original home of civilization and when subjected to a cataclysm its inhabitants were forced to conquer the known world in search of new territories.¹ In 1805, Francis Wilford advanced a hypothesis according to which, in order to account for the occult teachings of the Celtic Druids, the British Isles must have been a remnant of a former Atlantic continent where the events of the Old Testament took place.

When an affinity was discovered between Sanskrit, the language of ancient India, and the languages of Greek, German and other European languages, it was proposed that these several languages all originated from a single common ancestor who were called Indo-Europeans. The term Aryan was later borrowed by European scholars from Herodotus who referred to the Persians and Medes as "Arian," from the Persian word, from which is derived the word "Iranian."

According to Herodotus, “These Medes were called anciently by all people Arian [Iranian or Aryan]; but when Medea, the Colchian, came to them from Athens, they changed their name. Such is the account which they themselves give.”²²

Therefore, while it was intended to refer to a specifically European race, and often, in opposition to a “Semitic” one, the notion of an Aryan race was also connected to the legend of the Lost Tribes of Israel who, according to the Bible, were dispersed among the Medes and in Central Asia. These connections were asserted by the British-Israelists, who exercised a broad influence outside the realm of academia. British-Israelism is a sectarian religious movement which regarded the Anglo-Saxon people as the descendants of the Lost Tribes of Israel. Although British-Israelism originated in nineteenth-century England, it had its roots in the millenarians of the seventeenth century, such as John Sadler, a British Member of Parliament and private secretary to Oliver Cromwell, as well as member of the Hartlib Circle and friend to Menasseh Ben Israel. Sadler produced one of the founding documents of British-Israelism, *The Rights of the Kingdom* (1649), which proposed that the Anglo-Saxons were descended from the northern kingdom of Israel, and the Jews from the two tribes in the southern kingdom of Judah. The reuniting of All-Israel, a prerequisite of the Last Days, required that the Lost Tribes of Israel should again join the descendants of the Jews in the Holy Land.

For the theorists of the Aryan origin of European origins, it was the approximate location of the Scythians in the Caucasus Mountains that was the purported location for their sudden emergence, eventually referring to them as Caucasians. Some etymologies proposed that the word Scythians, from “Sacaе,” in turn is derived from “Isaac Sons” or “Sons of Isaac.” The Saxons were supposedly descended from the Scythians, who first appeared in Europe in the seventh century BC when they crossed the Araxes River and passed out of Asia. Strabo asserts that the most ancient Greek historians knew the Sacaea as a people who lived beyond the Caspian Sea. Ptolemy finds the Saxons in a race of Scythians, called *Sakai*, who came from Media. Pliny said: “The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Sacae-Sani.” Albinus, the learned tutor of Charlemagne, maintained that: “The Saxons were descended from the ancient Sacae of Asia.”²³

The *Jewish Encyclopedia*, although it did not support the British Israel hypothesis, noticed: “The identification of the Sacae, or Scythians, with the Ten Tribes because they appear in history at the same time, and very nearly in the same place, as the Israelites removed by Shalmanesar, is one of the chief supports of the theory which identifies the English people, and indeed the whole Teutonic race, with the Ten tribes.”²⁴ Several Medieval Rabbis and Jewish Torah scholars began to locate the ten lost tribes, but the location greatly varied. Maimonides wrote: “...I believe the Ten Tribes to be in various parts of Europe.”²⁵ Moses ben Isaac Edrehi (1774 – 1842), a Moroccan-born Rabbi and Kabbalist, also believed the lost tribes of Israel were located in Europe, writing in his *Historical Account Of The Ten Tribes* (1836):

...Orteus, that great geographer, giving the description of Tartary, notices the kingdom of Arsareth, where the Ten Tribes, retiring, succeeded [other] Scythian inhabitants, and took the name Gauther [Goths], because they were very jealous for the glory of God. In another place, he found the Naphtalites, who had their hordes there. He also discovered the tribe of Dan in the north, which has preserved its name. . . They further add, that the remains of ancient Israel were more numerous here than in Muscovy and Poland—from which it was concluded, that their habitation was fixed in Tartary [i.e., Scythia] from whence they passed into neighbouring places. . . it is no wonder to find the Ten Tribes dispersed there; since it was no great way to go from Assyria, whither they were transplanted, having only Armenia betwixt them.⁶

The term “Aryan” gained widespread usage due to Freemason Friedrich Schlegel, justified by connecting the Vedic word *Ari* with the German word *Ehre*, or “honor.” Schlegel supposed that as a result of mingling a new people had formed itself in northern India and that this people, motivated “by some impulse higher than the spur of necessity,” had swarmed towards the West. Wishing to trace the origin of this people back to Cain, he then theorizes, “Must not this unknown anxiety of which I speak have pursued fugitive man, as is told of the first murderer whom the Lord marked with a bloody sign, and have flung him to the ends of the earth?”⁷ To Schlegel, “Everything, absolutely everything, is of Indian origin.” He carried his conviction a step further, suggesting that even the Egyptians were educated by Indian missionaries. In turn, Egyptians founded a colony in Judea, though, the Jews were only partially indoctrinated with the Indian truths since they seemed to have been ignorant of a significant doctrine of the occult tradition, the theory of reincarnation, and especially, of the immortality of the soul.⁸

In the early nineteenth century, the Romantic movement emerged largely as a German Protestant nationalistic response against the perceived excesses of the Enlightenment, which they saw as a tragic consequence of Latin influence, and from which they were saved because of their Frankish heritage. They considered that the racial superiority of the German people, or *Völk*, was embedded in its language and culture, its “folklore.” Among the most influential promoters of this new nationalism was Jacob Grimm. Thus, Jacob Grimm and his brother compiled the famous *Grimm’s Fairy Tales*, a collection folktales thought to represent the “folk” lore of the German people, and included *Cinderella*, *Snow White*, *Sleeping Beauty*, and *Hansel and Gretel*. However, recent evidence has shown that while the content of the tales was collected, the Grimms enhanced and inserted their own expressions into them. In the *History of the German Language*, Jacob Grimm claimed that:

All the people of Europe and, to begin with, those which were originally related and which gained supremacy at the cost of many wanderings and dangers, emigrated from Asia in the remote past. They were propelled from East to West by an irresistible instinct (*unhemmbarer Trieb*), the real cause of which is unknown to us. The vocation and courage of those peoples, which were originally related and destined to rise to such

heights, is shown by the fact that European history was almost entirely made by them.⁹

Such ideas finally caught on in the rest of Europe. In his *History of Rome*, Jules Michelet, a French nationalist historian, who was interested in the occult and wrote the classic *Satanism and Magic*, stated: “Follow the migrations of mankind from East to West along the Sun’s course and along the track of the world’s magnetic currents; observe its long voyage from Asia to Europe, from India to France... At its starting point, in India, the birthplace of races and of religions, the womb of the world...”¹⁰ The chief propagandist of the Aryan myth in France was Ernest Renan, philosopher, historian, scholar of religion, leader of the school of critical philosophy in France, and Freemason, who began training for the priesthood but eventually left the Catholic church after reading *Faust* by Illuminati member Goethe. According to Renan:

We salute those sacred summits, where the great races, which carried the future of humanity in their hearts, contemplated infinity for the first time and introduced two categories which changed the face of the world, morality and reason. When the Aryan race, after thousands of years of striving, shall have become masters of the planet which they inhabit, their first duty will be to explore that mysterious region... No place in the world has had a comparable role to that of the nameless mountain or valley where mankind first attained self-consciousness. Let us be proud... of the old patriarchs who, at the foot of Imaus [Himalayan mountain], laid the foundations of what we are and of what we shall become.¹¹

Joseph Arthur Comte de Gobineau, credited as being the father of modern racial demography, became famous for developing the theory of the Aryan master race in his book *An Essay on the Inequality of the Human Races* (1853–1855). Gobineau came to believe that race created culture, arguing that distinctions between the three races—“black,” “white,” and “yellow”—were natural barriers, and that “race-mixing” breaks those barriers and leads to chaos. Gobineau believed the white race was superior to the other races in the creation of civilized culture and in maintaining ordered government. He believed European civilization represented the best of what remained of ancient civilizations and held the most superior attributes capable for continued survival. His primary thesis, in regards to this theory, was that European civilizational flowering from Greece to Rome and Germanic to contemporary sprang from, and corresponded to the ancient Indo-European culture, also known as “Aryan.”

Though England was not fond of the notion of an ancestral relationship with its colonial subjects in India, the Aryan myth was finally popularized largely through the efforts of German Orientalist and language scholar Max Mueller, who was one of the most renowned scholars of the nineteenth century. A student of comparative religion, Mueller’s principal achievement was the editing of *The Sacred Books of the East*, translations of major Oriental scriptures. He was appointed deputy professor of modern languages at Oxford in 1850, and professor of comparative philology in 1868. He wrote:

The Aryan nations, who pursued a northwesterly direction, stand before us in history as the principal nations of northwestern Asia and Europe. They have been the prominent actors in the great drama of history, and have carried to their fullest growth all the elements of active life with which our nature is endowed. They have perfected society and morals; and we learn from their literature and works of art the elements of science, the laws of art, and the principles of philosophy. In continual struggle with each other and with Semitic and Turanian races, these Aryan nations have become the rulers of history, and it seems to be their mission to link all parts of the world together by the chains of civilization, commerce and religion.¹²

But it was Russian mystic and spy Helena P. Blavatsky, considered the “god-mother” of the twentieth century New Age movement, who would formulate the more outlandish theories that would become the basis of the occult version of the Aryan myth, and which would later be adopted by the Nazis with devastating consequences. Blavatsky was born in the Ukraine to Russian nobility. Endowed with extrasensory powers, she traveled the world in search of occult teachings and spent many years on the Indian subcontinent. After writing monumental works such as *Isis Unveiled* and *The Secret Doctrine*, considered the bibles of Freemasonry, the Theosophical Society was formed in 1875, to spread her teachings worldwide.¹³ A circular issued by the founders of the Theosophical Society stated that their goal was: “to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious.” The Theosophical Society quickly gained wide popularity. Albert Pike was a member for a short time. The poet W. B. Yeats, artists Wassily Kandinsky and Piet Mondrian, Sir Arthur Conan Doyle and inventor Thomas Edison, were all devoted members. However, in his 1885 report to the Society for Psychical Research (SPR), Richard Hodgson concluded that Blavatsky was a fraud. And as is common with leading occultists, Hodgson also reported that Blavatsky was a spy, having reportedly worked for the Russian Okhrana.

Blavatsky was also a member of the Carbonari. Referring to the role of secret societies and occult organizations behind the numerous political upheavals leading up to her time, beginning with the French Revolution, which she says was predicted by St. Germain, Blavatsky adds, “Of all these degenerated children of Chaldean Occultism, including the numerous societies of Freemasons, only one of them in the present century is worth mentioning in relation to Occultism, namely, the ‘Carbonari.’”¹⁴ According to René Guénon, “she frequented... Spiritualist circles and revolutionary milieux; she allied herself notably with Mazzini and, around 1856, affiliated with the Carbonarist association ‘Young Europe.’”¹⁵ Blavatsky had also volunteered with the forces of Garibaldi at the battle of Mentena in 1867, during which she claims to have received two bullet wounds. Garibaldi was at the time Grand Master the Italian Grand Orient.

From 1867 to 1870, Blavatsky studied Tibetan Buddhism with Indian masters, purportedly at a monastery in Tibet. Blavatsky encountered Tibetan

Buddhism at a time when European scholarship was still in its infancy, and she did much to awaken interest in the subject, though, through the confused version of her teachings. In 1871, Blavatsky arrived in Cairo where she founded a Spiritualistic society aimed at studying of mental phenomena. However, soon the society became the locus of a financial scandal and was disbanded. In 1872, after leaving Cairo, Blavatsky came to Odessa through Syria, Palestine and Constantinople where she lived for nine months. In 1873, she moved from Odessa to Bucharest, and in 1873, to Paris and on to the US where she met colonel Henry Steel Olcott, who had been part of the commission to investigate the assassination of Abraham Lincoln, and with whom she founded the Theosophical Society.

The Theosophical Society was among the leading proponents of a period in the late eighteenth century known as the Occult Revival. The Occult Revival represented a reaction to the secularizing trends that preceded it, and was an attempt to reaffirm the “spiritual” aspects of the universe. However, the interests of the Occult Revival confused spiritualism with spiritism. The foundation of the spiritualist practices of the Occult Revival were set by Swedenborg and his communication with angels and spirits, and Franz Anton Mesmer (1734 – 1815), who heavily influenced Blavatsky and many others. A German Freemason and physician, Mesmer became widely popular for artificially inducing trance-like states, where subjects tended to report time travel and spirit contacts. With an interest in astronomy, Mesmer theorized that there was a natural energetic transference that occurred between all things, that he called “animal magnetism,” a magnetic fluid in the body which was supposed to connect humanity, the earth and the stars. Mesmer’s name is the root of the English verb “mesmerize.”

The craze for spiritism is said to have begun when mysterious rappings of spirits were reported by the Fox family in their home in Hydesville, New York, which attained international attention, igniting widespread interest in spirit channeling. Séances became the vogue in Europe where mediums were in demand to entertain guests with physical and mental phenomena at private parties. After the news of the Fox affair came to France, people became interested in what was sometimes termed the “Spiritual Telegraph.” A table would be spun by the energy from the spirits, and later the “talking board” was also devised, where baskets were attached to a pointed object that spun under the hands of the mediums, to point at letters printed on cards scattered around, or engraved on, the table. These were the precursor of the Ouija boards that also later became popular.

The fad was brought to England by Mrs. Hayden, whose séances were attended by Edward Bulwer-Lytton, a close friend of the man considered the founder of the Occult Revival, French occultist Eliphas Lévi, known as the “Professor of Transcendental Magic,” and who was heavily influenced by the Frankist Hoene-Wronski. In *Dogme et Rituel de la Haute Magie*, which was translated into English by noted Masonic author Arthur Edward Waite as *Transcendental Magic, its Doctrine and Ritual* in 1910, he outlined the essential premise of occultism:

Behind the veil of all the hieratic and mystical allegories of ancient doctrines, behind the darkness and strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Nineveh or Thebes, on the crumbling stones of old temples and on the blackened visage of the Assyrian or Egyptian sphinx, in the monstrous or marvelous paintings which interpret to the faithful of India the inspired pages of the *Vedas*, in the cryptic emblems of our old books on alchemy, in the ceremonies practiced at reception by all secret societies, there are found indications of a doctrine which is everywhere the same and everywhere carefully concealed.¹⁶

It was Lévi who created the popular representation of the Baphomet, the idol worshipped by the Templars, which he described as “The Sabbatic Goat,” depicted as a winged androgynous figure with parts of a male and female human, but with the head of a goat, and a torch on its head between its horns. The same idol was attributed to the Aniza tribe, who Idries Shah claimed had introduced witchcraft to Europe. His publication of *Doctrine and Ritual of High Magic*, would influence every occultist that followed, as well as novelists like Victor Hugo. Lévi was believed to have proven the efficacy of his ideas in London in the late 1850s, when he at several times materialized the spirit of the ancient mystic and philosopher Apollonius of Tyana (c. 15 – c. 100 AD), once in the company of Edward Bulwer-Lytton.¹⁷

Bulwer-Lytton, one of the leading members of the Oxford Movement, along with Benjamin Disraeli, founder of the Order of Zion, and Lord Palmerston of the Palladian Rite. He was also a friend to Lévi, Charles Dickens, King Louis Philippe. Bulwer-Lytton penned a Rosicrucian and Martinist-themed novel named *Zanoni*, and *The Coming Race* or *Vril: The Power of the Coming Race* (1871), which contributed to the birth of the science fiction genre, and was highly influential in occult circles and later on the racial theories of the Nazis. According to Joscelyn Godwin, “...as far as esotericism in Victorian Britain is concerned, there is no more important literary work than *Zanoni*, and... no more important figure than Bulwer-Lytton.”¹⁸

Bulwer-Lytton was “Great Patron” of the *Societas Rosicruciana in Anglia* (SRIA), though he publicly disavowed any association with the order, claiming that, unlike the various pretenders of his time, he possessed the “cipher sign of the ‘Initiate,’” and declared that the “Rosicrucian Brotherhood” still existed, only not under any name recognizable by the uninitiated.¹⁹ What he was referencing was the survival of the Asiatic Brethren, many of whom had become initiates of a Jewish Masonic lodge in Germany called *L’Aurore Naissante*, or “the Nascent Dawn,” founded in Frankfurt-on-Main in 1807. The Asiatic Brethren, or *Fratres Lucis*, were derived from the German Order of the Golden and Rosy Cross (*Gold- und Rosenkreuz*), from which much of the hierarchical structure was used in the *Societas Rosicruciana in Anglia* (SRIA).

According to Godwin, the Occult Revival begins with the formation of a very small group within the SRIA, recognizable by their use of the swastika, which they identified with the red cross of the Rosicrucians. The group was probably started in 1844, by Bulwer-Lytton’s friend, an English astrologer,

named Richard James Morrison (1895 – 1874), along with Major Francis George Irwin, (1823-98), a veteran of the “Great Game” on the Indian North-West Frontier, and Kenneth Mackenzie, also a founder of the SRIA, best known for his *Royal Masonic Cyclopaedia*. Bulwer-Lytton and Morrison, commonly known by his pseudonym Zadkiel, were members of a group known as the Orphic Circle. From the 1830s, the group conducted séances using young adolescents as mediums as well as the invocation of spirits into mirrors and crystals. One of these was Emma Hardinge Britten, who would later become a founding member of the Theosophical Society. According to her, the Orphic Circle was comprised of representatives of many different countries, who claimed an affiliation with societies derived from the ancient mysteries of Egypt, Greece, and Judaea, and whose beliefs and practices were concealed from the non-initiated by Kabbalistic methods. They claimed that alchemy, Rosicrucianism and Freemasonry were offshoots of the original Kabbalah, and to be in touch with many other such organizations in other countries.²⁰

Many years later, in his *Zadkiel's Almanac*, Morrison announced his intention to “resuscitate in England, and spread throughout Europe, India and America—the Most Ancient Order of the Suastica; or, The Brotherhood of the Mystic Cross.” The order, he claimed, was first founded in Tibet in 1027 BC. This order was related to the “*Fratres Lucis*,” the name of an order given to Francis George Irwin (1823 – 1998), when he was contacted by an entity that called itself “Count Cagliostro.” Other names of the order were “Brotherhood of the Cross of Light” and “Order of the [swastika symbol].” This “Cagliostro” told him that the *Fratres Lucis* was originally founded in Florence in 1498, and had included Ficino, Fludd, St. Germain, Pasquales, Swedenborg and Cagliostro himself, who derived from it the knowledge to found his Egyptian Rite Freemasonry.²¹

Blavatsky’s books drew on a range of secondary sources exploring pagan mythology, the Ancient Mysteries, Gnosticism, Hermeticism, the occult lore of the Renaissance scholars, the Rosicrucians and other secret societies. But among these diverse traditions, Blavatsky discerned the unique source of their inspiration in the occult lore of Ancient Egypt. Therefore, the Johannite story of “Eastern Mystics,” that was the founding legend of the Golden and Rosy Cross, the Asiatic Brethren, Scottish Rite Freemasonry and Egyptian Freemasonry, served as the basis of an international network of Freemasons and spies that Blavatsky was a part of, and which aimed to re-establish and maintain connections with Middle Eastern occultists, as purported modern representatives of that tradition.

Their careers intersected with British activities in the Middle East, around the person of Abdul Qadir al Jazairi (1808 – 1883), an Algerian Islamic scholar, Sufi and military leader. Abdul Qadir led a struggle against the French invasion of Algeria in the mid-nineteenth century, for which he is seen by some Algerians as their national hero. Abdul Qadir was ultimately forced to surrender, and he and his family were detained in France. There he remained until October 1852, when he was released by Napoleon III and

given an annual pension on taking an oath never again to disturb Algeria. Abdul Qadir then went to Damascus in 1855.

In 1860, Abdul Qadir attained international fame when he and his personal guard saved large numbers of Christians who had come under attack by the local Druze population. As reward, the French government increased his pension and bestowed on him the Grand Cross of the *Légion d'honneur*, and he received the “magnificent star” from the Freemasons of France. He was also honored by Abraham Lincoln for this gesture with several guns that are now on display in the Algiers museum. The town of Elkaker of Iowa was named after him. In 1864, the Lodge “Henry IV” extended an invitation to him to join Freemasonry, which he accepted, being initiated at the Lodge of the Pyramids in Alexandria, Egypt.²²

K. Paul Johnson in the *Masters Revealed*, lists Abdul Qadir as a likely influence on Blavatsky, who seems to have referred to him in a letter in which she wrote, “I have lived with the whirling Dervishes, with the Druses of Mt. Lebanon, with the Bedouin Arabs and the Marabouts of Damascus.”²³ *Marabout* is a North African term for Sufi saint, and Abdul Qadir was regarded as the preeminent Sufi sheikh of Damascus, being the head of the Qadiriyyah Sufis.

Another important figure in these circles was the primary agent of the Oxford Movement to spread Scottish Rite Freemasonry throughout the Middle East, a notorious imposter by the name of Jamal ud Din al Afghani, regarded as the founder of the notorious Salafi movement. In effect, Afghani was the chief agent towards opening the way for both the modernist and militant interpretations that have served to undermine Islam in the twentieth century. Afghani’s British handlers were Wilfred Scawen Blunt and Edward G. Browne. Wilfred Scawen Blunt, who had also been working on behalf of the British with the Sanussi Brotherhood, was a member of the British Orientalist school, and was given the responsibility by the Scottish Rite Masons to organize the Persian and the Middle East lodges.²⁴ Edward G. Browne was also one of Britain’s leading Orientalists.

Very little is known about Afghani’s origins. Despite the appellation “Afghani,” to claim Afghan nationality, scholars generally believe that he was instead an Iranian Shia. There are some reports that he was a Jew.²⁵ More specifically, Afghani was more likely an Ismaili. Afghani was the Grand Master of Egypt’s Star of the East Masonic lodge, and the leader of Egypt’s Masons, who included about three hundred members, most of whom were scholars and state officials. Tellingly, Afghani and his Masonic brethren would refer to themselves as “*ikhwan al saffa wa kbullan al wafa*,” in deliberate reference to the full name of original Brethren of Sincerity, who derived from Ismaili influences.²⁶ Additionally, on his many trips to India, Afghani, under the assumed name of Jamal Effendi, would visit the Agha Khan who was living there at the time.²⁷

Several of those who witnessed Afghani’s teachings confirm his deviation from orthodoxy. Among them was Lutfi Juma who recounted, “His beliefs were not true Islam although he used to present they were.”²⁸ And again, Dr. Shibli Shumayyil, a Syrian admirer of his, writes that, when he heard that Afghani

had written a treatise against the “materialists,” he commented, “I was amazed, because I knew that he was not a religious man. It is difficult for me after my personal experience of the man to pass definite judgment regarding what I heard about him afterwards, but I am far more inclined to think that he was not a believer.”²⁹ In addition, Afghani had acquired considerable knowledge of Islamic philosophy, particularly of the Persians, including Avicenna, an Ismaili scholar named Nasir ud Din Tusi, and others, and of Sufism. Evidence also proves that he possessed such works, but also that he showed interest in occult subjects, such as mystical alphabets, numerical combinations, alchemy and other Kabbalistic subjects.³⁰

Jamal Afghani, in essence, is a prime example to help us understand how subsequent impostors like him, such as the Ayatollah Khomeini or Osama bin Laden, could expound so vociferously against “the West,” but at the same time be secretly in its service. In Afghani’s own words, as cited in Elie Kedourie’s *Afghani and Abdub: An Essay on Religious Unbelief and Political Activism in Modern Islam*:

We do not cut off the head of religion except with the sword of religion. Therefore, if you were to see us now, you would see ascetics and worshippers, kneeling and genuflecting, never disobeying God’s commands and doing all that they are ordered to do.³¹

In acknowledging the pervasive influence of the occult, it could be suggested that the twentieth century has been profoundly shaped by the ideas of Aleister Crowley, regarded as the most prominent occultist of that century. However, Crowley’s ideas, as those of most the leading occultists of the Occult Revival, can be traced back to Jamal Afghani who may be more deserving of the ignominious distinction. As a reputed leader of a mysterious organization called the Hermetic Brotherhood of Luxor (HBoFL), Jamal Afghani would have been regarded by numerous prominent European occultists as the modern representative of an Ismaili tradition that had survived in Egypt. It would have supposedly issued originally from the Sabians of Harran and the Brethren of Sincerity, and preserving the ancient teachings of Hermeticism, which led to the development in the eighteenth century of Egyptian Freemasonry.

Having gone underground for some time, the Egyptian Rite of Freemasonry finally revived its activity in Paris, and by 1856 had also established itself in Egypt, America, Romania, and other countries. In 1872, John Yarker, another founding member of the SRIA, who was friends with both Blavatsky and Garibaldi, bought the permission to introduce the Rite of Memphis in England. In 1881, Yarker succeeded in obtaining a charter of Reformed Rite of Misraïm of Pessina in exchange for a charter of Memphis. This happened at a time when Garibaldi was appointed Grand Hierophant general of the two Rites, which were officially merged in 1889. The Memphis-Misraïm rite combined by Yarker was known as the *Antient and Primitive Rite*, and claimed to descend from the Rite of the Philaethes, formed by Savalette de Langes in 1773, and comprised mainly of Martinist teachings. The Grand Mastership of the order was assumed

by John Yarker, having been handed to him by Marconis de Negre.

In Paris, Yarker met Paschal Beverly Randolph, an American mulatto and occultist who in the late 1840s travelled through Europe and came into contact with Kenneth Mackenzie, Edward Bulwer-Lytton, Richard James Morrison, Eliphas Lévi and Hargrave Jennings. In 1850, he was in Germany and was admitted to the *Fraternitas Rosae Crucis* at Frankfurt-on-Main—presumably referring to the Nascent Dawn—and supposedly became Supreme Grand Master of the Western World. In France, he collaborated with Eliphas Lévi in organizing the *Fraternitas Rosae Crucis*, which was referred to in Britain as the *Fratres Lucis*. He carried Charters from the *Fraternitas Rosae Crucis* to America in 1858, where his disciple R. Swinburne Clymer published his accumulated work in Quakertown, Pennsylvania, for many years.

Randolph then traveled to Egypt where he was supposedly initiated through a sex rite by a Muslim priestess of the Alawis, a Shia sect of Islam centered mainly in Syria, who were regarded by these occultists as the heirs of the Ismailis and the Brethren of Sincerity. Bektashi Sufis tended to be almost exclusively Alawis.³² Though they constitute only a small minority in the country, having been installed by the French, the Alawis dominate the politics of Syria, with the Assad family of presidents also belonging to the sect. Many of the tenets of the faith are secret and known only to a select few Alawi. They are known to worship Ali, the Prophet Mohammed's son-in-law as a deity, and to have integrated doctrines from other religions, in particular from Ismailism and Christianity.

According to his own account, in 1846, Randolph became Supreme Hierarchy of the Brotherhood of Eulis, created to communicate these mysteries, and which claimed descent from the Rosicrucian Order, by charter of the "Supreme Grand Lodge of France." It taught spiritual healing, western occultism and forms of sex magic, inherited from the strange practices of the Sabbateans.³³ The Brotherhood of Eulis became a Circle within the Hermetic Brotherhood of Luxor (HBoFL), that was later reborn as the Hermetic Brotherhood of Light, which claimed to be a survival of the *Fratres Lucis* ("Brothers of Light"). The HBoFL, to which belonged Emma Hardinge Britten, became the key organization behind the rise of the Occult Revival, and which, as occult historian Allen Greenfield has demonstrated in *The Roots of Modern Magick*, was chiefly responsible for the transmission of Frankist sex magic to its leading organizations and exponents.

In England and Europe, Francois Dumas (son of author Alexandre Dumas), Eliphas Lévi, Kenneth Mackenzie, and Hargrave Jennings were all considered students of Randolph's teachings. The German historian, Karl R. H. Frick, suggests that President Lincoln, General A. H. Hitchcock, and other notable Americans were members of the Brotherhood of Eulis, or the Hermetic Brotherhood of Luxor, during the period embracing the Civil war.³⁴

After she published *Isis Unveiled*, John Yarker conferred a Masonic initiation on H. P. Blavatsky in 1878. Yarker seems to have had a hand in the founding of the Theosophical Society, whose leading members were also members of

Memphis-Misraïm. Following a stay in Egypt and other parts of the Middle East in the early 1870s, Blavatsky moved to New York where she founded the Theosophical Society in 1875. Blavatsky then began to speak of Ascended Masters, or Mahatmas, which she claimed were also active outside of Tibet, particularly in Egypt. They are believed to be spiritually enlightened beings who in past incarnations had been ordinary humans, but who had undergone a process of spiritual transformation, originally called Initiation or Ascension. The most famous ones were Koot Hoomi and Morya, supposedly residents of Shigatse in Tibet, and others included Tuitit Bey, Serapis Bey, and Hilarion, who purportedly belonged to the “Brotherhood of Luxor.” Blavatsky refers to Kenneth Mackenzie’s description of the order, described as the “Hermetic Brothers of Egypt,” whose secrets include “the philosopher’s stone, the elixir of life, the art of invisibility, and the power of communication directly with the ultra-mundane world.”³⁵

According to K. Paul Johnson, in *The Masters Revealed*, Blavatsky’s masters were actually real people, and “Serapis Bey” was Jamal Afghani. Although there is no direct evidence of Blavatsky having met with Afghani, Johnson has shown that circumstances would suggest such contact. Blavatsky and Afghani were both in India in 1857 and 1858 at the time of the Indian Mutiny, both in Tbilisi in the mid-sixties, and both in Cairo in 1871. Again, Afghani left Egypt for India in late 1879, the same year that Blavatsky and Olcott arrived there. After leaving India in late 1882, he resided in Paris throughout 1884, the year in which Blavatsky spent the summer there. Afghani was introduced to the Star of the East Lodge, of which he became the leader, by its founder Raphael Borg, British consul in Cairo, who was in communication with Blavatsky. Afghani’s friend, a Jewish-Italian actor from Cairo named James Sanua, was a friend of Lydia Pashkov, and both were travel companions of Blavatsky. Sanua had been educated in Italy where he became linked to the Carbonari. As concluded by Joscelyn Godwin in *The Theosophical Enlightenment*, “If we interpret the ‘Brotherhood of Luxor’ to refer to the coterie of esotericists and magicians that Blavatsky knew and worked with in Egypt, then we should probably count Sanua and Jamal ad-Din as members.”³⁶ It is from Afghani, argues K. Paul Johnson, that Blavatsky inherited the basis of her teachings, which were derived originally from Ismailism.³⁷

When the Hermetic Brotherhood of Luxor became public in 1844, many of its members simultaneously belonged to the Theosophical Society, with the founders claiming it was a continuation of work begun in Egypt in 1870. Blavatsky was also instructed in occultism by the supposed leader of the HBofL, who went by the name of Aia Aziz, also known as Max Theon. Theon was the son of the last leader of the Frankist sect, Rabbi Bimstein of Warsaw. Theon had traveled widely, and in Cairo worked with Blavatsky, and also became a student of Paulos Metamon, a “Coptic magician.” Paulos Metamon was also Blavatsky’s first “Master,” who introduced her to the Hermetic Brotherhood of Luxor. Theon recruited Scottish Freemason Peter Davidson, who had been in contact with Francis George Irwin, to join him in administering the Brotherhood, and

together they adapted Randolph's *The Mysteries of Eros and Eulis!*, placing more emphasis on practical sex magic in the Brotherhood's curriculum.

Based in North Africa and France, Theon taught a Frankist doctrine of sex magic interpreted through the Hindu and Buddhist tradition of Tantra.³⁸ However, the Tantra adopted in the West through the filter of this occult tradition is really the Left-Hand Tantra (*Vamachara*), and is referred to as Neotrantra. In Tantra, Shiva is the serpent, the masculine principal, which lies dormant at the base of the spine. The goal of the practitioner is to "awaken" Shiva, which results in the rise latent power called "Kundalini," envisioned as a coiled sleeping serpent. When the Kundalini serpent rises through the system of chakras, it culminates in union with the final and seventh crown chakra, Sahastrara, the "thousand-petalled lotus," located at the top of the head, which represents the feminine energy of the universe. The aspirant then becomes engrossed in deep meditation and infinite bliss. It has been noted by many, such as in Charles Ponce' *Kabbalah*, that Sahasrara expresses is similar to Kether, the topmost of the Sephirot of the Kabbalistic tree of life, which also rests at the head of the tree, and represents pure consciousness and union with God. The Kundalini process is often identified with the Caduceus of the Greek god Hermes, which today is depicted even in modern medical iconography as two snakes spiraling a central staff.

Interest in Tantra as representative of the "wisdom" of the East was sparked after Blavatsky and her followers moved to India in 1879, and established the International Headquarters at Adyar, in Madras, where her ideas were derived from her service as a Tsarist agent in the political schemes of the "Great Game." To be employed in espionage in service of the great powers is typical of nearly all leading occultists. As explained by Michael Howard, author of *The Occult Conspiracy*:

It is not really surprising that historically occultism and espionage have often been strange bedfellows. The black art of espionage is about obtaining secret information and witches, psychics and astrologers have always claimed to be able to predict the future and know about things hidden from ordinary people.

Gathering intelligence is carried out under a cloak of secrecy and occultists are adept at keeping their activities concealed from sight. Like secret agents they also use codes, symbols and cryptograms to hide information from outsiders. Occultists and intelligence officers are similar in many ways, as both inhabit a shadowy underworld of secrets, deception and disinformation. It is therefore not unusual that often these two professions have shared the same members.³⁹

At least twice in her career Blavatsky offered her services as a spy to the Russian and British intelligence agencies respectively.⁴⁰ This same duplicity seems to mark the competing claims over the interpretations of the legends of Shambhala, used at varying times by the Russians and the British in apparently opposing ambitions. The myth of Shambhala also served the interests of the

Russians who, in their opposition to British expansion into the region, turned to “Eurasianism,” shaping the notion of a common ethnic and cultural relationship between Russians and peoples of Central Asia, proposing a bond with the peoples of Iran and “Turan,” to refer to the peoples of Turkish ethnicity living across the region.

These ideas have their origin with Csoma de Körös (1784-1842), who was also an important source to Blavatsky. Csoma de Körös was a Hungarian orientalist from Transylvania, and author of the first Tibetan-English dictionary and grammar book. Under British assistance, in 1820, Körös had travelled to Kashmir to trace the origin of the Hungarians. Through his influence, Hungarian nationalists founded their sentiments on the basis that Hungarian, Finnish, Turkic, Mongolian, and Manchu belong to the Ural-Altai family of languages. The Ural-Altai family of languages are also known as the Turanian family, after the Persian word *Turan* for Turkestan. The word *Turan* is derived from Tur, the son of emperor Fereydun in ancient Persian mythology. In the *Shahnameh*, an epic poem written by Ferdowsi in the ninth century AD, Tur is identified with the Turks, and the land of Turan refers to the inhabitants of the eastern-Iranian border and beyond the river Oxus. Today known as the Amu Darya, the Oxus is a major river in Central Asia. According to the *Bible*, in addition to parts of ancient Iran, it was to this region that the Lost Tribes had been dispersed by the Assyrians. According to *II Kings* 17:3-6:

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

In 1833, Csoma de Körös was the first to report of the legend of Shambhala in the West, which has typically been identified by occultists with the region of the Altai Mountains. Similarly, based on the linguistic affinities between Hungarian and the Turkic languages, de Körös felt that the origins of the Hungarian people were in “the land of the Yugurs (Uighurs)” in Xinjiang, a province of Northwestern China. In a 1825 letter, Csoma de Körös wrote that Shambhala is like a Buddhist Jerusalem, and believed it would probably be found in Kazakhstan, close to the Gobi desert, where it would later be situated by Blavatsky. Others later would also locate it more specifically either in Xinjiang, or the Altai Mountains.⁴¹

Once in India, Blavatsky became inspired to see the East rather than Egypt as the source of ancient wisdom. Borrowing from notions that had their origin in the Scottish Rite myth of an “Oriental Kabbalah” or Asian pre-Kabbalah, first, promulgated by Swedenborg and Chevalier Ramsay, Blavatsky elaborated on the burgeoning race theories by linking the Aryans to the so-called wisdom of the East, with particular reference to Vedanta school of Hinduism and Mahayana Buddhism. According to Blavatsky Buddhism was “incomparably higher, more noble, more philosophical and more scientific than the teaching

of any other church or religion.²⁴²

But the real appeal of Buddhism to occultists like Blavatsky is not the enlightenment teachings of the Buddha himself, but the magical and occult trends found in the more eclectic brand of the Buddhism of Tibet. Tibetan Buddhism is the body of Buddhist religious doctrine and institutions characteristic of Tibet, Mongolia, Tuva, Bhutan, Kalmykia and certain regions of the Himalayas, including northern Nepal, and India. With a pantheon of demigods and demons that are part of a complex cosmology, Tibetan Buddhism is a superstitious and highly ritualized set of beliefs that evolved from an amalgam of Buddhism, Hindu Tantra and the pre-Buddhist shamanistic religion of Bön. Bön then became an unorthodox form of Buddhism that arose in Tibet during the tenth and eleventh centuries, as a branch of Tibetan Vajrayana, one of three vehicles of Tibetan Buddhism, along with Mahayana and the Traditional Vehicle.⁴³

Tibetan Buddhism teaches methods for achieving Buddhahood more quickly by including in Mahayana the path of Vajrayana, where the physical practice of sexual yoga is considered necessary at the highest level for such attainment. Influenced by various heterogeneous elements and Hindu Tantra, Vajrayana came into existence in the sixth or seventh century AD. The Vajrayana was then followed by the Sahajayana and Kalachakra. These new Tantric cults of Buddhism introduced Mantra, Mudra and Mandala, along with other tantric practices. The Kalachakra, developed in the tenth century, is farthest removed from the earlier Buddhist traditions, and incorporates concepts of messianism and astrology not present elsewhere in Buddhist literature. In the Tibetan Buddhist tradition, it is claimed that the historical Buddha taught Tantra, but that since these were “secret” teachings, transmitted only from guru to disciple, they were generally written down long after his other teachings. However, historians argue that assigning these teachings to the historical Buddha is “patently absurd.”²⁴⁴

Blavatsky would have been made aware of the earliest mention in the West of Kalachakra, from which are derived the legends of Shambhala, from an 1833 article entitled “Note on the Origins of the Kalachakra and Adi-Buddha Systems” by Csomo de Körös. Developed in the tenth century AD, the *Kalachakra Tantra* is held to be the last and the most recent of all the Tantra texts that have been revealed, and is considered by the lamas to be the pinnacle of all Buddhist systems. *Kalachakra* is a Sanskrit term used in Tantric Buddhism that literally means “time-wheel” or “time-cycles.” *Kalachakra* refers both to a Tantric deity of Vajrayana and to the philosophies and meditation practices contained within the *Kalachakra Tantra* and its many commentaries.

Although all Tibetan schools practice the Kalachakra Tantra, there have traditionally only been individual experts who truly command who complicated ritual. For the Yellow Hats (Gelugpa), these are traditionally the Dalai Lama and the Panchen Lama. As revealed in the comprehensive study of Victor and Victoria Trimondi, in public, the Dalai Lama performs only the seven lowest levels of initiation, while the secrets of the upper eight degrees of the *Kalachakra Tantra* may not, under pain of torturous punishment, be discussed with the

uninitiated. In these upper degrees, extreme mental and physical exercises are used to push the initiate into a state beyond good and evil. Mirroring tendencies found among the Gnostics, the *Kalachakra Tantra* requires the initiate to indulge in killing, lying, stealing, infidelity, the consumption of alcohol, and sexual intercourse with “lower-class” girls.⁴⁵ In the highest magical initiations, what are known as “unclean substances” are employed, which involves consumption of five types of meat, including human flesh, and the five “nectars,” such as blood, semen and menses.⁴⁶ Numerous ritual objects used in the ceremonies are made from corpses (bowls made from human skulls, trumpets made of leg bones, bone necklaces). In the secret higher initiations of the *Kalachakra Tantra*, sexual magical rites take place, the aim of which is to transform “sexuality” into worldly and spiritual power. Rituals involve girls as young as ten, and as many as ten women at a time.⁴⁷

As demonstrated by Victor and Victoria Trimondi, despite the reputation associated with Buddhism fostered by the New Age movement, the *Kalachakra Tantra* is anything but pacifist. In Sanskrit, the word *Kala* means time, death and can also mean destruction. *Kalachakra* is therefore the name of the supreme Tibetan “Time God,” but can also mean the “Wheel of Destruction.” The text prophesies and promotes a bloody religious confrontation for domination of the world between Buddhists and non-Buddhists. The text explicitly names the “leaders” of the three monotheistic religions—Judaism, Christianity and Islam—as opponents of Buddhism: “Adam, Enoch, Abraham, Moses, Jesus, the White-Clad one [Mani], Muhammad and Mathani [the Mahdi].” The *Kalachakra Tantra* describes them as “the family of the demonic snakes.”⁴⁸ All the participants in a Kalachakra initiation have the dubious privilege of being reborn as “Shambhala Warriors” in order to be able to participate in the prophesied apocalyptic battle.⁴⁹ As a consequence, the *Kalachakra Tantra* is opposed to all religions of Semitic origin, and for this reason has been adopted into service by right-wing radical and anti-Semitic circles for their racist propaganda.⁵⁰

Blavatsky’s Ascended Masters, therefore, supposedly belonged to a Great White Brotherhood, original inhabitants of Atlantis, said to now reside in the mysterious realm of Shambhala of Buddhist myth. From there they have been aiding humanity to evolve into a race of supermen. Late eighteenth-century notions of Atlantis were derived from speculation by Ignatius L. Donnelly (1831-1901). In 1882, Donnelly published *Atlantis: The Antediluvian World*, according to which a lost landmass had once existed in the Atlantic and was the home of the Aryan race, a theory he supported by reference to the distribution of swastika motifs. The term “Swastika” is derived from the Sanskrit word *svastika*, which means well-being or good luck. Used by Hindus, Buddhists, and Jains for thousands of years, it became widespread in Tibet as well. The swastika has also appeared in most other ancient cultures of the world. The swastika is also a traditional symbol of the Old Norse God of Thunder and Might. In the Western world, the symbol experienced a resurgence following the archaeological work of Heinrich Schliemann who, during his excavations of the ancient city of Troy between 1871–73 and 1878–79, discovered the symbol in the site and associated

it with the ancient migrations of Proto-Indo-Europeans. He connected it with similar shapes found on ancient pots in Germany, and theorized that the swastika was a “significant religious symbol of our remote ancestors,” linking Germanic, Greek and Indo-Iranian cultures.

Donnelly suggested that Atlantis, whose story was first told by Plato in the dialogues of *Timaues* and *Critias*, had been destroyed during the same event remembered in the story of the Sons of God and the Great Flood of the Bible. Citing research on the ancient Maya civilization by Charles Étienne Brasseur de Bourbourg and Augustus Le Plongeon, he believed Atlantis had been the common origin of ancient civilizations of ancient Egypt, Europe, and the Americas. He also thought the descendants of the original red-haired and blue-eyed Aryans of Atlantis could be found in Ireland.

Likewise, Blavatsky connects the Great White Brotherhood of Mahatmas with the Sons of God, whose head, according to Theosophical tradition, is Sanat Kumara, who was the “King of the World.” This is a deliberate inversion of the Bible’s notion of Satan as the “prince of this world.” Blavatsky mentioned Sanat Kumara who she claimed belonged to a group of beings, the “Lords of the Flame,” whom Christian tradition have “misunderstood” as Lucifer and the Fallen Angels. Unlike many of her predecessors, Blavatsky was unambiguous about the identity of true god of the occult tradition. For example, she quotes the section “The Secret of Satan” of Dr. A. Kingsford’s book *Perfect Way*: “It is Satan who is the god of our planet and the only god” and adds “and this without any allusive metaphor to its wickedness and depravity.”⁵¹ Blavatsky explains that he whom the Christian dogma calls Lucifer was never the representative of the evil in ancient myths but, on the contrary, the light-bringer, which is the literal meaning of the name “Lucifer.” According to her the church turned him into Satan, which means “the opponent,” to misrepresent pre-Christian beliefs and fit him into Christian dogma. She wrote:

It is but natural—even from the dead letter standpoint—to view Satan, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the ‘Harbourer of Light,’ bright, radiant Lucifer, who opened the eyes of the automation created by Jehovah as alleged; and he who was the first to whisper, “in the day ye eat therefore ye shall be as Elohim, knowing good and evil—can only be regarded in the light of a Saviour.”⁵²

The contents of Blavatsky’s *The Secret Doctrine*, she claimed, were revealed to her by “Mahatmas” and from the *Stanzas of Dzyan*, a purportedly ancient text of Tibetan origin. Blavatsky claimed the book was the foundation of the “Oriental Kabbalah,” as the original source of the *Sepher Yetzirah* and *Siphra Dzeniouta* of the Kabbalists, as well as Egyptian books of Hermes, the *Puranas* in India, and the so-called Chaldean *Book of Numbers*, and even the *Pentateuch* itself.⁵³ Blavatsky maintained she had seen the manuscript while studying esoteric lore in Tibet, where it and other ancient texts were safeguarded by the initiates of an Occult Brotherhood. The work had originally, according to Blavatsky, been written in

the sacred language of “Senzar.” As she explained, “they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend.”⁵⁴

Blavatsky claimed the *Book of Dz̄yan* belonged to a group of Tibetan esoteric writings known as the *Books of Kiu-Te*, which modern scholars write as *rGyud-sde*, parts of a Buddhist corpus commonly referred to as the *Tantras*. “Dz̄yan” is derived from the Sanskrit “*dhyana*,” or “*Zen*” in Japanese. It is the title of the first section of the *Kangyur*, the Tibetan translations of Buddha’s words. Blavatsky was aware that the *Kalachakra Tantra* was the first item in the tantra division of the *Kangyur*. She explained, however, that the seven secret folios were not actually part of the published *Kiu-te*, and thus nothing similar to the *Stanzas of Dz̄yan* can be found in that collection.⁵⁵

In *The Secret Doctrine*, Blavatsky described human evolution in terms of root races. First were the Hyperboreans. In Greek mythology the Hyperboreans were a mythical people who lived far to the north of Thrace. The Greeks thought that Boreas, the North Wind, lived in Thrace, and that therefore Hyperborea was an unspecified region in the northern lands that lay beyond the north wind. Their land, called Hyperborea, meaning “beyond the Boreas,” was perfect, with the sun shining twenty-four hours a day, which suggests a possible location within the Arctic Circle. According to Blavatsky, the Hyperboreans lived several hundred million years ago at the North Pole, and were formless spiritual essences called “Self-born.” The civilization of the Hyperboreans was destroyed and sank beneath the ocean. The Third race resided in Lemuria. However, because they mated with inferior beings—a recurring theme in occult racial theories—their civilization was also destroyed, and also sank beneath the ocean, eighteen million years ago. They were followed 850,000 years ago by the Atlanteans, a race of giants who were highly developed spiritually, who built enormous temples and pyramids, but who eventually misused their skills. When Atlantis too sank, an elite priesthood escaped and fled to the Gobi desert and then into the Himalayas, where they took refuge in the Tibetan kingdom of Shambhala. From there they passed their wisdom to the new emergent race, the Aryans, who began to spread south and west, producing the Sixth Sub Race of the Anglo-Saxons.

The legend of Shambhala is connected to the myth of Agartha, a legendary city that is said to reside in the earth’s core.⁵⁶ The story is related to the belief in a hollow earth, a popular subject in esotericism.⁵⁷ The notion of a hollow earth was first put forward by Edward Halley, who discovered the comet named after him. In 1818, John Cleves Symmes Jr. suggested that the earth was a hollow shell, with openings several thousand kilometers wide across at both poles. Finally, the idea of a hollow earth was popularized with the publication in 1864 of Jules Verne’s *Voyage to the Center of the Earth*.

The myth of the hollow earth also derived its influence from Bulwer-Lytton’s *The Coming Race or Vril: The Power of the Coming Race*, a science-fiction account of a superior subterranean master race, which many theosophists accepted as

truth. The novel centers on a young man who accidentally finds his way into an underground world occupied by beings who seem to resemble angels and call themselves Vrilya. The Vrilya are descendants of a pre-Flood civilization who live in networks of subterranean caverns linked by tunnels. It is a technologically supported Utopia, chief among their tools being the “all-permeating fluid” called “Vril.” It is a latent source of energy which its spiritually advanced hosts are able to master through training of their will, to a degree which depends upon their hereditary constitution, giving them access to an extraordinary force that can be controlled at will. The narrator Bustates that in time, the Vrilya will run out of habitable spaces underground and start claiming the surface of the Earth, destroying mankind in the process if necessary.

Revealing its connection to the age-old veneration for sex associated with the dying-god mysteries, by way of the sex rites of Sabbateanism and Hindu Tantra, Vril has usually been said to be derived from “virility.”⁵⁸ “The name vril may be fiction,” wrote Blavatsky, “[but] the force itself is doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works.”⁵⁹ The powers of the Vril are typical of magic, and include telepathy, the ability to heal, change, and destroy beings and things. Its destructive powers are terribly powerful, allowing Vrilya to wipe out entire cities if necessary. In a similar vein, according to Albert Pike, “There is in nature one most potent force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world.”⁶⁰

Agartha was first referred to by Ernest Renan in the 1870s. Inspired by Nordic mythology, Renan placed Asgaard of the Viking sagas in Central Asia. Another French writer, Louis Jacolliot (1837 – 1890), in *Les Fils de Dieu* (“The Sons of God”) wrote at the same time about a city of “Asgartha.” However, as Joscelyn Godwin described, in *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival*, it was prominent occultist Alexandre Saint-Yves d’Alveydre who “took the lid off of Agartha.” Saint-Yves was Grand Master of the Martinist Order, and close to Victor Hugo and to Bulwer-Lytton’s son, the Earl of Lytton, a former Ambassador to France and Viceroy of India. The Earl of Lytton was concerned primarily with India’s relations with Afghanistan, even precipitating the Second Afghan War against Russia of 1878-80, due to his concern for an imminent Russian invasion of India.

In writing *Mission des Juifs* Saint-Yves plagiarized large sections of his 1884 work directly from Fabre d’Olivet, the French Martinist and astrologer, who had been hired by Napoleon as one of his advisors, and an important influence on Eliphas Lévi. Fabre d’Olivet described in his *Histoire philosophique* of there being four races in the world, associated with the four cardinal directions. The oldest civilization of the world was that of the red race of the west, the inhabitants of the continent of Atlantis, some of whom escaped to the Americas. The next stage of civilization, writes Fabre d’Olivet, belonged to the black race of the south, which emerged from Africa to colonize Asia, home of the yellow race, and Europe, the home of the white race, the Hyperboreans.⁶¹ The leader of the Hyperboreans is Ram. Ram, or Rama, was originally the hero of the *Ramayana*,

one of the two great Sanskrit epics of India and Nepal, the other being the *Mahabharata*. The *Ramayana*, or “Rama’s Journey,” tells the story of Ram as an avatar of the Hindu god Vishnu whose wife Sita is abducted by Ravana, the demon king of Lanka. According to d’Olivet, Ram took his followers to India where they would do battle to decide “to which of the great peoples, black or white, would belong the empire of the world.”⁶² Ram’s forces emerged victorious and established an empire that encompassed all of the known world.

During the year 1885, Saint-Yves was supposedly visited by a group of “ascended masters” based in subterranean caverns of Agartha, who communicated with him telepathically. From this studies with a certain “Haji Sharif,” Saint-Yves supposedly mastered the art of astral travel, by which he claims to have travelled to Agartha himself in a state of “waking dream,” details of which he reported in *Mission de l’Inde*. Saint-Yves had begun to take lessons in Sanskrit in Paris from Haji Sharif, who was believed to be an “Afghan prince” from the hidden “Holy Land of Agartha” below the earth in the mountains of Asia. Haji informed Saint-Yves that his school taught the primordial language of Atlanteans called Vattan, or Vattanian, based on a 22-letter alphabet. Joscelyn Godwin speculates that Vattan is related to the language and alphabet of “Senzar,” that Blavatsky claimed was the original language of the *Stanzas of Dzyan*.⁶³ Although Haji Sharif presented himself as “a high official in the Hindu church,” he had a Muslim name, and was familiar with Hebrew and Arabic. This Haji Sharif would most certainly refer to Jamal ud Din al Afghani. In 1885, Afghani was in France, and with his disciple Muhammad Abduh, he began publishing an Arabic newspaper in Paris entitled *al-Urwah al-Wuthqa*, “The Indissoluble Blond,” also the name of a secret organization he founded two years earlier. Among the members of Afghani’s circle in Paris were Christian and Jewish Middle Easterners with connections to E. G. Browne and Wilfred Blunt, as well as the Egyptian-Jewish actor and James Sanua, who was a travelling companion of Blavatsky.⁶⁴

In 1873, Carl Kellner, an associate of P. B. Randolph, was another of the many occultists associated with Egyptian Freemasonry who had traveled to Cairo in the time of al Afghani’s activity. Kellner claims to have been initiated into Indian sexual techniques in the course of his own Oriental travels, citing three masters, one Sufi and two Indian yogis.⁶⁵ Kellner also claimed to have come into contact with the Hermetic Brotherhood of Light, which was purportedly descended from the *Fratres Lucis*. Although it is not known what association it had with the Hermetic Brotherhood of Luxor, the most immediate source of Kellner’s rituals seems to have been a group of European followers of Randolph. Kellner and his associate Theodor Reuss would then put together the ritual of Egyptian Rite Freemasonry to convey the inner secret of the Hermetic Brotherhood of Light.

In 1880 in Munich, Reuss had participated in an attempt to revive Weishaupt’s Order of Illuminati. Reuss also had a long association with German intelligence. In the 1880s, he worked for the Prussian police infiltrating the Socialist League

in London, around the person of Karl Marx's daughter Eleavor Marx-Avelleng, but he was eventually denounced as Bismarck's agent.⁶⁶ In England in 1885, Reuss became friends with William Wynn Westcott, the Supreme Magus of the SRIA and one of the founders of the Hermetic Order of the Golden Dawn, in reference to the Golden and Rosy Cross and the Nascent Dawn. Known simply as the Golden Dawn, it claimed to be a continuation of the Kabbalistic school of Rabbi Samuel Falk.⁶⁷ The order, founded in 1888, was inspired by the teachings of Blavatsky, and practiced theurgy and spiritual development. The two other founders were William Robert Woodman and MacGregor Mathers, who were Freemasons and also members of SRIA, and the rituals of the Golden Dawn were also derived in part from the Golden and Rosy Cross.

The "Golden Dawn" was the first of three Orders, although all three are usually collectively referred to as the Golden Dawn. The First Order taught esoteric philosophy based on the "Hermetic Qabalah," and personal development through study and awareness of the four Classical Elements, as well as astrology, Tarot, and geomancy. The Second or "Inner" Order, the *Rosae Rubrae et Aureae Crucis* (the Ruby Rose and Cross of Gold), taught magic, including scrying, astral travel, and alchemy. The Third Order was that of the "Secret Chiefs," who were said to direct the activities of the lower two orders by spirit communication with the Chiefs of the Second Order.

The foundational documents of the Golden Dawn, known as the *Cipher Manuscripts*, are written in English using Trithemius cipher, and give specific outlines of the Grade Rituals of the Order. Westcott maintained they were found by chance in a London bookstall, but scholars believe they were written by Kenneth Mackenzie. "Thus," explains Joscelyn Godwin, "we come back again to that offshoot of the Asiatic Brethren and the *Fratres Lucis* of the early nineteenth century, in which Bulwer-Lytton is said to have been initiated."⁶⁸

The order included, among others, William Butler Yeats, Maude Gonne, Constance Lloyd (the wife of Oscar Wilde), Arthur Edward Waite and Bram Stoker, author of *Dracula*. Other members included the actress Florence Farr, occult novelist Dion Fortune, and writer on magic Israel Regardie. The Golden Dawn was led at the time by MacGregor Mathers, who traced the spiritual ancestry of the order to the Rosicrucians, and from there, through to the Kabbalah and to ancient Egypt, where Hermeticism was falsely believed to have originated. Mathers later married Moina Bergson, sister of the famous philosopher, Henri Bergson. Westcott provided Reuss with a charter in 1901 for the Swedenborgian Rite of Masonry, developed in 1877 by John Yarker and Francis George Irwin, and in 1902 a letter of authorization to found a chapter of the SRIA in Germany.

Peter Davidson's close association with Papus brought Randolph's sex magic to the attention of Reuss and Kellner. Gérard Encausse, also known as Papus, the head of the Martinists, made Reuss leader of that order in Germany, also in 1901. Although he claimed as his "spiritual master" the mysterious magician and healer known as "le Maître Philippe" (Philippe Nizier), Papus was heavily influenced by Fabre d'Olivet through Saint-Yves, whom he described as his "intellectual master."⁶⁹ As a young man, Encausse

studied Kabbalah, Tarot, magic, alchemy, and the writings of Eliphas Lévi. He later joined the French Theosophical Society of Madame Blavatsky and was also a member of the Hermetic Brotherhood of Luxor and the Golden Dawn. In 1888, Papus and Saint-Yves, along with celebrated occultists Stanislas de Guaita and Joséphin Péladan, founded the Rosicrucian Kabbalistic Order of the Rose-Croix (OKR+C). Another famous member was composer Claude Debussy. In 1891, Encausse claimed to have come into the possession of the original papers of Martinez de Pasquales, and therefore founded, with the assistance of de Guaita and Péladan, the modern Order of Martinists, called *l'Ordre des Supérieurs Inconnus* (Order of the Unknown Superiors).

In 1895, Reuss and Kellner began to discuss the formation of the *Ordo Templi Orientis* (Order of the Temple of the East), or OTO, named in obvious reference to the Asiatic Brethren. When Reuss and Kellner began seeking authorizations to work the various rites of high-grade Masonry, Wescott assisted Reuss in contacting John Yarker. Along with his associates Franz Hartmann and Henry Klein, Reuss activated the Rites of Memphis and Misraïm and a branch of the Scottish Rite in Germany with charters from Yarker. It was also Yarker who provided the charter for the founding of the OTO to Reuss, who then incorporated all his other organizations under its banner, developing the three degrees of the *Academia Masonica*, into a single initiatory system, available only to Masons, but open to both men and women.

According to *Liber LII: Manifesto of the OTO*, created sometime between 1912 and 1919, and published in Reuss' Masonic journal *The Oriflamme*, the OTO "...embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world." The OTO claims to be a body of initiates in whom are concentrated the wisdom and the knowledge of the Templars, the Hospitallers, the Knights of Malta, the Illuminati, the HBoFL, Scottish Rite Freemasonry, the Rites of Memphis and Misraïm, Swedenborgian Freemasonry and the Martinists, among others. "The dispersion of the original secret wisdom having led to confusion," *Liber LII* explains, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed."

Reuss was succeeded as head of the OTO by the notorious Aleister Crowley, the godfather of twentieth century Satanism. Also known as both Frater Perdurabo and The Great Beast 666, Aleister Crowley had also been a member of the Hermetic Order of the Golden Dawn. Richard B. Spence writes in his 2008 book *Secret Agent 666: Aleister Crowley, British Intelligence and the Occult* that Crowley could have been a lifelong agent for British Intelligence. Crowley was likely working as a spy in his many travels to Tsarist Russia, Switzerland, Asia, Mexico and North Africa that had started in his student days. Because Crowley had extensive contacts with the European secret societies his specialist knowledge was used by the SIS, Britain's Secret Intelligence Service, for "Black Propaganda" purposes.

Under Crowley, the OTO formalized the deviant sexual practices of the

Sabbateans as “sex magick,” which according to Reuss and Kellner were, “... the key to all the secrets of the Universe and to all the symbolism ever used by secret societies and religions.”⁷⁰ The OTO, it seems, was also connected to the Palladium Rite. Crowley’s secretary, Israel Regardie, claims in his book *The Eye in the Triangle* of having seen a Palladium charter signed by Leo Taxil and his oracle, Diana Vaughan and William Wynn Westcott, the founder of the Golden Dawn.⁷¹ Domenico Margiotta, one of Taxil’s collaborators who claimed to expose the Palladium Rite, wrote that the “Sovereign Universal Administrative Directory,” which was headed by Mazzini, was transferred to Berlin after his death. Mazzini died in 1872, and it was around 1880 when Reuss recreated the Order of the Illuminati (OI), and around 1893 that Leopold Engel founded the World League of the Illuminati. They joined forces and Reuss became the sole authority entitled with founding and consecrating Masonic Lodges of the OI. With Kellner, it was in Berlin that Reuss established a German Grand Lodge of the Rite of Memphis and Misraim, the highest-ranking Orders of central European Freemasonry at that time. Effectively, as Craig Heimlichner has indicated in *Blood on the Alter*, there are enough parallels between the OTO and what was claimed about the Palladium rite by Leo Taxil, to suggest that in truth, they were one and the same.⁷²

It was while in Egypt in 1904 that Crowley and his wife Rose performed a magical ritual referred to as the “Cairo Working,” as a result of which he came into contact with an entity calling itself Aiwass. He regarded the being as one of the Secret Chiefs, a group of discarnate entities who directed the Hermetic Order of the Golden Dawn, and which could be equated with the Christian idea of the Devil.⁷³ According to Crowley’s student, Kenneth Grant, Aiwass came from the planet Sirius, which he described Sirius as being a powerful center of “magickal” power, and as holding the key to unlocking the mysteries of the Egyptian and Typhonian traditions. One of Grant’s most controversial theories was his discovery of the “Sirius/Set current,” which is purportedly an extra-terrestrial dimension connecting Sirius, the Earth and Set, the Egyptian god of Chaos, who was later associated with Satan.

Over the course of three days, Aiwass dictated what came to be his *Book of the Law*, which proclaimed the new Aeon of Horus, an era of “force and fire,” global wars and universal bloodshed, which had superseded the obsolete Christian religion. Crowley’s *Book of the Law* features his famous dictum, “Do what thou wilt shall be the whole of the Law,” to which he applies a Nietzschean interpretation, where, in the Aeon of Horus, the strong, who have realized their true will, will rule over the slaves whose weakness has brought about their self-enslavement. In it we find the seeds of a fascist occult ideology:

Do what thou wilt shall be the whole of the law... Come forth, o children under the stars and take your fill of love... These are the dead, these fellows; they feel not... the lords of the earth are our kinfolk... We have nothing with the outcast and unfit: let them die in their misery... Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the wrong... lust, enjoy all things of sense and rapture... Pity not the fallen... strike hard and

low, and to hell with them... be strong, then canst thou bear more joy. I am a god of War and of Vengeance... smite the peoples and none shall stand before you... Conquer! That is enough... Worship me with fire & blood; worship me with swords & with spears... let blood flow to my name. Trample down the heathen... I will give you of their flesh to eat!... damn them who pity. Kill and torture... I am the warrior Lord... I will bring you to victory and joy... ye shall delight to slay.⁷⁴

The *Book of the Law* would come to be the basis of Crowley's new philosophy of Thelema. And when Crowley joined the OTO in 1912, he and Reuss began to incorporate teachings of the *Book of the Law* into its rituals. The OTO developed a system of nine degrees, the first six of which were more conventional Masonic initiations. The seventh, eighth and ninth, however, focused on the theory of sex magic and on the techniques of auto- and heterosexual magic. Homosexual intercourse also appears to have played a central role in the rituals.⁷⁵ As historian Hugh B. Urban explains, through the magical act of intercourse, by focusing all one's will and imagination upon a desired goal in the moment of orgasm, one is said to achieve success in any occult operation, from the invocation of a god to the finding of hidden treasure. One may, for example, use these techniques to magically empower a talisman or other magical object. This is achieved by focusing one's entire will on the desired object during the act of self-aroused or heterosexual orgasm, and then afterwards anointing that object with the semen, one can use that empowered object to achieve virtually any desired end.⁷⁶ Thus, Crowley declared, "That all orthodox religions are rubbish, and that the sole true gods are the sun and his vice-regent, the penis."⁷⁷

During World War One, Crowley was in America where, according to Richard B. Spence, he worked for the British intelligence while residing in America from 1914-1918, and played a major role in the sinking of the Lusitania, the false-flag operation that offered the US the pretext to enter World War One. Spence reveals that Crowley was also involved in a plot to overthrow the government of Spain, and the thwarting of Irish and Indian nationalist conspiracies. Under a cover of being a German propaganda agent and a supporter of Irish independence, Crowley's mission was to gather intelligence about the German intelligence network, the Irish independent activists and produce exaggerated propaganda, aiming at compromising the German and Irish ideals. As his supposed cover, Crowley wrote for German fascist magazines *The Fatherland* and *The International*.

After the war, Crowley founded a religious commune in Palermo, Sicily, known as the Abbey of Thelema, which he led from 1920 through till 1923, when Mussolini deported Crowley and his followers from Italy, after reports of human and animal sacrifice and sexual perversions caused an international scandal. The British Press labeled Crowley, "the wickedest man in the world." For a glimpse of the depravity involved at the infamous Abbey, Crowley confessed:

I have exposed myself to every form of disease, accident and violence. I have driven myself to delight in dirty and disgusting debauches, and to

devour human excrements and human flesh. I have mastered every mode of my mind and made myself a morality more severe than any other in the world. A thousand years from now the world will be sitting in the sunset of Crowleyanity.⁷⁸

Jamal Afghani was in Russia in 1886, “invited by the order of the Russian government” according to an Indian informant, and according to Scawen Blunt, “threw himself into the opposite camp, that of the advocates of a Russo-Turkish alliance against England.”⁷⁹ Afghani joined up with Blavatsky’s publisher, Mikhail Katkoff, who was interested in organizing anti-British agitation in Central Asia and India. These activities were in alignment with the new political directions of the Great Game, that would feature actors connected to the Theosophical Society and Martinists. In establishing the Kabbalistic Order of the Rose-Croix (OKR+C), which came to be regarded as the “inner circle” of the Martinist Order, Papus, Oswald Wirth and Stanislas De Guaita dreamed of uniting occultists into a revived Rosicrucian brotherhood, as an international occult order, in which they hoped the Russian Empire would play a leading role as the bridge between East and West.⁸⁰ When the Russian Tsar Nicholas II and Tsaritsa visited France in 1896, it was Papus who sent them a greeting on behalf of “the French Spiritualists,” hoping that the Tsar would “immortalize his Empire by its total union with Divine Providence.” Papus believed that the vast Russian Empire was the only power capable of thwarting the conspiracy of the “Shadow Brothers,” and to prepare for the coming war with Germany.

Papus, during 1900-1905, under the cover of bringing Martinism to Russia, had been engaged as a French agent in undermining the British influence of the SIS and German intrigue among the Russian elite.⁸¹ Papus promoted his Martinist Order to counter the Masonic lodges which, he thought, were in the service of British imperialism and the international financial syndicates. From his papers it is known that he furnished documentation to the Russian authorities about Masonic activities in Russia and Europe. Papus even recruited members among the Romanovs. In 1901, he was introduced to the Tsar, who became president of the “Unknown Superiors” who controlled his Martinist Order in St. Petersburg.

Papus served Tsar Nicholas II and Tsarina Alexandra both as physician and occult consultant. Through Papus the Imperial family became acquainted with his friend and spiritual mentor, the mystic Maître Philippe (Nizier Anthelme Philippe). While Rasputin is more popularly known as the occultist who attended to the royal couple, before him, Maître Phillippe exercised an important influence on them as well. He was believed to possess remarkable healing powers, as well as the ability to control lightning, to travel invisibly.

In St. Petersburg in 1905, it was rumored that, in the presence of the Tsar and his wife, Papus evoked the spirit of the Tsar’s father, Alexander III, who offered advise on how to handle a political crisis. According to one account, Papus promised the imperial family that the Romanov monarchy would be protected as long as he remained alive. When the news of his death reached Alexandra in

1916, she sent a note to her husband, then commanding the Russian armies at the front in World War I, saying “Papus is dead, we are doomed!”

Among these circles, the city of St. Petersburg became a hotbed of plotting behind the Great Game, and of confused British and Russian interests. One associate of Papus later claimed that Martinism was the “germ of Sovietism.”⁸² As reported by Richard B. Spence in *Secret Agent 666*, in the summer of 1897, Aleister Crowley had also travelled to St Petersburg in Russia, aiming to gain an appointment to the court of Tsar Nicholas II. Spence suggested that Crowley had done so under the employ of the British secret service. A key actor in these intrigues was the Lama Agvan Dorjjeff (or Dorzhiev), chief tutor of the Dalai Lama XIII, who became his ambassador to the court of the Tsar Nicholas II. In 1896, the Tsar had given Dorjjeff a monogrammed watch for the services he had rendered to Russian agents in Lhasa. In 1898, only a few months after Crowley’s visit, Dorjjeff himself travelled to St. Petersburg to meet the Tsar. Dorjjeff is also remembered for building the Buddhist temple of St. Petersburg, where interest in Buddhism was flourishing due to widespread interest in Theosophy.

Dorjjeff’s meeting with Nicholas II was arranged by the Tsar’s close confidant, Prince Esper Ukhtomskii (1861 – 1921). A Theosophist, Ukhtomskii’s closest ally was Count Sergei Witte, Russia’s Minister of Finance and first cousin to Blavatsky. When Ukhtomskii accompanied Nicholas II while he was *Tsesarevich* on his Grand tour to the East, he made contact with Blavatsky and Olcott at the headquarters of the Theosophical Society at Adyar, India, and promised to use his influence to push forward their projects.⁸³ Hinting at the nature of the Russian ambitions he represented, Ukhtomskii wrote, “in our organic connection with all these lands lies the pledge of our future, in which Asiatic Russia will mean simply all Asia.”⁸⁴ As he explained,

The bonds that unite our part of Europe with Iran and Turan, and through them with India and the Celestial Empire [China], are so ancient and lasting that, as yet, we ourselves, as a nation and a state, do not fully comprehend their full meaning and the duties they entail on us, both in our home and foreign policy.⁸⁵

By the 1890s, Dorjjeff had begun to spread the story that Russia was the mythical land of Shambhala to the north; that the Tsar might be the one to save Buddhism and that the White Tsar was an emanation of White Tara, raising hopes that he would support Tibet and its religion. By 1903, both Lord Curzon, the Viceroy of India, and Francis Younghusband became convinced that Russia and Tibet had signed secret treaties threatening the British interests in India and suspected that Dorjjeff was working for the Russian government. The fear of Russia drawing Tibet into the Great Game to control the routes across Asia was therefore a reason for the British invasion of Tibet during 1903-4. According to legend, Dorjjeff then fled to Mongolia with the Dalai Lama.

According to Rom Landau, a “spiritual journalist” of the 1930s, George Gurdjjeff, a charismatic hypnotist, carpet trader and spy, who worked as a

Russian secret agent in Tibet during the early part of the twentieth century, went by the name “Hambro Akuan Dorzhieff” (the Lama Agvan Dorzhieff). Though James Webb, author of *The Harmonious Circle*, suggests that Gurdjieff was an agent for the Russian government as Ushe Narzunoff, an associate of Dorzhieff. Nevertheless, the legend that Gurdieff and Dorzhieff were the same person was widely believed by Gurdieff’s disciples.

Gurdjieff (1866 – 1949) was born to a Greek father and Armenian mother in Alexandropol (now Gyumri, Armenia), then part of the Russian Empire. Gurdjieff’s teaching claimed that human beings were helplessly caught in a “waking sleep” unable to fully perceive reality, but that it is possible for them to transcend to a higher state of consciousness and achieve their full human potential. He developed a method for doing so called “The Work” or “the Method.” Because his method for awakening one’s consciousness was different from that of the fakir, monk or yogi, his discipline is also called the “Fourth Way.”

Gurdjieff explained, “The way of the development of hidden possibilities is a way against nature and against God.”⁸⁶ His deceptive and tyrannical ways led to his reputation as a “rascal guru.” He said of his own followers, “They are sheep fit only for the shearing.” He was widely referred to as a black magician, and one French critic labeled him “a false prophet, a pretentious ignoramus.” Rasputin was so fearful of Gurdjieff that he was quoted to have said, “I had been especially careful not to look at Gurdjieff and not to allow him to look into my eyes...”⁸⁷ He was criticized by many of his former students as being slovenly, gluttonous and was notorious for seducing his female students and fathered several illegitimate children. Louis Pauwels, a former pupil, referred to Gurdjieff as “scandalous.” P. D. Ouspensky, his leading student, finally broke with Gurdjieff, claiming that he was “a very extraordinary man,” but that it was “dangerous to be near him.”⁸⁸ J. G. Bennett warned that Gurdjieff “is far more of an enigma than you can imagine. I am certain that he is deeply good, and that he is working for the good of mankind. But his methods are often incomprehensible.”⁸⁹

There has often been the suggestion that Gurdjieff and Joseph Dzhughashvili, later known as Stalin, met as young students while attending the same seminary in Tiflis in the Caucasus. Gurdjieff’s family records contain information that Stalin lived in his family’s house for a while.⁹⁰ There are also suggestions that Stalin belonged to an occult “eastern brotherhood,” which consisted of Gurdjieff and his followers.⁹¹

Gurdjieff’s thought is an amalgam of Theosophy, Neopythagoreanism, Rosicrucianism and alchemy. Paschal Beverly Randolph’s theories are suggested as sources of Gurdjieff’s system, but according to James Webb, author of *The Harmonious Circle: The Anatomy of a Myth*, the first comprehensive book on Gurdjieff and his movement, Blavatsky’s Theosophy was his single most important source. His friend Peter D. Ouspensky had been a highly visible Theosophical member prior to his first contact with Gurdjieff. Additionally, as K. Paul Johnson notes, “a comparison of the teachings of

Blavatsky and Gurdjieff leads to the conclusion that both are equally indebted to another source, Ismaili Shi'ism."⁹² According to Johnson, Blavatsky's likely source for this Ismaili influence would have been Jamal Afghani.

Gurdjieff's Fourth Way teachings mentioned a "Universal Brotherhood" and also a mysterious group of monks called the Sarmoung (also: Sarman, Sarmouni). Both groups were described as in possession of advanced knowledge and powers, and as being open to suitable candidates from all creeds. In early adulthood, Gurdjieff claims to have travelled to many parts of the world, including Central Asia, Egypt and Rome. In 1885 he visited Constantinople where he studied with Mevlevi and Bektashi dervishes. In the account of Gurdjieff's wanderings, *Meetings with Remarkable Men*, each chapter is named after a "remarkable man," many of them members of a society of "Seekers after truth." He describes encounters with dervishes, fakirs and the Essenes. The discovery of an of an ancient map of "pre-sand Egypt" leads him to first to Egypt, whose ancient traditions, to Gurdjieff, reflecting the claims of Egyptian Freemasonry, are the source of "true" or Gnostic Christianity. Gurdjieff then ventures to Central Asia to search out and locate the mysterious Sarmoung Brotherhood. The chief monastery of the society was said to be located somewhere in the heart of Asia, about twelve days' journey by horse and donkey from Bukhara in Uzbekistan.

James Webb proposed, and K. Paul Johnson concurs, that Ukhtomskii was the model for "Prince Lubovedsky," whom Gurdjieff describes as his "comrade and closest friend," and a key member of the "Seekers of the Truth," who together pursued a series of explorations in Central Asia. They separate for a while, and Lubovedsky spends time with the Aga Khan, where he met a representative of the Sarmoung, until they are finally reunited when Gurdjieff discovers Lubovedsky among the Brotherhood himself. According to Johnson, these accounts suggest "...a possible channel for Isma'ili influences in the Fourth Way teachings."⁹³

From the Sarmoung Gurdjieff learns the sacred dances, much like those of the Whirling Dervishes, which constitute an integral part of his "the work," and he sometimes referred to himself as a "teacher of dancing." Ernest Scott, author of *The People of the Secret*, suggests that Gurdjieff's Sarmoung Brotherhood is an offshoot of the Naqshbandi Sufis. In *Gurdjieff: Seekers of the Truth*, authors Kathleen Speeth and Ira Friedlander suggested that the Sarmoung is distinct from the Naqshbandis, but closely related. Both books assert that the Sarmoung are preservers of pre-Christian Middle Eastern occultism, working within the context of Naqshbandi Sufism. But according to James Webb, Gurdjieff was more a self-taught innovator than an emissary of any esoteric tradition.

According to Gurdjieff's leading student J. G. Bennett, who was head of British Military Intelligence in Constantinople, and Bennett's friend Idries Shah, the popular author of Sufism, Gurdjieff's "Fourth Way" originated with the Khwajagan, a chain of Naqshbandi Sufi Masters from the tenth to the sixteenth century influenced by Central Asian shamanism. Shah was a secretary and companion to Gerald Gardner, the most important representative of

Wicca, who formulated its rituals with Aleister Crowley. When Shah met J. G. Bennett he presented him with a document supporting his claim to represent the “Guardians of the Tradition,” which Bennett and others identified with what Gurdjieff had called “The Inner Circle of Humanity.” Idries Shah, in *Tales of the Dervishes*, later claimed some of his dervish tales originated from “Sarman Sufis.” In other books and articles Shah suggested that the Sarman Sufis were the esoteric core of the Naqshbandi order.

According to Bennett, the Sufis are the descendants and spiritual heirs of the old master magicians of Altai, where Central Asia has been their heartland for forty thousand years or more. At the height of the Sumerian civilization, Bennett related, the Sufis were to have founded a brotherhood called the Sarman or Sarmoun Society which, according to Gurdjieff, met in Babylon as far back as 2500 BC and was responsible for preserving the inner teachings of the Aryan race. In *Gurdjieff: Making a New World*, Bennett conjectures that around 500 BC the Sarmoun Society migrated from ancient Chaldea to Mosul in Mesopotamia, moving north into the upper valley of the Tigris, into the mountains of Kurdistan and the Caucasus. According to Gurdjieff, the Society later moved eastward to Central Asia.

As Bennett relates, the Sarmoun became active in the rise of Zoroastrianism, and he connects the influence of the Magi to the Essenes.⁹⁴ Gurdjieff believed that the true teachings of Jesus Christ were corrupted by the Christian Church, but that a small group of initiates called the “Brotherhood of the Essenes” were able to secretly preserve them. Bennett suggests that Gurdjieff’s lifelong contact with the Eastern Orthodox Church, through his parents and later through contact with orthodox monks, fostered a strong sense of identification with that tradition which lasted until he died. Likewise, Gurdjieff believed that Islam as well had deviated from the original teachings of the Prophet Mohammed. Gurdjieff also believed that the esoteric teachings of Islam were in Bokhara, in Central Asia, which Bennett believes was associated with the Naqshbandi Sufis who had preserved the true teachings of Islam, and which represented a synthesis of the inner meaning of all religions.

In India, Blavatsky’s Theosophical Society evolved into a mixture of Western occultism and Hindu mysticism, and also spread western ideas in the east, aiding a modernization of eastern traditions, and contributing to a growing nationalism in the Asian colonies. The Theosophical Society had a major influence on Buddhist modernism and Hindu reform movements, and the spread of those modernized versions in the west. During the nineteenth century, Hinduism developed a large number of new religious movements, partly inspired by the European Romanticism, nationalism, scientific racism and Theosophy. With the rise of Hindu nationalism, several contemporary Indian movements, collectively termed Hindu reform movements, strove to introduce regeneration and reform to Hinduism.

The Theosophical Society and the Arya Samaj were united from 1878 to 1882, as the Theosophical Society of the Arya Samaj. And, along with H. S.

Olcott and Anagarika Dharmapala, Blavatsky was also instrumental in the Western transmission and revival of Theravada Buddhism. Dharmapala (1864 – 1933) was a pioneer in the revival of Buddhism in India after it had been virtually extinct there for several centuries. Along with Olcott and Blavatsky, Dharmapala was also a major reformer and revivalist of Ceylonese Buddhism and very crucial figure in its Western transmission. Dharmapala also believed that Sinhalese of Ceylon (now Sri Lanka) are a pure Aryan race, and advised that Sinhalese women should avoid miscegenation by refraining from mixing with minority races of the country.⁹⁵

An important influence on western spirituality was Neo-Vedanta, also called neo-Hinduism, a modern religious movement inspired by the ecstatic visionary experiences of Sri Ramakrishna (1836 – 1886) and his beloved disciple Swami Vivekananda (1863 – 1902). It was Vivekananda who coined the term “Hinduism” to describe a faith of diverse and myriad beliefs of Indian tradition. Also a Freemason, Vivekananda was a key figure in the introduction of Indian philosophies of Vedanta and Yoga to the western world. Vivekananda taught the doctrine of the unity of all religions, and is perhaps best known for a speech at the Parliament of the World’s Religions in Chicago in 1893, the first attempt to create a global dialogue of faiths. Vivekananda quoted two passages from the *Shiva mahimna stotram*: “As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take, through different tendencies, various though they appear, crooked or straight, all lead to Thee!” and “Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths that in the end lead to Me.”⁹⁶

In addition to Vivekananda, the Parliament of the World’s Religions was dominated by the Theosophists and their counterparts among the representatives of neo-Vedanta and Buddhist Modernism. According to K. Paul Johnson, the Parliament gave Theosophists “a breakthrough into public acceptance and awareness which had hardly seemed possible a few years before.”⁹⁷ Colonel Olcott shared his sentiments in *Old Diary Leaves*, “How great a success it was for us and how powerfully it stimulated public interest in our views will be recollected by all our older members.” Several of the World Parliament’s speakers on behalf of international religions had been Theosophists, such as Dharmapala and Kinza Hirai, who represented Buddhism, Mohammed Webb for Islam, and Chakravarti for the Hindus. In his 1921 history of the Theosophical movement, René Guénon wrote that after the 1893 Parliament, “the Theosophists seemed very satisfied with the excellent occasion for propaganda afforded them in Chicago, and they even went so far as to proclaim that “the true Parliament of Religions had been, in fact, the Theosophical Congress.”⁹⁸

At the Parliament, Vivekananda’s speech also made a profound impression on Annie Besant (1847 – 1933), who had assumed the leadership of the worldwide theosophical movement when Blavatsky had passed away in 1891. Born in London into a middle-class family of Irish origin, Besant was proud of her heritage, and became involved with Union organizers including the Bloody

Sunday demonstration, which she was widely credited for inciting. During 1884, Besant had developed a very close friendship with Edward Aveling, who first translated the works of Marx into English. He eventually went to live with Marx's daughter Eleanor Marx, whose network was being spied on by Theodor Reuss. Besant was a leading speaker for the Fabian Society. The Fabians were a group of socialists whose strategy differed from that of Karl Marx in that they sought world domination through what they called the "doctrine of inevitability of gradualism." This meant their goals would be achieved "without breach of continuity or abrupt change of the entire social issue," and by infiltrating educational institutions, government agencies, and political parties.

After a dispute, the American section of the Theosophical Society split into an independent organization. The original Society, then led by Henry Steel Olcott and Besant, based in Chennai, India, came to be known as the Theosophical Society Adyar. Besant's partner in running the Theosophical Society was Charles Leadbeater, a known pedophile. In 1909, Leadbeater claimed to have "discovered" the new Messiah in the person of the handsome young Indian boy named Jiddu Krishnamurti. Krishnamurti gained international acceptance among followers of Theosophy as the new Savior, but the boy's father nearly ruined the scheme when he accused Leadbeater of corrupting his son. Krishnamurti also eventually repudiated his designated role, and spent the rest of his life travelling the world and becoming in the process widely known as an unaffiliated speaker.

As President of the Theosophical Society, Besant became involved in politics in India, joining the Indian National Congress, and during World War I helped launch the Home Rule League, modeling demands for India on Irish nationalist practices. This led to her election as president of the India National Congress in late 1917. As editor of the *New India* newspaper, she attacked the colonial government of India and called for clear and decisive moves towards self-rule. In June 1917 Besant was arrested, but the National Congress and the Muslim League together threatened to launch protests if she was not set free. The government was forced to make significant concessions, and it was announced that the ultimate aim of British rule was Indian self-government.

After the war, a new leadership emerged around Mohandas K. Gandhi, who was inspired by the ideals of Vivekananda, and who was among those who had written to demand Besant's release, and who had returned from leading Asians in a non-violent struggle against racism in South Africa. In 1888, he had travelled to London, England, to study law at University College London, when he met members of the Theosophical Society. They encouraged him to join them in reading the *Bhagavad Gita*. As a result, despite not having shown any interest in religion before, Gandhi began his serious study of the text, which was to become his acknowledged guide throughout his life. According to Kathryn Tidrick, Gandhi's approach to the *Gita* was theosophical.⁹⁹ Gandhi later credited Theosophy with instilling in him the principle of the equality among religions. As he explained to his biographer, Louis Fischer, "Theosophy... is Hinduism at its best. Theosophy is the brotherhood of

man.” The organization’s motto inspired Gandhi to develop one of his central principles, that “all religions are true.”¹⁰⁰

Gandhi had met Blavatsky and Besant in 1889.¹⁰¹ And when Gandhi set up his office in Johannesburg, among the pictures he hung on his walls were those of Tolstoy, Jesus Christ and Annie Besant, and in a letter he wrote to her in 1905 he expressed his “reverence” of her.¹⁰² Besant bestowed on him the title by which he became famous, *Mahatma*, a Hindu term for “Great Soul,” and the same name by which Theosophy called its own masters. Besant’s distinctive influence on Gandhi was through her contribution to the theory of the “Law of Sacrifice,” which was set out most fully in *Esoteric Christianity*. The Law of Sacrifice was derived from a Fabian reading of the *Bhagavad Gita*, where Krishna’s selfless activity brought the world into existence and continues to sustain it. Action performed in this “sacrificial” spirit, says Krishna, is free from Karma. From this Besant developed the notion of the Law of Sacrifice, a form of “spiritual alchemy,” through disinterested action, “cast upon the altar of duty.” The man who acts in harmony with the divine selflessness animating the universe becomes:

...a force for evolution... an energy for progress, and the whole race then benefits by the action which otherwise would only have brought to the sacrificer a personal fruit, which in turn would have bound his Soul, and limited his potentialities.¹⁰³

Despite his popular image as holy man, Joseph Lelyveld’s *Great Soul: Mahatma Gandhi And His Struggle With India*, according to his reviewer, reveals Gandhi was a “sexual weirdo, a political incompetent and a fanatical faddist—one who was often downright cruel to those around him. Gandhi was therefore the archetypal 20th-century progressive intellectual, professing his love for mankind as a concept while actually despising people as individuals.”¹⁰⁴ According to Lelyveld, Gandhi also encouraged his seventeen-year-old great-niece to be naked during her “nightly cuddles,” and began sleeping with her and other young women. He also engaged in a long-term homosexual affair with German-Jewish architect and bodybuilder Hermann Kallenbach, for whom Gandhi at one point left his wife in 1908.¹⁰⁵

Though Gandhi was concerned for the plight of the Indians of South Africa, he shared the racist beliefs of the Theosophists. Of white Afrikaaners and Indians, he wrote: “We believe as much in the purity of races as we think they do.” Gandhi lent his support to the Zulu War of 1906, volunteering for military service himself and raising a battalion of stretcher-bearers. Gandhi complained of Indians being marched off to prison where they were placed alongside Blacks, “We could understand not being classed with whites, but to be placed on the same level as the Natives seemed too much to put up with. Kaffirs [Blacks] are as a rule uncivilized—the convicts even more so. They are troublesome, very dirty and live like animals.”¹⁰⁶

Gandhi and Mussolini became friendly when they met in December 1931, with Gandhi praising the Duce’s “service to the poor, his opposition to super-

urbanization, his efforts to bring about a coordination between Capital and Labour, his passionate love for his people.” He also advised the Czechs and Jews to adopt nonviolence toward the Nazis, saying that “a single Jew standing up and refusing to bow to Hitler’s decrees” might be enough “to melt Hitler’s heart.”¹⁰⁷

The Salafis

The Wahhabis were the first of the Revivalist movements spearheaded by the British, that would help advance their colonial ambitions, which were closely aligned to those of the Rothschild banking interests. It was Mayer Amschel Rothschild (1744 – 1812), the dynasty’s founder, who famously said, “Give me control of a Nation’s money and I care not who makes the laws.” Mayer Rothschild expanded his financial empire by installing each of his sons in other European cities, including Frankfurt, Vienna, Naples and Paris. In 1816, four of the brothers were each granted the title of Baron by Austria’s Francis von Habsburg, the last Holy Roman Emperor. Mayer Rothschild sent Nathan, who showed exceptional ability in finance, at the age of twenty-one, with plans of securing control of the Bank of England. The Bank of England, a private corporation, established in 1694, is centered in the City of London. The square-mile-large City is a sovereign state, located in the heart of greater London. Regarded as the “Vatican of the financial world,” the City is not subject to British law, but is said to be run by the “Crown.” Nathan set up his London business, N. M. Rothschild and Sons, which also had branches with his brothers in Paris, Vienna, Berlin, and Naples. In the nineteenth century a legend began to circulate which accused Nathan of having used his prior knowledge of Napoleon’s defeat at the Battle of Waterloo to speculate on the Stock Exchange and amass a vast fortune.

Nathan Rothschild’s grandson, Nathaniel Mayer, also known as “Natty” de Rothschild, became head of NM Rothschild and Sons in 1879. In 1884, he became the first Jew elevated to the House of Lords. Natty also funded Cecil Rhodes in the development of the British South Africa Company, and the De Beers diamond conglomerate. He administered Rhodes’s estate after his death in 1902, and helped to set up the Rhodes Scholarship at Oxford University. Rhodes left his entire estate to Lord Nathaniel Rothschild as trustee. In the first of seven wills, Cecil Rhodes called for the formation of a “secret society,” devoted to “the extension of British rule throughout the world.” The exact wording of his will was:

To and for the establishment, promotion and development of a Secret Society, the true aim and object whereof shall be for the extension of British rule throughout the world, the perfecting of a system of

emigration from the United Kingdom, and of colonisation by British subjects of all lands where the means of livelihood are attainable by energy, labour and enterprise, and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the Islands of Cyprus and Candia, the whole of South America, the Islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, the seaboard of China and Japan, the ultimate recovery of the United States of America as an integral part of the British Empire, the inauguration of a system of Colonial representation in the Imperial Parliament which may tend to weld together the disjointed members of the Empire and, finally, the foundation of so great a Power as to render wars impossible, and promote the best interests of humanity.¹

Lord Nathaniel Rothschild appointed Alfred Milner to chair Rhodes' secret society. Milner then recruited a group of young men from Oxford and Toynbee Hall, collectively known at various times as Milner's Kindergarten, the Round Table Group, the Rhodes crowd, The Times crowd, the All Souls group, and the Cliveden set. All were well-known English Freemasons, among them being Rudyard Kipling, Lord Balfour, and other Oxford College graduates. The existence of the secret society was revealed by Carrol Quigley, a Harvard educated professor at Georgetown University, in *The Anglo-American Establishment*. No conspiracy theorist, Quigley stated that the objectives of the group, which was associated with Wall Street and the City of London, was "largely commendable." Members of the group, in statements recorded by the *New York Times* in 1902, proclaimed that they formed their society for the purpose of "gradually absorbing the wealth of the world."² Quigley credits the Round Tablers for several historical events: the Jameson Raid, the Second Boer War, the founding of the Union of South Africa, the replacement of the British Empire with the Commonwealth of Nations, and a number of Britain's foreign policy decisions in the twentieth century.

The ambitions of the Round Table were in parallel with the activities of the Oxford Movement, and its project of colonizing the Middle East through the spread of Freemasonry. As Robert Dreyfuss pointed out, "when approaching an area like the Middle East, the Oxford movement's freemasonic evangelists would not attempt to convert Muslims, for instance, to Christianity. Instead, they would try to bring the Muslim (Sufi) belief system in harmony with the cult practices of the Scottish Rite."³ The British could attract Muslims of questionable faith to their Middle Eastern lodges by claiming that Sufism and Freemasonry derived from a shared source. Thus, the universalism of Sufism was used to condone not only the collaboration of mystics of different faiths, but also to justify apostasy by the promotion of the occult as superseding all other organized religions.

Reflecting the mythos that was constructed, according to Idries Shah, who became a dubious authority on the subject, Sufism is just the outward expression in Islam of a single occult tradition shared by all the major religions:

The connection between the ancient practical philosophies and the present ones is seen to have been based upon the higher level unity

of knowledge, not upon appearances. This explains why the Muslim Rumi has Christian, Zoroastrian and other disciples; why the great Sufi 'invisible teacher' Khidr is said to be a Jew; why the Mogul Prince Dara Shikoh identified Sufi teaching in the Hindu *Védas*, yet himself remained a member of the Qadiri Order; how Pythagoras and Solomon can be said to be Sufi teachers. It also explains why Sufis will accept some alchemists to have been Sufis, as well as understanding the underlying developmental factors in Rumi's evolutionary philosophy, or Hallaj's 'Christianity'; why, indeed, Jesus is said to stand, in a sense, at the head of the Sufis.⁴

This is the ancient secret which Freemasons believe they inherited from the Templars, who in turn supposedly gained it from Sufis, or Ismailis, during the Crusades. The ultimate mystery learned is the central teaching of the Kabbalah, that man is God. Robert Graves, in his introduction to Shah's book *The Sufis*, explains that the real builders of Freemasonry were, "not Solomon's Israelite subjects or Phoenician allies as is supposed, Abdul Malik's Sufi architects who built the dome of the rock on the ruins of Solomon's temple, and their successors. Their names included Thuban Abdel Falz ('Izz') and his 'great grandson' Maaruf, the son (disciple) of David of Tay, whose Sufic code name was Solomon, because he was the 'son of David'." Therefore, the universalism of the Sufis is found in Freemasonry, as explained in *The Lost Keys of Freemasonry* by Manly Palmer Hall:

The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth.⁵

In the middle of the eighteenth century, British efforts to collaborate with Middle Eastern Masons were focused around the person of Abdul Qadir al Jazairi. Abdul Qadir's *Book of Stops* reveals him to have been devoted to a universalist interpretation of religion and interested in altered states of consciousness as stages in a spiritual journey through different levels of being. Abdul Qadir was also known for his knowledge of the Muslim Neoplatonist, Ibn Arabi, from whom he derived his Gnostic and universalist principles. However, Islam doesn't propose that all religions are valid. There is only one religion recognized as such: Islam. Nevertheless, Islam recognizes the right of other communities to adhere to different beliefs, and has safeguarded that right in the *Sbariah*. Rather, Ibn Arabi's universalism was profoundly heretical, opening the way for the suggestion of an original Gnostic truth underlying all religions. These ideas were adapted by Abdul Qadir to provide justification that Sufism represented such a tradition, and provided the basis for its relationship with Freemasonry.

Although Ibn Arabi is widely regarded among Sufis as *al-Sheikh al-Akbar* ("The Greatest Sheikh"), he was consistently denounced as an apostate by orthodox scholars. Imam Burhan al-Din al-Biqā'i, in the fifteenth century, wrote a book titled *Tanbih al-Ghabi ila Takfir Ibn 'Arabi wa Tahdhir al-'Ibad min Abl*

al-'Inad (“Warning to the Ignoramus Concerning the Declaration of Ibn Arabi’s Disbelief, and Cautioning the Servants of God Against Stubborn People”) in which he quotes many *Fatwas* by scholars from different *Madbhabs* criticizing Ibn Arabi. Among them are Ibn Taymiyyah and his students, but also Ibn Taymiyya’s fiercest opponent al Subki. Also included was Ibn Hajar al-Asqalani.

Abdul Qadir was also friends with Jane Digby and Sir Richard Burton, the famous British explorer, spy and fellow Freemason, who had been made consul in Damascus in 1869. Digby, or Lady Ellenborough (1807-1881), was an English aristocrat who lived a scandalous life of romantic adventures, having had four husbands and many lovers, including King Ludwig I of Bavaria, his son King Otto of Greece, statesman Felix Schwarzenberg, and an Albanian brigand general. She died in Damascus, Syria as the wife of Arab Sheikh Medjuel al Mezrab, who was twenty years younger than her, and who belonged to the Aniza tribe of Syria. That is the same tribe the Saudis belong to, and to which Idries Shah attributes the origin of European witchcraft. Though the account is certainly spurious, it may indicate the recognized association of al Mezrab with the occult, and explain his association with this network of European occultists and spies. Burton (1821-1890) is best-known for traveling in disguise to Mecca, a translation of *One Thousand and One Nights*, bringing the *Kama Sutra* to publication in English, and journeying with John Hanning Speke as the first Europeans to visit the Great Lakes of Africa in search of the source of the Nile. Ouida reported in 1906 that “Men at the FO [Foreign Office] ... used to hint dark horrors about Burton, and certainly justly or unjustly he was disliked, feared and suspected... not for what he had done, but for what he was believed capable of doing.”⁷⁶

In 1878, Burton joined the British Theosophical Society, but recent research by Marc Demarest indicates that he had been introduced to occult studies in England in the 1840s as a member of the so-called Orphic Brotherhood led by Edward Bulwer-Lytton. Edward Rice comments, “Burton’s adult life was passed in a ceaseless quest for the kind of secret knowledge he labeled broadly as ‘Gnosis,’ by which he hoped to uncover the very source of existence and the meaning of his role on earth.”⁷⁷ His quest for occult knowledge led him through Hindu Tantra, Sikhism and Kabbalah, but his most lasting interest became in Sufism, when he joined the Qadiriyya order. “Sufism,” claimed Burton, is “the Eastern parent of Freemasonry.”⁷⁸ Burton also referred to Blavatsky as a “dear friend.” The friendship would have begun either when both were in the Arab world in in the 1850s, or around 1890 when Burton was consul in Damascus. Likewise, Jane Digby was also acquainted with Blavatsky, as well as with Lydia Pashkov, who along with her partner James Sanua, was friends with Jamal Afghani.⁹

Burton and Digby were also close friends of Afghani’s handler, Wilfred Scawen Blunt and his wife Lady Anne, a grand-daughter of poet Lord Byron. Wilfred and Lady Anne’s daughter, Judith Blunt-Lytton, married Neville Bulwer-Lytton, grandson to Edward Bulwer-Lytton, and son of the Earl of Lytton, a friend of Saint-Yves d’Alveydre. Blunt and Lady Anne in 1878-

79 visited the Wahhabi stronghold in the Arab Peninsula, recorded in their book *A Pilgrimage to Nejd*, where they first met Jane Digby and her husband Medjuel el Mezrab. Blunt had supposedly become a convert to Islam under the influence of Afghani, and shared his hopes of establishing an Arab Caliphate based in Mecca to replace the Ottoman Sultan in Istanbul. When Blunt visited Abdul Qadir in 1881, he decided that he was the most promising candidate for Caliphate, an opinion shared by Afghani and his disciple, Mohammed Abduh.¹⁰

However, Burton made many enemies during his time in Damascus. He antagonized much of the Jewish population of the area because of a dispute concerning money lending. Burton was further involved in a scandal that implicated the Shadhili Sufi order, founded by Abul Hasan Ali ash-Shadhili in the thirteenth century, and which was introduced to Damascus by Abdu Qadir. For two years the inner circle of the Shadhili in Damascus met at Abdul Qadir's residence to meditate and pray "for enlightenment before the throne of God."¹¹ Finally, as related by Burton's wife Isabel, they become conscious of a presence among them and used to hear and see things they did not understand. Finally, they received a vision that assured them it was the religion of Christianity which they were seeking. Richard and Isabel threw their support behind the Shadhili, and attempted to secure support for their conversion. But the British government, fearing the political consequences, removed Burton from his post in Damascus, and transferred him to Trieste, then part of Austria-Hungary. As Isabel noted, "It broke his career, it shattered his life, it embittered him towards religion."¹²

Afghani's pupil Muhammad Abduh also reported to him that he had been received by the leading Muslims of Beirut, and that when Abdul Qadir ordered his son to see him, he spoke in praise of Afghani.¹³ Although Afghani was a primary agent of British affairs in the Middle East, simultaneously he is also considered one of the founders of Islamic modernism, as well as an advocate of pan-Islamic unity in the colonial era. He was apparently greatly disappointed by the failure of the Indian Mutiny, and concluded that European imperialism, having conquered India, now threatened the Middle East, and that the Muslims of Asia and the Middle East could prevent the further onslaught of Western powers only through a reform of Islam based on adoption of Western sciences and institutions.

As a result of the catastrophe of colonialism in general, education in traditional religious science in the Islamic world had already been severely weakened. And, the apparent ineffectiveness of Muslim institutions initially lent support to the notion that Islam needed to be replaced with Western-based models, which generated new elites of Western-educated secular professionals. Thus, many of the *Shariah* schools were closed down. The religious endowments that traditionally funded the *Shariah* schools were nationalized and became state-owned property. Those like Al Azhar in Egypt, which had been the most prestigious educational institution in Islam, and the oldest university in the world, became state-owned schools with state-appointed faculty. The curricula were redefined and limited in such a way that those trained in these schools no

longer achieved the credentials of jurists in the traditional sense. The *Ulema*, in effect, became state functionaries, relegated to officiating at public rituals.

It was this vacuum that was exploited by the Salafi movement founded by Aghani, the most important of the Revivalist movements. Leading the modernist trend, the Salafis suggested that the deteriorating condition of the Muslims was due to their inability to mirror the institutions or technology of the Europeans. Therefore, Aghani and the Salafis insisted that a return to *Ijtihad* was needed, claiming that the *Ijma* of the scholars to close the “Gates of Ijtihad” was merely in response to political pressures, and had contributed to a period of “intellectual stagnation.” Effectively, as was typical of the Revivalists, the Salafis maintained that it was necessary to circumvent the teachings of the *Madhhabs*, and go “directly” to the sources, the religion of the forefathers, known as the *Salaf*, from which they gained their name.

Evidently, the claims of the Revivalists were just a devious ruse to open the door for the British plan of rewriting Islam, following upon the revival of the reputation of Ibn Taymiyyah initiated by Abdul Wahhab. This plan was outlined by Lord Cromer, Consul General of Egypt from 1883 to 1907 and an important member of England’s Baring banking family, who had grown rich off of the opium trade in India and China. Sheikh al Buti describes, in his history of the attack on *Ijtihad*:

According to Lord Cromer’s view, the Islamic *Shariah* was backward, stagnant, and not conducive to development. He was looking for an easy way to make the Egyptian society break away from this chain. His crafty way was to promote the idea of *Ijtihad* among those who believed in the advancement of modern European society. Such people were assigned sensitive religious positions. Some were made Muftis, and others were assigned to the administration of Al Azhar. Those who had faith in European society, and its values, started encouraging the Sheikhs of Al Azhar and its scholars to exercise *Ijtihad* outside its allowed domains. This had reached the point to where Sheikh al Maragani removed the stipulation that a *Mujtahid* need to know Arabic.¹⁴

Aghani and Abduh were the primary agents involved in disguising this strategy with a veneer of Islamic scholarship. The word “Salafi” does have a pre-modern heritage and was not merely an invention of the Revivalists. However, the term was revived and appropriated by the neo-Salafis to proffer themselves an ancient pedigree, and thereby purported legitimacy. The term refers to a distinctive theological group that is identified with the original medieval *Ahlul Hadith*, but not to be confused with the neo-*Ahlul Hadith* of India. The term is found, for example, in a number of Ibn Taymiyyah’s works as well as those of other pre-modern authors, like al Samani, Ibn al Qayyim and al Dhahabi.¹⁵ According to al Dhahabi, in his biography of Ibn Taymiyyah, “He has made victorious the pure Sunnah of the *Salafiyya* way.”¹⁶

According to David Commins, “Tracing the links among enthusiasts for Ibn Taymiyyah reveals a network of *Ulema* [Muslims scholars] living in Baghdad, Damascus, Najd, Mecca and India.”¹⁷ As he further explains:

The Ottoman Arab reformers' and the Wahhabis' common interest in Ibn Taymiyyah does not mean that they concurred on doctrinal matters. Wahhabi positions on idolatry and viewing Muslims as infidels were at odds with the Ottoman Arab *Ulema's* more inclusive outlook. But they did agree on the permissibility of *Ijtihad*. That pitted them against the Ottoman religious law establishment that reject *Ijtihad*.¹⁸

In Baghdad, Ibn Taymiyyah's legacy was associated with al-Alusi who published a work to refute his medieval detractors, particularly with regards to his claim that *Ijtihad* could be revived. Alusi's interest in Ibn Taymiyyah led to contacts with the Wahhabi *Ulema*. In Damascus, Tahir al Jazairi used his position as director of Syria's first public library to revive the reputation of Ibn Taymiyyah. Also in Damascus, Jamal ud Din Qasimi collaborated with al Alusi and sought support from the Wahhabis to promote his works.

Effectively, the main thrust of the Oxford Movement's plans for the Middle East was to call for the re-opening the Doors of *Ijtihad* and a rejection of *Taqlid*, or adherence to one of the four *Madhhabs*, based on Ibn Taymiyyah's controversial rulings. As Joseph Schacht explains in *An Introduction to Islamic Law*:

Ibn Taymiyyah did not explicitly advocate the reopening of the 'door of *Ijtihad*', let alone claim *Ijtihad* for himself; but as a consequence of his narrowly formulated idea of consensus he was able to reject *Taqlid*, to interpret the *Quran* and the traditions from the Prophet afresh, and to arrive at novel conclusions concerning many of the institutions of Islamic law. The Wahhabis, who constitute the great majority of the present followers of the Hanbali school, have adopted, together with Ibn Taymiyyah's theological doctrines, the whole of his legal theory, including his rejection of *Taqlid*; but at the same time they have retained, unchanged, Hanbali positive law as it had been developed in the school before Ibn Taymiyyah, apparently without being troubled by the resulting inconsistency.¹⁹

Although Ibn Taymiyyah did not actually argue that an ordinary Muslim should not practice *Taqlid*, his student Ibn al Qayyim who shared in his mentor's persecutions, not only stressed the importance of *Ijtihad* for the qualified scholar, but argued that ordinary Muslims should be freed from the obligation of *Taqlid*. It is from Ibn al Qayyim that the Revivalists adopted the anti-Madhhab orientation, known to traditional Muslims today as "*la-madhhabiyya*" (non-Madhhabism).²⁰ On the uniqueness of this challenge in Islamic history, according to Mufti Muhamad Sajaad in *Understanding Taqlid*:

Before this, if a traveller travelled the length and breadth of the *Ummah* (the Muslim community), from China on one side to North Africa on the other, the only scholars or seminaries he would find would be those belonging to and teaching one of the four schools.

Essentially, the Revivalists reflected the Frankist-inspired secularizing tendencies that had been reforming Judaism, where it was deemed necessary to adapt the laws of scripture to changing times. While the Revivalists presented

themselves as confronting the challenges of a modern world with which the Muslims were clearly unable to keep pace, their diagnosis was correct, but their prescription, at the service of British interests, was deceptive. Contradicting their claims is an interesting assessment of the Muslims' coming situation offered by one of the great *Sahabah*, Amr ibn al As, who was the commander who led the conquest of Egypt in 640 AD, and who founded the capital of Fustat. His explanation demonstrates that the early Muslims understood that the supremacy of any community was not dependent on any particular failure to observe the religious rites of Islam "properly," or the possession of any particular material or intellectual properties, but on their sense of social justice. Amr was sitting in the company of another *Sahabah* who said to him, "I heard the Prophet say, 'The Hour will come when the Romans [Europeans] will be in the majority.'" Amr asked him, "What are you saying?" The other *Sahabah* answered, "I am repeating what I heard from the Prophet." Amr replied, "If you say this, it is true, because they have four good characteristics: they are the most able to cope with tribulation, the quickest to recover after disaster and to return to the fight after disaster, and are the best as far as treating the poor, weak and orphans is concerned. They have a fifth characteristic which is very good; they do not allow themselves to be oppressed by their kings."²¹

The Revivalists suggested that Muslims needed to return to the "original sources," meaning the *Quran* and *Hadith*, bypassing the accumulated scholarship of the *Mujtahids* through the centuries, in order that Islam could be reinterpreted anew to "adapt" to modern times. The Wahhabis, setting the trend for other Revivalists, tried to cast *Taqlid* as "blind following," suggesting that the Imams of the *Madhhabs* merely represented the opinions of human beings, and that Muslims should rely on only the *Quran* and *Hadith* as the true divine evidence. Certainly the Imams were fallible, but as far as the history of Muslims is concerned, theirs were the most respected of opinions. However, through false analogy, the Revivalists will typically make use of a verse of the *Quran* intended to criticize pagans who rejected the message of Islam: "And when it is said to them: 'Follow that which God has revealed,' they reply: 'No, rather we will follow that we have found our fathers upon.' (This is they say) Even though their fathers do not understand, nor are they guided."²² Thus the Revivalists intend to infer that following the opinion of an *Imam* without investigating the evidence is similar to the pre-Islamic pagans' insistence on following their cultural traditions instead of surrendering to the word of God.

The Revivalists basically inferred that each Muslim should do his own due diligence with regards to any ruling he follows instead of relying on the opinion of an *Imam*. They mention comments like Imam Shafi's, who said, "when a *Hadith* is authentic it is my *Madhhab*," and therefore suggest that when a *Hadith* is found to be in contradiction with one of their rulings, that the *Hadith* takes precedence. But Imam Shafi's comments were not intended for the layman. These kinds of suggestions only succeed on those without a modicum of knowledge of Islamic jurisprudence. Because, as clarified by Imam Nawawi:

...what al Shafi said does not mean that every time someone encounters an authentic *Hadith* he should say that this is the *Madhbab* of al Shafi, and follow the apparent meaning of it. This is restricted to those who have attained the level of *Ijtihad* in the *Madhbab*, and is contingent on the preponderance that al Shafi might not have been aware of that *Hadith* or its authenticity. This is possible only after reading all of al Shafi's books and others who had drawn from him. This is a difficult condition, and rare are those who can meet it. This condition has been attached because al Shafi has abandoned citing according to the apparent meaning of many *Hadiths* that he saw and knew, however there was proof sufficient enough for him to criticize them, declare them abrogated, restricted, interpreted or its likes.²³

Even the followers of the Prophet themselves were in the habit of seeking rulings from the more knowledgeable among them, without necessarily demanding their proofs. According to al Amidi, a thirteenth century Shafi scholar, in his book *al Ihkam*:

As for consensus: laymen, during the time of the Companions and the time of those who came after them, [always] used to seek *Fatwas* and religious rulings from *Mujtabids* who would answer their questions without pointing out the evidence they based on it upon. They [i.e. the Companions] did not forbid them from doing that, which was a consensus for the legal validity of a layman to follow the *Mujtabid* absolutely.²⁴

It stands to reason that the Companions (*Sahabah*) of the Prophet sought advice from those among them who had not only demonstrated a superior knowledge of Islam, but also their sincerity and piety. Those who issued *Fatwas* in the time of the Companions of the Prophet were a small number, most famous among them were the four Caliphs, Abdullah ibn Masud, Abu Musa al Ash'ari, Muadh ibn Jabal, Ubay bin Kab, and Zayd ibn Thabit. And it was not necessary to burden every request with a demand for a list of the relevant evidence, because their reliability had already been established.

The same could be said for the Imams of the four *Madhbabs*, whose authority was established by the consensus (*Ijma*) of the community. All four Imams belonged to that age, or very close to it in the case of Imam Ahmad, of which the Prophet Mohammed foretold would be the best of the Muslim community. He said, "The best of my *Ummah* is my generation, then the generation after them, then the generation after them." In addition, the consensus of the most respected Sunni scholars for a period of more than a thousand years has confirmed these four Imams and their schools as representing the most authentic, penetrating and faithful understanding of the *Quran* and *Sunnah*.

On the contrary, graver is the danger of formulating an ill-informed opinion. According to a *Hadith* recorded in *Sunan Abu Dawud*, the Companions of the Prophet were on a journey and stopped for the night. In the morning, one of them who had been wounded needed to perform a ritual bath to purify himself for the morning prayer. Concerned about the effect of cold water on his wound, he asked the others for advice. However, when he performed as

he was instructed, taking the bath nonetheless, he was harmed by it and died as a result. When the story was related to the Prophet, he was incensed, and rebuked the other companions saying: "They killed him, may God destroy them! Why did they not ask when they knew not? For, truly the cure for not knowing is asking. It would have sufficed him had he done a dry ablution (*tayamum*) and kept his wound bandaged."²⁵

Islam was not revealed so that it would only be studied, but rather that it could be implemented and acted upon. As the *Quran* explains, piety is not to be found in debate over doctrinal matters. With reference to a doctrinal controversy among Mohammed's followers, over whether prayers should be directed towards Jerusalem or Mecca, the *Quran* explains:

*It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity, to fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of adversity. Such are the people of truth, the God-fearing.*²⁶

Rather, Muslims are required to ensure that the study of Islam is only conducted by a group among them, to allow the others to fulfill other important obligations. The *Quran* says: "It is not desirable that all the believers should go out to fight. A group from each contingent should stay-behind, instruct themselves in religion, and admonish their people when they return to them, so that they may take heed."²⁷ The *Quran* also says, "Ask the people of Remembrance if you know not."²⁸ And, "Obey God, the Messenger and those authorities amongst you."²⁹ Ibn Abbas, a paternal cousin of the Prophet, and Mujahid, as recorded by many authorities in *Tafsir* (exegesis), state "those authorities amongst you" are the Islamic jurists who alone have the skills to derive laws from the *Quran* and *Sunnab*.³⁰

In reality, *Ijtihad* was never fully closed. It was merely confined to the most qualified practitioners, as determined by rigorous rules to ensure sufficient competency. While it continued to be believed that a scholar could attain the qualifications of *Mujtahid*, he would nevertheless be expected to function within the established system of a particular school. As Joseph Schacht explained, "Whatever the theory might say on *ijtihad* and *taklid*, the activity of the later scholars, after the 'closing of the door of *Ijtihad*', was no less creative, within the limits set to it by the nature of the *shari'a*, than that of their predecessors. New sets of facts constantly arose in life, and they had to be mastered and moulded with the traditional tools provided by legal science."³¹ This type of *Mujtahid* was considered a *Mujtahid fil Madhhab*, or "Mujtahid within a Madhhab." There have been a number of examples of such scholars, including Imam Nawawi among the Shafis, Qadi Ibn Abd al Barr among the Malikis, Ibn Abidin among the Hanafis, and Ibn Qudama among the Hanbalis. All of these scholars considered themselves followers of the fundamental interpretative principles of their own *Madhhabs*, but are recognized as having exercised their own skills of scholarship and judgment in reaching many new rulings within them.

However, what was truly needed was not a reform of Islamic law as the Salafis deceptively suggested, but a return to the spirit of the law. The deception was in how the Salafis defined “pure” Islam. Their prescriptions were largely in the service of British interests. Effectively, while Afghani pontificated against the perils of British colonialism, he was secretly an agent-provocateur in the employ of the British. Among its many uses, the Salafi movement also served in protecting the British’s growing interest in the Suez Canal, which would later become crucial to the shipment of their oil cargo to Europe and elsewhere. In 1854 and 1856, the French engineer Ferdinand de Lesseps had obtained concessions from Said Pasha, the viceroy of Egypt, who authorized the creation of a company for the purpose of constructing a maritime canal open to ships of all nations. The canal had a dramatic impact on world trade, playing an important role in increasing European penetration and colonization of Africa. It became, as Bismarck called it, “the spinal column of the British Empire.”

In 1875, the mounting debts of Said Pasha’s successor, Ismail Pasha, forced him to sell Egypt’s share in the canal to the British. Thus, the British government, then under Benjamin Disraeli, and financed by his friend Lionel Rothschild, acquired nearly half the total shares in the Suez Canal Company, giving it a controlling interest. A commission of inquiry into the failing finances of Ismail in 1878, led by Lord Cromer and others, had compelled the viceroy into ceding his estates to the nation, to remain under British and French supervision, and accepting the position of a constitutional sovereign. The angered Egyptians united around Ahmed Urabi, a revolt that ultimately provided a pretext for the British to move in and “protect” the Suez Canal. The agent-provocateur revolt was followed by a formal invasion and occupation that made Egypt a colony.

The two principle organizations behind the revolt were created by Jamal Afghani: a nationalist organization called Nationalist Liberal Party (*al Hizb al Watani al Hurr*), which was assisted by Scawen Blunt, and the Mazzini-inspired Young Egypt. Both were united in their membership in Afghani’s French Masonic lodges. According to Homa Pakdaman in *DJamal-ed-din Assad Abadi dit Afghani*:

Most of the leaders of the future revolution were part of the masonic lodges. [...] Thus the lodge became a place for the gathering of the Egyptian nationalists, and it is this grouping which was the origin of the first political movement in 1879, called the National Party with the motto: Egypt for the Egyptians, which culminated in the revolution of ‘Urabi.³²

It was a *Fatwa* produced by Abdul Qadir al Jazairi’s friend, Sheikh Abder Rahman Illaysh al Kabir, and his father Muhammad Illaysh, grand Mufti of the Malaki *Madhhab* in Egypt, which led to the Urabi revolt, and for which the two were subsequently imprisoned. Al Kabir was eventually exiled to the island of Rhodes before finally coming back to his role at Al Azhar. Sheikh Abder Rahman too would later become the head of the Maliki *Madhhab* at

Al Azhar University. As a Freemason, al Kabir also aimed to demonstrate the relationship between the symbols of Freemasonry and Islam.³³

Afghani was succeeded by Muhammad Abduh who, as the chief Mason of his country, did much to spread interest in Freemasonry in the Arab World. In *How We Defended Orabi*, A.M. Broadbent declared that, "Sheikh Abdu was no dangerous fanatic or religious enthusiast, for he belonged to the broadest school of Moslem thought, held a political creed akin to pure republicanism, and was a zealous Master of a Masonic Lodge."³⁴ From 1888 until his death in 1905, Abduh would regularly visit the home and office of Lord Cromer. In 1892, Abduh was named to run the administrative Committee for the Al Azhar mosque and university. From that post, he reorganized the entire Muslim system in Egypt, and because of Al Azhar's reputation, much of the Islamic world as well. In 1899, Lord Cromer made Abduh the Grand Mufti of Egypt, chief legal authority in Islam, as well as the Masonic Grand Master of the United Lodge of Egypt. One of Lord Cromer's motives was to change the law forbidding interest banking. On his behalf, Abduh then offered a contrived interpretation of the *Quran* to create the requisite loophole, giving British banks free reign in Egypt. Of Abduh, Lord Cromer related, "I suspect my friend Abduh was in reality an agnostic," and he said of Abduh's Salafi reform movement that, "They are the natural allies of the European reformer." Cromer also concluded, however, referring to both Afghani and Abduh:

They were very much too tainted with heterodoxy to carry far along with the conservative Moslems. Nor were they sufficiently Europeanized to win the mimics of the Europeans ways. They were neither good enough Moslems, nor good enough Europeans.³⁵

Synarchism, Nihilism & Terrorism

Of the many political systems for humankind, the modern name devised by occultists for a society governed by their own priestly caste, who would govern according to the dictates of their “gods,” is referred to as synarchism. Occultists pride themselves in their willingness to dare to believe in realities denied by the rest of society. But their pride blinds them to the fact that these phenomena are due to a far more mundane explanations than the “supernatural” causes which they are deceived into assuming. Worst still, it is from these entities that the occult secret societies derive their outlandish mythologies, and often dangerous totalitarian ideologies, which they were duped into believing emanated from a “divine” source and which, therefore, supersede the purportedly inferior exoteric religions and beliefs adhered to by the non-initiated.

Occult tradition has therefore become hateful of traditional religion, which it rightly regards as the enemy of such experimentation, and constructed an opinion of it founded on distortions of history. By grossly exaggerating the Church’s antagonism, Christianity has been described as contributing to brutal suppression and persecution, particularly against heretics of occult leanings, with the examples being the various crusades, the Inquisition and persecution of witches. The Enlightenment also advanced the supposed dichotomy between reason and religion. This was founded on the assumption that the Christian Church opposed all scientific discoveries that supposedly discredited accounts in the Bible. In other words, Christianity was the enemy of truth itself. The most well-known incident was the case of Galileo, also sponsored by Cosimo de Medici, and who was imprisoned in 1663 for upholding Copernicus’ heliocentric model which displaced the earth as the center of the universe. The story has been repeated ever since as a primary example of the Church’s enmity towards truth.

More anti-Christian propaganda was created in the seventeenth century when historians invented what is known as the “Flat Earth Myth,” which claimed that Medieval Christian Europe believed the earth was actually flat, a notion that was supposedly contested by Columbus. The myth was created as part of a campaign by Protestants against Catholic teaching. Historian Jeffrey Burton Russell claims “With extraordinary few exceptions no educated person in the history of Western Civilization from the third century BC onward believed that the earth was flat,” and he regards that the myth gained currency

in the nineteenth century due to inaccurate histories such as John William Draper's *History of the Conflict Between Religion and Science* (1874) and Andrew Dickson White's *History of the Warfare of Science with Theology in Christendom* (1896).¹ Dicksen was a member of the notorious Skull and Bones at Yale and co-founder of Cornell University.² Draper and White were the most influential exponents of the Conflict Thesis, the proposition that there is an intrinsic intellectual conflict between religion and science and that the relationship between religion and science inevitably leads to public hostility. Draper's book received worldwide recognition and was translated into several languages, but was banned by the Catholic Church.

Likewise, according to Edward Peters, the modern-day notion of a unified and horrible "Inquisition" is an assemblage of the "body of legends and myths which, between the sixteenth and the twentieth centuries, established the perceived character of inquisitorial tribunals and influenced all ensuing efforts to recover their historical reality."³ Peters explains that it was the relatively limited persecution of Protestants, mostly by the inquisitions in Spain and Italy, which provoked the first image of "The Inquisition" as the most violent and oppressive actions of the Church against Protestantism. Later, philosophical critics of religious persecution and the Catholic Church then continued to promote this unfair image during the Enlightenment.⁴

But the most devastating assault against Christianity came with Darwin's Theory of Evolution, suggesting that science had discovered an account of the creation of the universe and of humanity that undermined the Bible version. And if the Bible was wrong, then, we are led to believe, God must not exist either. And, as Friedrich Nietzsche rightly noted, the ensuing era of post-Christianity contributed to a crisis of nihilism. Nihilism is the logical consequence of atheism. Without a belief in God, most continue to operate under popular assumptions without facing the ultimate significance of the absence of God. But without God, there are no consequences to our actions, and therefore there is no morality and no purpose to our existence. The angst produced by this realization was portrayed by *The Scream*, painted by Edvard Munch in 1893, illustrating the horror felt in facing the bleakness of a possible absence of meaning in life. According to Munch's biographer, Sue Prideaux, *The Scream* is "a visualization of Nietzsche's cry, 'God is dead, and we have nothing to replace him!'"⁵ Nihilism is merely the horror, the dark conclusion that is the prelude to evil.

For the most part, twentieth-century fascism and terrorism would derive their influence from the existential nihilism of Nietzsche and a fascist political movement known as synarchism which he inspired. Synarchism was a Martinist movement that originated among the immediate circles of Napoleon Bonaparte. Synarchism was strongly influenced by the philosophy of Joseph de Maistre (1753 – 1821) who, according to Isaiah Berlin, was a thinker whose works contain the roots of fascist thought, as he outlined in "Joseph de Maistre and the Origins of fascism." De Maistre, a French-speaking philosopher, defended hierarchical societies and a monarchical state in the period immediately following the French

Revolution. Despite being recognized as a devout Catholic, de Maistre was also a Martinist, having referred to Saint-Martin as “the most erudite, the most wise, the most elegant of the modern theosophists.”⁶ As well, de Maistre was an acquaintance of Willermoz, and belonged to his Rectified Scottish Rite. It was de Maistre who deputized Willermoz to read his letter to the Masonic congress at Wilhelmsbad in 1782, defending the cause of the Martinists, and who was also an invitee on behalf of the Rectified Scottish Rite to the subsequent secret congress of 1785, which decided the fate of Louis XVI.⁷ Despite his close ties with France, de Maistre was also a subject of the King of Piedmont-Sardinia, whom he served as member of the Savoy Senate, spending fifteen years in St. Petersburg as an envoy of the exiled Savoy court.

Another disturbed cynic, to de Maistre man is a weak, sinful creature, where human society is continually fraught in a battle for survival and dominance. Though purportedly a devout Catholic, according to de Maistre:

Unhappily, history proves that war is, in a certain sense, the habitual state of mankind, which is to say that human blood must flow without interruption somewhere or other on the globe, and that for every nation, peace is only a respite... If you ...examine people in all possible conditions from the state of barbarism to the most advanced civilization, you always find war...

...Now the real fruits of human nature—the arts, sciences, great enterprises, lofty conceptions, manly virtues—are due especially to the state of war.

Pagan or Christian, God loves human sacrifices! He protects the guilty, not the innocent!

We are continuously troubled by the wearisome sight of the innocent who perish with the guilty. But... we can consider [this] solely in the light of the age-old dogma that the innocent suffer for the benefit of the guilty.

It was from this dogma... that the ancients derived the custom of sacrifices that was practiced everywhere...⁸

De Maistre, as a key figure of the Counter-Enlightenment, regarded the excesses of the French Revolution as the dire results of resorting to reason. That which is built with reason can also be torn down by reason, he thought. If they are to endure, all institutions of authority must necessarily be irrational, and he cites the longevity of European monarchies as an example. Only an absolute authority can keep man in check. His unruly nature must be tamed by the power of punishment, which is ultimately an extension of God’s authority. But, being a Martinist, de Maistre would have meant the Gnostic God. Therefore, “all greatness, all power, all social order depends upon the executioner; he is the terror of human society and the tie that holds it together; Take away this incomprehensible force from the world, and at that very moment order is superseded by chaos, thrones fall, society disappears.”⁹

When the Martinists were infiltrated by Frankists, they seem to have inherited their regard for Napoleon as a Sabbatean Messiah, a veneration which continued into synarchism. To de Maistre, Napoleon was the model tyrant.

As an ostensible Catholic, the failure of the French Revolution, according to de Maistre, was that it turned against the word of God and the Catholic Church and was therefore punished by the Reign of Terror and then Napoleon. However, despite deploring Napoleon's atrocities, de Maistre followed the bizarre logic that all power is to be worshipped, and that all power is admirable. According to de Maistre, all power is from God, and Napoleon had power, so he therefore saw Napoleon as an instrument of God's wrath. He appealed to the King of France to meet with Napoleon, claiming that Napoleon had requested a meeting because Napoleon was fascinated by his works, but the king denied the request on grounds that it smacked of disloyalty.¹⁰

Synarchism was first proposed by Alexandre Saint-Yves d'Alveydre, whose books were widely read by the Martinists, as a purported response to the ills produced by anarchism and to provide an alternative through the combination of fascism and occultism. Synarchy came to mean "rule by secret societies," serving as priestly class in direct communication with the "gods," meaning the Ascended Masters of Agartha. It was after 1885, when Saint-Yves began to refer to an Asian origin of synarchy, after he met the mysterious Haji Sharif, who was likely Jamal ud Din al Afghani. Haji Sharif claimed to be the "Guru Pandit of the Great Agarthian School," the residence of the "Master of the Universe" and a far advanced society where synarchy had been realized long ago.¹¹

According to the Saint-Yves, it was the superhero Ram first mentioned by Fabre d'Olivet who created the first Synarchist Empire, which extended from Europe to India. This marked the beginning of the period of domination of the white races over the black. The transfer of synarchy to Agartha, according to Saint-Yves, took place at the start of the Kali-Yuga era around 3,200 BC. The Kali Yuga is mentioned in an early Hindu text, *The Vishnu Purana*, from the fourth century AD. It speaks about four different ages of the world system ending with the Kali-Yuga ("age of disputes"), and relates that the eighth avatar, or incarnation of Vishnu, will be born in Shambhala. Called Kalki, he will destroy an invading group that are bent on destruction, after which will ensue a new golden age marking the end of the Kali-Yuga. Godwin summarizes Saint-Yves' theory as follows:

We learn that [Agartha] is a hidden land somewhere in the East, below the surface of the earth, where a population of millions is ruled by a "Sovereign Pontiff" of Ethiopian race, styled the Brahmatma. This almost superhuman figure is assisted by two colleagues, the "Mahatma" and the "Mahanga" (who had not appeared in Jacolliot). His realm, Saint-Yves explains, was transferred underground and concealed from the surface-dwellers at the start of the Kali-Yuga, which he dates around 320 BCE. Agartha has long enjoyed the benefits of a technology advanced far beyond our own: gas lighting, railways, air travel, and the like. Its government is the ideal one of "Synarchy" which the surface races have lost since the schism that broke the Universal Empire in the fourth millennium BCE, and which Moses, Jesus and Saint-Yves strove to reinstate. Now and then, Agartha sends emissaries to the upper world, of which it has perfect knowledge. Not only the latest discoveries

of modern man, but the whole wisdom of the ages is enshrined in its libraries, engraved on stone in Vattanian characters. Among its secrets are those of the relationship of soul to body, and of the means to keep departed souls in communication with incarnate ones. When our world adopts Synarchical government, the tie will be ripe for Agartha to reveal itself and to shower its spiritual and temporal benefits on us.¹²

The creation of a united Europe, an idea central to synarchism, was part of the vision of Saint-Yves, a call for which appears on the first page of his first book on synarchy, *Keys to the East*. The need for Europe to unite under a single, synarchist state, according to Saint Yves, is prompted by the rise of Islam as a world power, which threatens a weak, fragmented, and materialist West. Influenced by ideas borrowed from Martinism and Plato's *Republic*, Saint-Yves envisioned a Federal Europe with a corporatist government, composed of three councils representing economic power, judicial power, and scientific community, of which the metaphysical chamber bound the whole structure together. As part of this concept of government, Saint-Yves attributed an important role to occult secret societies, which are composed of oracles and who safeguard the government from behind the scenes. He saw the Rosicrucians as having fulfilled this role in medieval Europe, and was involved with a number of Masonic and other groups who claimed descent from the Knights Templars.

Synarchism and fascism were closely linked to the development of terrorism—the use of violence for political ends—which has its origin in nihilism, or more specifically, existential nihilism. Based on a cynical outlook that comes from a pessimism of having abandoned all hope of there being any meaning or purpose to our existence, it leads to a total disregard for the sanctity of human life. Essentially, existentialism is merely the same age-old atheism that has often challenged men spiritually, but dressed up in the modern jargon of philosophy.

It was Mikhail Bakunin (1814-1876) who developed the brand of nihilism in its first important political expression, as the philosophy anarchism. According to Jeffrey Steinberg et al., in *Dope Inc*, the Bakunin's anarchists, like the Order of Zion, formed part of an underground network of subversion headed by Lord Palmerston, as Patriarch of the Scottish Rite of Freemasonry. Bakunin was a Grand Orient Freemason, a disciple of Illuminati founder Adam Weishaupt, and an avowed Satanist.¹³ He created the semi-secret Social Democratic Alliance, which had a direct affiliation to the Illuminati. He conceived of it as a revolutionary avant-garde within the First International of Karl Marx, from which he was expelled in 1872.¹⁴ Bakunin had also played a leading role in the May Uprising in Dresden in 1849, helping to organize the defense of the barricades against Prussian troops with Nietzsche's friend and idol, Richard Wagner, the composer of the occult-inspired operas, such as *Tristan und Isolde*, *Der Ring des Nibelungen* and *Parsifal*. As a young man Wagner was influenced by the occult novels of Sir Edward Bulwer-Lytton, and his first successful opera *Rienzi*, was based on one of Bulwer-Lytton's novels. Theodor Reuss, the founder of the OTO, was a professional singer in his youth, and worked under

Wagner, whom he first met, along with Wagner's patron, King Ludwig II of Bavaria, in 1873. Reuss took part in the first performance of Wagner's *Parsifal* at Bayreuth in 1882.

Bakunin's philosophy of nihilism rejected all religious and political authority, social traditions, and traditional morality as standing in opposition to "freedom." Bakunin argued that, "The idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, in theory and practice." Consequently, Bakunin reversed Voltaire's famous aphorism that if God did not exist, it would be necessary to invent Him, writing instead that "if God really existed, it would be necessary to abolish Him."¹⁵ In *God and the State*, Bakunin expressed the full breadth of his Luciferian Gnostic creed:

Jehovah, who of all the good gods adored by men was certainly the most jealous, the most vain, the most ferocious, the most unjust, the most bloodthirsty, the most despotic, and the most hostile to human dignity and liberty—Jehovah had just created Adam and Eve, to satisfy we know not what caprice; no doubt to while away his time, which must weigh heavy on his hands in his eternal egoistic solitude, or that he might have some new slaves. He generously placed at their disposal the whole earth, with all its fruits and animals, and set but a single limit to this complete enjoyment. He expressly forbade them from touching the fruit of the tree of knowledge. He wished, therefore, that man, destitute of all understanding of himself, should remain an eternal beast, ever on all-fours before the eternal God, his creator and his master. But here steps in Satan, the eternal rebel, the first freethinker and the emancipator of worlds. He makes man ashamed of his bestial ignorance and obedience; he emancipates him, stamps upon his brow the seal of liberty and humanity, in urging him to disobey and eat of the fruit of knowledge.¹⁶

To Bakunin, violence was both a creative and purgative force. He believed violence was necessary to purge the world of the old order to create the new. Every state thus became the enemy, and the enemy was ferociously attacked using terrorism and assassination. To Bakunin all morality was relative: "Human nature is so constituted that the propensity for evil is always intensified by external circumstances, and the morality of the individual depends much more on the conditions of his existence and the environment in which he lives than on his own will."¹⁷ In his own words, Bakunin sought, "the unchaining of what is today called the evil passions and the destruction of what is called public order," and made the declaration: "Let us put our trust in the eternal spirit which destroys and annihilates [Lucifer] only because it is the unsearchable and eternally creative source of all life—the passion for destruction is also a creative passion!"¹⁸

In his *Letters to a Frenchman on the Present Crisis*, Bakunin stated that "We must spread our principles, not with words but with deeds, for this is the most popular, the most potent, and the most irresistible form of propaganda." Bakunin's prescription came to be known as the "Propaganda of the deed," a concept that advocates the use of violence against symbols or representatives of the defied order, not for any strategic objectives, but merely to make a political

statement and to instill terror. One of the first individuals associated with this concept was the Italian revolutionary Carlo Pisacane, who wrote in 1857 in his *Political Testament* that “ideas spring from deeds and not the other way around.” The phrase itself was popularized by the French anarchist Paul Brousse who, in 1877, cited as examples the 1871 Paris Commune and a workers’ demonstration in Berne provocatively using the socialist red flag. By the 1880s, the slogan had begun to be used to refer to bombings and assassinations. Reflecting this new understanding of the term, Italian anarchist Errico Malatesta in 1895 described “propaganda by the deed” disapprovingly, as violent insurrections meant to ignite a revolution.

While terrorism in the twentieth century was most commonly identified with left-wing movements, before the rise of Islamic terrorism, it had its beginnings in the development of this fascist terrorism, known as “black terrorism.” Although considered to have first emerged in France in the 1880s, Thomas Hobbes, Niccolo Machiavelli, and Hegel have also been considered as influential in the development of fascism. The ideological roots of fascism have also been traced to Social Darwinism, Wagnerian aesthetics, Arthur de Gobineau’s racialist anthropology, Oswald Spengler and his *The Decline of Western Civilization*. The main work that gave rise to decadence theories was the work *Degeneration* (1892) by Max Nordau, co-founder of the World Zionist Organization together with Theodor Herzl, and president or vice president of several Zionist congresses.

According to Nietzsche, inherited democratic ideals are derived from the false egalitarianism and slave-morality of Christianity. Nietzsche’s revolutionary New Man of the future, the *Übermensch* or “Superman,” must strip away all values of conventional weak morality, including equality, justice and humility. We must have an *Umwertung aller Werte*, the “revaluation of all values.” To Nietzsche, the Superman is the one who can transcend the dark truth of nihilism, by having the courage to form his own morality. The man of the future must be a beast of prey, an “artist of violence” creating new myths, new states based upon the essence of human nature, which Nietzsche identifies as *Wille zur Macht*, the “Will to Power” being a “a will to war and domination.”

Nietzsche wrote that “the herd” strives for security by creating morality and rules, whereas the supermen have an internal vital force that drives them to go beyond the herd. That force necessitates and drives them to lie to the herd in order to remain independent and free from the “herd mentality.”¹⁹ All political history is characterized by Nietzsche as a struggle of two wills to power. Aristocratic and elitist will to power according to Nietzsche is the will to life, which is contrasted by the will to death, to nothing, of the weak. High culture is aristocratic, while the dominance of the “crowd” leads to decadence. *Ressentiment* (resentment) is an impulse to blame others for their condition, and which has motivated the weak to seize power from the strong. In Europe, the new philosophy of the weak (or *ressentiment*) is called democracy, which developed itself in the nation-states, transforming every human being, into “a pygmy of equal rights.”

Nietzsche cited Napoleon frequently as an example of the Superman, being included in his lists of “the more profound and comprehensive men of this century.”²⁰ Nietzsche celebrated Napoleon as the *ens realissimum* (Latin: the most real being), and was for him the incarnate of the fate of the European world. In the unification of Europe, Nietzsche saw the means to overcome the nation-state system and democracy. The Europe of the nation-states, according to Nietzsche, inherited democratic ideals from the false egalitarianism and slave-morality of Christianity. “Moraline,” a term which he uses to mock all traditional morality, must make way for the “dominance of the winner.” Nietzsche reckoned that the democratic movement in Europe will first lead to the creation of a human type prepared for the new slavery, and then a “strong man,” the Superman, a “tyrant.” In Nietzsche’s mind, the closest to his idea of a Superman was Giuseppe Mazzini, whom he referred to as “the man I venerate most”, and with whom he shared a dream of European unification.²¹

There is actually nothing new about fascism. Though it has been given a veneer of sophistication by disguising it in philosophical jargon, fascism is just barbarity, and the absence and denial of humane qualities. It is found in any culture that celebrate martial prowess the virtue above all others, like ancient Sparta, or the Vikings. To war is in a man’s nature. In truth, however, a man’s natural propensity is to defend. Man achieves an enlightened understanding of his nature only when he recognizes that true courage is to risk his life for the oppressed, the downtrodden, the weak and the underprivileged. Fascism, through, confuses valour as war for war’s sake.

As such, in fascism, because of the absence of absolute moral bounds, the only true value is the pursuit of one’s own gain over that of others, what Nietzsche called “Triumph of the Will.” All concern for others is seen as weakness. Rather, through the influence of Social Darwinism, the weak are seen as expendable, and as threatening the evolution of the whole. Thus, the pursuit of mastery over others through war and violence is perceived as exemplifying courage. Ruthlessness becomes virtue. Thus, fascism is the most crass form of machismo, equating belligerent military aggression as the utmost masculine quality, while charity and compassion are derided as feminine. Ultimately, society’s goal is the creation of the true nihilist, the Nietzschean *Übermensch*, the Superman, who is resigned to the impossibility of other-worldly ideals. And, given the natural inequality that ensues, democracy and all collectivist principles are considered absurdities. Only those who have demonstrated their superiority are entitled to rule. Finally, the ultimate glory is a state of well-disciplined soldiers who show absolute total obedience to a grand imperial project of “total war” guided by the elites as their guardians, almost worshipped as gods.

The basis of fascist terrorism, known as black terrorism, began to be developed by Gaetano Mosca. In his work *The Ruling Class* (1896), Gaetano Mosca devised the theory that in all societies an “organized minority” will dominate and rule over the “disorganized majority.”²² Mosca instead proposed

methods of governance by the military as a valid model. Related to Mosca's theory was one put forward by Robert Michels (1876-1936) of the "iron law" of oligarchy that has become a mainstream political theory. He stated that the official goal of contemporary democracy of eliminating elite rule was impossible, that democracy is a façade legitimizing the rule of a particular elite, and that elite rule, or oligarchy, is inevitable.

Maurice Barrès (1862 – 1922) rejected liberal democracy as a fraud, claiming that true democracy was authoritarian democracy. Barrès claimed that authoritarian democracy involved a spiritual connection between a leader of a nation and the nation's people, and that true freedom did not arise from individual rights nor parliamentary restraints, but through "heroic leadership" and "national power."²³

Barrès was one of the founding members of revived Martinist Order along with Papus. The most high-profile follower of Saint-Yves, Papus worked to put the synarchist ideals into practice by fusing the various secret societies of his day. In 1886, Saint-Yves had formed the Syndicate of the Professional and Economic Press (SPEP), to promote synarchy to political and business leaders. Several members of the French Parliament joined, including government minister François Césaire Demahy, later a founder of the influential nationalist right-wing movement *Action Française*, and Paul Deschanel, who became President of France in 1920. The movement and the journal *Action Française* were founded in 1899, as a nationalist and anti-Semitic reaction against the intervention of left-wing intellectuals on the behalf of Alfred Dreyfus. The movement became the best structured and the most vital nationalist movement in France. Charles Maurras (1847 – 1922), another important exponent of synarchism, was the principal ideologist of *Action Française*, and it also attracted figures such as Maurice Barrès. Through Maurras' leadership, who was strongly influenced by Joseph de Maistre, the movement became counter-revolutionary—objecting to the legacy of the French Revolution—monarchist, anti-democratic and supported integral nationalism and Catholicism.²⁴

Within a year of joining the Theosophical lodge Isis in Paris, in 1887, Papus became involved in a dispute with a senior French Theosophist. This led to the personal intervention of Colonel Olcott, to the dissolution of Isis, and the formation of a new Theosophical lodge, Hermès. Papus was appointed its corresponding secretary, the same leadership role that Blavatsky held in the Theosophical Society itself. Once open hostilities broke out between Encausse and Blavatsky, a number of Theosophists left Hermès for the Martinist Order, and the remaining Theosophists soon dissolved Hermès. Encausse expanded his own organizations in France and abroad, until by 1900 there were hundreds of Martinist lodges and related bodies, from America to the Russian Empire.²⁵

Papus organized an "International Masonic Conference" in Paris in 1908 at which he first met Theodor Reuss, and the two of them apparently exchanged patents. Reuss elevated Encausse as X° of the O.T.O as well as giving him license to establish a "Supreme Grand Council General of the Unified Rites of Ancient and Primitive Masonry for the Grand Orient of France and its

Dependencies at Paris.” Reciprocally, Papus assisted Reuss in the formation of the OTO’s Gnostic Catholic Church, based on Crowley’s *Book of the Law*. When John Yarker died in 1913, Papus was elected as his successor to the office of Grand Hierophant of the *Antient and Primitive Rites of Memphis and Misraïm*.

Papus had a particular influence on one of the most influential occultists of the twentieth century, René Guénon (1886 – 1951), who associated with Charles Maurras, and who would continue to offer intellectual inspiration to much of the political right.²⁶ Guénon was initiated into Martinism and Antient and Primitive Rite of Memphis-Misraïm in 1907, and was also entrusted with the insignia and documents of the Kabbalistic Order of the Rose-Croix (OKR+C).

The founder of Traditionalism, Guénon, influenced by Papus, insisted on the idea, already formulated before him by Joseph de Maistre and Fabre d’Olivet, of a primordial religious Tradition. Papus’ membership in the Theosophical Society was an important source of the Martinist Order’s Perennialism, and therefore of Traditionalist Perennialism, which proclaimed “that truth is One, and that no school, no religion can claim it for itself alone... In every religion can be found manifestations of the single truth.”²⁷ Papus believed that the Perennial Philosophy had been transmitted by Hermes from Ancient Egyptian sources, and they saw in this transmission the source of initiation. Papus also followed Blavatsky in turning to the Hindus, regarding “the Indian tradition” as “the longest lasting historical example of continuity of religious exoterism.”²⁸ Following Papus, Guénon immersed himself in the study of Hinduism and in the search for an uninterrupted initiatic tradition.

Guénon’s Traditionalism was derived from the universalist principles of Sufism, primarily through the influence of Abdul Qadir al Jazairi. Guénon’s Traditionalism was developed from the notion, shared with the fascists, of the belief in the decadence of the modern world. Guénon believed that Western civilization was an anomaly, having been the only civilization to progress along purely materialistic lines, and had therefore become completely devoid of any true spiritual basis. This development, he believed, is falsely characterized as the pinnacle of progress, where it is seen as necessary to impose the values of Western civilization, such as democracy, human rights and science on the rest of the world.

Guénon therefore developed a philosophy whereby the modern world was in decline, and needed to be reformed by returning to Tradition. By tradition, Guénon meant the *Perennial Philosophy*. This notion was the same as the *Prisca Theologia*, or “Ancient Wisdom,” of Marisilio Ficino. In reality it was the Jewish Kabbalah that Ficino considered to be a pure tradition imparted to the wise men of antiquity, and the key to establishing a universal religion that could reconcile Christian belief with ancient philosophy. It was also known to Blavatsky as “Ancient Wisdom” or “Wisdom-Religion.” To Guénon, the *Perennial Philosophy* was the basis of a single esoteric tradition, which could be discovered as the secret source of all major exoteric traditions. It was therefore necessary, Guénon believed, for the mystic to adopt outwardly the guise of one of these religions, while recognizing that it was merely the outward manifestation of a

single mystical tradition shared by all religions.

Reflecting the ideas of Saint-Yves, Guénon thought that the problem with modern society was that it was not ordered according to natural hierarchy, so that castes were assigned to their improper functions. To Guénon, democracy was an “inversion” because the lowest class, the Sudras, dominated over the priestly class, the Brahmins. Guénon believed that the West could be saved only through the revival of a spiritual elite, a kind of modern-day Rosicrucian Brotherhood, who understood the need for a return to a primordial Tradition, and would act as a governing secret society. “The true elite,” says Guénon in *The Crisis in the Modern World*, “would not have to intervene directly in these spheres [social and political], or take part in outward action; it would direct everything by an influence of which people were unaware, and which, the less visible it was, the more powerful it would be.”

Guénon, however, gave up on his earlier idea of a spiritual resurrection of the West on the basis of Roman Catholicism and Freemasonry. Having denounced the lure of Theosophy and neo-occultism in the form of Spiritism, Guénon was initiated in 1912 in the Shadhili Sufi order. To his many correspondents he clearly designated Sufism as a more accessible form of traditional initiation for Westerners eager to find an initiatory path that does not exist any more in the West. Guénon’s initiation was effected by Swedish convert to Islam Ivan Aguéli, who took the name of Abdul Hadi. Aguéli was interested in both Sufism and Jewish Kabbalah. Guénon’s initiation was performed under the authority of the friend of Abdul Qadir, Sheikh Abder Rahman Illaysh al Kabir, Freemason and head of the Maliki *Madhhab* at Al Azhar University, responsible for the *Fatma* that launched the Urabi revolt.

Also associated with Maurras and his *Action Française* was French revolutionary syndicalist. Georges Sorel (1847 – 1922), one of the key activists who greatly influenced fascism. Heavily influenced by anarchism, Sorel contributed to the fusion of anarchism and syndicalism, into anarcho-syndicalism. Sorel promoted the legitimacy of political violence in *Reflections on Violence* (1908) and other works in which he advocated radical syndicalist action to achieve the revolutionary overthrow of capitalism and the bourgeoisie through a general strike. In essence Sorel regarded all moral values as relative, and therefore described the Declaration of the Rights of Man as “only a colorless collection of abstract and confused formulas, without any practical bearing.”²⁹ Initially, Sorel had been a revisionist of Marxism, but by 1910 he announced his abandonment of socialism and claimed in 1914 that “socialism is dead” due to the “decomposition of Marxism.” Charles Maurras attempted to merge his nationalist ideals with Sorel’s syndicalism as a means of confronting liberal democracy. Maurras famously stated “a socialism liberated from the democratic and cosmopolitan element fits nationalism well as a well made glove fits a beautiful hand.”³⁰

The Italian fascists put into practice Sorel’s belief in the need for a deliberately conceived “myth” to sway crowds into concerted action. To Sorel, a myth is not judged by its proximity to a “Truth.” Rather, in Sorel’s view,

the validity of a political myth is measured on the basis of its effectiveness in mobilizing human beings into political action. The “myth” that the fascists would appeal to was that of the race, nation, or people, as represented by the state. Radical nationalism in Italy, in support of expansionism and cultural revolution to create a “New Man” and a “New State,” began to grow in 1912 during the Italian conquest of Libya, and was supported by Italian Futurists and members of the Italian Nationalist Association (ANI). The ANI was founded on the ideas of Enrico Corradini, who created a fusion Mauras’ nationalism and Sorel’s syndicalism. Corradini spoke of the need for a nationalist-syndicalist movement, led by elitist aristocrats and anti-democrats who shared a revolutionary syndicalist commitment to direct action and a willingness to fight. Italian national syndicalists held a common set of principles: the rejection of bourgeois values, democracy, liberalism, Marxism, internationalism, and pacifism, and the promotion of heroism, vitalism, and violence. The ANI claimed that liberal democracy was no longer compatible with the modern world, and advocated a strong state and imperialism, claiming that humans are naturally predatory and that nations were in a constant struggle, in which only the strongest could survive.

The ANI would be a major influence for the National Fascist Party formed in 1921 by Benito Mussolini, who was heavily influenced by Mosca and Sorel. Due to Michels’ viewing fascism’s goal as seeking to destroy liberal democracy, he would also become a supporter of fascism upon Mussolini’s rise to power. Mussolini repeatedly acknowledged Sorel as his master: “What I am, I owe to Sorel.” And Sorel, in turn, called Mussolini “a man no less extraordinary than Lenin...” According to Mussolini:

We have created our myth. The myth is a faith, it is passion. It is not necessary that it shall be a reality. It is a reality by the fact that it is a good, a hope, a faith, that it is courage. Our myth is the Nation, our myth is the greatness of the Nation! And to this myth, to this grandeur, that we wish to translate into a complete reality, we subordinate all the rest.³¹

Archived documents have revealed that in 1917, Mussolini was hired by MI5 for £100 a week (the equivalent of about £6,000 today), to ensure Italy continued to fight at the side of the allies in World War I, by publishing propaganda in his paper. Mussolini’s payments were authorized by Sir Samuel Hoare, an MP and MI5’s representative in Rome. After the war, through electoral fraud and the violence of his infamous Blackshirts, Mussolini began his rise to power, establishing his fascist dictatorship by the mid-1920s. Mussolini’s colonial ambitions in Africa brought him into contact with Hoare, now the British foreign secretary, and signed the Hoare-Laval pact in 1935, that gave Italy control over Abyssinia. The unpopularity of the pact in Britain, however, forced Hoare to resign. Nevertheless, Mussolini built on his new colonial power to ally himself with Hitler.³²

World War One

From the *Manchester Guardian*, in November 1915, members of the Round Table asserted “that ‘the whole future of the British Empire as a Sea Empire’ depended upon Palestine becoming a buffer state inhabited ‘by an intensely patriotic race.’” Therefore, one of the primary aims of World War One was for the destruction of the Ottoman Empire to free the land of Palestine for a return of the Jews, according to the long-standing messianic aspirations of Zionism. Britain had until the mid 1870s been traditionally pro-Ottoman because it saw in the Empire an important bulwark against Russia’s growing power. Additionally, Britain’s economic interests in Turkey were very significant. In 1875, Britain supplied one third of Turkey’s imports and much of Turkish banking was in British hands. However, Britain was about to see its preeminent role as Turkey’s ally challenged and eventually supplanted by Germany, as European powers tried to uphold the Ottoman Empire in the hopes of stemming the spread of Russian control of the Balkans.

Britain’s hegemony was being increasingly threatened by the Germans. Strategic moves to offset Germany’s growing power included the *Entente Cordiale* of April 1904, by which France recognized British control over Egypt, while Britain reciprocated with regards to France in Morocco. Britain and its former rival Russia also agreed to the Anglo-Russian Entente, which involved a partition of Iran in exchange for Afghanistan and the surrender of Tibet. Thus, remarked David Fromkin, in *A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East*, “The Great Game had seemingly been brought to an end.”²¹ Or so it seemed...

Britain was particularly concerned about preventing a possible alliance between Russia and Germany, following the prescriptions of Halford Mackinder (1861 – 1947). In 1904, Mackinder gave a paper on “The Geographical Pivot of History” at the Royal Geographical Society, in which he formulated the Heartland Theory. Developing on the politics of the Great Game, to Mackinder, domination of the world was dependent on control of Eurasia, which in turn was dependent on control of Central Asia, which Mackinder referred to as the “World Pivot.” Mackinder, therefore, warned British strategists about preventing Eurasian unification:

The oversetting of the balance of power in favor of the pivot state, resulting in its expansion over the marginal lands of Euro-Asia, would permit of the use of vast continental resources for fleet-building, and the empire of the world would then be in sight. This might happen if Germany were to ally herself with Russia. The threat of such an event should, therefore, throw France into alliance with the over-sea powers, and France, Italy, Egypt, India and Korea would become so many bridgeheads where the outside navies would support armies to compel the pivot allies to deploy land forces and prevent them from concentrating their whole strength on fleets.²

Therefore, Britain—often derided as “Perfidious Albion”—deployed all her cunning, through backroom dealings, deceptions and sabotage, to bring about World War I, all the while putting forward the image of doing everything in its power to maintain peace. Germany in the 1880s became increasingly interested in the riches of the Middle East, particularly oil. Likewise, the importance of guaranteeing a supply of oil for Britain’s navy was central, as oil had not yet been discovered in its Arab possessions in the Gulf. As outlined in “The Rothschilds, Winston Churchill and the Final Solution,” by Clifford Shack, no issue would affect Britain’s foreign policy prior to World War I more than the crucial debate about whether or not the Royal Navy should be converted from coal propulsion to oil. Oil was not only superior to coal, but the French branch of the Rothschilds were, together with the Rockefellers, the Rothschilds’ agents in the US, and supreme rulers of the oil business, having entered into a world cartel with Standard Oil.

Lord Nathaniel Mayer Rothschild was a keen proponent of increases in the strength of the Royal Navy. However, in order to provide the pretext to legitimize Britain’s increased spending for naval construction, the Rothschilds fabricated the threat of Germany’s naval build-up in the late nineteenth century.³ On July 1, 1911, Kaiser Wilhelm, a Rothschild front-man sent a gunboat called *The Panther*, into the harbor at Agadir, on the Atlantic coast of Morocco, which was perceived as a direct challenge to British global positions. Nathaniel Rothschild was an intimate friend of Lord Randolph Churchill, the father of Winston Churchill, and immediately after the Agadir crisis, the young Churchill was appointed First Lord of the Admiralty. Churchill vowed to do everything he could to ensure that the Royal Navy, the symbol of Britain’s imperial power, was to meet the German “challenge” on the high seas. According to Daniel Yergin’s Pulitzer Prize winning book, *The Prize: The Epic Quest for Oil, Money and Power*:

One of the most important and contentious questions he faced was seemingly technical in nature, but would in fact have vast implications for the twentieth century. The issue was whether to convert the British Navy to oil for its power source, in place of coal, which was the traditional fuel. Many thought that such a conversion was pure folly, for it meant that the Navy could no longer rely on safe, secure Welsh coal, but rather would have to depend on distant and insecure oil supplies from Persia, as Iran was then known.⁴

On June 17, 1914, Churchill introduced a bill proposing that the British government invest in an oil company, after which it acquired 51 percent of Standard Oil affiliate, Anglo-Persian, financed in part by the Rothschilds bank. The company grew rapidly, first into Anglo-Iranian, and then finally into British Petroleum, or BP. However, since Germany's move eastward was restricted by Britain's control of important sea lanes, it struck a deal with the Ottoman Empire to build a railway from Berlin to Baghdad. The Round Table was especially alarmed about the agreement, as it would provide direct German access to the Middle East oil, bypassing the Suez Canal controlled by the British.⁵

The last northern link of the railway was in Serbia. History books record that World War I started when the nations went to war to avenge the assassination of the Archduke Francis Ferdinand, the heir-apparent to the Habsburg throne of the Austro-Hungarian Empire. What is not recounted is that it was top-level officials of European Freemasonry, who met in Switzerland in 1912, during which it was decided to assassinate the Archduke Ferdinand, in order to bring about World War I.⁶ Ostensibly in retaliation against Austria's 1908 annexation of Bosnia-Herzegovina which the Serbs had claimed for themselves, the act was finally committed on June 28, 1914, in Sarajevo, by members of a Serbian terrorist organization called the Black Hand, which had ties to Freemasonry. The Austro-Hungarian Empire then declared war on Serbia, and World War I officially began.

In December 18, 1923, US Senator Robert Owen would undertake a thorough study of the war's origins and present his finding to the American public, concluding that the several claims of Allied propaganda were "false," "ludicrous," and "untrue." He wrote:

Neither the Russian or the French government was really believed that the German government intended aggressive war on them but the military preparedness of Germany and the bombast of some of its chauvinists laid a convenient but false foundation for the French and British propaganda that the German leaders had plotted the brutal military conquest of the world... In 1914 Germany had no reason for war, no *terra irredenta*, no revenge and knew that a general European war might easily destroy its merchant marine, its commerce, both of which were rapidly expanding, and cause the loss of its colonies.⁷

The propaganda message used to justify America's entry into World War I was an extension of the ideals touted by Mazzini, in making reference to its purported historical role as the defender of democracy. The notion has its origin in the concept of *Manifest Destiny*, an idea tied to Freemasonry's teachings of a "divine" role America was the play in the world, and was based on the nineteenth century American belief that the United States, often specifically the "Anglo-Saxon race," was destined to expand across the continent. Journalist John L. O'Sullivan wrote an article in 1839 that it was the "divine destiny" of America "to establish on earth the moral dignity and salvation of man."⁸ President Abraham Lincoln's description, in his December 1, 1892 message to Congress, of the United States

as “the last, best hope of Earth” is a well-known expression of this ideal. The nineteenth century belief that the United States would eventually encompass all of North America is known as “continentalism.” An early proponent of this idea was John Quincy Adams who wrote:

The whole continent of North America appears to be destined by Divine Providence to be peopled by one nation, speaking one language, professing one general system of religious and political principles, and accustomed to one general tenor of social usages and customs. For the common happiness of them all, for their peace and prosperity, I believe it is indispensable that they should be associated in one federal Union.⁶

Adams formulated the Monroe Doctrine of 1823, which warned Europe that the Western Hemisphere was no longer open for European colonization. Under Roosevelt, the role of the United States in the New World was defined in the 1904 *Roosevelt Corollary to the Monroe Doctrine* as being an “international police power” to secure American interests in the Western Hemisphere. In the past, *Manifest Destiny* had been seen as necessary to enforce the Monroe Doctrine in the Western Hemisphere, but now expansionism had been replaced by interventionism as a means of upholding the doctrine.

President Woodrow Wilson continued the policy of interventionism in the Americas, and attempted to redefine both *Manifest Destiny* and America’s “mission” on a broader, worldwide scale. Wilson therefore led the United States into World War I with the pledge that “the world must be made safe for democracy.” In his 1920 message to Congress after the war, Wilson stated:

...I think we all realize that the day has come when Democracy is being put upon its final test. The Old World is just now suffering from a wanton rejection of the principle of democracy and a substitution of the principle of autocracy as asserted in the name, but without the authority and sanction, of the multitude. This is the time of all others when Democracy should prove its purity and its spiritual power to prevail. It is surely the manifest destiny of the United States to lead in the attempt to make this spirit prevail.

Wilson openly acknowledged his debt to Mazzini. According to Stefano Recchia and Nadia Urbinati, in *A Cosmopolitanism of Nations: Giuseppe Mazzini’s Writings on Democracy, Nation Building, and International Relations*, “...Mazzini deserves to be seen as the leading pioneer of the more activist and progressive ‘Wilsonian’ branch of liberal internationalism.”¹⁰ Mazzini believed that a united Italy would have the potential to lead the drive for the creation of a European union, but on several occasions he speculated that perhaps Great Britain, or even the United States, as expressed in “America as a Leading nation in the cause of Liberty,” might be better suited to fulfill the role of democratic leadership.¹¹ Wilson explicitly claimed that he had closely studied Mazzini’s writings and confessed that he “derived guidance from the principles which Mazzini so eloquently expressed.” Wilson added that with the end of World War I he hoped to contribute to “the realization of the ideals to which his

[Mazzini's] life and thought were devoted."¹²

Democracy is another uniquely Western model. The intent of democracy is to ensure that those who govern do so with the consent of the governed. However, there are other ways to ensuring popular consent than merely organizing elections every few years to choose the lesser of two evils. Traditionally, in Islam, a process of consultation called "*Shurah*" was used to solicit public input. While in the modern West "democracy" is offered as an alternative to what had for the most part been monarchies under the influence of the Catholic Church, the alternative of democracy that has been proposed is not very similar to the notion improvised by the Greeks. In Greece, every free citizen was obligated to participate in the political process. Whereas, as explained by Kevin Phillips, in *Wealth and Democracy: A Political History of the American Rich*, the founders of the United States feared the potential loss of power to the common citizenry, and therefore protected their hold on power by creating what is called "limited democracy." Essentially, the American system of democracy merely serves to disguise a less palatable reality, which is that of a plutocracy—rule by the rich—who use their power and influence to not only secretly control the government, but the media and the educational system as well.

Being completely unaware of these realities, and deluded that their prosperity is attributable to their "democracy," Americans have been easily duped into the belief of their responsibility to bring such a system to other parts of the world, even to the point of, tragically, sacrificing their own lives for the illusory cause.

Ultimately, the myth of America's role in the "defense" of democracy employed during World War I was a disguise to hide the global ambitions of the Robber Barons, prominent among which was the Rockefeller oil empire. John D. Rockefeller established the original Standard Oil in 1870, as part of an attempt to implement the Round Table strategy, headed by Rothschild agent Jacob Schiff. German-born Schiff belonged to a Frankist family. His most famous ancestors included the eighteenth-century dayyan David Tevele Schiff, a close friend of Rabbi Samuel Falk, who became rabbi of the Great Synagogue in London.¹³ For many years, the early Schiffs shared ownership of a two-family house with the Rothschilds. Rabbi Jonathan Eybeshütz's mother was also a member of the Schiff family. But for the following circumstances, as reported by Gershon Scholem, it is not possible to further pursue to the issue of Schiff's Frankist origins:

The important file on the Frankists in the Prague Community Archives was removed by the president of the community at the end of the 19th century, out of respect for the families implicated in it.

Jellineck [mentor of Zecharias Frankel] possessed various Frankist writings in German but they disappeared after his death.

After this sect broke up, messengers were sent to collect together the various writings from the scattered families. This deliberate concealment of Frankist literature is one of the main reasons or the ignorance concerning its eternal history, allied to the decided reluctance of most of sectarian's descendants to promote any investigations into their affairs.¹⁴

Schiff was the foremost Jewish leader from 1880 to 1920 in what later became known as the “Schiff era.” Schiff was also a strong supporter of Jewish causes and the Zionist movement, and helped establish and develop Hebrew Union College, the Jewish Division in the New York Public Library, and the American Jewish Committee. Schiff showed his support for the cause of the Sabbateans when the Jewish Theological Seminary of America (JTSA), at the head of which was Solomon Schechter, the Frankist and founder of the American Conservative Jewish Movement whose mentor was Zecharias Frankel, also a Frankist, was founded in 1901 and he provided it with an endowment of over \$500,000 and a building. Today, JTSA operates five schools: Albert A. List College of Jewish Studies, which is affiliated with Columbia University, the Graduate School, the William Davidson Graduate School of Jewish Education, the H. L. Miller Cantorial School and College of Jewish Music, and the Rabbinical School.

Schiff bought into Kuhn and Loeb, a well-known private banking firm. Shortly after he became a partner, he married Loeb’s daughter, Teresa. Then he bought out Kuhn’s interests and moved the firm to New York, where it became Kuhn, Loeb, and Company, with Schiff, agent of the Rothschilds, ostensibly as sole owner. Edward Harriman held a monopoly over the railroads which was all financed by Schiff at Kuhn, Loeb, and Company. However, instead of monopolizing all the other industries for Kuhn, Loeb, and Company, Schiff opened the doors of the House of Rothschild to bankers like J.P. Morgan. In turn, the Rothschilds arranged the setting up of London, Paris, European and other branches for these bankers, but always in partnerships with Rothschild subordinates, and with Jacob Schiff in New York as boss. Thus, at the turn of the nineteenth century, Schiff exercised firm control over the entire banking fraternity on Wall Street, which by then, with Schiff’s help, included Lehman brothers, Goldman-Sachs, and other internationalist banks that were headed by men chosen by the Rothschilds.¹⁵

Then, following the American Civil War, Schiff began to finance the great operations of the Robber Barons, such as the Standard Oil Company for John D. Rockefeller, the railroad empire for Edward R. Harriman, and the steel empire for Andrew Carnegie.¹⁶ John D. Rockefeller Sr. was tasked by the Rothschilds, through their agents John Jacob Astor and Jacob Schiff, to gain control of the American oil industry.¹⁷ Using highly aggressive tactics, later widely criticized, Rockefeller’s Standard Oil absorbed or destroyed most of its competition and achieved near monopoly throughout the United States. Also in 1890, Congress passed the Sherman Antitrust Act, which forbade any scheme constituting a “restraint of trade.” The Standard Oil group quickly attracted attention from antitrust authorities leading to a lawsuit filed by Ohio Attorney General David K. Watson.

The federal Commissioner of Corporations studied Standard Oil’s operations from the period of 1904 to 1906 and concluded that “Beyond question... the dominant position of the Standard Oil Company in the refining industry was due to unfair practices—to abuse of the control of

pipe-lines, to railroad discriminations, and to unfair methods of competition in the sale of the refined petroleum products.”¹⁸ Finally, by 1911, public outcry reached a climax and the Supreme Court of the United States ruled that Standard Oil was to be dissolved under the Sherman Antitrust Act and split into 34 companies. As Standard’s president, however, since he owned a quarter of the shares of the resultant companies, and those share values mostly doubled, John D. Rockefeller emerged from the dissolution as the richest man in the world.¹⁹

The myth of America’s role in the defense of democracy became part of university curriculum through the efforts of the General Education Board (GEB), chartered by the John D. Rockefeller, and the Carnegie Foundation for the Advancement of Teaching (CFAT). Known as General Education, or the Western Civilization Course, and centered at the Rockefeller funded University of Chicago, they created a Hegelian interpretation of history, which presented it as the development of secular democracy that began in Ancient Greece and reached its ultimate fulfillment in the United States. To justify its entry into the war, the US was put forward as part of a “Western” civilization, of which the main Allied powers, France and England, were also a part, and to whose defense they should now devote themselves.

As revealed by William H. McIlhany in *The Tax-Exempt Foundations*, from minutes of the meetings of these foundations, they posed themselves the following question: “Is there any means known to man more effective than war, assuming you wish to alter the life of an entire people?” They could not find one, and so helped to precipitate World War I. Following the “Great War,” however, recognizing the need to maintain the control over the “diplomatic machinery” of the United States which they had obtained, the foundations recognized that “they must control education.” Together, as William McIlhany described, the Rockefeller and Carnegie foundations “decided the key to it is the teaching of American history and they must change that. So they then approached the most prominent of what we might call American historians at that time with the idea of getting them to alter the manner in which they presented the subject.”²⁰

John D. Rockefeller, along with his son John D. Rockefeller, Jr. founded the Rockefeller Foundation in 1913. Its purported mission was “to promote the well-being of mankind throughout the world.” Essentially, by applying for tax-exempt status, their donors avoid a tax expense, and can then use those funds to pursue various political goals. The Select Committee to Investigate Tax-Exempt Foundations and Comparable Organizations, also known as the Reece committee, an investigative committee of the United States House of Representatives between 1952 and 1954, found that the major foundations had been involved in subversive activities. Norman Dodds, who served as chief investigator, began with a definition of “subversive,” saying that the term referred to “any action having as its purpose the alteration of either the principle or the form of the United States Government by other than constitutional means.” He then proceeded to show that the Ford and Rockefeller Foundations

were using funds excessively on projects at Columbia, Harvard, Chicago University and the University of California, in order to enable “oligarchical collectivism.” It was also discovered by him that these or other foundations were involved in the intentional instigation of the United States into World War I and attempting to mold world history through the explicit control of education in the United States.

As Clyde Barrow has shown, in *Universities and the Capitalist State*, through their influence the entire American educational system was coordinated to serve a centralized control. Because, according to their directives, “history, properly studied or taught, is constantly reminding the individual of the larger life of the community... This common life and the ideals which guide it have been built up through the sacrifice of individuals in the past, and it is only by such sacrifices in the present that this generation can do its part in the continuing life of the local community, the State, and the Nation.”²¹ Clyde Barrow commented that:

The full-scale rewriting of history under state supervision not only facilitated a short-term justification of American participation in the war, but also helped to institutionalize a much broader and more permanent ideological conception of the United States in the social sciences and humanities.²²

The first recommendations to educators during World War I were careful to warn them that using outright lies or false information was a “mistaken view of patriotic duty,” that was likely to be counterproductive in the long run. The recommendations went on to provide detailed suggestions on how to teach history “properly.”²³ They urged teachers to stress the difference between Germany on the one hand, and France, Britain, and the US on the other, as a conflict originating in the struggle between despotism and democracy. This was a continuation of the same struggle for Liberty, which America had initiated in the American Revolution. If it had been America’s destiny to perfect democracy, it was now America’s responsibility to defend democracy wherever it was threatened and bring it to the rest of the world.

The further purpose of World War I was to create the preconditions for the Russian revolution of 1918, which, according to State Department Decimal File (861.00/5339), in a document entitled *Bolshevism and Judaism*, dated November 13, 1918, was financed and orchestrated by Jacob Schiff through Kuhn, Loeb & Company of New York. With the creation of the Soviet Union, they purported to implement a form of communism as outlined by Karl Marx, eventually elevated as a threat to the Western powers. In an article titled “Zionism versus Bolshevism: A Struggle for the Soul of the Jewish People,” Winston Churchill attributed these upheavals to those he referred to as “International Jews.” First, Churchill notes, “There can be no greater mistake than to attribute to each individual a recognizable share in the qualities which make up the national character.” He then goes

on to describe the character of what he categorizes as Bible-believing Jews, National Jews, and lastly:

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus Weishaupt, Karl Marx, Trotsky, Bela Kun, Rosa Luxemburg, and Ema Goldman, this world conspiracy has been steadily growing. This conspiracy played a definite recognizable role in the tragedy of the French revolution. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.²⁴

However, Churchill concludes that because of the fierceness of the anti-Semitism that inevitably arises due to the discovery of these activities, that the Zionists' aspirations of a Jewish homeland are commendable and to be supported. After Prime Minister of England Lord Asquith was deposed in 1916, because he had opposed Zionist interests, David Lloyd George, as well as Winston Churchill and Arthur Balfour, were placed in power. Arthur Balfour was a member of the Round Table, and wartime British Prime Minister David Lloyd George had made his career as a lawyer for the World Zionist Organization. Present at the first official meeting of the Political Committee were Lord Rothschild, James de Rothschild, the son of Edmund de Rothschild of Paris, former owner of Rothschild colonies in Palestine, and Sir Mark Sykes. There were discussed in detail the future mandates of Palestine, Armenia, Mesopotamia, and Arabia, then still forming parts of the Ottoman Empire whose final collapse was soon expected.

Therefore, one of the primary purposes of the World War I was to cause the destruction of the Ottoman Empire, in order to free the land of Palestine from its grasp, leading to the creation of the Zionist state of Israel. Despite the command against usury in Islam, the Ottoman Empire had borrowed funds from Europe's bankers. However, during his rule, Sultan Abdul Hamid refused an offer from Theodor Herzl, the leader of the Zionist cause, to pay down a substantial portion of the Ottoman debt in exchange for a charter allowing the Zionists to settle in Palestine. He said:

Please advise Dr. Herzl not to make any serious move in this matter. I cannot give up even one small patch of land in Palestine. It is not something that I own as a part of my personal estate. Palestine in fact belongs to the Muslim Nation as a whole. My people have fought with their blood and sweat to protect this land. Let the Jews keep their

millions and once the Caliphate is torn apart one day, then they can take Palestine without a price. To have the scalpel cut my body is less painful than to witness Palestine being detached from the Caliphate state and this is not going to happen...

Through 1917 to 1918, a fellowship of about 150 scholars called "The Inquiry," which included Wilson's closest adviser "Colonel" Edward M. House, as well as Walter Lippmann, gathered at 155th Street and Broadway at the Harold Pratt House in New York City, to assemble the strategy for the postwar world. According to *The Anglo-American Establishment* by Carroll Quigley, Col. House and Lippmann, in addition to Morgan, Rockefeller and Carnegie, were members of the Round Table, who extended much of their influence through five American newspapers: *The New York Times*, *New York Herald Tribune*, *Christian Science Monitor*, *The Washington Post*, and the *Boston Evening Transcript*. Their projects for the US included a graduated income tax, a central bank, creation of a Central Intelligence Agency, and the League of Nations. According to the "Col. E.M. House Report," a ten-page "progress report," addressed to British Prime Minister David Lloyd George, Col. House details progress in preparing "for the peaceful return of the American colonies to the dominion of the Crown." "Crown" refers not to the Queen, but to the bakers of the City of London. Col. House: "We have wrapped this plan in the peace treaty so that the world must accept from us the League or a continuance of the war. The League is in substance the Empire with America admitted on the same basis as our other colonies."²⁵

In 1911, prior to Wilson's taking office as President, House completed a book called *Philip Dru, Administrator*. Though written as a novel, it was actually a detailed plan for the future government of the United States, "which would establish Socialism as dreamed by Karl Marx," according to House. It was published anonymously and widely circulated among government officials, who were left in no doubt as to its authorship. The novel predicted the enactment of the graduated income tax, excess profits tax, unemployment insurance, social security and a flexible currency system. In short, it was the blueprint which was later followed by the Woodrow Wilson and Franklin D. Roosevelt administrations.²⁶

One of the institutions outlined in *Philip Dru* was the Federal Reserve System. The bankers had not been in a position to gain control of the issuance of money from the government of the US, to whom it was assigned by Congress according to the Constitution. Therefore, much of the influence exerted to have the Federal Reserve Act passed was done behind the scenes, principally by two non-elected persons, Col. House and Paul Warburg. Effectively, the Federal System ceded the right to print money to what was merely a legalized cartel of private banks, affiliated with the Rothschilds in London, through the agency of the Warburgs, Rockefellers, Kuhn-Loeb, and J.P. Morgan.²⁷ In *The New Freedom*, President Wilson later lamented:

A great industrial nation is controlled by its system of credit. Our system of credit is privately concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men... [W]e have come

to be one of the worst ruled, one of the most completely controlled and dominated, governments in the civilized world—no longer a government by free opinion, no longer a government by conviction and the vote of the majority, but a government by the opinion and the duress of small groups of dominant men.²⁸

In the same work, Wilson also noted:

Since I entered politics, I have chiefly had men's views confided to me privately. Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it.²⁹

House was responsible for Wilson's campaign that promised to keep the US out of the war. However, when Wilson was presented with incriminating evidence of his illicit relationship with a former colleague, he was forced to comply with appointing Louis Dembitz Brandeis to the Supreme Court.³⁰ Brandeis belonged to a Frankist family, being descended from Esther Frankel, an aunt of Rabbi Zecharias Frankel, the intellectual progenitor of Conservative Judaism. Esther had married Aaron Beer Wehle (1750 – 1825). The Wehles were one of the aristocratic old Jewish families of Prague who took a leading part in the Sabbatean and later Frankist movement.³¹ Aaron Beer was one of the exceptional personalities among the Bohemian and Moravian Sabbateans, with his brothers being considered spiritual leaders of the sect. His sister was a well-known Sabbatean “prophetess” and all of them made several pilgrimages to Offenbach, the home of Jacob Frank. Aaron Beer was Louis Brandeis' great-grandfather. Typical to Sabbatean practice, Louis Brandeis married within the same family, to his second cousin, Alice Goldmark. Brandeis was head of world Zionism when the war forced the movement to relocate its headquarters to New York from Berlin. Brandeis had also assisted Chaim Weizman in formulating the Balfour Declaration.

Then, Wilson, Mandel House, J. P. Morgan and Winston Churchill conspired to perpetrate a false-flag operation, whereby a passenger ship named the *Lusitania* would be sunk by a German U-boat, killing 1,198 innocent people, providing the pretext for America's entry into the war, as revealed in Colin Simpson's *The Lusitania*. The Germans knew the ship was also carrying munitions, and therefore regarded the sinking of the ship as a military act, but the British insisted it was merely carrying civilians. Thus the *Lusitania* tragedy turned public opinion in many countries against Germany, contributed to the American entry into war and became an iconic symbol in military recruiting campaigns of why the war was being fought. The plot, according to Richard B. Spence in *Secret Agent 666*, was orchestrated with the important assistance of Aleister Crowley, whose black propaganda, produced under the authority of Admiral Hall, chief of British Naval Intelligence, had actively encouraged

German aggressiveness. In his *Confessions*, Crowley boasted of having “proved that the Lusitania was a man-of-war” in a piece for pro-German *The Fatherland* published after the sinking.³²

Having succeeded in rallying the Americans into sacrificing their lives to “liberate” Europe, the war was finally brought to an end in 1918. “The Inquiry” made plans for a peace settlement which eventually evolved into Wilson’s famous “fourteen points,” which he first presented to Congress in 1918. They were globalist in nature, calling for the removal of “all economic barriers” between nations, “equality of trade conditions,” and the formation of “a general association of nations.” At the subsequent Paris conference in January 1919, which culminated in the Treaty of Versailles, House’s vision was implemented as the League of Nations, the precursor to the United Nations. The American delegation was headed by Paul Warburg, the inspiration behind “Daddy Warbucks” in the *Annie* cartoons. His brother Max, of the Warburg banking consortium in Germany and the Netherlands, headed the German delegation. The Warburgs, a Frankist family³³, had reached their financial influence during the years of the nineteenth century, with the growth of Kuhn, Loeb Company, with whom they stood in a personal union and family relationship. It was Paul Warburg who said, “We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or consent.”³⁴ Also in the American delegation were Walter Lippman, and brothers Allen and John Foster Dulles. David Lloyd George was accompanied by Sir Philip Sassoon, a member of the British Privy Council, and direct descendant of Amschel Rothschild. The advisor to Georges Clemenceau, the French Prime Minister, was Georges Mandel, also known as Jeroboam Rothschild. The Paris Peace Conference resulted in the harsh Treaty of Versailles, which forced Germany to pay heavy reparations to the Allies. This ruined the German economy, leading to depression and eventually provided the pretext for the rise of Adolf Hitler and the Nazis.

However, the US Senate ultimately rejected Wilson’s plan for peace proposed at the conference, which called for the creation of a League of Nations. Undeterred, Colonel House, along with Round Tablers and other peace conference delegates, met in Paris’ Majestic Hotel on May 30, 1919. Deciding that America would not join any scheme for world government without a change in public opinion, House and Round Table members Lionel Curtis, Balfour, Milner and others, formed the Royal Institute for International Affairs (RIIA), for the purpose of coordinating British and American efforts. Arnold Toynbee later became director. They also formed an American branch, known as the Council on Foreign Relations (CFR), founded by Col. House with the financial assistance of John D. Rockefeller Jr., son of Standard Oil’s founder, who then headed the company. The early CFR included members like J.P. Morgan, Paul Warburg, and Jacob Schiff. In *Tragedy and Hope*, Carroll Quigley, a Georgetown University Professor of International Relations, and former CFR member who approved of the organization’s goals, explained, “The CFR is the American Branch of a society which originated in England,

and which believes that national boundaries should be obliterated, and a one-world rule established."³⁵ Quigley was referring to the fact that the CFR was created as a sister organization of to the RIIA in London. Rear Admiral Chester Ward, for sixteen years a member of the CFR, warned of the organization's ultimate intentions:

The most powerful clique in these elitist groups have one objective in common—they want to bring about the surrender of the sovereignty of the national independence of the United States. A second clique of international members in the CFR comprises the Wall Street international bankers and their key agents. Primarily, they want the world banking monopoly from whatever power ends up in the control of global government.³⁶

The war resulted in the success of a Divide and Conquer plan to destroy the Ottoman Empire from within, by exploiting the cause of nationalism to pit varying ethnicities of the Empire against one another. The British were supporting Serbian nationalism, led by the British agent Seton-Watson; Albanian nationalism, led by Lady Dunham; and Bulgarian nationalism, led by Noel Buxton.³⁷ The British also fostered the rise of Pan-Turkism, which became the basis of an ambition furthered by the Dönme of Turkey to unite all Turkic people, most of whom lived in the Central Asia then under Russian control, into a pan-Islamic state. The plot was aimed at fulfilling the long-standing British ambition of creating a puppet Caliphate, or Neo-Caliphate, first proposed in the 1870s by Wilfred Scawen Blunt.³⁸

Pan-Turkism was first called for in the 1860s by a Hungarian Zionist named Arminius Vambery (1832-1913), professor of Oriental languages at the University of Budapest, who had become an adviser to the Ottoman Sultan. Vambery was inspired by Alexander Csoma de Körös, who was an important source for Blavatsky, and the first in the West to mention Shambhala, which he regarded as the source of the Turkish people, and which he situated in the Altai mountains and Xinjiang. In 2005, the National Archives at Kew, Surrey, made files accessible to the public and it was revealed that Vambery was an agent of the Great Game, secretly working for Lord Palmerston.³⁹ Although he was a subject of the Austro-Hungarian Empire, Vambery believed Britain was the most advanced European power, and therefore the best to protect Muslim countries from Russian expansion. Britain's strategy was to combat Russian attempts at gaining ground in Central Asia and threatening British possessions, especially India. Vambery was well known at the British court, corresponding regularly with the Prime Minister. His reputation in England as an expert on Muslims began with his publication of *Arminius Vambery: His Life and Adventures*, about his travels throughout the Middle East and Central Asia disguised as a dervish between 1862-64. On one mission, he was able to interview the Ottoman Sultan and relay a secret report back to England. In 1900-1901 he failed in a promise to Theodor Herzl to arrange a meeting for him with Sultan Abdul Hamid II, his real goal being only to obtain money from Herzl.

Vambery also chronicled the strange vampire and other legends of the Balkans, and knew author and Golden Dawn member Bram Stoker, to whom he acted as his consultant on Transylvanian culture. It was through Vambery that Stoker chose the name “Dracula,” from the legend of Vlad III the Impaler, the patronym of the descendants of Vlad II Dracul of the Order of the Dragon. The character of Professor Van Helsing in Stoker’s novel, *Dracula*, is sometimes said to be based on Vambery. In chapter 23 of the novel, the professor refers to his “friend Arminius, of Buda-Pesth University.”⁴⁰

By 1906, Turkish nationalism based on the pseudoscientific race theories of Europe had become the guiding ideology of the Committee of Union and Progress (CUP), a Masonic political party, also known as the Young Turks, created in the 1880s.⁴¹ From the middle of the nineteenth century, the British had worked to develop an alliance between several leading Sufi orders in Turkey, such as the Bektashi who had strong associations with the Dönme, as well as the Naqshabandi, and the Scottish Rite Freemasons of Afghani and his followers.⁴²

Jamal ud Din al Afghani also had been part of the creation of the CUP, when he became involved with its members in Europe. When Afghani founded Young Egypt, which was behind the Urabi Revolt, it was mainly composed of members of the Young Turks. Sultan Abdulhamid mentioned in his diary: “Both associations [Young Egypt and Young Turks] worked in the same path to impose constitutions and laws instead of the *Shariah* and to abrogate the Islamic Khalifate. In this matter Jamaluddin al-Afghani said that the salvation of the government is the Parliamentary regime in the European style.”⁴³ According to Mohammed Abuh’s disciple, Rashid Rida, “Jamaluddin al-Afghani created this association in Alexandria called Young Egypt. It did not have amongst its members a single Egyptian and their great majority were young jews.”⁴⁴

In *The Dönme: Jewish Converts, Muslim Revolutionaries and Secular Turks*, Professor Marc David Baer wrote that many Dönme—crypto-Sabbateans of the community of secret Jews descended from the followers of Sabbatai Zevi who converted to Islam—advanced to exalted positions in the Bektashi and Mevlevi Sufi orders. In addition, many prominent Dönme were also Freemasons, which facilitated their entry into the CUP. Writing in 1906, H. N. Brailsford said of the Bektashi, “their place in Islam is perhaps most nearly analogous to that of Freemasonry in Christianity,” and noted that “Bektashis themselves like to imagine that the Freemasons are kindred spirits.”⁴⁵ According to Baer, “The Sufi role in revolutionary politics was significant, but it was the Freemasons who were more important in opposition politics than the CUP before 1895.”⁴⁶ The CUP was based in the Masonic lodges Salonika, the heartland of the Dönme movement and of Turkish Freemasonry. All the founding members, but one, of the Ottoman Freedom Society in Salonika, which became the headquarters of the CUP, were Freemasons or became Freemasons. Freemasons declared themselves “the main force” behind the 1908 revolution, supported the CUP in power, and thrived after Abdul Hamid II was deposed.

The Young Turks regarded themselves the heirs of the secret organization

known as the Young Ottomans, formed in 1865, which drew their inspiration from the Carbonari societies founded by Mazzini, like Young Europe, Italy, Spain and Poland. Influenced by Montesquieu, Rousseau and the French Revolution, they advocated a constitutional, parliamentary government. The organization was forbidden and its members exiled in 1867. In 1876, the Young Ottomans briefly seized power, temporarily installing Sultan Murad V, who had also been a Freemason. They ended a debt moratorium, paid off the British, declared free trade, and brought in European bankers. But they were soon overthrown.⁴⁷ Murad V was dethroned three months later, and replaced by Abdul Hamid II.

The failure of the Young Ottoman policies in reversing the decline of the Ottoman Empire led groups of intellectuals to search for other means. One of these groups was the Young Turks. The Young Turks were created in the 1890s by a prominent Sephardic Jewish family in Ottoman Salonika (modern Thessaloniki, Greece) and an official of the Italian B'nai B'rith, named Emmanuel Carasso. Carasso was also the grand master of an Italian masonic lodge there called "Macedonia Resurrected." The lodge was the headquarters of the Young Turks, and all the top Young Turk leadership were members. The Italian masonic lodges in the Ottoman Empire had been set up by a follower of Mazzini named Emmanuel Veneziano, who was also a leader of the European affiliate of the B'nai B'rith's, as well as the *Alliance Israélite Universelle*.⁴⁸

Abdul Hamid II, the Ottoman Sultan, was overthrown in 1908 in a military coup carried out by the Young Turks against his crumbling regime, who seized power over the Ottoman Empire. While in power, the Young Turks ran several newspapers including *The Young Turk*, of which Zeev Jabotinsky was the editor. Jabotinsky was the founder of Revisionist Zionism, on which the policy of the Zionist terrorist faction the Irgun was based, and helped form the Jewish Legion of the British army in World War I. He was educated as a young man in Italy, and later described Mazzini's ideas as the basis for the Zionist movement. Jabotinsky arrived in Turkey shortly after the Young Turks seized power, to take over the paper. The paper was owned by a member of the Turkish cabinet, but it was funded by the Russian Zionist federation, and managed by the B'nai B'rith.⁴⁹

Israel has typically been reluctant to describe the Turkish massacre of the Armenians in 1915 as "genocide." As investigative journalist Wayne Madsen pointed out, it has usually been assumed that the reason for Israel's reticence was not to upset Israel's close military and diplomatic ties with Turkey. However, more evidence is being uncovered that the Armenian genocide was largely the work of the Dönme leadership of the Young Turks.⁵⁰ The official who carried out the genocide of the Armenians and Assyrians was a Young Turk from Salonika, Mehmet Talaat. Talaat was the interior minister and dictator of the regime during World War I. He had been a member of Carasso's Italian Masonic lodge in Salonika. One year prior to the 1908 coup, Talaat became the grand master of the Scottish Rite Masons in the Ottoman Empire.⁵¹

From without, the final dissolution of the Ottoman Caliphate was accomplished by exploiting the treachery of the Arab Muslims of the Hijaz, who rose up in

a large-scale insurrection, known as the Arab Revolt. Instigating the revolt was the ruler of the Hijaz at the time, Sharif Hussein of Mecca, who belonged to the Hashemite clan that claimed descent from the Prophet Mohammed, and who had ruled on behalf of the Ottoman Empire in the region. On a visit to Damascus in 1914, Hussein's son Faisal had been given the *Damascus Protocol* by the Arab secret societies *al Fatat* and *al Abd*. The *Damascus Protocol* declared that they would support Hussein's Arab revolt against the Ottoman Empire, if the demands in it were submitted to the British.

The Arab Revolt represented a renewed attempt on the part of the British to pit Arabs against Turks after their first unsuccessful attempt with the Wahhabis in the eighteenth and nineteenth century. The ostensible aim of the Arab Revolt was autonomy for the Arab peoples of the Ottoman Empire, creating a single unified Arab state from Syria to Yemen, under a puppet Caliphate, where Hussein would be proclaimed "King of all the Arabs." It was a plan devised by London's Middle East team which included foreign secretary Lord Curzon, Robert Cecil, and his cousin Arthur Balfour, and also Mark Sykes and David George Hogarth, the chief of the Arab Bureau. They were joined by Winston Churchill and Arnold Toynbee, who was head of the RIIA of the Round Tablers. Outlining the policy was T. E. Lawrence "of Arabia":

If the Sultan of Turkey were to disappear, then the Caliphate by common consent of Islam would fall to the family of the prophet, the present representative of which is Hussein, the Sharif of Mecca. Hussein's activities seem beneficial to us, because it marches with our immediate aims, the breakup of the Islamic bloc and the disruption of the Ottoman Empire, and because the states they would set up would be as harmless to ourselves as Turkey was. If properly handled the Arab States would remain in a state of political mosaic, a tissue of jealous principalities incapable of cohesion, and yet always ready to combine against an outside force.⁵²

Assisted by T. E. Lawrence in 1916, in the midst of the War, Faisal and the British army coordinated the Arab Revolt, which finally succeeded in wresting Middle Eastern territories from the Ottoman Empire, and helping to end the Caliphate. Faisal seized Damascus in 1918. Five days later, an armistice with the Ottoman Empire came into effect. The Ottoman government effectively collapsed, and the empire was divided amongst the victorious powers. The Turkish people refused to accept this arrangement, however, and under Mustafa Kemal Ataturk, the remnants of the Young Turk movement formed a government in Ankara, and created an army that forced the Greeks and Italians out of Anatolia, while the British and French refused to intervene.

In Salonika, Greece, the heartland of the Dönme community, Turkish Freemasonry and the Young Turk movement, many Jews claimed that Ataturk was a Dönme.⁵³ The 1973 book, *The Secret Jews*, by Rabbi Joachim Prinz, maintains that Ataturk and his finance minister, Djavid Bey, were both committed Dönme and that "too many of the Young Turks in the newly formed revolutionary Cabinet prayed to Allah, but had their real prophet

[Sabbatai Zevi].”⁵⁴ When Greece achieved sovereignty over Salonika, many Dönme, unsuccessful at being re-classified Jewish, moved to Istanbul. Others moved to Izmir, Bursa, and Ataturk’s newly-proclaimed capital, Ankara. Some texts suggest that the Dönme numbered only 150,000, and were mainly found in the army, government, and business. However, other experts suggest that the Dönme numbered as many as 1.5 million, and that their influence extended to every facet of Turkish life. One influential Dönme, Tevfik Rustu Arak, was a close friend and adviser to Ataturk and served as Turkey’s Foreign Minister from 1925 to 1938.⁵⁵

However, contrary to their promises to Faisal, in characteristic duplicity, the British had secretly ratified the contradictory Sykes-Picot agreement. It instead allotted the former holdings of the Ottoman Empire in the Middle East to themselves and their allies, and most importantly, Palestine was offered as Jewish homeland, stated in a promise known as the “Balfour Declaration.” Late in 1920, Churchill told Lloyd George that he wanted to move to another cabinet post. On February 14, 1921, when Churchill took over the Colonial Office, the Balfour declaration was part of his legacy. Formulated in 1917, the text was prepared under the supervision of Rothschild front-man and Round Tabler, Lord Milner, who was a member of the inner War Cabinet. The declaration was addressed to Nathan Mayer Rothschild’s son, Walter. In the declaration Balfour proclaimed:

I have much pleasure in conveying to you, on behalf of His Majesty’s Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

His Majesty’s Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

With the end of Turkish rule in Syria in October 1918, supporters of the Arab Revolt in Damascus declared a government loyal to the Sharif of Mecca in Arab-controlled Greater Syria. Faisal had been declared “King of the Arabs” by a handful of religious leaders and other notables in Mecca. In 1919, Faisal led the Arab delegation to the Paris Peace Conference and, with the support of the knowledgeable and influential Gertrude Bell, of the British Military Intelligence Department, argued for the establishment of independent Arab emirates for the area previously covered by the Ottoman Empire. In January 1919, Faisal and Dr. Chaim Weizmann, President of the World Zionist Organization signed the Faisal-Weizmann Agreement for Arab-Jewish cooperation in which Faisal conditionally accepted the Balfour Declaration, dependent on the fulfillment of the British’s promises:

We Arabs... look with the deepest sympathy on the Zionist movement. Our deputation here in Paris is fully acquainted with the proposals

submitted yesterday by the Zionist Organisation to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are concerned, to help them through; we will wish the Jews a most hearty welcome home... I look forward, and my people with me look forward, to a future in which we will help you and you will help us, so that the countries in which we are mutually interested may once again take their places in the community of the civilized peoples of the world.

The British promises were not immediately fulfilled however, or in some cases not until after the establishment of the Jewish state. In 1920, Faisal had proclaimed himself “King of Syria.” His claim was resisted by the French who defeated him militarily and expelled him from Syria. Though the British held a mandate in Iraq, given the unrest in the colony, in 1921, at the Cairo Conference, they decided to step back from direct administration and created a monarchy, installing Faisal as King of Iraq. Though he was not popular there, a lack of organized opposition allowed him to remain ruler and establish power. In Jordan, the British created a protectorate for his brother Abdullah, while their father Hussein declared himself “King of the Hijaz,” and also “King of all Arabs.” In 1923, when the Republic of Turkey was founded, it was Kemal Ataturk who was elected the republic’s first president. In 1924, Ataturk shocked Muslims of the world by abolishing the Caliphate, with the Turkey now following a secular and nationalist ideology of “Kemalism” instead of Islam. Two days later, Hussein declared himself Caliph, but the claim to the title had a mixed reception among Muslims.

Then, in an additional act of treachery, the British also intended to remove Hussein and have the Hijaz ruled instead by their long-time Wahhabi ally King Abdulaziz Ibn Saud (1876 – 1956), who had no interest in the Caliphate. While the Hashemites—Hussein, Faisal, and Abdullah—were backed by the Arab Bureau, their enemy Ibn Saud was also receiving British support. The first formal treaty between Ibn Saud and the British had been signed in 1915. Assigned to assist him was Harry St. John “Jack” Philby, a protégé of E.G. Browne. Philby, who made a feigned conversion to Islam, taking on the name “Abdullah,” was responsible for conveying to Ibn Saud his monthly retainer of £5,000. Philby also escorted Ibn Saud’s teenage son, the future King Faisal, on a tour of London, including a visit to E. G. Bowne and Scawen Blunt.⁵⁶

Then, assisted with British support, Ibn Saud defeated Hussein in 1924. The conquest of Arabia by the Wahhabis, however, came at the cost of 400,000 killed and wounded. Cities such as Taif, Burayda, and al Hufa suffered all-out massacres carried out by the *Ikhwan*, Ibn Saud’s notorious Wahhabi henchmen. The governors of the various provinces appointed by Ibn Saud are said to have carried out 40,000 public executions and 350,000 amputations. Ibn Saud’s cousin, Abdullah ibn Musallim ibn Jilawi, the most brutal among the family, set about subjugating the Shia population by executing thousands.

Afghani and Abduh had long supported the plan of the British to create an Arab Caliphate to replace the Ottoman one. Rashid Rida, another Freemason who after the death of Afghani in 1897, and Abduh in 1905, assumed the leadership of the movement, had also supported the plot. Therefore, after a visit to the newly conquered Arabian Peninsula, Rida did his part to legitimize Ibn Saud's criminal usurpation of power in the eyes of the world's Muslims, by publishing a work praising Ibn Saud as the "savior" of the Holy sites, a practitioner of "authentic" Islamic rule and two years later produced an anthology of Wahhabi treatises. This, it was through Rida that the Salafis and the Wahhabis became aligned from that point forward. Rida also became seriously involved in the editing and publication of the works of Ibn Taymiyyah, and achieved far-reaching influence in the Muslim world through his monthly periodical, *al Manar* ("The Lighthouse"), which was first published in 1898 and continued until his death in 1935.

In 1932, through British support, the Kingdom of Saudi Arabia was founded. Then, the following year, in 1933, Standard Oil of California (SOCAL) negotiated with Jack Philby on behalf of Ibn Saud for a sixty-year contract that allowed California Arabian Standard Oil Company (CASOC), an affiliate of John D. Rockefeller's Standard Oil of California (Socal), to have exclusive rights to explore and extract oil.⁵⁷ Despite the initial breakup of the parent company, former Standard Oil companies would go on to dominate what came to be known as the Seven Sisters, the seven oil companies that controlled the global petroleum industry from the mid-1940s to the 1970s. They consisted of British Petroleum (BP), Gulf Oil, Texaco, Royal Dutch Shell, and three "baby Standards": Standard Oil of California (Socal), later known as Chevron; Standard Oil of New Jersey, which eventually became Exxon; and Standard Oil Company of New York, or Socony, which eventually became Mobil. The last two companies in particular grew significantly over the next few decades.

In 1936, Socal and Texaco created a partnership which would later be named the Arabian-American Oil Company, or Aramco. To Socal and Texaco were later added Exxon and Mobil. Together, with the remaining partners of the Seven Sisters, this cartel controlled the price of oil, along with the Saudi royal family, who managed the world's largest source of petroleum. Being a country that is said to "belong" to the royal family and is named for them, the lines between state assets and the personal wealth of senior princes are often blurred.

The extent of the influence of the American petroleum industry and their relationship with Saudi Arabia was enshrined in 1943 when President Roosevelt proclaimed, "I hereby find that the defense of Saudi Arabia is vital to the defense of the United States."⁵⁸ In 1945, Roosevelt met with Ibn Saud aboard the USS Quincy in Egypt, to forge an important US-Saudi economic alliance. Roosevelt had acted on the advice of Harold Ickes, then Petroleum Coordinator for National Defense, and a State Department which in December 1942 had noted, "It is our strong belief that the development of Saudi Arabian petroleum resources should be viewed in the light of the broad

national interest.” FDR’s proclamation would be reaffirmed by every American president, most prominently, in the 1957 *Eisenhower Doctrine* and the 1980 *Carter Doctrine*. As Richard Labeviere noted sarcastically, the American president and the king of Saudi Arabia not only concluded an “excellent deal,” but “they also secured an unfailing alliance that would lead them, one and the other, and their successors as well, to becoming the godfathers of Islamism.”⁵⁹

Modernism & the Avant-Garde

Through her membership in the Fabian socialists, Annie Besant had become close friends with its leading members, which included George Bernard Shaw, Julian and Aldous Huxley, a founder of the Rhodes Round Table group and author of *Brave New World*, and fellow Round Tablers H. G. Wells and Bertrand Russell. Prominent Fabian and writer, George Bernard Shaw, revealed that their goal was to be achieved by “stealth, intrigue, subversion, and the deception of never calling socialism by its right name.”¹ Shaw’s mistress, Florence Farr, had been a member of the Order of the Golden Dawn. A lifelong collaborator of Arnold Toynbee, Aldous Huxley was also one of the initiates in the “Children of the Sun,” a Dionysian cult comprised of the children of Britain’s Round Table elite. Among the other initiates were T. S. Eliot, W. H. Auden, Louis and Edwina Mountbatten, Winston Churchill’s son Randolph Churchill, Christopher Isherwood, Stephen Spender, John Strachey, Harry St. John “Abdullah” Philby’s son “Kim” Philby, Guy Burgess, Donald MacLean, Sir Oswald Mosley, the Mitford Sisters and D. H. Lawrence, Huxley’s homosexual lover.²

Aldous Huxley, who eventually became widely acknowledged as one of the pre-eminent intellectuals of his time, was the twentieth-century equivalent to Edward Bulwer-Lytton, as the person at the center of an international network of figures associated with the occult and its plotting, which included almost the entire gamut of the twentieth century’s leading intellectuals and artists. Unlike the leading occultists of the nineteenth century, however, we do not know to which secret societies Huxley and his extensive entourage belonged to. Nevertheless, their actions were intricately related, and pertained to a tradition that was an extension of the “Oriental Kabbalah,” seeing in Hindu and Buddhist Tantra the source of a primordial religion tradition.

Aldous Huxley and his brother Julian were the grandsons of Thomas H. Huxley, who coined the term “agnosticism” to describe his religious belief. Thomas H. Huxley was also a founder of the Round Table, and a lifelong collaborator of Arnold Toynbee. He and his grandson Julian were both presidents of the Royal Society. Thomas H. Huxley was also known as “Darwin’s Bulldog,” for his defense of evolutionary theory, which according to Rabbi Kook (1865 – 1935), most important exponent of Religious Zionism, “is increasingly conquering the world at this time, and, more so than all other philosophical

theories, conforms to the kabbalistic secrets of the world.”³ According to Julian Huxley: “evolution is nothing but matter become conscious of itself.”⁴

Interest in Darwinism was related to the Theosophical notion of spiritual evolution. Based on the Kabbalah, it asserted that nature as well as human consciousness evolves, forming the basis of the belief in an expected cultural transformation that would come to characterize much twentieth-century occult and eventually New Age thought. It is also known as “higher evolution,” a term used to differentiate human psychological or spiritual evolution from the “lower” biological or physical evolution. In addition to Blavatsky, early proponents included Max Theon, Henri Bergson, Rudolf Steiner, Sri Aurobindo, and Alfred North Whitehead. Bergson (1859 – 1941), whose sister married Golden Dawn leader McGreggor Mathers, put forward an alternate explanation for Darwin’s mechanism of evolution, suggesting that evolution is motivated by a “vital impetus” that can also be understood as humanity’s natural creative impulse. Bergson influenced Bertrand Russell’s collaborator, (1861 – 1947), who developed what is called process philosophy, which identifies metaphysical reality with change and development. Another influential exponent of spiritual evolution was the Indian yogi, Sri Aurobindo (1872 – 1950), who was regarded by Rene Guenon as an authentic representative of the Indian spiritual tradition. Aurobindo’s close spiritual collaborator, Mirra Richard, who came to be known as The Mother, in her 20s, had studied occultism with Max Theon.

This network of individuals also exemplified the “religious nihilism” of the Sabbateans, by constituting the core of the new avant-garde movement, which later came to be known as modernist movements such as cubism in the arts, atonality in music, and symbolism in poetry, and encompassing the works of artists who rebelled against nineteenth-century academic and historicist traditions, believing that earlier aesthetic conventions were outdated. It was early associated with Bohemianism, which espoused unorthodox or anti-establishment political or social viewpoints, often expressed through free love, frugality, and even voluntary poverty.

Included was the Bloomsbury set, whose membership included the well-known economist John Maynard Keynes and his homosexual lover, philosopher Ludwig Wittgenstein, and writers Leonard and Virginia Woolf, D. H. Lawrence, E. M. Forster and Roger Fry.⁵ The Bloomsbury Set, which reacted against the social norms, “the bourgeois habits . . . the conventions of Victorian life,” deeply influenced literature, aesthetics, criticism, and economics as well as modern attitudes towards feminism, pacifism, and sexuality.⁶ The group “believed in pleasure . . . They tried to get the maximum of pleasure out of their personal relations. If this meant triangles or more complicated geometric figures, well then, one accepted that too.”⁷ These personalities were often also members of, or further intersected with, the Theosophical Society, which included D. H. Lawrence, as well as William Butler Yeats, Lewis Carroll, Sir Arthur Conan Doyle, Jack London, E. M. Forster, James Joyce, T. S. Elliot, Henry Miller, Kurt Vonnegut, Dame Jane Goodall, Thomas Edison, Piet Mondrian, Paul Gauguin, Wassily Kandinsky, Paul Klee, and Gustav Mahler.

The Bloomsbury Set was also closely affiliated with the Apostles, an intellectual secret society at Cambridge, founded in 1820 by George Tomlinson, a Cambridge student who went on to become the first Bishop of Gibraltar. The Apostles included a long list of the most eminent Victorians. To name a few: Charles Darwin's brother Erasmus, poets Arthur Hallam and Alfred Tennyson, the philosopher Henry Sidgwick, Lord Balfour, later Prime Minister, known for the Balfour Declaration. The Apostles were also predominantly homosexuals, inspired by their interest in Platonic love, with Hallam and Tennyson being the most well-known couple. Of the Bloomsbury Set, John Maynard Keynes, Leonard Woolf, Lytton Strachey and his brother James, E. M. Forster and Rupert Brooke were all Apostles. Through the Apostles they also encountered the analytic philosophers G. E. Moore and Bertrand Russell who were revolutionizing British philosophy at the start of the 20th century. The English philosopher Henry Sidgwick wrote of the Apostles in his memoirs that "the tie of attachment to this society is much the strongest corporate bond which I have known in my life."

Sidgwick was a member of the Metaphysical Society and one of the founders and first president of the Society for Psychical Research (SPR), whose members included Arthur Conan Doyle, Lord Balfour, Bertrand Russell, John Dewey and William James. SPR is a non-profit organization whose stated purpose is to understand "events and abilities commonly described as psychic or paranormal by promoting and supporting important research in this area" and to "examine allegedly paranormal phenomena in a scientific and unbiased way." But, it was the SPR which later investigated Blavatsky's mysterious Mahatma letters which were said to appear out of thin air and in 1885 declared her to be a fraud.

Arthur Balfour also served as president of the SPR, and was succeeded by American psychologist and psychological warfare expert, William James. James also served as president of the American Psychological Association, and wrote one of the first psychology textbooks. He was the brother of novelist Henry James, and the son of Henry James Sr., a noted and independently wealthy Swedenborgian theologian well acquainted with the literary and intellectual elites of his day. William James interacted with a wide array of writers and scholars throughout his life, including his godfather Ralph Waldo Emerson, his godson William James Sidis, as well as Charles Sanders Peirce, Bertrand Russell, Josiah Royce, Ernst Mach, John Dewey, Macedonio Fernández, Walter Lippmann, Mark Twain, Horatio Alger, Jr., Henri Bergson and Sigmund Freud.

Having been a member of the Theosophical Society, and an admirer of Vivekananda, James was also interested in mystical subjects as well as a champion of alternative approaches to healing. James is regarded by most psychologists of religion as the founder of the field. James' research was focused on the belief inspired by mysticism, that philosophical answers to human existence could be found by giving humans the opportunity to explore the irrational. His development of terms of a "stream of consciousness," had a direct and significant impact on avant-garde and modernist literature and art. Found in the books of Virginia Woolf and James Joyce, "stream of consciousness" was coined by James in his book *The Principles of Psychology* (1890) "to denote

the flow of inner experiences.”⁸ James’s book also relied upon Vivekananda’s *Raja Yoga*, a treatise on the discipline of meditation practice from which he quoted extensively: “All the different steps in yoga are intended to bring us scientifically to the superconscious state, or samadhi.”⁹

As explained by Hugh Urban in *Tantra Sex, Secrecy, Politics, And Power In The Study Of Religion*, “If Hinduism and the Indian nation were to be defended as strong, autonomous, and independent of Western control, then the profound stench of Tantra would have to be ‘deodorized,’ as it were—either by rationalization and purification, or by concealment and denial.”¹⁰ The two most important figures in this process, according to Urban, were Vivekananda and Sir John Woodroffe. Woodroffe (1865 – 1936), Supreme Court Judge at Calcutta, wrote under the pen-name of Arthur Avalon, and as noted by Kathleen Taylor, “Anyone who named himself after King Arthur or the mystic isle of Avalon would be thought to be identifying himself with occultism, in Theosophists’ eyes.”¹¹ Woodroffe’s *The Serpent Power – The Secrets of Tantric and Shaktic Yoga*, is a source for many modern Western adaptations of Kundalini yoga practice. According to Urban, “Woodroffe was also an apologist, seeming to bend over backward to defend the Tantras against their many critics and to prove that they represent a noble, pure, and ethical philosophical system in basic accord with the *Vedas* and Vedanta.”¹² William James is frequently mentioned in Woodroffe’s *The World as Power*.

According to William James, “The paragon of all Unity systems is the Vedanta philosophy of India, and the paragon of Vedanta missionaries was the late Swami Vivekananda. The man is simply a wonder for oratorical power. . . . The swami is an honor to humanity.” Like Woodroffe, James was also an admirer of Vivekananda, and wrote, “The paragon of all Unity systems is the Vedanta philosophy of India, and the paragon of Vedanta missionaries was the late Swami Vivekananda. The man is simply a wonder for oratorical power. . . . The swami is an honor to humanity.” When the Parliament of the World’s Religions of 1893 spurred the creation of a dozen privately funded lectures, with the intent of informing people of the diversity of religious experience, among these was William James, who travelled to England beginning in 1889, to deliver the Gifford Lectures, from which his *The Varieties of Religious Experience* (1902) were based.¹³ Along with the James and his brother, a number of prominent figures arranged for speaking tours by Vivekananda. Sara Bull in Cambridge, Josephine MacLeod in New York, and Margaret Noble in London would set up salons and even followed him to India. Through their networking, his talks became popular among people from Gertrude Stein, one of James’s students, to John D. Rockefeller. From these lecture tours developed the Vedanta movement in the United States, with its ten centers in Boston, New York, Los Angeles and other cities. Affiliated with the Ramakrishna Order, which has a hundred centers in India and others in Asia and one each in England, France and Argentina, the American centers are led by swamis trained in India by the Order.

William James also helped inspire the mystique around the mind-expanding possibilities of drugs that characterized widespread experimentation found among

the bohemians. James' interest in drug-induced religious experiences stemmed from the "laughing gas craze" of the nineteenth century, when an unknown poet and philosopher, Benjamin Paul Blood, underwent an experience under the substance which he later described as "the Initiation of Man into the Immemorial Mystery of the Open Secret of Being." Blood later wrote of his experiences in a booklet titled, "The Anesthetic Revelation and the Gist of Philosophy," which was picked up and reviewed by James in the *Atlantic Monthly*. Similarly, James came to believe that drugs provided mind-expanding possibilities. With the publication of *The Varieties of Religious Experience*, James introduced the study of "religious experience," which most often confuses mysticism with rational religious impulse. James suggested that the intense varieties of experience should be sought by psychologists, because they represent the closest thing to a microscope of the mind. James went so far as to try to induce the equivalent of a "religious" experience by experimenting with chloral hydrate, amyl nitrite, nitrous oxide (laughing gas), and even peyote. James claimed that it was only when he was under the influence of nitrous oxide that he was able to understand Hegel.¹⁴

More than any other person, it was Gertrude Stein who coordinated the avant-garde art movement in painting, literature, and music in Paris in the early decades of this century and whose influence extended into the grooming of the black jazz musicians from the 1930s to the 1950s. Stein was a close friend of Bertrand Russell, and started her career under the tutelage at Harvard University of William James. In 1905, Stein set up a cultural salon along the lines of the parlor room hangouts for artists and intellectuals that had been the meeting places for Europe's avant-garde since the eighteenth century. Similar circles were later established in New York City's Greenwich Village by Stein's lesbian colleague Mabel Dodge, the lifelong friend of D. H. Lawrence. In London, Bertrand Russell's lover Ottoline Morrell ran an informal meeting place for the Bloomsbury set.¹⁵ In her Paris salon, Stein entertained nightly a circle frequented by the painters Picasso, Matisse, Georges Braque, Diego Rivera, the American writers Ernest Hemingway and F. Scott Fitzgerald, the composers Maurice Ravel, Stravinsky, and Erik Satie and many, many others.

At their Paris residence, Gertrude Stein and her brother Leo had essentially inaugurated, the first museum of modern art. Their private collection, assembled from 1904 to 1913, soon had a worldwide reputation. Their acquisitions started with buying Gauguin's *Sunflowers* and *Three Tahitians*, Cézanne's *Bathers* and two Renoirs. In the first half of 1905 the Steins acquired Cézanne's *Portrait of Mme Cézanne* and Delacroix's *Perseus and Andromeda*. Shortly after the opening of the *Salon d'Automne* of 1905, the Steins acquired Matisse's *Woman with a Hat* and Picasso's *Young Girl with Basket of Flowers*. By early 1906, Leo and Gertrude Stein's studio had many paintings by Henri Manguin, Pierre Bonnard, Pablo Picasso, Paul Cézanne, Pierre-Auguste Renoir, Honoré Daumier, Henri Matisse, and Henri de Toulouse-Lautrec.

It was from these circles that the "primitivist" movement was born, that became the hallmark of the new avant-garde movement in painting, music, and literature during the first two decades of this century. Representative of this

movement were the cubist portraits of Picasso, the pagan-themed ballet *Rite of Spring* by Igor Stravinsky, a close friend to Aldous Huxley and W. H. Auden, and the automatic writing of Gertrude Stein's novella *Melanchtha*.

Essentially, avant-garde and modernist art was propaganda for nihilism, coordinated by the leading exponents of the occult underground. Modernism represents the sense of dissociation—or schizophrenia—that results from the nihilist proposition of the absence of meaning. Because it denies man's inherent ability to recognize not only morality, but beauty itself, it deliberately opposes traditional esthetics. By producing the ugly and the disturbing, it derives prestige only through pretention, an elitism that suggests it can only be understood by the educated. It garners legitimacy by purporting to explore the human condition, and ennobles itself with a highly ambiguous term, calling itself “art.”

However, as Larry Shiner has demonstrated in *The Invention of Art: A Cultural History*, the concept of “art” is a specifically Western invention. As Shiner shows, Western culture is the only civilization with a word for “art,” with all its connotations, where in other societies it is just craft. “The modern system of art,” explains Shiner, “is not an essence or a fate but something we have made. Art as we have generally understood it is a European invention barely two hundred years old.”¹⁶ The conception of the word “Art” with a capital A, or Fine Art, has its origin in the Enlightenment, which attempted to redefine aristocratic pretensions for the new bourgeois classes. The notion of fine art was developed to distinguish “so-called polite and vulgar arts.” Shiner provides the example of music, which was played at home or for “religious and civic occasions” until it started to be played in concerts with no other goal than artistic enjoyment in and of itself: “On this high cultural ground, noble and bourgeois could meet as a fine art public, rejecting both the frivolous diversions of the rich and highborn as well as the vulgar amusements of the populace.”¹⁷

Effectively, “Art” has become a new secular religion, or “a kind of metaphysical essence,” as Shiner refers to it, where it would fill the spiritual void left from the abandonment of Christianity. Artists are the new monks and mystics, who explore the limits of human consciousness and the meaning of existence, and give it tangible form. So art has become abstracted from its original purpose. Paradoxically, modern art has its origins in the anti-art movement of the European avant-garde known as Dada. The movement, which had political affinities with the radical left, was a protest against the bourgeois nationalist and colonialist interests, and against the cultural and intellectual conformity in art as well as society, which Dadaists believed were the root cause of the war. Dada therefore concentrated its anti-war politics through a rejection of the prevailing standards in art through anti-art cultural works. Probably the most famous work of the period was Marcel Duchamp's *Fountain*, a porcelain urinal, signed “R.Mutt,” which caused a scandal when it was submitted for the exhibition of the Society of Independent Artists in New York in 1917, but was rejected by the committee, after much discussion about whether the piece was art or was not. Duchamp's *Fountain* is now regarded by some art historians and theorists of the avant-garde as a major landmark in twentieth century art.

Duchamp therefore later complained, “The fact that they are regarded with the same reverence as objects of art probably means that I have failed to solve the problem of trying to do away entirely with art.”¹⁸

The concept for the controversial ballet the *Rite of Spring* was developed by Nicholas Roerich, another important member of the Theosophical Society and also a friend of H. G. Wells. Nicholas Roerich was a Russian mystic who, along with his wife Helena, was the first to translate Blavatsky’s *Secret Doctrine* into Russian. A prolific artist, Roerich’s paintings are exhibited in well-known museums of the world. Roerich was an author of an international pact for the protection of artistic and academic institutions and historical sites, known as Roerich’s Pact, for which he was nominated for a Nobel Peace Prize.

Roerich developed the concept for the *Rite of Spring* from Stravinsky’s outline idea, and is suggested by its subtitle, “Pictures of Pagan Russia.” The theme is the pagan worship of the dying-god, whose resurrection was traditionally celebrated on Easter, and which Stravinsky dared to associate with human sacrifice. In the scenario, after various primitive rituals celebrating the advent of spring, a young girl is chosen as a sacrificial victim and dances herself to death. When the ballet was first performed, at the Theatre des Champs-Elysees in 1913, the controversial nature of the music and choreography caused a riot in the audience. Nevertheless, Stravinsky’s music achieved rapid success and signaled the birth of modernism in music.

According to some researchers, Roerich became a member of Papus’ Martinist Order while in St. Petersburg prior to World War I.¹⁹ In St. Petersburg, Roerich was involved in the construction of the Buddhist temple under the guidance of Lama Agvan Dorjjeff, chief tutor of the Dalai Lama XIII, who has been identified with Gurdjieff.²⁰ Peter Washington, in *Madame Blavatsky’s Baboon*, presents Gurdjieff as Blavatsky’s most important successor in a process he called “the emergence of the Western Guru”: “if Theosophy represents the idealistic tendencies in early-twentieth-century Europe—the currents of feeling which gave birth to the League of Nations, social democracy and youth movements—Gurdjieff is part of the complementary fascination with barbarism and primitivism which colors the politics of fascism and works of art of Lawrence’s novels to Stravinsky’s early ballets.”²¹ Although at times Gurdjieff has been viewed as an egotistical charlatan, but he exercised a strong influence on many modern mystics, artists, writers, and thinkers, including Idries Shah, George Bernard Shaw, Aldous Huxley. Aldous Huxley attended group meetings given by Gurdjieff’s pupil Ouspensky in London in the 1930s. Gurdjieff’s collaborator was Russian composer Thomas de Hartmann, who was also friends with Rainer Maria Rilke and Wassily Kandinsky. T.S. Eliot’s “late poems and plays” are permeated by Gurdjieff’s teaching theory. Aleister Crowley visited his Institute at least once and privately praised Gurdjieff’s work, though with some reservations.²²

Roerich’s affinities to Martinism and synarchy were also found in his link with Harvey Spencer Lewis’ order *Antiquus Mysticusque Ordo Rosae Crucis*

(AMORC), founded in 1915 in New York, and which was developed from the OTO and borrowed heavily from Theosophy and the Golden Dawn. AMORC's teachings draw upon ideas of the major philosophers, particularly Pythagoras, Thales, Solon, Heraclitus, Democritus, as well traditional healing and psychic techniques, material and spiritual alchemy, sacred architecture, meditation, karma and reincarnation. It claims to have been created to make public a supposed Rose-Croix Order that originated in Ancient Mystery schools supposedly established in Egypt about 1500 BCE. AMORC claims that among their most esteemed pupils were Pharaoh Akhenaten (Amenhotep IV) and his wife Nefertiti, the parents of Tutankhamun, who established a kind of monotheistic worship of Aten, the disk of the Sun. Over the centuries these Mystery Schools were succeeded by the Essenes, who created the original Christian Mysteries, assisted by the adepts of the Great White Brotherhood, and later to be inherited by the Templars. AMORC claims that Rosicrucianism was brought to Philadelphia in 1694 under the leadership of Grand Master Johannes Kelpius, the follower of Johann Jacob Zimmerman, who was part of the Sabbatean-connected circle of Benjamin Furly, known as the Lantern, which included alchemists van Helmont, Henry More, John Dury and William Penn, the founder of Pennsylvania.²³

AMORC was affiliated with both the *Ordre Martiniste et Synarchique* and the *Ordre Martiniste Traditionnel*. After World War One, and the death of Papus in 1916, the Martinist Order became almost extinct and the surviving members split into competing factions. Many French Martinists joined the synarchist movement and formed the *Ordre Martiniste et Synarchie* (OMS). In 1931 Augustin Chaboseau resuscitated the Martinists Order he had founded with Papus, naming it the *Ordre Martiniste Traditionnel* (OMT). Although he had received his Martinist initiations in the OMS, Lewis was asked by the OMT in 1939 to bring Martinism to the United States, and was granted the necessary charters and other documents.²⁴

There were two distinct Rosicrucian traditions in the United States. Reuben Swinburne Clymer headed the *Fraternitas Rosae Crucis*, founded by Paschal Beverly Randolph, whom he claimed had been given his authority by the European Rosicrucians, who had authorized him to take the Order to America in 1852. Randolph believed that throughout history a series of initiatory orders were controlled by higher spiritual beings, which he referred to like Blavatsky as the Great White Brotherhood, and Clymer claimed that the Grand Master of his order, the *Fraternitas Rosae Crucis*, was directly accountable to them. This was many years before AMORC (*Ancient and Mystical Order Rosa Crucis*) was founded by Spencer Lewis. The resulting dispute was settled in court, in Clymer's favor, accepting his registration of the title "Rosicrucian" in 1935.

Lewis was associated with Theodor Reuss, and Clymer claimed AMORC stemmed from Crowley's OTO. Lewis was therefore forced to distance himself from Crowley, who was derided as a "black magician," and who Reuss had supposedly expelled from the OTO in 1921. Reuss elevated Lewis through the honorary degrees of the Scottish Rite, the Rite of Memphis, the Rite of Misraïm, and the OTO respectively in order to side-step Crowley. After Reuss'

death in 1923, Lewis as Crowley's rival sought an alliance with a branch of the OTO which differed from Crowley's. Since Hans Rudolf Hilfiker was joining forces with Clymer, Lewis turned his back on the Swiss OTO which had been named in his Warrant, but allied himself with Heinrich Traenker in Germany, who had signed himself as "National Grand Master of the O\T\O" in a letter to him. In August 1930, the two men planned a "Pansophia International Rosicrucian Council," which under the twin banners of the OTO and AMORC would send out a "Second Fama."

In 1919, the Roerichs moved to London where they joined the local Theosophist scene dominated by Annie Besant. Fully immersed in Theosophical mysticism, the Roerichs became consumed by millenarian expectations that a new age was imminent, and wished to reach India as soon as possible. It was in London, in March 1922, that the Roerichs founded their own school of occult thinking, Agni Yoga, which they also referred to as "the system of living ethics." A successful exhibition led to an invitation from a director at the Chicago Art Institute, offering to arrange for Roerich's art to tour the United States. It was then that Roerich met H. G. Wells and his associated, British intellectual Alfred Richard Orage. A friend of Aleister Crowley, Orage had worked with George Gurdjieff after he had been recommended to him by P. D. Ouspensky, and eventually became Gurdjieff's emissary to the United States. In 1931, in New York City, Achmed Abdulla, a.k.a. Nadir Kahn, confided to the Orage that he had met Gurdjieff in Tibet, who was one and the same as Lama Dordjjeff.²⁵

Orage had co-founded the Leeds Arts Club in 1903, which mixed the work of radical thinkers like George Bernard Shaw—whom Orage had met in 1898—as well as the philosophy of Nietzsche, Feminism, Theosophy and art and poetry, to become a center of modernist culture in pre-World War I Britain. Orage also personally knew Bertrand Russell and Alfred North Whitehead. In 1907 Orage left Leeds and moved to London to edit the hugely influential cultural and political journal *The New Age*. Following his departure the Arts Club came under the sway of Frank Rutter, the founder of the Allied Artists Association and newly appointed Director of Leeds City Art Gallery, and Michael Sadler, the new Vice-Chancellor of the University of Leeds. With the encouragement of George Bernard Shaw, Rutter became a member of the Fabian Society. Under their leadership the Arts Club maintained its interest in the relationship between radical politics, spiritualism and art, but this was expanded to encompass early psychoanalysis and, most significantly, abstract art. Using his personal links with Wassily Kandinsky in Munich, Sadler built up a remarkable collection of expressionist and abstract expressionist art at a time when such art was either unknown or dismissed in London.

Aldous Huxley, along with George Orwell, was the protégé of H. G. Wells, under whose tutelage he was first introduced to Aleister Crowley.²⁶ Huxley also expressed his interest in Theosophy, by noting that, despite its errors, it was "a good enough religion," and that "a little judicious theosophy seems on the whole an excellent thing."²⁷ After studying at Balliol, Oxford, Huxley taught French at Eton, where George Orwell and Stephen Runciman were among his

pupils. During World War I, Huxley spent time among the Bloomsbury set which included Bertrand Russell and Clive Bell. Huxley and his wife Maria Nys lived in Italy in the 1920s, where Huxley would visit his friend D. H. Lawrence. Following Lawrence's death in 1930, Huxley edited Lawrence's letters (1933).

Huxley's conception of the possibilities of drugs was shaped from his interest in William James. In 1932, Huxley wrote his most famous novel, *Brave New World*, a dystopia set in London in the twenty-sixth century, the entire planet is united as The World State, a peaceful world government established in the aftermath of an apocalyptic global war in the twenty-first century. Warfare and poverty have been eliminated and everyone is permanently happy by being kept immersed in promiscuous sex and the use of a drug called *Soma*. The name *Soma* is telling of Huxley's occult tendencies, as it is the same as the narcotic drug mentioned in the *Rigveda* and once used for occult purposes by the ancient Zoroastrian Magi.

In 1937, Huxley moved to Hollywood with his wife Maria, son Matthew, and friend Gerald Heard. Huxley became interested in spiritual subjects such as parapsychology and philosophical mysticism. In 1938 Huxley befriended Krishnamurti whose teachings he greatly admired. Like Huxley, Heard and their friend Christopher Isherwood, another member of the Children of the Sun, were also interested in the teachings of Gurdjieff. Beginning in 1939 and continuing until his death in 1963, Huxley had an extensive association with the Vedanta Society of Southern California, founded and headed by Swami Prabhavananda, of the Ramakrishna Order founded by Vivekananda and his master Ramakrishna. A key figure in the introduction of Indian philosophies of Vedanta and Yoga to the western world, Vivekananda attracted several followers and admirers such as William James, Nikola Tesla, Sarah Bernhardt, Nicholas and Helena Roerich, among many others. Prabhavananda as well was able to attract an illustrious following which included Igor Stravinsky, Laurence Olivier, Vivien Leigh and W. Somerset Maugham, which led to his writing *The Razor's Edge*.

Together with Gerald Heard, Christopher Isherwood, and other followers Huxley was initiated as well by Prabhavananda and were taught meditation and other mystical Hindu practices. Inspired by the universalist teachings of Vivekananda, as well as Sir John Woodroffe (Arthur Avalon), Huxley set out to translate Indian ideas into Western literary and intellectual culture with the writing of *The Perennial Philosophy* (1945), an anthology of short passages taken from traditional Eastern texts and the writings of Western mysticism. Huxley's book insists on the truth of the occult, suggesting that there are realities beyond the generally accepted "five senses." "Perennial Philosophy" is another name for *prisca theologia* of the Renaissance mystics or the Traditionalism developed by René Guénon. Mirroring the teachings of Guénon, who is quoted in the book, Huxley explains: "rudiments of the Perennial Philosophy may be found among the traditional [sic] lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions."²⁸ Huxley relates that the doctrine that God can be incarnated in human form is found in most of the principal historic expositions of the Perennial Philosophy in Hinduism, in Mahayana Buddhism, in Christianity and among the Sufis.

The Protocols of Zion

In the West, we live in societies that tout their greatest virtue as that of defending “freedom,” by comparing themselves favorably to the stifling tyrannies enforced under the former communist regimes. However, the appearance of tolerance is offered under a pretense of “free speech,” by giving voice to a great variety of opinions, both political and religious, but with one very notable exception: Zionist influence in Western countries has been successful to the extent that any mention of undue Jewish influence or criticism of the state of Israel is equated with “anti-Semitism.” To that effect, “hate laws” have been implemented in most countries, opening up the slippery slope of censorship. The irrational fear that is elicited is the absurdity that any criticism of the Jewish people risks to revive the kind of anti-Semitism that could again lead to genocide.

Rather, sometimes Jews do evil, and sometimes Jews do great things. They are no worse or better than any other people. The tragic fact that such a patently obvious truth needs to be reiterated points to the grossly excessive nature of the paranoia about “anti-Semitism” that has been created. But, it is not “racism” to point to the errors committed by some Jews. Instead, the true error is to blame all Jews for the crimes of some Jews. And that was the great absurdity perpetrated by Hitler. Nevertheless, the specter of an anti-Semitism, of a virulence like that of the Nazis, is used to denounce any criticism of “Jews,” thus protecting the nefarious actions of certain Zionists from exposure.

Essentially, the main accomplishment of World War I was to free Arab lands from the Ottoman Empire, leading to the creation of the Saudi state—the lynchpin in the control of world politics through oil—and freeing Palestine from Ottoman control. At the conclusion of World War II, as a result of the appalling revelations of Hitler’s massacre of millions of innocent Jews, the rest of the world was moved by compassion to concede to the creation of the Zionist state of Israel, as a final solution to the centuries-old “Jewish question.” As Norman Cohn described them, Hitler’s “warrant for genocide,” were the notorious *Protocols of the Learned Elders of Zion*.¹ The Holocaust is one of the great tragedies of history. The utter barbarity of the catastrophe is that Hitler was purportedly eradicating the menace of an insidious worldwide “Jewish conspiracy,” which the *Protocols* described, but by sweeping through the ghettos to purge them of simple merchants, artisans, craftsmen, of women, children

and the elderly, all innocent, and completely exempting the ultra-powerful Jewish bankers and industrialists, that would otherwise have been deemed responsible for the conspiracy.

More disturbing is the apparent plot that involved the Nazis in collusion with these same Jewish industrialists in a Machiavellian plan to bring about worldwide condemnation of Nazi anti-Semitism, seemingly, to create the sentiments for the acceptance of the Zionist plan of establishing the Jewish state of Israel.

As paradoxical as it would appear, the devious plot was perpetrated by Frankists, among whom, as historian Abraham Duker indicated, anti-Semitism was characteristic, as they despised other Jews because they were seen to stubbornly adhere to the *Torah*, and out of resentment for the persecution they were made to endure as heretics. Frankists believe themselves the superior sect, having superseded the traditional interpretations of Bible-believing Jews, who were unwilling, in their minds, to accept the legitimacy of Sabbatei Zevi as the prophesied messiah or his teachings. Inter-religious rivalry is of course common among all faiths. And though it is not commonly recognized as occurring among Jews, such conflicts have often existed in other religions, such as the battles between the Sunni and Shia of Islam, or of course the Protestants against Catholics, who not only regard their enemies as outside the pale of the faith, but a greater threat than unbelievers themselves. A similar belligerence would have been adopted by the Frankists, though pursued through more covert methods.

Rabbi Antelman, in *To Eliminate the Opiate*, pointed out that the Frankists were the source of Machiavellian plotting against Bible-believing Jews, whom they despised for what they regarded as stubborn adherence to the age-old teachings of Judaism, just as they did all religions, of which they aimed the complete overthrow. Rabbi Antelman's research has demonstrated that Sabbateanism was introduced on a large-scale to Judaism principally through the Reform and Conservative movements, as well as Zionist-leaning organizations like the American Jewish Congress, the World Jewish Congress and the B'nai B'rith. In his praise of Rabbi Antelman's work, journalist Barry Chamish explains: "its crowning achievement was to prove that Jews are the chief victims of the New World Order, not its chief promulgators. However, that is not to say that Judaism lacks powerful traitors."²

Theodor Herzl (1860 – 1904), the father of modern political Zionism, and in effect the State of Israel, sought a return to Israel as an alternative to assimilation and to escape mounting anti-Semitism at the end of the nineteenth century. However, as Zionism was originally a secular movement, it rejected Jewish tradition, but nevertheless employed Jewish themes of redemption to resonate with other Jews. Traditionally, a Jew was considered one who adhered to the Jewish faith. Through the influence of Zionism, however, being a "Jew" has become a nationality, identified merely with Jewish ancestry, and could be applied to an atheist as much as a believer. Thus, reflecting the Frankist-inspired secularizing influences and rejection of Judaism, Zeev Jabotinsky wrote in *Ha-Aretz* in 1919, "In the national home, we'll declare those Jews who

fail to rid themselves of the rust of exile, and refuse to shave their beards and side-locks, second-class citizens. We will not give them the right to vote.”⁷³ As noted by the authors of a documentary in Hebrew titled, *Herzl and Zionism*, “In fact, the Zionists used religious terminology to make the observant Jews enthusiastic about the Zionist concept, while their actual intention was as a state which would defy every principle of the religion.”⁷⁴

As outlined in his diaries, Herzl sought to deliberately inflame anti-Semitism. Referring to the myth about “the Jews” that became typical of Nazi anti-Semitism, he said, “the wealthy Jews control the world. In their hands lies the fate of the governments and nations. They set governments one against the other, and by their decree governments make peace. When the wealthy Jews play, the nations and the rulers dance. One way or the other, they get rich.”⁷⁵ He suggested, “Indeed anti-Semitism, a powerful and deep-rooted strength of mass-sub-consciousness will not harm the Jews. I find it helps build the Jewish character—group edification of the masses—an education good for bringing about its assimilation. The assimilation is achieved only through troubles. The Jews will adapt.”⁷⁶ He therefore concluded, “An excellent idea enters my mind, to attract outright anti-Semites, and make them destroyers of Jewish wealth.”⁷⁷

This specter of a Jewish conspiracy was precisely the motivating factor employed by Hitler to justify the perpetration of the Holocaust. Disturbingly, as pointed out by Norman Finkelstein in the *Holocaust Industry*, the painful memory of that tragedy has been cynically exploited by Zionists to foster continuing support of Zionist imperialist ambitions. The direct result of the Holocaust was to provide justification for the fulfillment of the long-term ambition of the Zionists, the creation of the state of Israel, believed to prepare the way for the coming of the Messiah. That Messiah, according to the Sabbateans, was Sabbatai Zevi. But Zevi was believed to return in many guises, one of them being Napoleon, and Hitler as well, with his pan-European ambitions for the creation of a millenarian thousand-year Reich, seems also, absurdly, to have fit into these aspirations.

As is popularly known, there had been widespread rumors that Hitler was himself Jewish. Such a claim was put forward by a prominent New York City attorney named Jerrold Morgulas, in *The Torquemada Principal*, while still other theories suggested Hitler was the illegitimate grandchild of a Rothschild. But, according to Rabbi Antelman, these theories are incorrect. Rather, he claims, Hitler was the deliberate creation of a ritual participated in by his mother, Klara Polzl, and a Sabbatean Frankist. The ritual was held on the 9th of Av, known as *Tisha B'Av*, which is observed by Jews as a fast day commemorating the destruction of the First and Second Temples, but commemorated by Frankists as Sabbatai Zevi's birthday, on which they celebrate with their sex rites.⁸

In fact, Hitler's Jewish and African ancestry has been confirmed through recent genetic studies.⁹ Like Napoleon, Hitler belonged to the Y-DNA haplogroup E1b1b, which is rare in Germany and even Western Europe. According to Ronny Decorte, genetics expert at *Katholieke Universiteit Leuven* who sampled Hitler's current living relatives, “the results of this study are surprising” and “Hitler would

not have been happy.”¹⁰ E1b1b is presently found in various forms in the Horn of Africa, North Africa, parts of Eastern, Western, and Southern Africa, West Asia, and Europe, especially the Mediterranean Spain and the Balkans. E1b1b is quite common amongst populations with an Afro-Asiatic speaking history, where a significant proportion of Jewish male lineages are E1b1b1, including that of Albert Einstein. E1b1b1, which accounts for approximately 18% to 20% of Ashkenazi and up to 30% of Sephardi Y-chromosomes, appears to be one of the major founding lineages of the Jewish population.¹¹

As Abraham Duker noted, given the extent of their assimilation into Christian societies, “It is not by accident that the Nazi encyclopedia, *Sigilla Vrei* had nothing to say about the Frankists. Evidently the Nazi genealogists preferred to leave them alone, fearful that such revelations might embarrass many persons of importance.”¹² Contrary to conventional views, Mark Rigg, author of *Hitler’s Jewish Soldiers*, reveals that a surprisingly large number of German military men were classified by the Nazis as Jews or “partial-Jews” (*Mischlinge*) in the wake of racial laws first enacted in the mid-1930s. Numerous “exemptions” were made in order to allow a soldier to stay in the service or to spare his family or other relatives from incarceration or extermination. Hitler’s own signature can be found on many of these “exemption” orders. Rigg demonstrates that the actual number was far higher than previously suspected, being perhaps as many as 150,000 Jewish men who served in the Nazi regime, including decorated veterans and high-ranking officers, even generals and admirals.

In *Adolf Hitler: Founder of Israel*, Hennecke Kardel quotes a book called *Before Hitler Came*, by a German Jew named Dietrich Bronder, which claims that not only Hitler, but his leading associates were all also Jewish:

Of Jewish descent, or being related to Jewish families were: the Leader and Reichschancellor Adolf Hitler; his representatives the Reichsminister Rudolf Hess; the Reichsmarshal Hermann Goering; the Reichsleader of the NSDAP Gregor Strasser, Dr. Josef Goebbels, Alfred Rosenberg, Hans Frank, Heinrich Himmler; the Reichsminister von Ribbentrop (who pledged close friendship with the famous Zionist Chaim Weizmann, the first head of the State of Israel who died in 1952); von Keudell; field commanders Globocnik (the Jewish destructor); Jordan and Wilhelm Hube; the great SS-Leaders Reinhard Heydrich, Erich von dem Bach-Zelewski and von Keudell II, who also were active in the destruction of Jews.¹⁵

Much as Herzl had outlined, the notion of a worldwide Jewish conspiracy was laid out in the notorious *Protocols of the Learned Elders of Zion*, which purported to represent the minutes of a meeting of Jewish elders, who described a Jewish Freemasonic conspiracy to establish a one-world tyranny to be governed by the “King of the Jews.” The *Protocols* were first published in 1905 by Professor Sergei Nilus, an official of the Department of Foreign Religions in Moscow. He claimed to have received his copy in 1901 through an acquaintance of his, who assured him it was a faithful translation of the original documents, which a woman had stolen from one of the highest and most influential leaders of

the Freemasons at a secret meeting somewhere in France. Nilus later claimed in 1917 to have learned from authoritative sources that the *Protocols* were a strategic plan presented by Theodor Herzl to the First Zionist Congress, held in 1897 in Basel, Switzerland.¹⁴

When Victor Marsden, Russian correspondent for *The London Morning Post*, first translated the *Protocols* into English in 1920, they were widely accepted as genuine by a large segment of eminent diplomats and statesmen. *The Times* of London called for “an impartial investigation.” *The Morning Post*, Marsden’s newspaper, carried twenty-three articles dealing with the *Protocols* and the role of Jews in world affairs, and also called for an investigation. Lord Sydenham, an avid promoter of the *Protocols*, writing in *The Spectator* remarked like many others as to the way “prophecies” put forward in the *Protocols* were being “now literally fulfilled...” and also called for an investigation into the origins. Finally, in August 1921, *The Times* published an article by its Constantinople reporter, Philip Graves, who claimed to have determined the *Protocols* to be a forgery. Graves claimed to have met a White Russian landowner in 1921, referred to only as “Mr. X,” who had connections to the Okhrana in Constantinople, and who told him that he knew the *Protocols* to be a plagiarism from a rare old French book.

Suspiciously, according to his biographer Peter Grose, it was Allen Dulles, who was in Constantinople developing relationships in post-Ottoman political structures, who discovered “the source” provided to *The Times*.¹⁵ Dulles, a president of the CFR, later to become the most famous head of the CIA, and cultivate intimate ties with the Nazis, was the ultimate intriguer. He was the grandson of John Watson Foster, Secretary of State under President Benjamin Harrison, and nephew to Robert Lansing, Wilson’s Secretary of State. After graduating from Princeton, he joined the diplomatic service at the outset of World War I, where he eventually topped the list of civilian candidates for Colonel House’s plan to use the United States relief program in Europe after the war as cover for intelligence activities. As a diplomat, Dulles incepted his career as a spy gathering intelligence information from various European countries where he was posted.

The rare book turned out to be a work of 1864 by Maurice Joly titled *Dialogue in Hell Between Machiavelli and Montesquieu*. Joly’s book was an attack on the political ambitions of Napoleon III who, represented by Machiavelli, plots to rule the world. Joly was imprisoned in France for fifteen months as a direct result of his book’s publication. Graves then discovered what he thought were numerous parallels with it, leading him to conclude that much of the *Protocols* were paraphrased from it. According to Norman Cohn’s analysis of the text, in *Warrant for Genocide*:

In all, over 160 passages in the *Protocols*, totaling two fifths of the entire text, are clearly based on passages in Joly; in nine of the chapters the borrowings amount to more than half of the text, in some they amount to three quarters, in one (Protocol VII) to almost the entire text. Moreover with less than a dozen exceptions the order of the borrowed passages remains the same as it was in Joly, as though the adaptor had worked through the *Dialogue* mechanically, page by page copying straight into

his 'protocols' as he proceeded. Even the arrangement in chapters is much the same—the twenty-four chapters of the *Protocols* corresponding roughly with the twenty-five of the *Dialogue*. Only towards the end, where the prophecy of the Messianic Age predominates, does the adaptor allow himself any real independence of his model. It is in fact as clear a case of plagiarism - and of faking - as one could well desire.¹⁶

Another proposed source of the *Protocols* is a chapter from *Biarritz*, an 1868 novel by the anti-Semitic German novelist Hermann Goedsche. *Biarritz* contains a chapter titled "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel," in which Goedsche depicts a clandestine nocturnal meeting of members of a mysterious rabbinical cabal that is planning a diabolical "Jewish conspiracy." The chapter closely resembles a scene in Alexandre Dumas' *The Queen's Necklace*, published in 1848, where Cagliostro, chief of the Unknown Superiors, among whom are Swedenborg, arranges the Affair of the Diamond Necklace. As Umberto Eco noted, the plans revealed are approximately the same as described in 1880 by the *Revue des Etudes Juives*, which published two letters attributed to Jews of the fifteenth century. But as Victor Marsden has indicated, it was an account in fact reproduced in 1608 by Julio-Inigues de Medrano's *La Silva Curiosa*. In Goedsche's version, at midnight, the Devil himself appears to contribute his opinions and insight. The assembled figures each represent the twelve tribes of Israel who report on their activities during the century. Among them the Levite announces that Israel is rising again, thanks to the gold which has fallen into her hands, and can now look forward to a near future when the whole earth will belong to them. The representative of Reuben reports that through the stock exchanges the Jews have managed to place all the governments of Europe in their debt and are thereby able to control them.¹⁷

Suspiciously, all such works appeared in the pivotal years between 1859 and 1869. This was not long after secret societies had become intensely active, and a number of works directed against Jews and secret societies began to appear. The period began with the Year of Revolutions of 1848, followed by the activities of Mazzini and the Carbonari, leading up to the creation of the Kingdom of Italy in 1861. Joly was a protégé of Adolphe Cremieux, the head of the *Alliance Israélite Universelle* and the Order of Zion, as well as Grand Master of Scottish Rite Freemasonry and Supreme Council of the Order of Misraïm. Joly and Cremieux, like the Carbonari, with whom he shared connections, despised Napoleon III.

Nesta Webster noted that, in addition to the parallels found by Graves, there were two additional ones which also belong to this time period. One was from the program of Bakunin who founded his *Alliance Social Democratique* on the lines of Weishaupt's Illuminati, and in 1869 wrote his *Polemic Against the Jews* in which he refers to the Jews as "the most formidable sect" in Europe.¹⁸ His colleague, Netchaieff, arrived at the conclusion that "in order to found a serious and indestructible society one must take for a basis the policy of Machiavelli."¹⁹ The other was from Jacques-Cretineau Joly, in 1859, where he reproduced documents of the *Alta Vendita* in which he criticized the Jewish leadership

of “the secret societies.” The work was mainly directed against the Jews of the International Working Men’s Association, which Karl Marx had formed by consolidating a number of secret societies.²⁰ Nesta Webster further lists another work that appeared in 1869, titled *The Jews, Judaism, and the Judaification of Christian People* by Gougenot des Mousseaux, with particular emphasis on the *Alliance Israélite Universelle* and “universal” Freemasonry, “sharing a single life, and animated by the same soul.”

According to des Mousseaux, the first practitioners of the Kabbalah were the sons of Cain, who after the flood were succeeded by the sons of Ham, who became the Chaldeans. They passed their secret on to the Jews who in turn influenced the Gnostics, the Manicheans, and the Assassins. They transmitted their diabolical cult to the Templars who handed it to the Freemasons, where at all times the Jews were the Grand Masters. According to des Mousseaux, the chief symbols of this cult of Lucifer were the serpent and the phallus, with rituals including sexual orgies. By murdering Christian children, the Jews, who were witches, acquired demonic power. Finally, in the last chapter of his book, the Antichrist would be a Jewish king who all nations would accept as savior and ruler of a one-world government.

...the Jews will raise up a man with a genius for political imposture, a sinister bewitcher around whom fanatical multitudes will cluster. The Jews will hail this man as the Messiah, but he will be more than that. After destroying the authority of Christianity, he will unite mankind in one great universal brotherhood and bestow on it a superabundance of material goods. For these great services, the Gentile nations will accept him, exalt him, and worship him as a god—but in reality, for all his apparent benevolence, he will be Satan’s instrument for the perdition of mankind.²¹

In the same year, both des Mousseaux and Bakunin had described a leak of information from secret societies. In 1870, Bakunin explains that his secret society had to be disbanded because of it. Des Mousseaux had also reported in *The Jew* that in December of 1865, he had received a letter from a German statesman to the effect:

Since the revolutionary recrudescence of 1848, I have had relations with a Jew who, from vanity, betrayed the secret of the secure societies which he had been associated, and who warned me eight or ten days beforehand of all the revolutions which were about to break out at any point of Europe. I owe to him the unshakeable conviction that all these movements of “oppressed peoples,” etc., etc., are devised by half a dozen individuals, who give their orders to the secret societies of all Europe. The ground is absolutely mined beneath our feet, and the Jews provide a large contingent of these miners...²²

So while the *Protocols* may have been in part plagiarized from the work of Joly, he may in turn have derived his information from some other source. Joly was also accused of plagiarizing a popular novel by Eugene Sue, *Les Mystères*

de Paris. According to Lord Alfred Douglas in *Plain English* in 1921, Joly was a Jew and his real name was Moses Joel. A similar accusation was made by Kerry Bolton in *The Protocols of Zion In Context*, where Joly's real name was Joseph Levy, and he was a lifelong Freemason and a member of the Rite of Misraïm. Joly, a protégé of Cremieux, was a friend of Victor Hugo, himself a friend of Saint-Yves and Bulwer-Lytton's son, the Earl of Lytton. Both were purported members of the Rosicrucians.²³ Joly's work is also predated by another of Cremieux's protégés, Jacob Venedy, entitled, *Machiavelli, Montesquien, Rousseau*. Venedy was also claimed to have been a Jew, a Freemason, a communist and a friend of Karl Marx.²⁴

It is the Misraïm lodge that seems to have been the origin of what eventually became known as the *Protocols*, as they emerged from the Theosophical circles in connection with Russian intelligence in Paris. In the mid 1930s, Russian testimony in the Berne Trial linked the head of the Russian security service in Paris, Pyotr Rachkovsky, to the emergence of the *Protocols*. It was the selling of the *Protocols* by the National Front that led to the Berne Trial, a famous trial held in Berne, Switzerland between 1933 and 1935, which caused an international sensation. The plaintiffs were the Swiss Jewish Association and the Jewish Community of Berne, who sued the *Bund Nationalsozialistischer Eidgenossen* (BNSE). The defendants were financed in their defense by Nazi agents working for the German government. Theodor Fritsch of the National Front declared the *Protocols* genuine, and as having been produced during the First Zionist Congress at Basel, and cited what he regarded as incriminating testimony from Rabbi Marcus Ehrenpreis (1869 – 1951) from Stockholm Synagogue. As reported by Victor Marsden, Ehrenpreis is to have said earlier in 1924:

Long have I been well acquainted with the contents of the *Protocols*, indeed for many years before they were ever published in the Christian press, *The Protocols of the Elders of Zion* were in point of fact not the original Protocols at all, but a compressed extract of the same. Of the 70 Elders of Zion, in the matter of origin and of the existence of the original Protocols, there are only ten men in the entire world who know.

I participated with Dr. Herzl in the first Zionist Congress which was held in Basle in 1897. Herzl was the most prominent figure at the Jewish World Congress. Herzl foresaw, twenty years before we experienced them, the revolution which brought the Great War, and he prepared us for that which was to happen. He foresaw the splitting up of Turkey, that England would obtain control of Palestine. We may expect important developments in the world.²⁵

Experts Arthur Baumgarten and C. A. Loosli declared the *Protocols* as a plagiarism and a forgery produced by helpers of the Tsarist Russian Okhrana, to promote anti-Semitic feelings during the time of the Pogroms, and in particular for influencing Tsar Nicholas II against any moves towards modernizing and industrializing Russia by identifying such policies as Jewish-inspired. However, anti-Semitic expert Ulrich Fleischhauer claimed that they were genuine but of uncertain authorship, possibly composed by the Jewish author Ahad Haam.

Ahad Haam was the pen name of Asher Zvi Hirsch Ginsberg, one of the foremost pre-state Zionist thinkers, who was said to have been a member of the *Alliance Israélite Universelle*.²⁶ Ginsberg's originally Hebrew version would have been translated into Russian, and finally French for the members of the *Alliance Israélite Universelle*, and passed at a secret meeting of B'nai B'rith which purportedly took place in 1897 during the first Zionist Congress at Basel.²⁷

Many authors maintain that it was Matvei Golovinski, the agent of Rachkovsky who, in Paris in the early 1900s, authored the first edition of the *Protocols*.²⁸ His father, Vasili Golovinski was a friend of Fyodor Dostoyevsky. However, in his book *The Non-Existent Manuscript: A Study of the Protocols of the Sages of Zion*, Italian academic Cesare De Michelis writes that the hypothesis of Golovinski authorship was based on statements by Princess Catherine Radziwill, who was known to be an unreliable source. She claimed to have seen the manuscript of the *Protocols* written by Golovinsky, Rachkovsky and Manusevich in 1905, but in 1905 Golovinsky and Rachkovsky had already left Paris and moved to Saint-Petersburg.²⁹ In his 2001 book, *The Question of the Authorship of "The Protocols of the Elders of Zion,"* a Ukrainian scholar Vadim Skuratovsky provides evidence that Charles Joly, a son of Maurice Joly, visited Saint Petersburg in 1902 and that he and Golovinsky worked together at *Le Figaro* in Paris. Skuratovsky also traces the influences of Dostoyevsky's prose, in particular *The Grand Inquisitor* and *The Possessed*, on Golovinsky's writings, including the *Protocols*.

The purported forgers in Rachkovsky's circle were also said to have made use of an earlier version of the *Protocols* discovered by Papus, the leading proponent of synarchism, who was a member of the Hermetic Brotherhood of Luxor and Grand Master of the lodge of Memphis-Misraïm.³⁰ In 1920, a Russian language newspaper, the *Organ of the Democratic Idea*, published an article that asserted that Papus had undertaken a special tour through Europe and collected information on Masonic circles. Papus had reported on a conspiracy on the part of one of his protégés, the mystic Maître Philippe and his supporters, against Tsar Nicholas II of Russia. Papus shared a series of *Protocols of the sittings of the secret Masonic Lodges*, who had sworn to destroy the Russian imperial family.³¹ In 1901, Papus also collaborated with an anti-Semitic journalist, Jean Carrere in a series of articles published in the *Echo de Paris* about a secret financial syndicate opposed to French and Russian relations. Their attacks were directed at important figures in the Russian government, specifically Rachkovsky and his sponsor, Count Sergei Witte, a cousin to Blavatsky, as well as close ally of Prince Ukhtomskii, a sponsor of Lama Dorjjeff.³² According to Papus:

It does not see that in all conflicts whether arising within or between nations, there are at the side of the apparent actors hidden movers who by their self-interested calculations make these conflicts inevitable....

Everything which happens in the confused evolution of nations is thus prepared in secret with the goal of securing the supremacy of a few men; and it is these few men, sometimes famous, sometimes unknown, who must be sought behind all public events.

Now, today, supremacy is ensured by the possession of gold. It is

the financial syndicates who hold at this moment the secret threads of European politics...

A few years ago there was thus founded in Europe a financial syndicate, today all-powerful, whose supreme aim is to monopolise all the markets of the world, and which in order to facilitate its activities has to acquire political influence.³³

Umberto Eco points out in *Foucault's Pendulum* that Rachkovsky seems to be connected to the Comte St. Germain. Although Eco's is a work of fiction, intended to mock the tendencies of conspiracy theorists to pull together strings of coincidences to fabricate insidious plots, K. Paul Johnson has suggested that Blavatsky's "ascended masters" were real people, such as Jamal ud Din al Afghan and Max Theon, and so on. It was St. Germain who was said to have initiated Count Cagliostro into Egyptian Rite Freemasonry, from which the Rites of Memphis and Misraïm descended.³⁴ Among his numerous aliases, St. Germain had assumed the identity Rakoczi, at least according to the ambassador in Dresden of Frederick II of Prussia, the Grand Master of Scottish Rite Freemasonry. St. Germain was reputedly the son of Francis II Rakoczi, the Prince of Transylvania, who was the grandson of George II Rakoczi and Sophia Bathory, two families who employed the emblem of the Order of the Dragon.³⁵ And as Eco points out, Prince Charles of Hesse-Kassel, grandson to King George II of England, and the Grand Master of the Asiatic Brethren, at whose residence St. Germain was supposed to have died, said that St. Germain was of Transylvanian origin and his name was Rackoczi. And, Comenius, the Rosicrucian of the Hartlib Circle, dedicated his *Pansophiae* to a landgrave named Ragovsky.

Some esoteric groups regard St. Germain as having been the High priest of Atlantis 13,000 years ago; to have been the magician Merlin; a reincarnation of Christian Rosenkreutz; to have written the works of Shakespeare or to have been Francis Bacon. Others credit him with inspiring the Founding Fathers to draft the US Declaration of Independence and the Constitution, as well as providing the design of the Great Seal of the United States. Both Blavatsky and her pupil Annie Besant claimed to have met the Count. In the works of their successor Alice A. Bailey, St. Germain is called Master Rakoczi or simply Master R, where his spiritual title is said to be Lord of Civilization, whose task is the establishment of the new civilization of the Age of Aquarius. Bailey stated that "sometime after AD 2025," the Jesus, the Master Rakoczi, Kuthumi, and others in the Spiritual Hierarchy would "externalize," by descending from the spiritual worlds, and interact in visible tangible bodies.

Blavatsky was also closely acquainted with another Rachovsky agent, Yuliana Glinka, to whom is most often attributed the role of having procured the earliest copy of the *Protocols* for Nilus. Glinka was the granddaughter of a colonel whose Masonic affiliations had led to his arrest for involvement in the Carbonari-inspired Decembrists' plot of 1825 against Tsar Nicholas I.³⁶ Yuliana's father, Dmitri Feodorovich Glinka became a general and entered the diplomatic service and, as a result, she spent time in Portugal and Brazil

where she became acquainted with Candomblé, a Brazilian version of Caribbean Santería. Through family connections Yuliana got a position as maid of honor to Tsaritsa Maria Alexandrovna, Empress consort of Alexander II of Russia. She spent most of her time in Paris where she attended séances and consorted with the disciples of Eliphas Lévi. She became involved with Rachkovsky through her uncle, General Orzheyevsky. She also later joined the Theosophical Society and became a personal companion to Blavatsky.³⁷ Like Blavatsky, Glinka became a disciple of the Hidden Masters.³⁸

According to Bolton and Marsden, in 1844, Yuliana Glinka hired Joseph Schorst-Shapiro, a member of Joly's Misraïm Lodge, to obtain sensitive information, purchasing from him a copy of the *Protocols*.³⁹ Glinka subsequently gave them to a friend who passed them on to Nilus. Thus Nilus' cohort George Butmi de Katzman claimed: "the aforementioned *Protocols* were taken from the acts of the Masonic Lodge of the Egyptian of 'Mizraim' rite, into which above all the Jews enter."⁴⁰ The *Protocols* were first mentioned in the Russian press in April 1902, by the Saint Petersburg newspaper, *Novoye Vremya*. The article, written by a famous conservative publicist Mikhail Menshikov, "reported how the lady of fashion (Yuliana) had invited him to her house to see the document of vast importance. Seated in an elegant apartment and speaking perfect French, the lady informed him that she was in direct contact with the world beyond the grave and proceeded to induct him into the mysteries of Theosophy... Finally, she initiated him into the mysteries of the *Protocols*."⁴¹

Nazism: The Blond Beast

It is evident why the Nazis regarded Nietzsche as articulating their own ambitions. To Nietzsche, notions of evil derive mainly from subjugated peoples envious of their masters. This tradition, which he calls “slave morality,” he traced to the Judaic tradition, and contrasts it with the wild and life-affirming Aryan tradition. In *The Genealogy of Morals*, Nietzsche introduces one of his most controversial images, the “blond beast,” which he compares to a “beast of prey,” impelled by a “good,” which is an irresistible instinct for mastery over others. Nietzsche expressly insists that it is a mistake to hold beasts of prey to be “evil,” for their actions stem from their inherent strength, rather than any malicious intent. One should not blame them for their “thirst for enemies and resistances and triumphs.” In *On The Genealogy of Morals*, he explains:

In the wilderness they make up for the tension which a long fenced-in confinement within the peace of the community brings about. They go back to the innocent consciousness of a wild beast of prey, as joyful monsters, who perhaps walk away from a dreadful sequence of murder, arson, rape, and torture with an exhilaration and spiritual equilibrium, as if they had merely pulled off a student prank, convinced that the poets now once again have something to sing about and praise for a long time to come. At the bottom of all these noble races we cannot fail to recognize the beast of prey, the blond beast splendidly roaming around in its lust for loot and victory.

Pleas for mercy are just the desperate cries of the weak, who refuse to surrender to the supremacy of their superiors. Rather, it is the duty of the strong to eradicate the weak to purify the Aryan race, the “blond beast.” In *Thus Spake Zarathustra*, Nietzsche declared that the preservation of the Superman is the highest good and justifies: “the greatest evil.” Nietzsche wrote in *The Genealogy of Morals*:

The sick are the great danger of man, not the evil, not the “beasts of prey.” They who are from the outset botched, oppressed, broken those are they, the weakest are they, who most undermine the life beneath the feet of man, who instill the most dangerous venom and skepticism into our trust in life, in man, in ourselves... Here teem the worms of revenge and vindictiveness; here the air reeks of things secret and unmentionable; here

is ever spun the net of the most malignant conspiracy—the conspiracy of the sufferers against the sound and the victorious; here is the sight of the victorious hated.

According to Nietzsche's thesis, socialists, democrats and the masses are the products of the most primitive form of pre-Aryan society. According to Nietzsche, "Who can say whether modern democracy, even more modern anarchism and especially that inclination for the 'commune', for the most primitive form of society, which is now shared by all the socialists of Europe, does not signify in the main a tremendous counterattack—and that the conqueror and master race, the Aryan, is not succumbing physiologically, too?" Nietzsche continues: "These carriers of the most humiliating and vengeance-seeking instincts, the descendants of all European and non-European slavery, especially of the pre-Aryan people—they represent mankind's regression!" And finally Nietzsche concludes with a hymn of praise to the "blond Germanic beast":

At heart in these predominant races we cannot mistake the bird of prey, the blond beast who lusts after booty and victory... The deep, icy mistrust the German brings forth when he comes to power, even today, is an echo of the indelible outrage with which Europe looked on the rage of the blond Germanic beast for hundreds of years.

Nietzsche's sister and chief promoter, Elisabeth, would enthusiastically dub Hitler the "superman" her brother had predicted.¹ In 1932 she received a bouquet of roses from Hitler during a German premier of Benito Mussolini's *100 Days*, and in 1934 Hitler personally presented her with a wreath for Nietzsche's grave carrying the words "To A Great Fighter." Also in 1934, Elisabeth gave Hitler her brother's favorite walking stick, and Hitler was photographed gazing into the eyes of a white marble bust of Nietzsche. Heinrich Hoffmann's popular biography, *Hitler as Nobody Knows Him*, featured the photo with the caption: "The Führer before the bust of the German philosopher whose ideas have fertilized two great popular movements: the National Socialist of Germany and the Fascist of Italy."²

Louis Pauwels and Jacques Bergier note in their classic work, *The Morning of the Magicians*, Nazism was "Guénonism' plus tanks."³ The Nazis were the gruesome result of the first attempt in modern history to create a state guided by occult principles. According to Bergier and Pauwels, "The rise of Nazism was one of those rare moments in the history of our civilization, when a door was noisily and ostentatiously opened on to something 'Other!'"³ The rise of Hitler and Mussolini were among history's darkest hours. What is so appalling is not just the barbarity, but the fantastic scope of the ambition to so wholly dominate a society and conform it to a single doctrine. And a doctrine focused on ritual. Derived from fascism, these regimes were founded on the most pessimistic view of the human potential, as total obedience to imperial objectives guided by a single man. Still more shocking is the degree to which, for a time, they were successful.

The Nazi Party was the result of a merging of the German branch of Crowley's OTO and the *Thule Gesellschaft* of Germany.⁵ So Afghani's influence

departed in two directions: the Nazi Party derived from the influence of Jamal al Din al Afghani through the Hermetic Brotherhood of Luxor, while in Egypt his influence produced the Salafi movement, and the Muslim Brotherhood. The organization primarily responsible for the perpetration of most acts of terrorism in the name of Islam in the twentieth century, the Muslim Brotherhood, or *Ikhwan al Muslimeen*, was created in 1928 by Hassan al Banna, a student of Rashid Rida, in reaction to the 1924 abolition of the caliphate. As discovered by John Loftus, former US government prosecutor and former Army intelligence officer, when he was allowed to peruse CIA archives, al Banna had been recruited in the 1930s by Hitler to establish an arm of German intelligence in Egypt.⁶

As a purported modern representative of the Brethren of Sincerity, he influenced the Muslim Brotherhood as the modern derivation of the ancient Assassins; the Nazis, on the other hand, were the purported continuation of the Templars, to whom they transmitted their occult knowledge. In effect, the Brotherhood would form an international financial network, closely tied to Western intelligence agencies, through which to finance acts of terrorism falsely characterized as “*Jihad*,” perpetrated by agent-provocateurs, to serve as false-flag operations and to provide pretexts for expanded colonization of subject territories. As Robert Dreyfuss explained, the Muslim Brotherhood was a creation of the Oxford Movement and the Round Table:

The Muslim Brotherhood could not exist today were it not for the fact that the more backward elements of Muslim culture were observed, taken note of, and then carefully cultivated by Orientalists of the British Oxford and Cambridge universities. The *Ikhwan* is the result of the patient organizing of London’s agents in the Islamic world, men such as the famous T. E. Lawrence (“of Arabia”), Wilfred Scawen Blunt, E. G. Browne, Harry St. J. B. Philby, Arnold Toynbee, and Bertrand Russell.⁷

Though ostensibly founded for the defense of Islam, the Muslim Brotherhood inherited the Salafi tradition of Jamal Afghani through Rashid Rida. Representing the growing alliance between Salafism and Saudi Arabia, which Rida had established, Banna’s Muslim Brotherhood, or *Ikhwan al Muslimeen*, were patterned on the violent Wahhabi henchmen of Ibn Saud, the *Ikhwan*. Banna’s Brotherhood was also established with a grant from England’s Suez Canal Company in 1928, and over the following quarter century would be at the disposal of British diplomats and MI6 as a tool of British policy.⁸ To get the Brotherhood started, the Suez Canal Company helped Banna build a mosque in Ismailia, that would serve as its headquarters and base of operations, according to Richard Mitchell’s *The Society of the Muslim Brothers*. The Suez Canal was pivotal to the British as the route to its prized colony, India, and in 1928 Ismailia also housed not only the company’s offices but a major British military base built during World War I.

Al Banna defined his movement as “a Salafiyya message, a Sunni way and a Sufi truth.”⁹ Inheriting the esoteric tradition of Jamal Afghani, the Muslim Brotherhood therefore secretly represented the occult tradition of Ismailism. The Muslim Brotherhood would follow a similar practice of progressive

indoctrination as devised by the Ismaili leader, Abdullah ibn Maymun, where he would successfully transform a devout Muslim through progressive stages towards ultimately accepting occult doctrines, and rejecting all religion as a sham. Nevertheless, they would hold to the belief in the need to adhere outwardly to their chosen religion, in order to deceive others into carrying out their subversive objectives. This is how the Muslim Brotherhood, while at its lower levels is presumed by its followers to be a truly Islamic organization, at its higher echelons is in league with the Western powers though a shared devotion to the ancient occult tradition, which is believed to be the true doctrine of all exoteric faiths. As Robert Dreyfuss described:

...The real story of the Muslim Brotherhood is more fantastic than the mere imagination of the authors of espionage novels could create. It functions as a conspiracy; its members exchange coded greetings and secret passwords; although no formal membership list exists, its members are organized into hierarchical cells or "lodges" like the European freemason societies and orders. The Muslim Brotherhood does not respect national frontiers; it spans the entire Islamic world. Some of its members are government officials, diplomats, and military men; others are street gangsters and fanatics. While the leaders of the Muslim Brotherhood are at home in plush-carpeted paneled board rooms of top financial institutions, at the lower levels the Muslim Brotherhood is a paramilitary army of thugs and assassins.

At its highest level, the Muslim Brotherhood is not Muslim. Nor is it Christian, Jewish, or part of any religion. In the innermost council are men who change their religion as easily as other men might change their shirts.

Taken together, the generic Muslim Brotherhood does not belong to Islam, but to the pre-Islamic barbarian cults of mother-goddess worship that prevailed in ancient Arabia.¹⁰

Though the Wahhabis vehemently oppose it, the Muslim Brotherhood embraces Sufism. From early on, al Banna was a member of the Hasafiyya Brothers, a sub-branch of the Shadhili, founded by Hassanayn al-Hasafi, a scholar of al Azhar.¹¹ Many of the head lecturers of al Azhar University in Cairo have also been followers of the Shadhili. Prominent among them was a friend to René Guénon, Abdel Halim Mahmoud became an important source of inspiration for members of the Muslim Brotherhood, and his articles were published in their magazines.

René Guénon, in 1930, moved to Egypt permanently, choosing Islam as his outward religion and joined the Hamidiya Shadhili Sufi order. Guénon had been originally initiated into Sufism in 1910, effected by Swedish Theosophist and convert to Islam, Ivan Aguéli, who was interested in both Sufism and Jewish Kabbalah. Following his conversion, Aguéli took the name of Abdul Hadi. Guénon's initiation was performed under the authority of Abdul Qadir al Jazairi's friend, Sheikh Illaysh al Kabir, whose *Fatma* provided the pretext for the Urabi revolt. It was under the influence of al Kabir that Abdul Qadir's emphasis on the teachings of Ibn Arabi survived among modern Sufi orders descended from the

Shadhili, particularly those of the followers of Guénon's Traditionalism.

When Abdul Qadir died in 1883, al Kabir officiated at his funeral, where he was buried near Ibn Arabi's tomb. Al Kabir had introduced Aguéli to Ibn Arabi, whose teachings he came to regard as the essential doctrine of Islam. Aguéli founded the Al Akbariyya as a secret Sufi society in Paris in 1911. It was named after Ibn Arabi's nickname of *Sheikh al Akbar*, meaning "the greatest sheikh." Its purpose was to promote the teachings of Ibn Arabi, through the practice of the Shadhili and Malamati Sufi paths, and Guénon was one of its first members.

Guénon later dedicated his book *The Symbolism of the Cross* to al Kabir. By "cross," Guénon meant the occult symbol of the swastika, employed by the Nazis as a symbol of their "Aryan" heritage. Guénon regarded the swastika as "a truly universal symbol." The Germans did not use the Sanskrit word *swastika*, however, but called it instead *Hakenkreuz*. But Guénon insisted that it was in no way related to "the artificial and even anti-traditional use of the swastika by the German 'racialists' who have given it the title of *Hakenkreuz*, or 'hooked cross,' and quite arbitrarily made it a symbol of anti-Semitism."¹² Nevertheless, Guénon apparently spied for the Nazis as well as the English during the 1940s in Cairo, and had started "to accept increasingly considerable sums for the services which he rendered to the Third Reich."¹³

While in Egypt, other than al Kabir, Guénon had little contact with actual Muslim scholars, with the exception of Abdel Halim Mahmoud, who eventually served as Grand Imam of Al Azhar. First educated at Al Azhar, Mahmoud had also received a doctorate from the Sorbonne in France. Mahmoud was known for his modernizing approach to teaching at Al Azhar, preaching moderation and embracing modern science as a religious duty. During his tenure as Grand Imam, Al Azhar witnessed unprecedented reform and revival, including the introduction of new faculties, teaching methods and management style. Having also been a disciple of the Shadhili, and a devotee of Ibn Arabi, he is remembered for reviving Sufism through his prolific writings and lectures on the subject. He is referred to by an honorific title of "al-Ghazali, in 14th Century AH," accorded to him because of his purported attempt, mirroring the teachings of Guénon, to integrate the exoteric and esoteric dimensions of Islam.¹⁴

The Nazi party evolved from the Thule group, originally known as the *Germanenorden Walwater* of the Holy Grail, whose chief architect was Baron Rudolf von Sebottendorf. In 1901, Sebottendorf travelled to Turkey where he lived for several years, eventually becoming an Ottoman citizen. There, he joined the Freemasons who were active in the Young Turk movement. According to Nicholas Goodrick-Clarke, Sebottendorf was initiated by a family of Jewish Freemasons in Salonika, the heartland of the Dönme sect, into a lodge believed to have been affiliated to the French Rite of Memphis.¹⁵ Initially interested in Theosophy and Freemasonry, he also became interested in Kabbalah and studied Sufism with Bektashi Sufis who were also Freemasons.¹⁶

In 1910, Sebottendorf formed a secret society that combined esoteric Sufism

and Freemasonry.¹⁷ French writer Jean Robin, like fellow French author Rene Alleau, shows that Sebottendorf's central idea was to form a militant sect of devotees comparable with the Ismaili *Fedayeen* (Assassins) guided by their spiritual leader, the Old Man of the Mountain.¹⁸ Sebottendorf believed the Islamic and Germanic mystical systems shared a common Aryan origin. Sebottendorf's theories formed the basis of his connections with the Young Turks, as they were related to Pan-Turkism, the Turkish version of Nazi race theories. Of the possible connections between Pan-Turkism and Nazism, David Luhrssen explained in *Hammer of the Gods*:

Sebottendorf alludes only casually in his writings to the Young Turks. But his membership in a Young Turk front organization, and his return to the Ottoman Empire once they seized power, opens an intriguing avenue for speculation. Parallels between *volkisch* Pan-Germanism and the most radical Pan-Turanism advocated by elements of the CUP are striking. Some authors have gone so far as to suspect links between the Young Turks and Nazism.¹⁹

Like the Nazis, the Pan-Turkists aspired to return to the true pagan heritage of their nation. Through the influence of the beliefs of the Bektashi Sufis, Pan-Turkism aspired at reviving shamanism as the true religion of the Turkish heritage. According to historian Marc David Baer, the Young Turks “wholeheartedly embraced theories of race, although they rearranged the hierarchies to place Turks on top. By 1906, Turkish nationalism based on the pseudoscientific race theories of Europe had become the guiding ideology of the CUP.”²⁰ Following the collapse of the Ottoman Empire, the Young Turks expanded on the ambitions of Pan-Turkism and tried to replace the lost legacy with a new Turkish commonwealth. The legend of Agartha was therefore promulgated by Atatürk, who sought to create a sense of nationalism to replace the religion of Islam as the primary identity of the new Turkish secular regime.²¹

The legend of Agartha connects Pan-Turksim to the Nazi's Thule. Inspired by Greco-Roman geographers who located the mythical land “Thule” in the furthest north, Nazi mystics identified it as the capital of ancient Hyperborea, as a lost ancient landmass supposedly near Greenland or Iceland. Thule, along with Hyperborea, was one of several legendary lands referred to by the Greeks and Romans, where classical authors like Pliny, Pindar and Herodotus, as well as Virgil and Cicero, reported that people lived to the age of one thousand and enjoyed lives of complete happiness. According to Jean-Claude Frère, author of *Nazisme et Sociétés Secrètes*, the people of Hyperborea, after migrating to the Gobi Desert over 6000 years ago, founded a new center which they named Agartha.²² Agartha is frequently associated or confused with Shambhala. These ideas also derived from Ignatius L. Donnelly's earlier speculation of a lost landmass that had once existed in the Atlantic that was the home of the Aryan race, represented by the distribution of swastika motifs. It was Louis Jacolliot, in *The Sons of God*, who linked Vril with the subterranean people of Thule, who he thought would harness the power of Vril to become supermen and rule the world.

It was probably through Martinist channels that the Polish explorer Ferdynand Ossendowski learned of the legend of Agartha. Ossendowski wrote a book in 1922 titled *Beasts, Men and Gods*, in which he tells a story he claims was imparted to him of a subterranean kingdom which exists inside the earth. This kingdom was known to the Buddhists as Agharti, which is associated with Shambhala. Ossendowski was told of the miraculous powers of the Tibetan monks, and the Dalai Lama in particular, powers, he said, that foreigners could barely comprehend, and continued: "But there also exists a still more powerful and more holy man... The King of the World in Agharti."²³ Ossendowsky was also told:

The kingdom is called Agharti. It extends throughout all the subterranean passages of the whole world... These subterranean peoples and spaces are governed by rulers owing allegiance to the 'King of the World'... You know that in the two greatest oceans of the east and the west there were formerly two continents. They disappeared under the water but their people went into the subterranean kingdom. In underground caves there exists a peculiar light which affords growth to the grains and vegetables and long life without disease to the people.²⁴

Ossendowski's King of the World was therefore related to Blavatsky's Sanat Kumara, whom she identified with Lucifer and the Fallen Angels. Sanat Kumara gained greater prominence when her follower Charles W. Leadbeater wrote that Sanat Kumara was the "King" or Lord of the World, and the head of the Great White Brotherhood of Mahatmas who had revealed the principles of theosophy. Leadbeater and later Theosophists like Alice A. Bailey believed that Sanat Kumara came to Earth 18,500,000 years ago from the etheric plane of the planet Venus, accompanied by 30 "Lords of the Flame." Sanat Kumara is regarded as the great guru, savior of Earth. He is an "advanced being" of the Ninth Initiation (the highest Initiation possible on planet Earth) who is regarded as the Lord or Regent of Earth and of humanity, and the head of the Spiritual Hierarchy of Earth who dwells in Shambhala, a city said to be a floating city on the etheric plane above the Gobi Desert. He is equated with Skanda/Kartikkeya of Hinduism, and Brahma-Sanam Kumar of Buddhism, and Ahura Mazda of Zoroastrianism. Another common appellation of Sanat Kumara is the "Ancient of Days." It is also considered that Sanat Kumara is *al Khidr*.

The subterranean synarchist realm of Agartha and its hidden ruler was the subject of Guénon's *The Ruler of the World*. According to Guénon, Agartha represents "a spiritual center existing in the terrestrial world," housing "an organization responsible for preserving integrally the repository of sacred tradition which is of 'non-human' origin... and through which primordial wisdom communicates across the ages to those capable of receiving it."²⁵ Developing his ideas from Saint-Yves, Guénon concluded that Agartha had inherited the authority of the universal lawgiver Manu, a "cosmic intelligence that reflects pure spiritual light and formulates the law ("*Dharma*") appropriate to the conditions of our world and our cycle of existence," as Guénon put it. However, the Lord of the World is not "Manu," but rather a deputy who

mediates “Dharma” into the affairs of mankind. His title, Guénon informs us, is Brahmatma, “sustainer of souls in the spirit of God.”

The swastika itself, Guénon maintained, “. . .this centre constitutes the fixed point known symbolically to all traditions as the ‘pole’ or axis around which the world rotates. This combination is normally depicted as a wheel in Celtic, Chaldean, and Hindu traditions.” Such, claims Guénon, is the true significance of the swastika, seen world-wide, from the Far East to the Far West, which is intrinsically the “sign of the Pole.”²⁶ It was supposed to defeat and replace the cross, just as neo-paganism would defeat and replace Christianity.

Guénon’s interpretation is one commonly attributed to the cross in esoteric tradition, where it is thought to have symbolized the intersection of the earthly and celestial equators, or Ezekiel’s “wheel inside a wheel.” To Guénon, the Lord of the World is the same as the ancient dying-god worshipped by the Hellenistic mysteries, identified with the celestial pole, like the lion-headed version of Mithras or the Primordial Man of the Kabbalah and the Sufis. According to Guénon, he is also known as *Chakravarti*, which in Hindi signifies “He who makes the wheel turn.”²⁷ According to Guénon, he is the same as the mysterious *Bible* figure known as “Melchizedek.”²⁸ The same figure is revered among the Sufis as a great mystic teacher known as *al Khidr*, or “the Green One.” The Asiatic Brethren were also known as Melchizedek Lodges.

The Thule Society also adopted the Hakenkreuz as part of its emblem, placing it in a circle with a vertical German dagger superimposed on it. The Thule were influenced in their adoption of the symbol by the Neo-Pagan movement of Guido von List. In the late nineteenth century, Guido von List, an important early ideologue of German Ariosophy, adopted the swastika as an emblem for the Neo-Pagan movement in Germany. Guido von List was strongly influenced by the Theosophical thought of Madame Blavatsky, which he blended with his own racial religious beliefs, founded upon Germanic paganism. List began the List Society, part of a then-developing “völkish” movement extolling the virtues of Norse heritage, which he believed could be traced by reading the *Edda*. List achieved growing influence and began to attract distinctive members, such as Franz Hartmann, who became associated with John Yarker, and was also at one time a co-worker of Helena Blavatsky at Adyar, India, as well as one of the founding members of the OTO, along with Kellner and Reuss.

In addition to Guido von List, the Thule society was also based in part on the theosophical writings of Lanz von Liebenfels (1874 – 1954). Liebenfels was the founder of the *Ostara* magazine, in which he published anti-Semitic and völkisch theories. Lanz was also the founder of the Order of New Templars (Ordo Novi Templi, or ONT), an offshoot of the OTO, which practiced tantric sex rituals.²⁹ Lanz, who had been a monk in the Cistercian order, claimed in 1894 to have been “enlightened” after finding the tombstone of a Knight Templar, and began developing his theories of “blue-blond Aryanism” and “lower races.” Lanz was finally expelled from the monastery in 1899 for acts of “carnal love.”

The völkish theorists believed in continuing contact with the Supermen, whom they equated with the ascended masters of Theosophy. It was believed

that as soon as the Germans had purified the planet of the corruption of the inferior races, these Supermen from Thule would make themselves known, and the link which had been lost between Man and God would be renewed. According to von Liebenfels, the solution to the problem of the physical and spiritual degeneration of the Aryan race was in the creation of a new priesthood of the Holy Grail, a new Knights Templar of the German Blood, which the Grail represented. As for the inferior races, they were to be deported, or incinerated as a sacrifice to God, or simply used as slave labor.³⁰

List's Ariosophy and his prophecy that a "German Messiah" would save Germany after World War I became popular among members of the Thule Society, which sponsored the Deutsche Arbeiterpartei (DAP), "German Workers Party," which was later reorganized by Adolf Hitler into the National Socialist German Workers' Party (NSDAP or Nazi Party). Apologists for the occult are embarrassed by the sordid consequences of these ideas that Hitler represented, and therefore have attempted to dismiss his association with the occult. Speculations about Nazism and occultism became widely acknowledged since at least 1959. Aside from several popular documentaries, there are numerous books on the topic, most notably *The Morning of the Magicians* (1960) and *The Spear of Destiny* (1973). The only recognized scholarly assessment of the subject, however, has been Nicholas Goodrick-Clarke's *The Occult Roots of Nazism*. But Goodrick-Clarke is constrained by the limits that confine most academic studies, which is to strictly avoid all discussion that hints of credence in the "supernatural." He therefore denounces what he considers the more fanciful studies, concluding: "There is a persistent idea, widely canvassed in a sensational genre of literature, that the Nazis were principally inspired and directed by occult agencies from 1920 to 1945."³¹

However, the members of Hitler's inner circle were all strongly devoted to the occult: the correspondence of Rudolf Hess, Hitler's deputy, reveals a devotion to astrology. Nazi Commissioner for Philosophy and Education; Alfred Rosenberg, the chief ideologue of the Nazi cult and early publicist of the *Protocols of Zion*, who established their status at the core of the Nazi philosophy; and Joseph Goebbels, whose diary records his use of astrological forecasts in planning the war against the Reich. Hitler himself, as his friend Josef Greiner recalled in his memoirs, was obsessed as a young man with astrology, religion, occultism, magic and yoga. In 1915, while in the trenches during World War I, Hitler wrote a poem, one which "sings the praises of Wotan, the Teutonic Father God, and of runic letters, magic spells, and magic formulas."³² According to the *New Occult Encyclopedia*, "The reports of several people who knew Hitler in the early 1930s make it clear, though, that his occult interests were not simply a feature of his early years."³³ These included Otto Wagener, chief of staff of the SA, and Hermann Rauschnig, a former Nazi who broker with the Third Reich before publishing several books denouncing Hitler. Hitler was an avid reader of *Ostara*, and once visited Lanz von Liebenfels himself to fill out his collection of back issues. Lanz von Liebenfels wrote in 1934 "Hitler is one of our pupils."³⁴ Hitler loved Wagner,

especially his occult-themed operas, like *The Ring Cycle*, *Parsifal*, *Lebengrin* and *Rienzi*, with the libretto written after Bulwer-Lytton's novel.

When the Thules met Hitler in 1919, many believed him to be the prophesied redeemer.³⁵ While there is no proof that Hitler belonged to the Thule Society, according to Hitler biographer Ian Kershaw, the organization's "membership list... reads like a Who's Who of early Nazi sympathizers and leading figures in Munich" It included Hermann Göring, Karl Haushofer, Heinrich Himmler, Rudolf Hess, Dietrich Eckart and his protégé Alfred Rosenberg, the chief ideologue of the Nazi party and early publicist of the Protocols of Zion, who established their status at the core of the Nazi philosophy.³⁶ Dietrich Eckart, a member of the inner circle of the Thule Society, expressed his anticipation of List's prophecy of a "German Messiah" in a poem he published in 1919, months before he met Hitler for the first time. In the poem, Eckart refers to "the Great One," "the Nameless One," "Whom all can sense but no one saw." In 1919, when the Thule Society spawned the German Workers Party, Eckart was one of its founders. Eckart met Hitler in that same year, and announced: "He is the one..."³⁷ In 1920, Hitler became the head of the German Workers Party, then renamed the National Socialist German Worker (Nazi) Party. It was at the suggestion of Dr. Friedrich Krohn of the Thule Society, he adopted the Hakenkreuz in a white circle for the central design of the Nazi Party flag.³⁸

Hitler described Eckart as "the spiritual founder of the Nazi Party" and dedicated *Mein Kampf* to him.³⁹ Starting in 1920, Eckart, as well as another member of the Thule society, Alfred Rosenberg, met with Hitler in 1902 at Wagner's house in Bayreuth, and became his constant companions. Eckart and Rosenberg believed it was possible to tap the hidden forces of Thule by making contact with the Great Ones of the Ancient World, who would place at their disposal forces to enable Germany to achieve world supremacy. Eckart purportedly initiated Hitler and began to train him in methods for harnessing Vril to create a race of Aryan supermen.⁴⁰ When Eckhart died in 1923, he boasted: "We have given him the means of communicating with Them."⁴¹ It was Eckart who was widely quoted as saying on his deathbed, "Hitler will dance, but it is I who plays the tune... Do not mourn for me, for I will have influenced history more than any other German."⁴²

In 1923, when Hitler and Rudolf Hess were imprisoned after the Munich Putsch, they were visited by Eckart's friend, Karl Haushofer (1869-1946), another major influence on Hitler's thinking. As a German general, Haushofer had been a military advisor to the Japanese after the Russo-Japanese War of 1904-1905. According to Dietrich Bronder's 1964 *Bevor Hitler Kam*, Haushofer was among the several Nazi leaders of Jewish ancestry, along with Rudolf Hess, Hitler's deputy in the Nazi Party during the 1930s and early 1940s. Under the Nuremberg Laws, Haushofer's wife and children were categorized as *mischlinge*, a term used to denote persons deemed to have only partial Aryan ancestry. With Hess' help, Haushofer's son, Albrecht, was issued a German Blood Certificate. Many consider Hess to have been a double agent recruited by Haushofer for the infamous Soviet "Red Orchestra" network, and to have been

assisted in his famous escape from Germany by the Secret Intelligence Service (SIS), commonly known as MI6, along with Aleister Crowley and his friend Ian Fleming, author of the James Bond novels, and Hess' Freemason contact, the Duke of Hamilton, who was also a friend of Albrecht Haushofer.⁴³

According to Hess, Haushofer was "the magician, the secret master" of the Thule group. Pauwels and Bergier conclude, "that Hitler must have been the medium, and Haushofer the magician."⁴⁴ Rauschnig also concluded that Hitler was such a medium: "It was in this way, beyond any doubt, that Hitler was possessed by forces outside himself—almost demoniacal forces of which the individual named Hitler was only the temporary vehicle."⁴⁵ Hitler combined the theories of Haushofer and those of Alfred Rosenberg to form the basis of *Mein Kampf*. Under the influence of Haushofer, Hitler authorized the creation of the *Abnenerbe*, the scientific institute of the SS, that regarded itself as a "study society for Intellectual Ancient History." Founded in 1935, the *Abnenerbe's* goal was to research the anthropological and cultural history of the Aryan race, and later to experiment and launch voyages with the intent of proving that prehistoric and mythological Nordic populations had once ruled the world.

The *Abnenerbe* was incorporated into the *Schutzstaffel*, known as the SS, by Heinrich Himmler in 1937. Strong similarities connect the Thule society with the infamous SS. Although it began under the control of the SA (*Sturmabteilung*), or Brownshirts, in 1929, a series of internal struggles advanced Himmler, an avid student of the occult, to the post of SS commander. Himmler became the second most powerful man in Nazi Germany and among those most directly responsible for the Holocaust. As supreme leader of the SS, Himmler consulted seers, fortune-tellers, amassed the largest private library of witchcraft outside of the Berlin University, and immersed himself in the legends of Arthur and the knights of the Round Table. Himmler saw himself as the reincarnation of Henry I the Fowler, the first king of Germany, and was in regular mediumistic communication with him, and held annual mystical celebrations around his grave.⁴⁶ In Himmler's opinion Henry I protected Germany from invaders from the "East," as popularized in Richard Wagner's *Lohengrin* opera.

The SS also adopted the racial guidelines of Liebenfels' *Ordo Novi Templi* (ONT) for admission into the order.⁴⁷ The SS also incorporated the swastika and the skull and bones, but the most famous symbol was the double S-rune, an emblem derived from the doctrines of Ariosophy, being Sol, the eleventh rune of the Armenen runic system "revealed" to Guido von List, and stood for victory.

Himmler was inspired to adopt the rune symbols by occultist Karl Maria Wiligut, who was also associated with the ONT. Once diagnosed as a schizophrenic and megalomaniac, Wiligut allegedly possessed of an "ancestral memory" that allowed him to recall the history of the Teutonic people all the way back to the year 228,000 BC. It is said that Wiligut introduced to Himmler the German medievalist Otto Rahn, who became a full member of the SS in 1936. From an early age, Rahn became interested in the legends of Parsifal, the Holy Grail, Lohengrin and the *Nibelungenlied*. Rahn came to Himmler's attention for his book linking the castle of Montségur and Cathars with the Holy Grail,

Crusade Against the Grail, which became required reading for SS officers. In 1936, Rahn undertook a journey on behalf of the SS to Iceland, and in 1937 he published *Lucifer's Servants*, a travel journal of his quest for the Gnostic and Cathar tradition across Europe, which he portrayed positively as preserving the Luciferian tradition. The book is thought to have inspired a character in the 1989 Steven Spielberg film, *Indiana Jones and the Last Crusade*, where finding the Grail first required locating the “Grail Diary” of an old archeologist.

Himmler used the Renaissance castle at Wewelsburg in the north of Germany as a Grail castle to serve as the central cult-site of the SS. He reportedly imagined the castle as a focus for the rebirth of the knights of the Round Table where he officiated at a kind of coven of twelve appointed SS officers as his followers, and even installed a round table, coats of arms for his SS “knights” and performed pagan ceremonies exalting his movement. The number twelve is a major theme of two mythologically-designed rooms in the North Tower created in 1938 – 1943: the *Obergruppenführersaal* and the *Gruft* (vault). The axis of this tower was to be the actual “Center of the World” (*Mittelpunkt der Welt*). Twelve pedestals were in the vault, and a swastika ornament in its zenith and a preparation for an eternal flame lie on this axis. The focal point of the Wewelsburg complex was the *Obergruppenführersaal*, referring to the original twelve highest-ranking SS-generals, called *Obergruppenführer*. It was a stone-lined chamber with twelve pillars and niches, in which Himmler had installed an oaken Arthurian round table to seat the twelve. A twelve-spoked sun wheel was embedded in the floor, whose axis consisted of a circular plate of pure gold, which was to symbolize the center of the castle and thus the entire “Germanic world empire.”

The term Black Sun represents the “nocturnal Sun” of the ancients, identified with Saturn, or Kronos, and worshipped as the malevolent aspect of the dying-god, like the lion-headed god of Mithraism. It is known in alchemy as *Sol niger*, the first state of the alchemical process. In the *Secret Doctrine*, Blavatsky occasionally mentioned the mystical “Central Sun” as “a point unseen and mysterious, the ever-hidden center of attraction of our Sun and system.” To Wiligut, this invisible or burnt out Sun, which he called “Santur,” symbolizes an opposing force or pole. According to Emil Rüdiger of the Edda Society, founded by Thule member Rudolf John Gorsleben, a fight between the new and the old Suns was decided 330,000 years ago and Santur had been the source of power of the Hyperboreans.

In 1933, Sebottendorf published *Before Hitler Came*, claiming responsibility for inspiring Hitler in his occult Aryan doctrines. But Hitler rejected the work, which was confiscated in its second printing, and Sebottendorf was arrested and sent to a concentration camp, and eventually returned to Turkey. Nevertheless, he worked as an agent of German military intelligence in Istanbul between 1942 – 1945, while also apparently working for the British military. His German handler, Herbert Rittlinger, later described him as a “useless” agent (*eine Null*), but kept him on largely, as it would appear, because of an affection for “this strange, by then penniless man, whose history he did not know, who pretended

enthusiasm for the Nazi cause and admiration for the SS but who in reality seemed little interested in either, much preferring to talk about Tibetans.”⁴⁸ Sebottendorff’s body was found dead in the Bosphorus in 1945, apparently as the result of a suicide.

As revealed by Richard B. Spence in *Secret Agent 666: Aleister Crowley, British Intelligence and the Occult*, in the 1930s, Crowley was recruited by MI6 or the SIS (Secret Intelligence Service) to spy on German occultists with political links to the emerging Nazi Party and Marxists revolutionaries. One of Crowley’s possible targets was Theodor Reuss, who began working for German counterintelligence on the Dutch border. According to his Jewish homosexual lover, Victor Neuburg, Crowley confided to Aldous Huxley when they met in Berlin in 1938 that Hitler was a practicing occultist, and also claimed that the OTO had helped the Nazis to gain power.⁴⁹ One member of Hitler’s inner circle claimed that several meetings took place between Crowley and Hitler, a claim repeated by René Guénon. In a letter to Julius Evola, his leading heir in Traditionalism, who would become the chief philosopher of post-war occult fascism, Guénon suggested that Crowley “had probably gone to Berlin to assume the role of Hitler’s secret advisor.”⁵⁰ Crowley famously wrote in a 1933 article for the *Sunday Dispatch* that “before Hitler was, I am.” Crowley later boasted that Hermann Rauschning’s *Hitler Speaks*—a book intended to reveal Hitler’s nihilism, fanaticism, warmongering and unstable personality—that Hitler seemed to be quoting from his own *The Book of the Law*.⁵¹ Crowley’s propensity for fascism is evident in the claims of the *Liber LII: Manifesto of the O.T.O.*, which lists as predecessors of the OTO many of the leading occultists of history, and includes among recent personalities, his hero Sir Richard Francis Burton, as well as Nietzsche, Richard Wagner and his patron “Mad King Ludwig” of Bavaria, and also Franz Hartmann, Eliphas Lévi and Papus.

As Peter Levenda points out in *Unholy Alliance*, it is likely that the homosexuality of the Nazi hierarchy was inherited from sexual practices promoted by Aleister Crowley. Historian Frank Rector records that the German Workers Party, the forerunner to Hitler’s Nazi Party, “was founded at a gay bar in Munich called the *Bratwurstglockel*.”⁵² Details of the rampant homosexuality within the upper ranks of the Nazi party are detailed in the *Pink Swastika* by Scott Lively and Kevin Abrams. Among their numerous sources is Jewish historian Samuel Igra, who in 1945 published *Germany’s National Vice*, which called homosexuality the “poisoned stream” that ran through the heart of Nazism. Igra, who escaped Germany in 1939, claims that Hitler “had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914.”⁵³ Desmond Seward, in *Napoleon and Hitler*, says Hitler is listed as a homosexual in Viennese police records.⁵⁴ Although there were at least four women, including his own niece, with whom Hitler had sexual relations, as noted by historian Robert G. L. Waite as well as Walter Langer, his sexual encounters with women included his coprophilic perversion as well as other extreme forms of masochism. Langer, a psychiatrist, was commissioned by

the Allies in 1943 to prepare a thorough psychological study of Hitler. His report, undisclosed for 29 years, was published in 1972 as *The Mind of Adolf Hitler*. Langer writes that Hitler was certainly a coprophile, a person who is sexually aroused by human excrement. One shudders to think what horrors Hitler would have been subjected to as a youth during his Sabbatean upbringing that could have produced such perversions.

Whether or not Hitler was involved personally in homosexual relationships, the evidence is extensive that he surrounded himself with practicing homosexuals. Both Jorg Lanz Von Liebenfels and Guido von List, who influenced Hitler's ideas, were also homosexuals. Jonathan Katz, a Holocaust historian, writes that most if not all of the founding members of the German Workers Party were either homosexuals or bisexuals.⁵⁵ Langer notes that Hitler's personal bodyguards were "almost always 100 percent homosexuals."⁵⁶ SS Chief Heinrich Himmler's "pederastic proclivities" were captured on film by Nazi filmmaker Walter Frenz.⁵⁷ In *The Twelve Year Reich*, Richard Grunberger tells of a party given by Nazi propagandist, Joseph Goebbels, which degenerated into a homosexual orgy.⁵⁸

It is well known that the Nazis persecuted homosexuals, as they did Jews, Gypsies and other "inferiors." But as the authors of *The Pink Swastika* demonstrate, homosexuality was widely prevalent in the Nazi hierarchy. Though, their book has received rather severe condemnations from other academics, who are more concerned with what they see as the "anti-gay" bias of the authors, and who therefore fail to comprehend the significance of their conclusions. As openly gay columnist for the *London Independent*, Johann Hari, in an article titled "The Strange, Strange Story of the Gay Fascists," dared to acknowledge, "there has always been a weird, disproportionate overlap between homosexuality and fascism." As the authors of *The Pink Swastika* demonstrate, the Nazi persecution of homosexuals was reflective of a conflict that typically divides the gay community, between "fems" and "butches." As Hari further explained, the Nazis "promoted an aggressive, hypermasculine form of homosexuality, condemning 'hysterical women of both sexes', in reference to feminine gay men."⁵⁹

Effectively, the Nazis perceived the height of veneration of the purported masculine virtues to be fulfilled through homosexual relations, a practice common in warrior societies like ancient Sparta. Eva Cantarella, a classicist at the University of Milan stated that, "The most warlike nations have been those who were most addicted to the love of male youths."⁶⁰ Such societies are profiled in *The Sambia*, by anthropologist Gilbert Herdt, who studied homosexuality in various societies, and wrote that "ritual homosexuality has been reported by anthropologists in scattered areas around the world [revealing a]... pervasive link between ritual homosexuality and the warrior ethos... We find these similar forms of warrior homosexuality in such diverse places as New Guinea, the Amazon, Ancient Greece, and historical Japan."⁶¹

According to the authors of *The Pink Swastika*, the Nazi homosexuals "were militarists and chauvinists in the Hellenic mold. Their goal was to revive the

pederastic military cults of pre-Christian pagan cultures, specifically the Greek warrior cult.”⁶² Plutarch, a Greek historian of the first century AD, stated: “It was chiefly warlike peoples like the Boeotians, Lacedemonians and Cretans, who were addicted to homosexuality.”⁶³ Cantarella notes that Plutarch wrote of “the sacred battalion” of Thebans made up of 150 male homosexual pairs, and of the legendary Spartan army, which inducted all twelve-year-old boys into military service where they were “entrusted to lovers chosen among the best men of adult age.”⁶⁴ Sparta was the inspiration for the fascist state found in Plato’s *The Republic*, and Plato had Phaedrus, in the opening speech of the *Symposium*, praise homosexuality in the following manner:

For I know not any greater blessing to a young man who is beginning life than a virtuous lover, or to the lover, than a beloved youth. For the principle which ought to be the guide of men who would live nobly – that principle, I say, neither kindred, nor honour, nor wealth, nor any other motive is able to implant so well as love... And if there were only some way of contriving that a state or an army should be made up of lovers and their loves, they would be the very best governors of their own city... and when fighting at each other’s side, although a mere handful, they would overcome the world.

Since the open homosexuality of the Greeks was the ideal, German psychoanalyst Wilhelm Reich in his 1933 classic, *The Mass Psychology of Fascism*, explained:

For the fascists, therefore, the return of natural sexuality is viewed as a sign of decadence, lasciviousness, lechery, and sexual filth... the fascists... affirm the most severe form of patriarchy and actually reactivate the sexual life of the Platonic era in their familial form of living... Rosenberg and Blüher [the leading Nazi ideologists] recognize the state solely as a male state organized on a homosexual basis.⁶⁵

Hitler was closely associated with homosexuals Ernst Röhm, the founder of the *Sturmabteilung* (SA), and Rudolf Hess who was known in homosexual circles as “Fraulein Anna.”⁶⁶ On June 30th 1934, Hitler had Ernst Röhm arrested and shot on suspicions of disloyalty, being the most high-profile execution of the massacre known as “the Night of the Long Knives.” Röhm’s execution was also the beginning of a massive crackdown on homosexuals. According to German historian Lothar Machtan, however, Röhm and the large number of homosexual figures within the SA were killed by Hitler to silence speculation about his own homosexuality. A great number of the SA, also known as Brownshirts, were homosexuals. “Theirs was a very masculine brand of homosexuality,” wrote historian of homosexuality Alfred Rowse, “They lived in a male world, without women, a world of camps and marching, rallies and sports. They had their own relaxations, and the Munich SA became notorious on account of them.”⁶⁷ Louis Snyder, prominent historian of the Nazi era related, “What was needed, Röhm believed, was a proud and arrogant lot who could brawl, carouse, smash windows, kill and slaughter for the hell

of it. Straights, in his eyes, were not as adept in such behavior as practicing homosexuals.”⁶⁸ As Röhm admitted in his autobiography, “Since I am an immature and wicked man, war and unrest appeal to me more than the good bourgeois order.”⁶⁹ The officer corps of the SA became the *Sicherheitsdienst* (SD), organized by Reinhard Heydrich, Himmler’s second in command. It was this branch of the SS security service, that controlled the concentration camps. Of the three SS divisions, notes Kevin E. Abrams, co-author of *The Pink Swastika*, the *Sicherheitsdienst* was the most sadistic.⁷⁰

The Nazis were also heavily influenced by Nietzsche, who was also reportedly a homosexual, and from whom they appropriated the ideas of the “Superman” and the “Will to Power.” Nietzsche went insane because of syphilis which, according to Sigmund Freud and Carl Jung, he contracted at a homosexual brothel in Genoa.⁷¹ Nietzsche’s works, according to Rosemary Agonito, in *History of Ideas on Woman*, were “peppered with attacks against women,” and he relegated women to the role of breeders and sexual slaves. Men, on the other hand were to be bred for war.⁷² Joachim Kohler wrote *Zarathustra’s Secret*, to make the case for Nietzsche’s homosexuality. For Kohler, explains his reviewer AC Grayling, “Nietzsche’s swingeing attack on Christian morality is the product of this repressed and unfulfilled erotic longing, and explains his ideal of the ‘Superman’, who overthrows traditional pieties and life-denying inhibitions in order to live passionately and supremely.”⁷³

Haushofer developed the doctrine of geopolitics in the early 1920s, which drew on the theories of Halford Mackinder. Mackinder’s Heartland Theory was enthusiastically taken up by the German school of *Geopolitik*, of which Haushofer was the main proponent. According to Haushofer, if Germany could control Eastern Europe and subsequently Russian territory, it could control a strategic area to which hostile sea power could be denied. Allying with Italy and Japan would further augment German strategic control of Eurasia, with those states becoming the naval arms protecting Germany’s insular position. Haushofer thus advocated conquering territory to gain more *Lebensraum*, meaning living space, as a means of acquiring power. Hess introduced Haushofer to Hitler in 1923, while Hitler was in prison for his failed Putsch, and when Hitler became chancellor in 1933, he adopted Geopolitics as his policy for the Aryan race to conquer Eastern Europe, Russia, and Central Asia.

But Haushofer’s theories also had an occult basis. Pauwels and Bergier, authors of *The Morning of the Magicians*, claim that Haushofer was also a member of the Luminous Lodge, a secret Buddhist society in Japan, as well as the Thule Society. Haushofer proclaimed the necessity of “a return to the sources” of the human race in Central Asia, which formed the central core. Whoever could control them, he believed, could control the world. He therefore advocated the Nazi colonization of the area in order that Germany could have access to its hidden centers of power. The key would be finding the forefathers of the Aryans, the guardians of the secrets of Vril. For this purpose, as various researchers including Pauwels and Bergier claim, after serving as a general in World War I,

Haushofer founded the Vril Society in Berlin in 1918. It shared the same basic beliefs as the Thule Society and some say that it was its inner circle.⁷⁴

Pauwels, a former student of Gurdjieff, in his book *Monsieur Gurdjieff*, asserted that Haushofer was one of the “Searchers After Truth” that Gurdjieff speaks of in his book *Meetings with Remarkable Men*, the story of his years in Central Asia. Haushofer was apparently influenced by Gurdjieff’s teaching that men are asleep and waiting for a strong leader to force them to wake up and become supermen. Haushofer was supposed to have been with Gurdjieff in Tibet, and it was then that Gurdjieff supposedly advised him to adopt the symbol of the swastika.⁷⁵ Dietrich Bronder in *Bevor Hitler Kam* also claimed that Haushofer met Gurdjieff at least three times between 1903 and 1908 in Tibet, and was supposed to have initiated Haushofer into the Tibetan mysteries.

Gurdjieff also had alleged ties to British intelligence, serving as a British asset in Central Asia and the Near East, and has been repeatedly identified with Lama Dorjjeff.⁷⁶ It is possible that Dorjjeff was also involved in a later plot to carve out a huge Mongol empire in Central Asia, by the “Mad Baron” Roman von Ungern-Sternberg. During 1921, in an episode that represented another strange chapter in the saga of the Great Game, Baron von Ungern-Sternberg established a short-lived regime in Outer Mongolian during the Russian Civil War. A self-proclaimed warrior Buddhist who dreamed of leading a holy war in Asia, the Baron adhered to the “Shambhala” myth, believed himself to be a reincarnation of *Kangchendzönga*, the Mongolian god of war, and allegedly tried to contact the “King of the World” in hopes of furthering his scheme. His encampment was a hive of espionage activity, including Japanese, Russian, and German agents. Dorjjeff’s disciple was Sternberg’s supply officer, and Ferdinand Ossendowsky was also a key advisor, having joined the baron’s army as a commanding officer of one of the self-defense troops. Ossendowsky also briefly became Ungern von Sternberg’s political advisor and chief of intelligence.

Sukhe Batur established a Mongolian Communist Provisional Government in Buryatia and led a Mongol army against Ungern-Sternberg. He rallied his troops by telling them that by fighting to free Mongolia from oppression, they would be reborn in the army of Shambhala. With the help of the Soviet Red Army, Sukhe Batur took Urga (now Ulan Bator), the Mongolian capital, in late 1921. The People’s Republic of Mongolia was founded in 1924. After the Japanese takeover of Inner Mongolia in 1937, Japan also exploited the Shambhala legend for political advantage. In an attempt to win the allegiance of the Mongols, it spread the propaganda that Japan was Shambhala.

The Thule Society also, alleged Bronder, was to have established contact with the secret monastic orders of Tibet through a small colony of Tibetan Buddhists, which was established at Berlin in 1928. According to Pauwels and Bergier, the Thule Society sought to make a pact with Shambhala, but only Agarathi agreed to offer help. Following occult legend, much like the version reported by René Guénon, Haushofer believed that following the global cataclysm, the Aryans then split into two groups. One went south and founded a secret center of learning beneath the Himalayas, also called Agarathi, the holder of the right-hand

path and positive vril. The other Aryan group tried to return to Hyperborea-Thule, but founded instead Shambhala, a city of violence, evil, and materialism, and the keeper of the degenerate left-hand path and negative forces. Already by 1926, explained the authors, there were colonies of Hindus and Tibetans in Munich and Berlin, called the Society of Green Men, in astral connection with the Green Dragon Society in Japan, to which Haushofer belonged. The leader of the Society of Green Men was a Tibetan lama, known as “the man with green gloves,” who supposedly visited Hitler frequently and held the keys of Agharti.⁷⁷

Mel Gordon in *Hitler's Jewish Clairvoyant* discuss the career of an occult figure in late Weimar Berlin, sometimes referred to as the “Magician with the Green Gloves,” in the service of the Nazis. He was not a Tibetan, but a Jew who went by the name of Erik Jan Hanussen. Styling himself as “The Man Who Knows All,” Hanussen became famous for giving performances of his psychic abilities at La Scala in Berlin, attracting the attention of people like Sigmund Freud and Thomas Mann to Marlene Dietrich and Peter Lorre. Born Hermann Steinschneider, it is claimed he was a supporter of the Nazis despite his Jewish ancestry, which was an open secret. A devotee of Asiatic and tantric traditions, he enjoyed the company of Germany’s military and business elite, also becoming close with members of the SA. In March 1932, when Adolf Hitler’s political future seemed doomed, Hanussen predicted a resurgence of the Nazi Party. Dr. Walter C. Langer, a psychoanalyst, prepared a psychological profile of Hitler for the Office of Strategic Services in 1943, according to which: “...during the early 1920’s Hitler took regular lessons in speaking and in mass psychology from a man named Hanussen who was also a practicing astrologer and fortune-teller. He was an extremely clever individual who taught Hitler a great deal concerning the importance of staging meetings to obtain the greatest dramatic effect.”⁷⁸

In 1932, Hitler’s mistress Eva Brown attempted suicide. Additionally, Hitler’s own political prospects were fading, and became suicidal himself. But his old friend Hanussen produced for him an astrological chart, which predicted that an auspicious future lay ahead, but that Hitler was impeded by a hex. In order to rid himself of the spell, explained Hanussen, Hitler would have to return to his hometown, on a full moon at midnight in a butcher’s backyard and remove from the earth a mandrake, a man-shaped root known in European folklore for its magical and medicinal properties. Hanussen performed a ritual, and set off to collect the mandrake himself, returning on New Year’s Day 1933 with the root and a prediction: that Hitler’s return to power would take place on January 30, a date approximately equivalent to the pagan Sabbath of Oimelc, one of the four “cross-quarter” days of the witches’ calendar. As unlikely as it seemed at the time, Hitler was Chancellor of Germany on precisely the date Hanussen had predicted.⁷⁹

Hanussen also made a further prediction, during a séance held at his “Palace of Occultism” in Berlin, that the communists in Germany would attempt a revolution, marked by the destruction (by fire) of an important government building. That was the day before the infamous Reichstag fire, which is

widely considered to have been a false-flag operation that provided Hitler the opportunity to seize power and declare himself “Führer.” But Hanussen was eventually killed six weeks later in the purge of the Night of Long Knives, as some claim, because he “knew too much.”⁸⁰

In 1937, in *Geheime Weltmächte* (“Secret World Powers”), S. Ipares mentioned an occult *hierarchia ordinis* of the Lamaist theocracy, who invisibly influence and control the East. In the same year, Fritz Wilhelmy published *Asekha. Der Kreuzzug der Bettelmönche* (“Asekha: The Crusade of the Mendicant Monks”), according to which “Tibetan Buddhism... [is] openly appointed to play a more than mysterious role in the great global hustle and bustle of supraclass pullers of strings.”⁸¹ Similarly, J. Strunk, in *Zu Juda und Rom. Tibet, Ihr Ringen um die Welt Herrschaft* (“To Judah and Rome: Tibet, Their Struggle for World Domination”) (1937) claimed to uncover a conspiracy of an international ecclesiastical elite, formed from members of all the world religions, with the living Buddha, the Dalai Lama from Lhasa as their head: “What there are of organizations and new spiritual currents running alongside and in all directions nearly always end up on the ‘roof of the world,’ in a Lama temple, once one has progressed through Jewish and Christian lodges.”⁸²

A 1933 book, *Les Sept Têtes du Dragon Vert* (“The Seven Heads of the Green Dragon”) by Teddy Legrand, also makes mention of the same society. “Teddy Legrand” was a pseudonym, the author’s real name being Pierre Mariel, a journalist with ties to French intelligence, and a self-proclaimed expert on the occult. So the novel seems to be a type of cryptic autobiography. Under the name Werner Gerson, he would later write *Le Nazisme: Société Secrète* (“Nazism: Secret Society”), one of the first books on Nazi occultism. Mariel was also a one-time French grand master of AMORC and a member of the Martinist Order, which he hinted was responsible for the French Revolution and other later political upheavals, and which might have had links to the Green Dragon.⁸³

The title is an allusion to the dragon of the *Book of Revelation*, and the book presents the Green Dragon, or simply “The Greens,” as an insidious international cabal who seek world domination. The Green Dragon was behind the assassination of Franz Ferdinand, the Bolshevik Revolution and the murder of the Romanovs. At the time of the book’s plot, 1929-30, the Greens are active facilitating the rise of the “The Man of the Two Z’s” (double S-rune) under whose “sharp spurs,” according to the Orthodox Patriarch in Istanbul, Basileus III, Europe would soon be made to tremble. Mariel also implies that connected with this conspiracy was also Rudolf Steiner, founder of the Anthroposophical Society, through his connections to pan-German secret societies. Mention is also made of Gurdjieff and Annie Besant.

In the book, two brother spies are inspired by their shared curiosity about an object supposedly found on the executed Tsarina Alexandra’s body, which bears an enigmatic inscription in English: “S.I.M.P. The Green Dragon. You were absolutely right. Too late.” They quickly determine that the first element, which is accompanied by a six-pointed “Kabbalistic” symbol of the Martinists, stands for “Supérieur Inconnu, Maître Philippe,” referring to Papus’ “spiritual master.”

As reported by Legrand, after the murder of the Russian imperial family in 1918, a judicial investigator, Nikolai Sokolov, concluded that German intelligence had been active in both the Tsarist and the Bolshevik camps. The Tsarina had apparently adopted the symbol of the swastika as her personal signature, which seems to have been used to communicate with an organisation attempting to support them. The leader of the organisation, Boris Soloviev, was Rasputin's son-in-law and also a triple agent for the German secret service. Soloviev deceived the Tsarist camp by pretending to work for their cause, while he actually delivering them all to the Bolsheviks. Rasputin was an agent in this scheme, receiving letters from his handlers in Sweden signed "The Green." Supposedly then, Maître Philippe had tried to warn the Tsarina of the threat of the Green Dragon, represented by Rasputin, who eventually replaced him at the court.

During their quest, the two spies also sought the assistance of Ignaz Trebitsch-Lincoln (1879-1943), a real-life character who was a Jewish adventurer of Hungarian origin, who for a time was a Christian priest, as well as British Member of Parliament, convicted fraudster, German right-wing politician and triple-agent, and Buddhist abbot in China. He was initiated to the occult by Harold Beckett, an ex-Indian Army officer who allegedly had ties with Maître Philippe and Papus, after which Trebitsch-Lincoln went on to join numerous secret societies including the Freemasons, the OTO and Chinese triads.⁸⁴ In 1925, Trebitsch-Lincoln underwent a "mystical experience" in a hotel room in China, after which he embraced Theosophy. His revelation opened his interest in Tibet and Buddhism, and he received initiation as Dordji Den at a monastery outside Lhasa.⁸⁵ It was there that he acquired the new name of Chao Kung, whose presence in Berlin was then known to Hanussen, who publicly defended his reputation in the psychic's newsletter.⁸⁶

Among the secrets Beckett supposedly revealed to Trebitsch-Lincoln was that there are only seventy-two "True Men" for each generation. These are identified with the Green Dragon or, more simply, "The Greens," who number precisely 72 conspirators, who were, presumably, the "72 unknown superiors" of occult legend. They are also considered the same as mentioned by Walter Rathenau, a Jewish politician who served Foreign Minister of Germany during the Weimar Republic.⁸⁷ Just before he died, he blamed the "seventy-two men who control the world," as responsible for his assassination on June 24, 1882, two months after the signing of the Treaty of Rapallo which renounced German territorial claims from World War I. All conspirators were members of the ultra-nationalist secret Organisation Consul (OC), who hoped that Rathenau's death would bring down the government and prompt the Left to act against the Weimar Republic, thereby provoking civil war, in which the OC would be called on for help by the Reichswehr. One of the assassins, Erwin Kern had argued that Rathenau had, in addition to close ties with the Bolsheviks, had confessed to be one of the three hundred "Elders of Zion" as described in *The Protocols of the Elders of Zion*.⁸⁸

Trebitsch-Lincoln boasted that before the war he had been "an active spy in Central Asia, working as a Buddhist monk."⁸⁹ Trebitsch-Lincoln himself was

suspected of being the “Man (or Lama) with the Green Gloves.”⁹⁰ According to Trebitsch-Lincoln, who also went by the name of “Lama Dorji Den,” the society of the Green Men, the parent of the Thule Group, originated in Tibet.⁹¹ In 1939, Edouard Saby published *Hitler et les forces occultes*, in which he depicts Hitler as a medium, a magician and initiate, and also refers to the connection with Tibet: “Wasn’t it Trebitsch-Lincoln, the friend of the Tibetan Badmaiev, who initiated Hitler, by revealing to him the doctrine of Ostara, a secret school of India, where the lamas teach the supremacy of the Aryan?”⁹² The Mongol Dr. Piotr Badmaev, a practitioner of Tibetan herbal medicine, was an associate of Lama Dordjieff, Ukhtomskii, Bokii, Nicholas Roerich and Blavatsky’s cousin Sergei de Witte, in St. Petersburg at the court of Nicolas II, whom they envisioned as the “White Tsar of Shambhala.”⁹³

Trebitsch-Lincoln’s troubled history with the British government is interpreted as merely serving as an elaborate cover, as he remained a secret British agent for many years, and perhaps for the remainder of his life. To René Guénon, Trebitsch-Lincoln was an “agent of the Counter-Initiation,” a representative of dark occult influences associated with Aleister Crowley, calling them “brothers,” as both double-agents of the British and Germans.⁹⁴ Guénon made note of later links between Trebitsch-Lincoln and British agents in Central Asia. As late as 1937, French writer Robert Boucard referred to Trebitsch-Lincoln as an agent of SIS alongside T. E. Lawrence and Gertrude Bell.⁹⁵

Trebitsch-Lincoln was associated with a Russo-Polish Jew named Salomon (Shlomo) Rosenblum, but better known as “Ace of Spies” Sidney George Reilly, who was the role model for Ian Fleming’s James Bond. Reilly was employed by Scotland Yard, the British Secret Service Bureau and later the SIS, but he was also alleged to have spied for at least four nations. Reilly hinted of his connections to international business and finance as the “Occult Octopus.”⁹⁶ An intelligence report of April 1918 concluded that Reilly was “a shrewd businessman of undoubted ability, but without patriotism or principles and therefore not to be recommended for any position which requires loyalty...”⁹⁷ Nevertheless, in May of that year, the SIS hired him to undertake the Ambassadors’ Plot, an endeavor to depose the Bolshevik Government of Russia and assassinate Vladimir Lenin.

Trebitsch-Lincoln and Reilly were employed by international financier and arms trader, Basil Zaharoff, the infamous “Merchant of Death,” who operated a private intelligence service. It is not known whether he was Greek, Jewish, or Russian. But the British gave him an Order of the British Empire and a Knight Grand Cross of the Bath for his special services. French investigative journalist Roger Menevee, was convinced that not only was he a key British agent, but also a leader of an “International Oligarchy” which dominated the world’s economy.⁹⁸ Zaharoff was intimately connected with future Prime Minister David Lloyd George, for whom Trebitsch-Lincoln also performed intelligence work. According to Donald McCormick, a “triangular association” existed among Zaharoff, Lloyd George and Trebitsch-Lincoln based on the fact that “each knew a secret about the other.”⁹⁹ Zaharoff’s

influence reached its peak during the World War I, as “Allied statesmen and leaders were obliged to consult with him before planning any great attack,” according to T. P. O’Connor.¹⁰⁰

American intelligence regarded Trebitsch-Lincoln as the organizer of the Kapp Putsch, a coup attempt in March 1920 aimed at undoing the results of the German Revolution of 1918 – 1919 and overthrowing the Weimar Republic.¹⁰¹ Guido Preparata, author of *Conjuring Hitler: How Britain and America Made the Third Reich*, believes that the British used Trebitsch-Lincoln as “an agent steeped in counter-insurgency tactics and disinformation to thwart, expose and burn all the monarchist conspiracies against the Weimar Republic.”¹⁰² Preparata refers to a British report which suggests that Trebitsch-Lincoln was sent to Germany by then Secretary for War Winston Churchill. The same report claims that when the right-wing Kapp plot began to fail, Trebitsch-Lincoln switched to “working to bring about Bolshevism in Germany.” Although US military intelligence reports declared that Trebitsch-Lincoln “was and still is an English agent,” he was also reported to be “actively engaged in the ‘Red Movement’” and “working in the interest of the Soviet Government in Austria and Hungary.”¹⁰³

In 1938, British officials in China determined that Trebitsch-Lincoln was on his way to Lhasa, claiming simultaneously to be the reincarnations of the Dalai and Panchen Lamas.¹⁰⁴ Trebitsch-Lincoln is also known to have collaborated with the Abwehr’s station in Shanghai, which in 1941 informed Berlin that Chao Kung had long been a member of the “Grand Council of Yellow Cap Lamas” who exercised great influence in Tibet and India.¹⁰⁵ Trebitsch-Lincoln even won the confidence of the Gestapo’s local representative, SS Colonel Joseph “The Butcher of Warsaw” Meisinger, who he convinced he could rally the Buddhists of the East against any remaining British influence in the area. Meisinger urged that the scheme receive serious attention, and sent him to Berlin, where Heinrich Himmler was enthusiastic for it, as was Rudolf Hess, but it was abandoned after his flight to Scotland in May 1941.

Haushofer, therefore, apparently acquainted Hitler with the teaching of the Society of the Green Dragon, and taught him the techniques of Gurdjieff’s Fourth Way, which were ostensibly based on the teachings of the Sufis and the Tibetan Lamas. Under the influence of Haushofer, Hitler authorized the creation of the *Abnenerbe* in 1935, that sponsored expeditions to locate the Aryan forefathers in Shambhala and Agartha. The 1939 expedition was said to have gone to Tibet with the specific purpose of setting up vital radio contact between the Third Reich and the lamas in 1939, and Blavatsky’s *Stanzas of Dzyan* were used as a code for all messages between Berlin and Tibet during the World War II.¹⁰⁶ Pauwels and Bergier argue that Hitler sent the expedition out of his desire to find Agartha, which he had been made aware of from his relationship with “the man with the green gloves.”

Ernst Schäfer, a German hunter and biologist, participated in three expeditions to Tibet, in 1931, in 1934 – 1935, and in 1938 – 1939, supposedly for sport and zoological research. Among the expedition was Dr. Bruno Beger.

Beger, a member of Himmler's personal staff, who was the actual "expert" who pushed forward the racial studies of the *Abnenerbe*.¹⁰⁷ In 1939 he went to Tibet as a member of the SS Expedition. He measured the skulls of more than 400 Tibetans in order to investigate a possible relationship between the Tibetan and Aryan "races." In 1943, Beger was sent to Auschwitz where he took the measurements of 150 mainly Jewish prisoners. In 1971 Beger appeared in a German court and was sentenced to three years imprisonment on probation for his national socialist crimes.

Beger was also connected to the current reigning Dalai Lama XIV, later to go on the CIA payroll, and who was revered as representing a special connection between the Nazis and Tibet.¹⁰⁸ Acting as the young Dalai Lama's personal tutor until the early 50s, and teaching him about all the "wonders" of Western civilization, and introducing him to the English language as well, was former SS officer, Heinrich Harrer, an Austrian mountain climber, competition skier, geographer, and author.¹⁰⁹ Harrer is best known for being on the four-man climbing team that made the first ascent of the North Face of the Eiger in Switzerland, and for his books, including *Seven Years in Tibet* (1952), which was the basis of two films of the same title, the first in 1956 and the second in 1997, starring Brad Pitt in the role of Harrer. A strong friendship developed between Harrer and the Dalai Lama that would last the rest of their lives.¹¹⁰ After joining the SS in 1938, Harrer received instructions to climb Nanga Parbat in the Himalayas after an official meeting with Adolf Hitler. After returning to Europe in 1952, Harrer was cleared of any pre-war crimes and this was later supported by Simon Wiesenthal. In his memoir, *Beyond Seven Years in Tibet*, Harrer called his involvement with the Nazi Party a mistake made in his youth when he had not yet learned to think for himself.

Coinciding with the Schäfer expedition of 1934 – 1935 was another conducted by Nicholas Roerich in search of Shambhala, in inner Mongolia, Manchuria and China, organized by the US Department of Agriculture.¹¹¹ Heinrich Müller, who was in charge of a Gestapo section of the Nazis, claimed that Roerich was known to the Gestapo under the code word "Lama," and that he had contacted the Nazi regime in 1934 to ascertain whether they were interested in supporting his undertakings in Inner Asia.¹¹² Harvey Spencer Lewis was keen on making Roerich a legate of AMORC on his expedition to Tibet, which apparently Roerich never was, in spite of his close relationship with Lewis. Nevertheless, AMORC claims to this day that Roerich communicated certain occult techniques from Tibet which were since integrated in their Rosicrucian teachings. Lewis boasted of the correspondence he received from Roerich's second expedition.¹¹³

According to several Theosophical accounts, Roerich's mission was to return the "Chintamani" stone, a wish-fulfilling jewel from both Hindu and Buddhist traditions. According to Roerich, the stone was brought to earth by emissaries of the star Sirius. To the Roerichs' the gem was known to the alchemists of the West as the "philosopher's stone," which was also identified with the Holy Grail. According to the Roerichs, it magically appeared and disappeared at pivotal

movements in history to be handed to the righteous ones who would guide humanity to a better future. Roerich related that it had at one time been in the possession of King Solomon, Tamerlane, Ghenghis Khan and Akbar the Great, among whom it was known as the “Treasure of the World.” It held the power to endow its possessor with the ability to see into both the past and the future, and to assume the position of “King of the World.” Supposedly, a piece of the Chintamani was entrusted to the founders of the League of Nations in order to support their project of establishing world government. But when the League was dissolved, Roerich was chosen to convey the stone back to Shambhala.

In *Shambhala: In Search of a New Era*, Roerich also hinted at a similarity between Shambhala and Thule, and mentioned the association of Shambhala with the underground city of Agharti, reached through tunnels under the Himalayan mountains. Roerich was first exposed to mystical Buddhist teachings and heard of Shambhala in St. Petersburg, Russia, during his involvement with the construction of the Buddhist temple under the guidance of Lama Agvan Dorjjeff, the Russian agent who has been identified with Gurdjieff.¹¹⁴

One of Roerich’s followers was a young Russian Theosophist, Vladimir Anatol’evich Shibaev, an agent for the Communist International (Comintern) working with Indian nationalists. Shibaev introduced the Roerichs to other Soviet officials and encouraged their plans to move to India as a first step towards their Great Plan. London’s MI5 kept a close eye on Shibaev and his relationship with Roerich.¹¹⁵ When the Roerichs moved to New York in October 1920, evading the scrutiny of British intelligence, they secured support from a number of wealthy Americans. One such benefactor was Wall Street broker Louis Levy Horch who helped found the Roerich Museum. Though a successful businessman with important connections in American politics, Horch was also an undercover operative for the Cheka, the Bolshevik secret police (later renamed OGPU, NKVD and eventually KGB). The head of the OGPU’s “Special Department” was G. I. Bokii, a former member of Papus’ Kabbalistic Order of the Rose-Croix (OKR+C), the “inner circle” of the Martinist Order, and devotee of Tantric sex rituals.

During the Stalinist purge trials, Bokii confessed to having been part of a Masonic lodge in 1909 that had been founded by Gurdjieff and that included Nicholas Roerich and his wife.¹¹⁶ Bokii was an associate of Aleksandr Barchenko, also a former member of the OKR+C, and a former student of Gurdjieff. Bokii had put Barchenko in charge of a special laboratory within the Moscow Institute of Experimental Medicine to study hypnosis, telekinesis, remote viewing, ESP, with the aim of making use of them for intelligence purposes. Bokii was also a member of the *Edinoe Trudovoe Bratstvo* (ETB), founded by Barchenko. The Lodge’s name bears a striking similarity to an earlier group formed by Gurdjieff’s followers, the *Edinoe Trudovoe Sodrúzhstvo* (“United Labor Fellowship”), and at least one prominent member of ETB, was a devotee of Gurdjieff. The ETB, whose primary aim was establishing direct contact with Shambhala, included numerous other current or former Chekists and British double-agents, like Yakov Blumkin and Konstantin

Konstantinovich Vladimirov.¹¹⁷ The ETB lasted until it was disbanded by Stalin in the late 1930s, following charges leveled against Bokii, Barchenko and their associates, that their occult activities were part for treasonous plots associated with British intelligence in the Far East.

It was Bokii and Barchenko who were charge of the OGPU's effort to exploit the services of Nicholas Roerich. Roerich's expeditions began in 1925, attended by OGPU agents. According to his wife Helena, they were also under the guidance of one of one of Blavatsky's "Mahatmas," Master Morya, or Master Allal Ming. Roerich's Ascended Masters instructed him that, among other illustrious persons, he was a reincarnation of the 5th Dalai Lama Lozang Gyatso (1617-1682), the first Dalai Lama to wield effective political power over central Tibet. He initiated the construction of the Potala Palace in Lhasa, and was known for unifying the country under the leadership of the Geluga, the "Yellow Hat" sect, and a secular ruler, the prince of Tsang. Since there was a dispute about the legitimacy of the 6th Dalai Lama, Roerich could claim to be the continuation of the true lineage.¹¹⁸ According to Markus Osterrieder, the opening of the archives of Roerich and his wife Helena Ivanova revealed the messianic ambitions of their "spiritual geopolitics." As Osterrieder explains:

It cannot be denied that they seriously interpreted themselves and their "mission" as part of some larger spiritual Plan that ultimately should serve the advance of human evolution, especially since Master Allal Ming warmed them up by revealing their illustrious previous incarnations, thereby freeing vanity and arrogance—a phenomenon that occurs not exclusively in esoteric circles, but finds a especially fertile grounds among adepts—and politicians.¹¹⁹

Only a small inner circle of confidants in New York were initiated in the full extent of the Roerichs' plans. Their ultimate objective, usually referred to as the "Grand Plan," like Dorjjeff and von Ungern-Sternberg, was to establish a pan-Buddhist, transnational "New Country" spanning from Tibet to southern Siberia, including territory that was then governed by China, Mongolia, Tibet, and the Soviet Union, to be ruled by the Panchen Lama, the spiritual leader of Tibet, who had been forced to flee the country in 1923 because of disagreements with the then Dalai Lama, the country's secular leader. This "New Country" was conceived as the earthly expression of the invisible Kingdom of Shambhala, "the Holy Place, where the earthly world links with the highest states of consciousness."¹²⁰ It was prophesied that the Panchen Lama's return would signal the beginning of a new age.

Roerich informed the Soviets that he had letters from the Mahatmas for Stalin, and that their task was to "unite Buddhism with Communism and to create a great Oriental Federation." Drawing on Dorjjeff's expectations, Roerich mentioned the prophecy that Tibet would be freed from foreign invaders [the British] by protectors coming from the north [the Soviets]. The Soviets surmised that it was Roerich's mission to retrieve the Panchen Lama from exile in Mongolia and then liberate Tibet from the British. As Lachman explains in *Politics and the Occult*:

Although the Soviets later regarded Roerich as an American spy, and the British thought of him as a Russian agent, getting the Panchen Lama out of Mongolia and into Tibet was something practically everyone involved in the new Great Game wanted. Yet none of the players wanted others to get credit for it, and the British were especially concerned that Roerich's real aim was to use Tibet's spiritual leader as a rallying point for a Soviet-backed revolution.¹²¹

Hearing that Roerich's expedition was nearing the Tibetan border, the British counseled the Dalai Lama not to allow him to reach Lhasa. The expedition was detained by the government for five months, and forced to live in tents in sub-zero conditions during which five members of the expedition lost their lives. In March 1928 they were allowed to leave Tibet, and made their way south and settled in India, where they founded the Himalayan Research Institute.

Roerich then set out again on a second expedition, this time with the support of the Vice President Henry A. Wallace, who became his close associate. Wallace too was a member of the Theosophical Society. According to Arthur Schlesinger, Jr., "Wallace's search for inner light took him to strange prophets... It was in this search that he encountered Nicholas Roerich, a Russian émigré, painter, theosophist. Wallace did Roerich a number of favors, including sending him on an expedition to Central Asia presumably to collect drought-resistant grasses." In a letter to Roerich Wallace stated, "The search—whether it be for the lost word of Masonry, or the Holy Chalice, or the potentialities of the age to come—is the one supremely worthwhile objective. All else is karmic duty. But surely everyone is a potential Galahad? So may we strive for the Chalice and the flame above it."¹²²

It is widely suspected that it was Roerich who inspired Wallace to add the Great Seal of the United States, first designed in 1782, on the reverse side of the dollar bill, featuring an unfinished pyramid and the Illuminati symbol of the All-Seeing Eye.¹²³ Wallace proposed the idea to President Roosevelt in 1934. According to Wallace, in a letter dated February 6, 1951:

Roosevelt as he looked at the colored reproduction of the Seal was first struck with the representation of the 'All-Seeing Eye,' a Masonic representation of Great Architect the Universe. Next he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776 (May 1st, 1776, founding of the Illuminati) but would be completed only under the eye of the Great Architect. Roosevelt like myself was a 32nd degree Mason. He suggested that the Seal be put on the dollar bill rather than a coin.¹²⁴

With Wallace's help, the Roerichs were also able to gain President Franklin Delano Roosevelt's support for Roerich's Pact, for which Roerich was nominated for the Nobel Prize. The Pact was signed in the White House in 1935 with the participation of FDR. Roosevelt himself had become a member of the high grade Scottish Rite in 1929, and was appointed as Honorary Grand Master of the New York Order of DeMolay in 1934 at the White House. In 1942, inspired by James Hilton's 1933 novel *Lost Horizon*, modeled on Roerich's

quest for Shambhala, but named in the novel as Shangri-la, a utopian lamasery in the mountains of Tibet whose inhabitants enjoy longevity, Roosevelt named his new retreat in the Catskill Mountain Park, Camp Hi-Catocin [today's Camp David], by the same name.¹²⁵

FDR was deeply fascinated by the geography and history of Inner Asia, from Tibet to the Siberian border, what he called “the chess board of international politics.” This attitude is reflected in the series of eight letters addressed to him at the instigation of “the Masters,” and written by Helena Roerich between late 1934 and early 1936. The “Master” had instructed Helena to “speak about the meaning of the potential of Asia” and that “the New Russia could be the best friend of America.” In her letters, Helena addressed FDR as “not only the Ruler but the true great Leader” whose responsibility it was to accept “the Highest Help and the Fiery Messages” “at the threshold of reconstruction” of the entire world, when “the fate of many countries is being weighed on the Cosmic Scales.” The “Master” communicated to the President that:

...a Great State will be created in the East. This beginning will bring that equilibrium, which is so urgently needed for the construction of the great Future. America was since long linked with Asia. [...] Thus one must accept that the peoples occupying the larger part of Asia are destined to respond to the friendship of America. [...] The alliance of the nations of Asia is decided, the union of tribes and peoples will take place gradually, there will be a kind of Federation of countries. Mongolia, China and the Kalmuks will constitute the counterbalance of Japan and in this alliance of peoples, Your Good Will is needed, Mr. President.¹²⁶

Although ostensibly organized to research drought-resistant grasses, Roerich's true ambition was to prepare the coming of a New Age which would be ushered in by the earthly manifestation of Maitreya, the Buddha of the Future, who according to Theosophists is one of the “Lords of the Flame” who accompanied Sanat Kumara from Venus. While in Tibet, Roerich witnessed a UFO sighting, describing it as “something big and shiny reflecting the sun, like a huge oval moving at great speed,” which his Tibetan guide identified as a sign of protection from Rigden-jyepo. In the Roerichs' books, Rigdenjyepo is the prophesied Lord of the New Era of Shambhala, who is currently preparing an invisible army. He is the “Ruler of the World,” and Maitreya himself, the Last Avatar who brings the *Kali Yuga* to an end and opens the new *Krita* or *Satya Yuga*, and whose representative on Earth is the Dalai Lama. The Roerichs did not expect to wait long to witness these events. Helena Roerich, channeling “Josephine Saint-Hilaire,” gave the heralds of Northern Shambhala five years to arrive, and a lama predicted to them “someone of greatness will come” in 1936.¹²⁷ Tenzin Gyatso was born in 1935, and identified as the incarnation of the Dalai Lama in 1937, becoming the current Dalai Lama XIV.

Although he collected some grasses, Roerich seemed more concerned with visiting Buddhist monasteries and speaking with monks about Rigdenjyepo and the coming “War of Shambhala.” Wallace initially defended Roerich's actions, but Roerich's ulterior motives became more apparent when he entered

Inner Mongolia. The Soviets became concerned that the Americans, through the support of Roerich's expedition, were backing the start of a holy war against Communist rule. When Louis Horch, one of Roerich's staunchest patrons informed Wallace that Roerich had guaranteed American support for a Mongolian uprising, Wallace ordered him to withdraw from the area. Roerich either never received or ignored the directive, and continued his efforts to recruit Mongols and former White Russians. Wallace immediately cabled Roerich that "the Plan" was terminated, and forbade him from making any public statements.

Wallace's political career was later adversely affected by his association with Roerich, then widely denounced as a mystic and charlatan, when letters in which he referred to Roerich as "dear Guru" were published, sinking his chances when he ran for president as the Progressive Party's candidate.

The Fourth Reich

As Guido Preparata explained in *Conjuring Hitler: How Britain and America Made the Third Reich*, “To annihilate the German threat, the British ruling elites had gambled for high stakes; for over 30 years (1914 – 45) they had woven a web of financial machinations, international complicities, intelligence conspiracies, diplomatic devilry, military savvy, and inhuman mendacity, and they finally succeeded.” He adds:

So the West has to think again – to think, in fact, that there is something far worse than Nazism, and that is the hubris of the Anglo-American fraternities, whose routine is to incite indigenous monsters to war, and steer the pandemonium to further their imperial aims.¹

The Nazis received the support of what Charles Higham in *Trading With the Enemy: The Nazi American Money Plot 1933-1949*, called “the Fraternity,” which was a network of the Rockefeller-controlled Standard Oil and First National City Bank, or the Chase National Bank. The director of Standard Oil was William Avery Rockefeller Jr, who was a co-founder with his older brother John D. Rockefeller of the prominent United States Rockefeller family. He married the daughter of First National City Bank president James Jewett Stillman. William was also a member of the notorious Skull and Bones secret society of Yale. The society was founded after William H. Russell travelled to Germany in the early 1830s and befriended the leader of an insidious German secret society that hailed the death’s head as its logo, and derived from eighteenth-century society the Illuminati. When he returned to the United States, he and Alphonso Taft, the father of US President William Howard Taft, founded the society which they called the Brotherhood of Death, or the Order of the Skull and Bones.

The Skull and Bones was the dominant American chapter of the international Brotherhood of Death secret societies, that included the Nazi’s Thule Society. The society’s alumni organization, which owns the society’s real property and oversees the organization, is the Russell Trust Association. The Russell Trust was founded by Russell and Daniel Coit Gilman, member of Skull and Bones and later president of the University of California, first president of Johns Hopkins University, and the founding president of the Carnegie Institution. Alexandra Robbins describes the Skull and Bones as

“the most powerful secret society the United States has ever known,” and that the society has been dominated by about two dozen of the country’s most influential families, including the Bush, Bundy, Harriman, Lord, Phelps, Rockefeller, Taft, and Whitney families, who are encouraged to intermarry amongst themselves.²

The Nazis and the Bonesmen were joined together through Synarchism, which US Army, State Department, and FBI files from the World War II period labeled “Synarchist/Nazi-Communist,” because of their use simultaneously of both purportedly opposing ideologies, pro-communism and the extreme right, towards the encroachment of a targeted government.³ Saint-Yves’ followers had finally decided to use more stealthy means, by infiltrating their members into key positions in political and economic institutions intending on creating, in the words of Richard F. Kuisel, a specialist in twentieth-century French political history, “a world government by an initiated elite.”⁴ According to Gérard Galtier, synarchism influenced all the Martinists and occultists of the beginning of the century, and “Without doubt, the Martinist directors such as Papus... had the ambition to secretly influence the course of political events, notably the diffusion of synarchic ideals.”⁵ Papus’ death in 1916, however, resulted in a schism in the Martinist Order over its involvement in politics. The activists, under Victor Blanchard, who was head of the secretariat of the Chamber of Deputies of the French Parliament, formed a breakaway group, the Martinist and Synarchic Order, which established the Synarchic Central Committee in 1922, designed to pull in promising young civil servants and “younger members of great business families.”⁶ The Committee soon became the Synarchic Empire Movement (MSE) in 1930, with the aim of abolishing parliamentarianism and replacing it with synarchy.

The MSE was headed by Vivien Postel du Mas and Jeanne Canudo, remembered as an energetic campaigner for European unity. Postel du Mas was a member of the Watchers, founded by a French occultist René Adolphe Schwaller de Lubicz. De Lubicz was also a student of Theosophy and Saint-Yves d’Alveydre’s synarchy. De Lubicz, was the son of a Baltic baron with links to the “Mad Baron” von Ungern-Sternberg, who established a short-lived regime in the Outer Mongolian, and for whom Ferdinand Ossendowsky was a key advisor. Despite being born of a Jewish mother, de Lubicz with other members of the Theosophical Society broke away to form an occult right-wing and anti-Semitic organization, which he called *Les Veilleurs*, “the Watchers,” to which the young Rudolf Hess also belonged.⁷ Still another member of de Lubicz’ Watchers was Julien Champagne, who some believe was the true identity of Fulcanelli, the mysterious French alchemist and author of *Le Mystère des Cathédrales*, about the sacred architecture of the Templars. Fulcanelli was a confidant of de Lubicz and collaborated with him in several alchemical experiments. It has also been suspected that de Lubicz himself was Fulcanelli.

Postel du Mas and Canudo, along with René Guénon, had belonged to the Brotherhood of the Polaires, which claimed to have a direct channel through an “Oracle of Astral Energy” to the “Rosicrucian Initiatic Center” of Agartha.⁸

The Grand Master of the Fraternity was at one time Victor Blanchard. Postel du Mas was also a member of the French Theosophical Society. Around 1936, Postel du Mas founded the Theosophical branch *Kurukshétra*. It is this branch that supposedly gave birth in 1937 to the Synarchist Empire Movement. Postel du Mas and Canudo both pursued the aims of Saint-Yves for France and a united Europe. Postel du Mas also wrote the *Synarchist Pact*, which argued, based on the “four orders that correspond to the Hindu caste system,” that a “division of people into order is natural and conforms with tradition,” and set out a program for “invisible revolution” or “revolution from above,” meaning taking over a state from within by infiltrating high offices. The first step was to take control of France, before creating the “European Union.”⁹

Canudo began in 1933 by founding the journal *Terre d'Europe* (“Land of Europe”), subtitled the *Review of the Builders of the United Europe*, and setting up the European Team to produce the journal and to create a network of other pro-European organizations. A leading investigator of synarchism, Raoul Hussan, related that, “the majority were found, after July 1940, either in the corridors of power in Vichy, or in the collaborationist circles of Paris.”¹⁰ In 1934, Canudo also founded what later expanded into the Estates General of European Youth, to mobilize European youth in support of a United States of Europe.

An important witness to their synarchism was the Parisian publisher Maurice Girodias. Girodias was born Maurice Kahane in Paris, the son of a Jewish father and Catholic mother. Girodias was the founder of the Olympia Press which published erotica as well as works by Henry Miller, Samuel Beckett, John Glassco and Christopher Logue. Girodias described Canudo as the “occult brain behind the radical and socialist parties, a militant adventuress of feminine Freemasonry and the cause of women in general.”¹¹ Girodias was involved with an esoteric society that met at Postel du Mas’ apartment to hear the “secret masters” speaking through a trance medium. Girodias said of the magical salons: “I saw at his feet men of science, company directors, and bankers.”¹² Girodias first became intrigued at lectures by Krishnamurti at the Theosophical Society in 1935, where Postel du Mas and Canudo led a group dressed as Templar knights wearing red capes and riding boots. Girodias was told they were “schismatic theosophists with political designs, and they are linked to Count Coudenhove-Kalergi... who is a champion of the United States of Europe... Their aim is to launch a pan-European political party and to institute in the entire world, commencing with Europe, a society obedient to a spiritualist idea.”¹³

Count Richard Nikolaus von Coudenhove-Kalergi was Austrian politician and philosopher, a pioneer of European integration, and also a member of de Lubicz’ *Les Veilleurs*. In conversation with Girodias, Postel du Mas named Coudenhove-Kalergi as one of the two major promoters of his and Canudo’s plans. Canudo’s Estates General of European Youth was made possible largely through his backing.¹⁴ In their 1968 *Synarchy and Power*, André Ulmann and Henri Azeau interviewed one of the members of the MSE who claimed it had “inspired the action of Coudenhove-Kalergi and his pan-Europeanism.”¹⁵

Coudenhove-Kalergi's father was also a close friend of Theodor Herzl, founder of Zionism. Coudenhove-Kalergi writes in his *Memoirs*:

At the beginning of 1924, we received a call from Baron Louis de Rothschild; one of his friends, Max Warburg from Hamburg, had read my book and wanted to get to know us. To my great surprise, Warburg spontaneously offered us 60,000 gold marks, to tide the movement over for its first three years... Max Warburg, who was one of the most distinguished and wisest men that I have ever come into contact with, had a principle of financing these movements. He remained sincerely interested in Pan-Europe for his entire life. Max Warburg arranged his 1925 trip to the United States to introduce me to Paul Warburg and financier Bernard Baruch.¹⁶

Coudenhove-Kalergi strove to replace the nationalist German ideal of racial community with the goal of an ethnically heterogeneous and inclusive European nation based on a communality of culture, a nation whose geniuses were, in Nietzschean terms, the "great Europeans," such as Abbé de Saint-Pierre, Kant, Napoleon, Giuseppe Mazzini, Victor Hugo, and Nietzsche himself, who also cited Napoleon frequently as an example of the Superman.¹⁷

In addition to Nietzsche, Coudenhove-Kalergi's intellectual influences included the fascist theories of German historian and philosopher Oswald Spengler (1880-1936). Spengler's most famous work, *The Decline of the West* (1918), which drew on the influence of Nietzsche, but mostly Goethe, outlined the notion of societal decay that became commonplace in fascist thought. Spengler's thesis was that all civilizations are subject to an organic cycle of birth, maturity, aging and death. All civilizations eventually reach an apex, followed by irreversible decadence, until the emergence of barbarism once again heralds the beginning of a new epoch.

Typical to the cynicism of fascist thought, for Spengler man is not "good" but survives as a "predator" through aggression and destruction. Spengler believed that the Europe of his time was already in decline, but that the German nation would be the main player in the dawning of a new imperialist era, and would revive "Caesarism," the glory of Ancient Rome, where "blood" and instinct would regain their status as virtues. According to Spengler, the infection the West was suffering came from certain elements, and he wrote: "I will list them: liberalism, democracy, socialism, Free-masonry. The organism of the West has been weakened, debilitated by these ideologies. Well, there is in existence only one movement existing at the present time which has the courage possessing the power of a great nation to be fundamentally, openly, ferociously anti-liberal, anti-democratic, anti-Freemason: fascism."¹⁸

It was through Coudenhove-Kalergi that Saint-Yves's vision of a synarchist European Union achieved serious political force when he co-founded the Pan-European Union (PEU) with Archduke Otto von Habsburg. Otto's father was Charles I of Austria, the last ruler of the Austro-Hungarian Empire, and the nephew to Archduke Franz Ferdinand, whose assassination in 1914 precipitated World War I. Although he was not in direct line to the Jacobite pretenders,

which passed into the House of Bavaria, his mother was the great-granddaughter of Jacobite pretender King Victor Emmanuel I of Sardinia. Otto, also known by his royal name as Archduke Otto of Austria, was the last Crown Prince of Austria-Hungary from 1916 until the dissolution of the empire in 1918. He subsequently became the pretender to the former thrones, Head of the Imperial House of Habsburg, and Sovereign of the Order of the Golden Fleece.

Aristocratic in his origins and elitist in his ideas, Coudenhove-Kalergi identified and collaborated also with such politicians as Engelbert Dollfuss, Kurt Schuschnigg, Winston Churchill and Charles de Gaulle. At its founding convention in Vienna in 1922, attended by more than 6,000 delegates, the PEU called for the dissolution of all the nation-states of Western Europe and the creation of a single European state, modeled on the Roman and Napoleonic empires. Tellingly, the backdrop behind the podium was adorned with portraits of Napoleon, Mazzini, and Nietzsche.¹⁹ Coudenhove-Kalergi's movement held its first Congress in Vienna in 1926. In 1927, Aristide Briand, who served eleven terms as Prime Minister of France during the French Third Republic, was elected honorary president. Personalities attending included: Albert Einstein, Thomas Mann, Sigmund Freud, Konrad Adenauer and Georges Pompidou.²⁰

The first person to join the PEU was Hjalmar Schacht, later Hitler's Reich Minister of Economics, a member of the Round Table and the actual author of Hitler's slave labor programs.²¹ His full name was Hjalmar Horace Greely Schacht, and although born in Germany, he spent part of his early upbringing in Brooklyn and maintained powerful Wall Street connections.²² Schacht was a close friend of Montagu Norman, Chairman of the Bank of England, who was the godfather to one of Schacht's grandchildren. Montagu Norman from 1933 through 1939 met repeatedly with Hjalmar Schacht to plan the financing of the Nazi regime, and guided the strategies of Hitler's primary supporters, the Rockefellers, Warburgs, and Harrimans.²³

Schacht, along with Norman, was one of the main actors in the establishment of the Bank for International Settlements (BIS). Formed in 1930, the BIS was an intergovernmental organization of central banks which "fosters international monetary and financial cooperation and serves as a bank for central banks." BIS was formed with funding by the central banks of six nations, Belgium, France, Germany, Italy, Japan, and the United Kingdom. In addition, three private international banks from the United States also assisted in financing the establishment of the BIS. The US Federal Reserve did not join the BIS, but the three US banks did, representing three times the shares of any other nation. They were, J.P. Morgan & Company, First National Bank of Chicago and First National City Bank of New York, which later became Chase Manhattan Bank when it merged with the Rockefeller-dominated Chase City Bank, and eventually Citibank.

Even before Hitler rose to power in the Reichstag, Schacht pushed for the creation of an institution that would retain channels of communication and cooperation between the world's financial leaders, even in the event of war. It was written into the Bank's charter, with the consent of the respective

governments, that in the event of war the BIS would be immune from seizure, closure, or censure. And by the outbreak of WWII, the BIS was completely under Hitler's control. Among the directors under BIS's American president Thomas H. McKittrick were Hermann Schmitz, head of the colossal Nazi industrial trust IG Farben, Baron Kurt von Schroder, head of the J. H. Stein Bank of Cologne and a leading officer and financier of the Gestapo. They also included Dr. Walther Funk of the Reichsbank, and the Reichsbank's vice-president Emil Puhl, who were Hitler's personal appointees to the board. Though the BIS was an instrument of Hitler, its operations were approved by Great Britain, and the British director Sir Otto Niemeyer, and chairman and devoted Hitler supporter Montagu Norman, remained in office throughout the war.²⁴

In *Trading With the Enemy: The Nazi American Money Plot 1933-1949* Charles Higham documented the role in the BIS of Standard Oil of New Jersey. As detailed by Antony Sutton in *Wall Street and the Rise of Hitler*, it was Standard Oil and its network of German subsidiaries who created the financial circumstances that allowed the Nazis to build up their war machine. Higham refers to this international network as the "Fraternity" which, as he describes, were all represented internationally by the National City Bank or by the Chase National Bank, which conducted business with the Nazi High Command in Paris until the war's end. As Higham explains, the ostensible purpose of the BIS, established under the so-called Young Plan, was to provide the Allies with reparations to be paid by Germany for World War I, but "the Bank soon turned out to be the instrument of an opposite function. It was to be a money funnel for American and British funds to flow into Hitler's coffers and to help Hitler build up his war machine."²⁵

After Hitler lost a popular election to von Hindenburg in 1932, thirty-nine business leaders like Alfred Krupp, Siemens, Fritz Thyssen, and Robert Bosch, sent a petition to von Hindenburg urging that Hitler be appointed chancellor of Germany. This deal to bring Hitler into the government was settled at the home of banker Baron Kurt von Schroeder on January 4, 1933. They agreed to fund Hitler in return for his pledge to break the trade unions. Also attending this meeting were John Foster and Allen Dulles of the New York law firm Sullivan and Cromwell, which represented the Schroeder Bank. After serving a stint in Constantinople, Dulles became the first new director of the Council on Foreign Relations in 1927, and joined his brother as a lawyer in the prestigious firm of Sullivan and Cromwell. As Dulles' biographer Peter Grose notes, Sullivan and Cromwell, "constituted a strategic nexus of international finance, the operating core of a web of relationships that constituted power, carefully crafted to accrue and endure across sovereign borders."²⁶ Prior to the war, Dulles was a director of the J. Henry Schroeder bank in London, a prime instrument employed by Montagu Norman in his support of Nazi Germany.

While at Sullivan Cromwell, Dulles helped Standard Oil gain Saudi Arabian concessions through the assistance of Jack Philby in 1933. According to Loftus and Aarons, Dulles and Philby, together with Ibn Saud "were the secret source of oil, wealth, and international influence that worked behind the scenes to put

Hitler onto the world stage.²²⁷ Dulles had met Philby while he served in the Division of Near Eastern Affairs. A large part of the concerns of the division was competition among the great powers over unexplored oil reserves. Already in Constantinople, Dulles met regularly with visiting managers of Standard Oil, Shell, or Socony, where he was able to discuss various political realities. As Peter Grose also noted, "Next to missionaries, Allen discovered, there were no better sources of international gossip than the oil men."²²⁸ Therefore, in 1924, Dulles had spelled out in an official State Department communication his interest in making use of oil exploration as a cover for intelligence gathering.

As partners in the firm of Sullivan and Cromwell, Allen and John Foster also represented the giant German chemical firm IG Farben, which partly owned Standard Oil of New Jersey along with the Chase National Bank. IG Farben was founded in 1925 by Hermann Schmitz as a merger of the following six companies, which included, among others, BASF, Bayer and Agfa. It became the largest chemical company in the world and the fourth largest overall industrial corporation, after General Motors, US Steel and Standard Oil. IG Paul Manning, a CBS news correspondent in Europe during World War II, wrote that Schmitz once "held as much stock in Standard Oil of New Jersey as did the Rockefellers."²²⁹ IG Farben and Rockefeller's Standard Oil of New Jersey were effectively a single firm, having been merged in hundreds of cartel arrangements. It was led up until 1937 by Rockefeller's partners, the Warburgs. Beginning in 1933, Max Warburg also served directly under Hjalmar Schacht on the board of the Reichsbank under the Nazi regime, before emigrating to the US in 1938. Two executives of Standard Oil's German subsidiary were Karl Lindemann and Emil Helfferich, prominent figures in Himmler's Circle of Friends of the Gestapo, its chief financiers and close friends and colleagues of the BIS's Baron von Schroder.³⁰

Farben, which was indispensable to the German war effort, was also a Nazi agency for worldwide military and economic espionage and a spearhead of the Nazi psychological and economic warfare program. It was IG Farben's task to make Germany self-sufficient in those crucial raw materials which are indispensable to modern warfare. While Hitler cynically denounced the company as an "international Jewish organization," Schacht nevertheless awarded huge contracts to produce munitions and chemicals for the German military buildup to IG Farben. The Farben complex both in Germany and the United States then developed into an integral part of the formation and operation of the Nazi state machine, the Wehrmacht and the SS. Hermann Schmitz became a prominent early Nazi and supporter of Hitler. IG Farben also provided direct financial assistance to the formation of the Nazi regime when it contributed 400,000 RM to Hitler's political "slush fund" used to finance the Nazi seizure of control in March 1933.³¹ Between 1927 and the beginning of World War II, IG Farben doubled in size, an expansion made possible in great part by American technical assistance and by American bond issues, such as the one for \$30 million offered by National City Bank. There were over two thousand cartel agreements between IG Farben and foreign firms, including Standard Oil of New Jersey,

DuPont, Alcoa, Dow Chemical, and others in the United States. Dr. von Schnitzler, member of IG Farben's Managing Board of Directors and Chairman of its all-powerful Commercial Committee stated in 1943, "The development of IG during the last 12 years can't be separated from the government's foreign policy."³² However, the full extent of IG Farben activities before WWII will never be known, as the relevant German records were destroyed in 1945 in anticipation of Allied victory.³³

At the 1933 meeting with Hitler at the Schroeder Bank, Schacht and John Foster Dulles agreed to coordinate all trade between Germany and America in a syndicate of 150 firms set up by the Harrimans.³⁴ It was Jacob Schiff who financed the purchase of the Union Pacific for robber baron Edward H. Harriman, who would play a key role in the rise of Bolshevism in Russia. Harriman was the father of later world statesman W. Averell Harriman, a member of the infamous Skull and Bones society of Yale University. In 1919, Averell Harriman founded W. A. Harriman & Co with fellow Bonesman George Herbert Walker, the grandfather of George H. W. Bush, which led the way in directing American money to German companies. Averell Harriman had made contact with the powerful Thyssen family of steel magnates. August Thyssen had created a network of private banks, including the Union Banking Corporation, founded in New York in 1924 with George Herbert Walker as president. August Thyssen's son and successor Fritz Thyssen was an enthusiastic supporter of Hitler and had been funding the Nazi Party since 1923. In 1926, Walker made his son-in-law, another Bonesman, Prescott Bush, vice president of W. A. Harriman. In 1931, W. A. Harriman merged with Brown Brothers creating Brown Brothers, Harriman & Company, where more than a third of partners were Bonesmen. As Alexandra Robbins explains, "Through these companies, Skull and Bones provided financial backing to Adolf Hitler because the society then followed a Nazi—and now follows a neo-Nazi—doctrine."³⁵

Montagu Norman was also partner in Brown Brothers and a close friend of Prescott Bush, and Union Banking became a Nazi money-laundering machine. Walker helped take over North American operations of Hamburg-Amerika Line, a shipping line and cover for IG Farben's Nazi espionage unit in the United States. Hamburg-Amerika smuggled in German agents, and brought in money for bribing American politicians to support Hitler, and a 1934 congressional investigation showed that Hamburg-Amerika was subsidizing Nazi propaganda efforts in the US. Finally, the US government investigated both Walker and Prescott Bush, and under the *Trading with the Enemy Act*, seized all shares of Union Banking, including shares held by Prescott Bush, because "huge sections of Prescott Bush's empire had been operated on behalf of Nazi Germany and had greatly assisted the German war effort."³⁶ In the late 1930's Fritz Thyssen, concerned about the potential economic impact of the coming war, started concealing his assets, placing many of them with the Union Banking Corporation in New York. He was aided in his transactions by Prescott Bush, Walker, and Allen Dulles.³⁷

Referring to the support of American corporations in the rise of the Nazi

regime, Sutton said, “whereas this financial and technical assistance is referred to as ‘accidental’ or due to the ‘short-sightedness’ of American businessmen, the evidence... strongly suggests some degree of premeditation on the part of these American financiers.”³⁸ The American government did sanction such suspect interactions, either before or after Pearl Harbor on December 7, 1941. A presidential edict was issued by President Roosevelt six days after the attack, which instead set up the legislation to supersede restrictions against licensing arrangements for trading with enemy industries. As Higham details:

The government smothered everything, during and even (inexcusably) after the war. What would have happened if millions of American and British people, struggling with coupons and lines at the gas stations, had learned that in 1942 Standard Oil of New Jersey managers shipped the enemy’s fuel through neutral Switzerland and that the enemy was shipping Allied fuel? Suppose the public had discovered that the Chase Bank in Nazi-occupied Paris after Pearl Harbor was doing millions of dollars’ worth of business with the enemy with the full knowledge of the head office in Manhattan? Or that Ford trucks were being built for the German occupation troops in France with authorization from Dearborn, Michigan? Or that Colonel Sosthenes Behn, the head of the international American telephone conglomerate ITT, flew from New York to Madrid to Berne during the war to help improve Hitler’s communications systems and improve the robot bombs that devastated London? Or that ITT built the Focke Wulfs that dropped bombs on British and American troops? Or that crucial ball bearings were shipped to Nazi-associated customers in Latin America with the collusion of the vice-chairman of the US War Production Board in partnership with Goring’s cousin in Philadelphia when American forces were desperately short of them? Or that such arrangements were known about in Washington and either sanctioned or deliberately ignored?³⁹

Ultimately, worldwide condemnation that followed revelations of the horrors of the Holocaust were so forceful that there was little opposition to a resolution put forward by the UN General Assembly on 29 November 1947, recommending the adoption and implementation of the plan to partition Palestine by the newly created United Nations, which is basically an American invention, to serve American interests, and situated in New York on land donated by John D. Rockefeller. On 14 May 1948, David Ben-Gurion, the Executive Head of the World Zionist Organization and president of the Jewish Agency for Palestine, declared the establishment of a Jewish state in *Eretz Israel*, to be known as the State of Israel, a state independent from the British Mandate for Palestine.

But the Nazis were not expended with after serving their purpose. On the contrary, they seem to have deliberately feigned defeat and to have gone underground to assist the Americans in their Cold War against communism. Prior to the end of the war, the Nazis, recognizing the inevitability of their impending defeat, developed a contingency plan by which they would be able to reorganize themselves and continue their political projects beyond their loss to

the Allies in 1945. In other words, a Fourth Reich. Despite being presented as a diabolical aberration, and responsible for the horrors of the Holocaust, the Nazis would be assisted in their secret resurgence by the very nation responsible for their defeat: the United States. Moreover, the US and ex-Nazis would continue a covert collaboration that would be behind not only much of the terror of the late twentieth century, but which would also be responsible for the bizarre racial theories that would persist under the guise of the New Age movement.

As later discovered by United States army counter-intelligence, a meeting was held in great secrecy on August 10, 1944, at the Hotel Maison Rouge in Strasbourg, at which were present the most powerful industrial, political and commercial interests of the Nazi regime. The meeting was the culmination of a year's preparation by Deputy Fuhrer Martin Bormann, following the crushing defeat of the Nazis at Stalingrad. The conference chairman, Dr. Scheid, who held one of the highest ranks in the SS, declared:

Germany has already lost the battle for France. Henceforth German industry must prepare itself for the economic campaign which will follow the end of the war. All industrialists must strengthen their contacts and companies abroad, each on his own account and without drawing attention to himself. And that is not all. We must be ready to finance the Nazi party which is going to be driven underground for some time.⁴⁰

The plot was outlined in the *Red House Report* produced by a French spy who was at the meeting. Scheid ordered the industrialists to make contacts and alliances with foreign firms. They were especially to exploit the finances of German firms that had already been used as fronts for economic penetration in foreign countries, such as the steel giant Krupp, and the Hamburg-America Line shipping company, whose American operations were taken over by George Herbert Walker. But a further smaller meeting ensued, reserved for only the elite, to whom it was explained how, even though the industrialists had been informed that war was lost, resistance against the Allies would continue until a guarantee of German unity could be confirmed. He then laid out the secret three-stage strategy for the Fourth Reich. They were then informed of a three-staged plan. In stage one, the industrialists were to “prepare themselves to finance the Nazi Party, which would be forced to go underground as a Marquis,” using the term for the French resistance. Stage two would involve the government allocating large sums to German industrialists to establish a “secure post-war foundation in foreign countries,” while “existing financial reserves must be placed at the disposal of the party so that a strong German empire can be created after the defeat.” In stage three, German businesses would set up a “sleeper” network of agents abroad through front companies, which were to act as covers for military research and intelligence, until the Nazis could eventually return to power.⁴¹

The conference agreed on a plan for the transfer to neutral or non-belligerent countries of a significant portion of the funds of the major companies of the Third Reich. The Nazis had executed a policy of looting the assets of its victims to finance the war, collecting them in central depositories. By that time, the SS

had become the head of a huge economic empire, and in addition to enormous financial and industrial assets, it was running gigantic slave labor projects with concentration camp prisoners, while also enriching itself with the seized assets of persecuted Jews. It is estimated that at their disposal was some \$800 million. This treasure was apparently divided into several caches, of which the one at the Reichsbank in Berlin included almost three tons of gold (much of it the so-called tooth-gold from the slaughter camps) as well as silver, platinum, tens of thousands of carats of precious stones, and perhaps a billion dollars in various currencies.⁴² 750 companies were set up throughout the world using Nazi funds: 112 in Spain, 58 in Portugal, 35 in Turkey, 98 in Argentina, 214 in Switzerland and 253 in various other countries.

There were allegations that Schacht's International Bank of Settlements (BIS) had helped the Germans loot assets from occupied countries during World War II. During the period of 1933–45, the board of directors of the BIS included Walter Funk, a prominent Nazi official, and Emil Puhl, who were both convicted at the Nuremberg trials after World War II, as well as Hermann Schmitz the director of IG Farben and Baron von Schroeder, the owner of the J. H. Stein Bank, that held the deposits of the Gestapo. As a result of these allegations, the Bretton Woods Conference in July 1944 proposed the liquidation of BIS. Though initially approved, the liquidation of the bank was never undertaken, and the decision to liquidate the BIS was officially reversed in 1948.

Organizing the physical removal of the Nazis' wealth and the escape of SS personnel were the tasks of Otto Skorzeny, Hitler's "favorite commando," who was simultaneously an officer of the SS, the Gestapo and the Waffen SS.⁴³ Skorzeny achieved infamy during the war for his many daring exploits, including the rescue of the deposed Mussolini from captivity; leading Operation Greif, in which German soldiers were to infiltrate through enemy lines, using their enemy's uniforms; and the kidnapping of the son of Hungarian Regent, Admiral Horthy, to force him to resign. Skorzeny's last task of the war, he claimed, was to create a corps to defend Hitler's alpine hideout at the Eagle's Nest on the Austro-Hungarian border. In actual fact, his task was to coordinate the escape networks of leading Nazis. Instead, as Stuart Christie explained:

The stories of a fortified zone in the Austrian Alps were part of a disinformation exercise connived at by US intelligence chief Allan Dulles and elements of the Nazi party and Wehrmacht to provide the latter with an orderly breathing space to ensure the German political and social infrastructure remained intact as a "cordon sanitaire" against Bolshevism.⁴⁴

Skorzeny worked closely with Bormann and Skorzeny's father-in-law Hjalmar Schacht in transporting the Nazi assets to safety outside Europe and in creating the infamous ODESSA network. Soon after the war's end, there is evidence that Skorzeny was organizing former members of the SS into an underground movement, known as the "Skorzeny Movement."⁴⁵ Also known as the *Bruderschaft*, it eventually became known as ODESSA (Organization

of Former SS Members), which maintained escape routes called “ratlines,” to shuttle ex-Nazis to various safe havens around the world. Using the cover names of Robert Steinbacher and Otto Steinbauer, and supported by Nazi funds, Skorzeny set up a secret organization named *Die Spinne*, to assist in the escape of former Nazis. As Skorzeny’s biographer notes, “There was an ironic similarity between the *Die Spinne* escape routes and those used by Bricha, the Jewish refugee organization that transported Jews to Palestine illegally. It wasn’t unusual for the two organizations to have escapees and refugees in the same ‘safe house’ at the same time!”²⁴⁶

The Sovereign Military Order of Malta (SMOM) was also responsible for helping thousands of ex-Nazi SS members to escape through the ratlines. The Knights of Malta descend from the Knights Hospitaller, also known as the Knights of St John, founded around 1023, who were bequeathed the Templars assets after their disbanding. The order is a unique papal entity which, although the order has no landmass other than a small headquarters in Rome, holds the status of nation-state. It mints coins, prints stamps, has its own constitution and issues passports to an accredited diplomatic corps. The Grand Master of the order holds a rank in the Church equal to a cardinal and is recognized as a sovereign chief of state by 41 nations. “The Knights of Malta comprise what is perhaps the most exclusive club on earth,” Stephen Birmingham, the social historian, wrote. “They are more than the Catholic aristocracy... [they] can pick up a telephone and chat with the pope.”²⁴⁷ According to Russ Bellant, “Although it poses as a Catholic organization, the Order of St. John of Jerusalem is a Masonic group that claims to be the real Knights of Malta. It’s Grand Master for fifty years until his death several years ago was Charles Pichel, and adviser... to Hitler aide Ernst Hanfstaengl.”²⁴⁸

William Donovan who was head of the Office of Strategic Services (OSS), the predecessor of the Central Intelligence Agency (CIA), during World War II, was also a Knight of Malta. The OSS, according to John Coleman, was a Round Table creation.⁴⁹ On July 11, 1941, Donovan was named Coordinator of Information (COI), and organized its New York headquarters in the Rockefeller Center in 1941 and asked Allen Dulles to head it. The offices Dulles took over had been the location of the operations of Britain’s MI6. In 1942, the COI became the Office of Strategic Services (OSS). In 1944, Pope Pius XII decorated Donovan with the Grand Cross of the Order of Saint Sylvester, the oldest and most prestigious of papal knighthoods, given to only a hundred other men in history, who “by feat of arms, or writings, or outstanding deeds, have spread the Faith, and have safeguarded and championed the Church.”⁵⁰

ODESSA also assisted in Operation Paperclip, through which numerous Nazi scientists were brought to the US, such as Wernher von Braun, who was recruited to NASA. Operation Paperclip was a project of the OSS, whose contacts with Nazis inside the Third Reich were initiated by Allen Dulles, who had been stationed in Berne, Switzerland, where he was the organization’s Swiss Director. Investigative authors John Loftus and Mark Aarons described Dulles “as one of the worst traitors in American history, an economic version

of Benedict Arnold.”⁵¹ They revealed that, together with his brother John Foster Dulles and St. John Philby, Dulles established an international financial network among Nazi corporations, such as IG Farben, American oil interests, like Standard Oil, and Saudi Arabia for the benefit of the Third Reich.⁵²

During his time in Berne Dulles met with Prince Max von Hohenlohe-Langenburg, acting as first emissary of Himmler and Walter Schellenberg, and who had organized the Strasbourg conference, as well as Reinhard Spitzzy, the SS officer attached to the Foreign Ministry, and Himmler’s personal attorney Carl Langbehn.⁵³ Allen Dulles had also been in contact with Francois Genoud since 1943. Genoud first joined the Swiss pro-Nazi National Front in 1934. Genoud is notable for being the executor of the last will and testament of Nazi propagandist Joseph Goebbels, and for reportedly making a fortune from publishing Goebbels’ diaries for which he held the posthumous rights along with Hitler’s and Bormann’s works. Nazi hunters such as Serge Klarsfeld and Simon Wiesenthal, journalist David Lee Preston and others have asserted that Genoud was no less than the principal financial manager of the hidden Swiss assets of the Third Reich after World War II.⁵⁴ According to Klarsfeld, it was the banking contacts of Francois Genoud that set in motion the ODESSA networks, which transferred millions of marks from Germany into Swiss banks.⁵⁵ When Allen Dulles was OSS Station Chief in Berne, he helped Genoud transfer Hitler and Goebbels trusts into those bank accounts.⁵⁶ In *A Study of a Master Spy*, published in London in 1961, Bob Edwards, a member of Parliament, and Kenneth Dunne, presented evidence that Allen Dulles carried on secret conferences with representatives of Hitler’s SS Security Office in February and March 1943. They learned that “Official Washington knew that Martin Bormann, Deputy Fuhrer of Hitler’s Germany, master-minded the international *Die Spinne* (Spider) underground organization which is planning to revive Nazism as soon as West Germany is adequately rearmed by the United States. Official Washington seems disinterested.”⁵⁷

Allen Dulles hired the services of Reinhard Gehlen, the most senior eastern front military intelligence officer who, just before the end of World War II, had turned himself over to the US.⁵⁸ In exchange for his extensive intelligence contacts in the USSR, Dulles and the OSS reunited Gehlen with his Nazi associates to establish “the Gehlen Organization,” which then functioned within the OSS, and later the CIA. Gehlen handpicked 350 former German intelligence agents to join him, a number that eventually grew to 4,000 undercover agents. The Order of the Knights of Malta gave Gehlen its highest award of honor, the *Gran Croci Al Merito Complacca*, in 1948. Though Gehlen was not a Catholic, he was awarded the honor because of his efforts in the “crusade against godless communism.”⁵⁹

To build Egypt’s spy and security forces, Gehlen hired his friend Otto Skorzeny, who was described by the OSS, as “the most dangerous man in Europe.”⁶⁰ King Farouk brought large numbers of German military and intelligence personnel as well as ranking ex-Nazis into Egypt as advisors. A steady stream of Third Reich veterans poured into the country, and Cairo

became a safe haven for several thousand Nazi fugitives including former SS Captain Alois Brunner, Adolf Eichmann's chief deputy. Convicted in absentia for war crimes, Brunner would later reside in Damascus, where he served as a security advisor for the Syrian government.

The enduring relationship between the Nazis and the Muslim Brotherhood would account for the anti-Semitic strain that is common in Islamic extremism. As Tom Knowlton noted, in an article titled "Nazi Roots of Modern Radical Islam," "If one examines the history of the Middle East, there is very little evidence of constant warring and animosity between Jews and Arabs." "However," adds Knowlton "after over 700 years of peaceful coexistence, the true start of the Arab-Israeli conflict can be dated to 1920 and the rise of one man, Haj Amin Mohammed al Husseini, the grand mufti of Jerusalem."⁶¹

Al Husseini, a friend to Francois Genoud, was the go-between for the Nazis and al Banna.⁶² Despite his involvement and conviction for an attack on Jews at the Western Wall, al Husseini was pardoned by the local British High Commissioner Herbert Samuel, and made the Grand Mufti of Jerusalem in 1921. Beginning in 1933, al Husseini regularly met with local Nazi representatives and openly expressed admiration for Hitler's ideas. Between 1936 and 1939, Adolf Eichmann oversaw funding from the SS to al Husseini and his associates to aid their efforts in encouraging a revolt in the region against the British.

In the late 1930s, al Husseini openly called for direct aide from Germany to Arab forces, and had to flee to Syria. In April 1941, he assisted the pro-Nazi revolt in Iraq and attempts by the Syrian Social Nationalist Party, or the Syrian Nazi Party, to support the revolt after the British moved to suppress it. Those involved included Saddam's uncle Khairallah Tulfah, and the Syrian Social Nationalist Party, who formed the Bath Parties of Syria and Iraq. Thus, the mufti was to flee to Germany where he served as a valuable intelligence asset throughout most of the war. He met with Hitler on several occasions, and personally recruited leading members of the Bosnian-Muslim "Hanjar" division of the Waffen SS. One member was Alija Izetbegovic, who later headed Bosnia's move for independence. Al Husseini came to be known as the "Fuhrer's Mufti" and the "Arab Fuhrer." In March 1944, al Husseini broadcast a call for a *Jihad* to "kill the Jews wherever you find them. This pleases God, history, and religion."⁶³ After the defeat of Nazi Germany, al Husseini fled back to Egypt.

In the summer of 1942, when German General Erwin Rommel's Afrikakorps were poised to march into Cairo, Anwar Sadat, Gamal Nasser and their cronies were in touch with the attacking German force and, with help from the Muslim Brotherhood, were preparing an anti-British uprising in Egypt's capital. Both Nasser and Sadat belonged to the overtly fascist "Young Egypt" (*Misr al-Fatali*) movement that collaborated with the Muslim Brotherhood. It was founded originally by Jamal Afghani in 1889, and modeled like the Young Turks on the similar organizations created by Mazzini. It was mainly composed of Turks who had fled to Egypt because of their opposition to Sultan Abdul Hamid.⁶⁴ Nevertheless, Young Egypt came to be modeled directly on Hitler's party, complete with paramilitary Green Shirts aping the

Nazi Brown Shirts, Nazi salute and literal translations of Nazi slogans.⁶⁵ A treaty with Germany had been drafted by Sadat, which included provisions for German recognition of an independent, but pro-Axis Egypt, and guarantying that “no British soldier would leave Cairo alive.” When Rommel’s push failed in the fall of 1942, Sadat and several of his co-conspirators were arrested by the British, and sat out much of the remainder of the war in jail.

After the war, Skorzeny surrendered himself to the Allied forces, and though he was acquitted during the Nuremberg trials, Czechoslovakia began pressing for his extradition to stand trial for war crimes. The newly formed CIA, the successor organization to the OSS, created in 1947, therefore arranged for Skorzeny’s escape from the internment camp at Darmstadt in 1948.⁶⁶ Skorzeny then traveled between Spain and Argentina to retrieve Bormann’s hoard which had been cleverly expropriated by Evita Peron. Beginning in the 1930s, there were waves of German immigration coming to South America, particularly Argentina. At first, these represented German Jews fleeing the newly established Nazi regime. Then, Nazi diplomats began replacing their Weimar predecessors in various embassies, and forming relationships with local Nazi parties in these countries.

The most blatantly pro-Nazi and pro-Fascist government in South America was that of Evita’s husband, Juan Peron. A critical link in the Nazi ratline, recent revelations have shown, that more than one thousand such war criminals managed to find safe haven in Peron’s Argentina.⁶⁷ Peron became impressed with fascism when he served as a military attaché to Mussolini in Italy. By 1943, the US began suspecting Argentina of aiding the Nazis despite their claim of neutrality, as Peron was helping them establish a spying network in the country.

Once in Argentina, Skorzeny became a close confidante of Peron. With ties to Egypt, Germany, Italy, Switzerland, and the Vatican, Skorzeny’s ratlines operated out of Argentina, and helped many other war criminals find refuge in Latin America and the Middle East.⁶⁸ Those who reached safety included Borman; the most notorious Nazi war criminals, including: Klaus Barbie, known as the “Butcher of Lyons”; Franz Stangl, Commandant of the Treblinka extermination camp; Gustav Wagner, Commandant of Sobibor extermination camp; and Alois Brunner, an official in the Jewish deportation program. Most famous was Adolf Eichmann, the chief architect of the Holocaust. An entire Waffen SS division, the notorious “Galician Division,” consisting of 8000 men were smuggled to England and given “free settler” status.

Having gained Peron’s trust, Bormann began to arrange for the transfer of Nazi assets to Argentina. However, Evita convinced Bormann’s agents to deposit the funds in her name. At the time, Skorzeny was still in an internment camp, and heard about her scheme, but noted that it had come to his attention that “the only way she could be softened up was to get into bed with her when she was lonely.” Known for his skills as a ladies’ man, Skorzeny recognized, “I was the ideal man for to soften her up.” But while he was gaining Peron’s confidence, Skorzeny cleverly played hard-to-get with Evita, deliberately ignoring her, which chafed against her enormous ego. As one of his friends remarked, “Skorzeny

was very, very smart.”⁶⁹ Learning of a plot against her life, Skorzeny arranged a feigned thwarting of the scheme, thus becoming in her eyes the hero who saved her life. After being appropriately “softened” Evita began transferring the Nazi assets into his name. According to Infield however, their relationship was not only sexual. Skorzeny also taught her how to keep dissidents in the labor union in line, one of her particular responsibilities, and he taught the secret police the infamous Nazi torture techniques. But when Evita died in 1952, Juan lost the considerable support that her reputation wielded. In 1955, with his government nearing a state of collapse, Peron escaped to safety in Spain, with the aid of Skorzeny, former SS members and the Nazi-trained secret police. The reward for Skorzeny’s assistance was the remainder of the Bormann funds.

In Spain, Skorzeny lived under the protection of Franco, whose victory in the Spanish Civil War was guaranteed by economic and military support from Hitler and Mussolini. When Franco became absolute ruler of Spain in 1939, he repaid his debt by allowing the Nazis to transform the country into a stronghold for German espionage. Skorzeny, Gehlen, and their network of collaborators gained enormous influence in Europe and Latin America. In his own words Skorzeny said, “You would be astonished to know all the names of kings, presidents of states, dictators, and fieldmarshals I have known.”⁷⁰

United Europe

Close collaboration between the Nazis and the synarchists in France during World War II resulted in a police report in Vichy France in 1941, that exposed a plot to take over the government, noting a close relationship between the synarchist movement and the Martinist orders. The Synarchist Empire Movement (MSE) of Postel du Mas and Canudo was responsible for the creation of right-wing terrorist gangs such as the CSAR (Secret Committee for Revolutionary Action). CSAR was also known as La Cagoule (The Cowl), a press nickname coined by the *Action Française*. According to Richard Kuisel, a specialist in twentieth-century French political history: “Strangely enough, although the Cagoule was an archenemy of Freemasonry, it imitated Masonic ritual, symbolism, and method of recruitment. The head of the Cagoule, Eugène Deloncle, even likened its recruiting procedures to the ‘chain method’ of the Illuminati.”¹ In Nice, in the presence of the Grand Master adorned in red and accompanied by his *assesseurs* dressed in black, new members of the *Cagoulards* were submitted to an initiation ritual in which their faces were covered, and standing before a table draped with a French flag on which a sword and torches would be deposited, they raised their right arm and swore the oath *Ad majorem Gallia gloriam* (“for the greater glory of France”), echoing the Jesuit motto *Ad Majorem Dei Gloriam* (for the greater glory of God).²

The Cagoule was a violent fascist, anti-Semitic, and anti-communist group designed to attempt the overthrow of the French Third Republic, and was bankrolled by L’Oreal founder Eugène Schueller. The *Chicago Tribune*’s correspondent in Paris, William Shirer, summed up the Cagoule as “deliberately terrorist, resorting to murder and dynamiting, and its aim was to overthrow the Republic and set up an authoritarian régime on the model of the Fascist state of Mussolini.”³

Essentially, the Cagoule were planning to precipitate a state of emergency that would enable their chosen leader to usurp order “in the interests of public safety.” The Cagoule’s chosen leader was Philippe Pétain, a General who was viewed as a national hero in France because of his outstanding military leadership in World War I, and who became chief of the Vichy State, the collaborative government created following the Nazi occupation of France in 1940. A number of important members of the Vichy Regime were synarchists.⁴

Also closely associated was Admiral François Darlan, a major figure of the Vichy regime in France during World War II, becoming its deputy leader for a time. This has led to the belief that synarchists had engineered the military defeat of France for the profit of Banque Worms.⁵ According to former OSS officer William Langer, as reported in *Our Vichy Gamble*:

Darlan's henchmen were not confined to the fleet. His policy of collaboration with Germany could count on more than enough eager supporters among French industrial and banking interests—in short, among those who even before the war, had turned to Nazi Germany and had looked to Hitler as the savior of Europe from communism... These people were as good fascists as any in Europe. Many of them had extensive and intimate business relations with German interests and were still dreaming of a new system of 'Synarchy', which meant government of Europe on fascist principles by an international brotherhood of financiers and industrialists.⁶

The concept of the seizure of power by a powerful determined leader through the pretext of a state of emergency is a philosophy derived from Carl Schmitt (1888 – 1985), described as the “Crown Jurist of the Third Reich.”⁷ Throughout his career, Schmitt was under the protection of Hermann Göring, Hitler's Reichsmarschall during the war and the leading synarchist figure in Nazi Germany.⁸ An avowed proponent of Machiavelli and de Maistre, Schmitt supported the emergence of totalitarian power structures in his paper “The Crisis of Parliamentary Democracy.” A member of the Nazi Party, Schmitt was party to the burning of books by Jewish authors, and calling for a much more extensive purge, to include works by authors influenced by Jewish ideas.⁹ In 1933, he was appointed State Councilor by Hermann Göring and became the president of the Union of National-Socialist Jurists. As professor at the University of Berlin, he presented his theories as an ideological foundation of the Nazi dictatorship, and a justification of the “Führer” state with regard to legal philosophy. In 1934, he justified the political murders of the Night of the Long Knives, a purge by the Nazi regime that carried out murders of several left-wing and anti-Nazi leaders, as the “highest form of administrative justice” and the authority of Hitler in a work titled “The leader defends the law.”¹⁰

Schmitt also developed the doctrine of a necessary enemy. Schmitt's pessimism draws from the political “realism” of Hobbes' *Bellum omnium contra omnes* or “The war of all against all.” Schmitt proposed that there is a domain of life distinct from all the others, which he called the “political.” According to Schmitt, each area of human existence has its own particular form of dualism: in morality there is good and evil, in economics profits and liabilities, in aesthetics beauty and ugliness and so on. The “political,” for Schmitt, was based on the distinction between “friend” and “enemy.” The political exists wherever there exists an enemy, a group which is different and holds different interests, and with whom there is a possibility of conflict. A population can be unified and mobilized through the political act, in which an enemy is identified and confronted.¹¹ Leo Strauss, the “godfather” of the modern neoconservative

movement, and a friend to Schmitt, wrote to him in 1932 summarizing the implications of his political theology as follows:

[B]ecause man is by nature evil, he therefore needs dominion. But dominion can be established, that is, men can be unified only in a unity against—against other men. Every association of men is necessarily a separation from other men... the political thus understood is not the constitutive principle of the state, of order, but a condition of the state.¹²

Schmitt is often considered one of the most important critics of liberalism, parliamentary democracy, and liberal cosmopolitanism. To Schmitt, the parliamentary system exemplified the failure of liberalism by weakening the state through the introduction of individualism and self-interest. Additionally, the indecisive nature of the system threatened both the state's moral basis and its security from enemies. Schmitt preferred a "sovereign dictator" who would be able to take decisive action to meet the threats of the state. These theories of authority were a development of those of Max Weber. To Weber, legitimate authority depends on adherence to formal rules within a command structure. Whereas "charisma" and "tradition" are important factors, legitimate authority depends on the acceptance of procedural regulations within a hierarchical organization. For Schmitt, a leader is sovereign who has legitimacy of command. More precisely, sovereignty exists with whoever decides that a state of emergency exists. Effectively, a state of emergency presupposes the threat of a specific public enemy against whom a legitimate charismatic leader must exercise a sovereign decision. As Bryan Turner summarizes in "Sovereignty and Emergency Political Theology, Islam and American Conservatism":

Schmitt argued that the political was defined in terms of the decisive struggle between friend and enemy, and without such a struggle authentic values could not be protected or sustained. More precisely, power involved a struggle between civilizations to define the content of a vibrant ethical life...

Political life cannot survive without the sovereignty of the state, and the sovereignty of the state is constituted by the capacity of a leader to undertake effective decisions in a situation of crisis. Democratic debate and deliberation can only undermine the capacity of the leader of the Reich to act with determination and clarity of vision.¹³

When Schmitt fell out of favor with the SS he travelled to Spain, Portugal, and Italy under synarchist sponsorship, providing lectures on how to continually legitimize the fascist governments of those nations.¹⁴ Following his capture in 1945 by the American forces, and after spending more than a year in an internment camp, Schmitt refused every attempt at denazification, which effectively barred him from positions in academia. Despite being isolated from the mainstream of the academic and political community, he continued his studies, especially of international law, from the 1950s on and received a steady stream of visitors which included Alexandre Kojève, and edited the American publication of Kojève's *Introduction to a Reading of Hegel*.¹⁵

It was due to the efforts of Kojève and Jean Monnet that the European Union, which was a synarchist project, took on its current form.¹⁶ Kojève (1902 – 1968) was a Russian-born French philosopher and statesman, and nephew of abstract artist Wassily Kandinsky, Theosophical Society member and friend to Gurdjieff collaborator Thomas de Hartman. Kojève's philosophical seminars on Hegel are believed to have “dramatically shaped the French intellectual landscape of this century.”¹⁷ According to Barbara Boyd, Kojève, who also would go on to have a profound influence on the American neoconservative movement, “was not only an ideologue of universal fascism, but he was also a leading figure in the most powerful fascist circles of 20th-Century France, the Synarchists.”¹⁸ It was the French fascist circles of Kojève that US Army, State Department, and FBI files from the World War II period labeled “Synarchist/Nazi-Communist.”

In 1999, *Le Monde* published an article reporting that a French intelligence document also showed that Kojève had spied for the Soviets for over 30 years. Kojève had been a part of Operation Trust, a Soviet counterintelligence operation which ran from 1921 to 1926. It created a phony anti-Bolshevik underground organization, the Monarchist Union of Central Russia (MUCR), in order to help the Soviets identify real monarchists and anti-Bolsheviks.¹⁹ The MUCR's purpose was not to overthrow communism, but to manipulate real anti-communist organizations into misleading the West. The deception succeeded in neutralizing most of the anti-Communist exile groups, and luring back into the Soviet Union leading anti-Communists such as Sydney Reilly and Boris Savinkov, who were arrested and executed. Long after he left Russia, Kojève continued to call himself a communist and Stalinist.

Kojève was responsible for the serious study of Hegel among twentieth century French philosophers who attended his seminars on *The Phenomenology of Spirit in Paris* in the 1930s. Known for initiating “existential Marxism,” Kojève achieved his reputation for what is considered an original interpretation of reading Hegel through the lenses of Marx and Martin Heidegger, who would become one of the most influential philosophers of the twentieth century, and a major influence on the rise of Postmodernism. In 1936, when Josef Goebbels, on orders from Adolf Hitler, formed a committee of academics to edit the complete works of Nietzsche, Heidegger was placed on the committee and prepared a series of lectures on Nietzsche's work. Heidegger concluded that the most important thing that he shared with Nietzsche was the commitment to extinguish from Western civilization the last traces of what he called “metaphysical humanism.” The basis of Heidegger's ideas was a historicism, whereby centuries of philosophical thought had discussed notions of being, failing ever to consider the notion of Being itself. Heidegger stressed the decadence of the modern world, arguing that humanity has “fallen out of being.” Therefore, Heidegger, like Nietzsche, proposed a deconstruction of the Western philosophical tradition, to bare it to its sources. As John J. Reilly pointed out, “Parallels can be found in the similarities between elements of Heidegger's system and that of esoteric Tradition, principally though not

exclusively as represented in the philosophy of Heidegger's contemporary, René Guénon."²⁰

To Heidegger, life itself is ultimately "inauthentic" because we are all mortal, and there is no immortality. Therefore, the highest level of authenticity is achieved in *Sein zum Tode* ("being unto death"), the recognition that Being ends in death. Therefore, the most a people can hope to do is find what he calls "a Hero," who will transcend the historicity which they inherited, and will create a more authentic history. For Martin Heidegger, that Hero was Adolf Hitler. Soon after Hitler came to power, Heidegger joined the Nazi Party in 1933, and remained a member of the Party until it was dismantled at the end of WWII, though the relation between his philosophy and Nazism are still highly controversial, especially because he never seemed to express any clear regret. During a 1935 lecture, which was published in 1953 as part of his *Introduction to Metaphysics*, Heidegger refers to the "inner truth and greatness" of the Nazi movement.²¹ A former student Karl Löwith, who met Heidegger in Rome in 1936, recalled that Heidegger wore a swastika pin to their meeting, though Heidegger knew that Löwith was Jewish. Löwith also recalled that Heidegger "left no doubt about his faith in Hitler," and stated that his support for National Socialism was in agreement with the essence of his philosophy.²² In 1933, Karl Jaspers recalled that when he criticized *The Protocols of the Elders of Zion*, Heidegger responded: "But there is a dangerous international alliance of Jews."²³

According to Kojève, there are four significant landmarks in the history of Western thought: Plato and Aristotle, Kant, Hegel and Heidegger. Some scholars even regard Kojève's *Introduction to the Reading of Hegel* as the best commentary on Heidegger's *Being and Time*. Kojève's was influenced by Heidegger's existentialism, which followed Nietzsche in criticizing what he regarded as an excessive tendency towards metaphysics in Western thought. For Heidegger, as for Nietzsche, Plato's distinction between Being and Becoming had the effect of radically devaluing the world of existence (Becoming), by placing all value in an eternal world of unchanging essences (Being). Subsequent philosophical tradition aggravated the situation by identifying Plato's Being with the God of the Bible, and Plato's world of Becoming with the fallen world of man.

Kojève's vision of a world state was developed from his interpretation of Hegel that was based on a combination of both Marx and Heidegger's thought. Like Marx, Kojève believed that man is the moving force of history. Unlike the Right Hegelians, who identify Hegel's *Spirit* with God, Kojève follows the Left Hegelians who adhere to the tradition of Marx's version of Hegelianism, which instead sees history as being shaped by man. In *Alexandre Kojève: The Roots of Postmodern Politics*, historian Shadia Drury's explanation of Kojève's dialectical historicism shows the undiluted inheritance of Lurianic Kabbalah, retained by way of Boehme and Hegel:

In contrast to the Right Hegelian interpretation, Kojève followed Feuerbach and Marx in considering God a mere projection of man's own idealized conception of himself. In this view, the dualism between man and himself (projected as God) is transcended in the course of the

historical process. At the “end of history,” man recognizes God as his own creation, and is no longer alienated from himself because he has become one with himself, or his own idealized view of himself. So understood, history is man’s own self-making project. This is the reason that Kojève’s interpretation is often characterized as “Marxist humanism.”²⁴

Typical to synarchism, Kojève regards Napoleon as the model tyrant. Following Hegel, Kojève reveres Napoleon as a secular Christ who succeeds in establishing a Kingdom of Heaven on earth and the “completion of history.” Kojève argues that Hegel regarded himself and Napoleon as the “dyad” that completes the dialectic, and that when Hegel refers to Christ he means “Napoleon-Hegel.” Napoleon completes history through “bloody battle” and Hegel reveals through his philosophy the completion that has just taken place.²⁵

To Kojève, the age of revolutions is over. The end of history has long been settled, ever since Napoleon’s battle of Jena in 1806. From that date forward, the nations around the world have shared the same principles, hopes, and aspirations. Everything since the battle of Jena, which is otherwise mistaken as history, has simply been a matter of resolving the “anachronistic sequels” of Europe’s pre-Revolutionary past. Nevertheless, Kojève recognizes that there will continue to be resistance by the “sick” who cannot recognize the new universal state as the conclusion of nature itself. Kojève therefore claims that the end-state or universal state will require a universal tyrant.

For Kojève, interpreting Hegel was not just an academic matter. On the contrary, he considered it a work of “political propaganda” intended to influence action and determine the shape of the future.²⁶ According to Drury, “Clearly he believed that he was presiding over the development of the final shape of the world.”²⁷ As Kojève told his good friend Leo Strauss, the end of history and the absolute knowledge it affords transfigures the philosopher into a “god.”²⁸ Apparently Kojève used to tell his secretary that he was a god, but she laughed and that disturbed him.²⁹ Similarly, Kojève’s supporters tend to believe that if the revelations of his spying for the Soviets were true, it was probably unsubstantial and a result of his megalomaniacal personality, a pretense to be a philosopher at the end of history influencing the course of world events.

The European Union began with the founding of the European Movement by Joseph Retinger, who was also one of the founding members of the Bilderberg Group. Funded by the CIA, the super-secret Bilderberg conferences invited the world’s top businessmen, politicians and intelligence officials for what was dubbed “an informal network of influential people who could consult each other privately and confidentially.”³⁰ The annual Bilderberg meetings first began in May 1954, with a group which included George Ball, David Rockefeller, scion of the Rockefeller oil dynasty, Dr. Joseph Retinger, Holland’s Prince Bernhard, a former SS officer and IG Farben employee, and George C. McGhee, then of the US State Department and later a senior executive of Mobil Oil.³¹

As former intelligence officer Dr. John Coleman claimed, “The Bilderberger Conference is a creation of MI6 under the direction of the Royal

Institute of International Affairs.”³² In his address at a Bilderberg meeting, David Rockefeller summed up the purpose of the meetings and the purported need for their secrecy:

We are grateful to the *Washington Post*, the *New York Times*, *Time* and other great publications whose directors have attended our meetings and respected their promises of *discretion* for almost 40 years. It would have been quite impossible for us to develop our plan for the world if we had been subjected to the lights of publicity during those years. But, the world is more sophisticated and prepared to march towards a world government. The supranational sovereignty of an intellectual elite and world bankers is surely preferable to the national autodetermination practiced in past centuries...³³

Retinger, a Polish political adviser, studied economics in London and became acquainted with Joseph Conrad, author of *Heart of Darkness*, who recruited him to MI6.³⁴ Retinger was also a founder of the European Movement that would lead to the creation of the Council of Europe and the European Union. Guided by Winston Churchill, Averell Harriman and Paul-Henri Spaak, the European Movement, explains Frances Stonor Saunders in *Who Paid the Piper: The CIA and the Cultural Cold War*, was closely supervised by and funded by the CIA, through a front organization called the American Committee on United Europe whose first Executive Secretary was CIA official Tom Braden.

In 1946, Retinger and van Zeeland had founded the European League for Economic Cooperation (ELEC), dedicated to the establishment of a common market, the precursor of the European Union. Retinger was then brought to America by Averell Harriman, then US ambassador to England, to secure support for the ELEC. Retinger visited David and Nelson Rockefeller, John Foster Dulles and then CIA Director Walter Bedell Smith. The ELEC were soon joined by president of France Giscard d’Estaing, and Hermann Abs, a key figure in pursuing the preservation of Nazi power after the war. Abs had joined the board of Deutsche Bank during the rise of the Nazis and also sat on the supervisory board of IG Farben. It was Abs who was put in charge of allocating Marshall Aid to German industry and by 1948 was effectively managing Germany’s economic recovery. According to historian Dr. Michael Pinto-Duschinsky, an adviser to Jewish former slave laborers, “The continuity of the economy of Germany and the economies of post-war Europe is striking. Some of the leading figures in the Nazi economy became leading builders of the European Union.”³⁵

In May 1948, the Congress of Europe had gathered in The Hague, organized by the International Committee of the Movements for European Unity, to discuss ideas about the development of the European Union. As a result, the European Movement was formally created in October 1948. Retinger would later become Honorary Secretary General of the European Movement which acted as a platform for the co-ordination of organizations promoting a federal Europe, including the ELEC. Other important political figures took an active role in the congress, such as François Mitterrand and Konrad Adenauer, who

had become a devout follower of the synarchist Pan-European Union of Count Coudenhove-Kalergi. During the war, Coudenhove-Kalergi had continued his call for the unification of Europe along the Paris-London axis, activities that served as the real-life basis for fictional Resistance hero Victor Laszlo in the movie *Casablanca*. His appeal for the unification of Europe enjoyed support from Allen Dulles, “Wild Bill” Donovan, former head of the OSS, and Winston Churchill, who began promoting European unity from 1930 and presided over the Congress of Europe. Churchill wrote a foreword to the Count’s book, *An Idea Conquers the World*. In 1947, Coudenhove-Kalergi had set up the European Parliamentary Union (EPU), which played a prominent role in the Congress of Europe at The Hague. The EPU later merged with the European Movement and Coudenhove-Kalergi was elected its honorary president in 1952.

In 1949, Retinger formed the American Committee for a United Europe (ACUE) along with future CIA Director Allen Dulles, then CFR Director George Franklin, Tom Braden, and William Donovan. “Later on” said Retinger, “whenever we needed any assistance for the European Movement, Dulles was among those in America who helped us most.”³⁶ According to Ambrose Evans-Pritchard, and reporting from declassified American government documents, “The leaders of the European Movement—Retinger, the visionary Robert Schuman and the former Belgian Prime Minister Henri Spaak—were all treated as hired hands by their American sponsors. The US role was handled as a covert operation. ACUE’s funding came from the Ford and Rockefeller foundations as well as business groups with close ties to the US government.”³⁷

The “European project” itself began in 1950 with French Foreign Minister Robert Schuman’s announcement that France and West Germany had agreed to co-ordinate their coal and steel industries. Italy, Belgium, the Netherlands and Luxembourg took up his offer to join in, leading seven years later to the Treaty of Rome, which established the European Economic Community (EEC), from which the European Union traces its origins.

Kojève, who was the *eminence grise* at the French Ministry Economic Affairs, was one of the earliest architects of the European Union and the General Agreement on Tariffs and Trade (GATT). He exerted a great deal of influence over Olivier Wormser, who played a key role in negotiating the Treaty of Rome, and Valéry Giscard d’Estaing who became president of France in 1974, and who throughout his political career had consistently been a proponent of greater European union. For Kojève, the creation of the EEC gave concrete form to the Hegelian dream of forging Europe into an example of a world state which, he thought, alone was capable of resolving “all the contradictions of earlier stages of history” and of satisfying “all human needs.”³⁸

Robert Shuman became the first president of the European Parliament in 1958. But it was Jean Monnet who became president of the new body, called the High Authority and who was the primary influence behind the movement. Monnet was at the time the most influential businessman and economist in post-war Europe. In 1936, Vivien Postel du Mas, the founder of the Synarchic

Empire Movement (MSE) told his associate Maurice Girodias that, along with Coudenhove-Kalergi, Monnet was an influential promoter of the synarchist agenda. Another of Ulmann and Azeau's MSE informants described Monnet as a "true synarch... whose membership of the movement was never in doubt for the true initiates."³⁹ In 1955, Coudenhove-Kalergi proposed Beethoven's *Ode to Joy* as the music for the European Anthem, a suggestion that the Council of Europe took up sixteen years later. Coudenhove-Kalergi was very active in connection with the design of the EU logo which contains twelve stars. The number of stars has nothing to do with the number of member countries, but obviously for its occult significance, as represented by the twelve tribes of Israel, twelve apostles and twelve signs of the zodiac, and so on.⁴⁰

Mad Scientists, Propaganda & Covert War

The Western notion of “democracy” currently offered in the West is a sham, where every three of four years we demean ourselves by choosing the lesser of two evils. True democracy is enshrined in the Golden Rule, which not only ennoble the right, but the ability, of the average person to have a say in the political process. Not to say that every citizen must directly participate in that process, but rather that his opinion, if properly informed, can offer a legitimate critique of the rightness or wrongness of any particular course. The occult, which secretly defines the outlook of many of our nations’ leaders, proffers the diametrical opposite. It is ultimately fascistic, by denying such a right or ability, claiming instead that only those able to face unshaken the dark nihilism of the absence of truth are entitled to rule without mercy over those who “can’t handle the truth,” who must instead be manipulated through false propaganda, an extension of what Plato called the “Noble Lie.”

Despite celebrating Stalin as a hero during World War II, a chill came over US/Soviet relations near the end of the war. Because of the perceived need to maintain “perpetual war,” communism immediately became the new enemy of the West after the war’s end. While the US represents a system of state control as thorough and complete as that of the Soviet Union, its success is attributable to its strategy of avoiding being recognized with that impression, by producing a system of propaganda that operated through what appeared to be an independent “free” system of media. Rather than overt slogans, the CIA insinuated its propaganda through the arts and entertainment, giving the illusion that the patriotic output was spontaneously produced by fellow citizens who had become amorous of their society by their own volition.

Assisting the Americans in fabricating the supposed threat of a “Red Menace” was Reinhard Gehlen who, along with Otto Skorzeny, was the primary agent of American covert action against the Soviets. However, the Americans’ recruitment of former Nazis also suggests a deeper more sinister association. After being condemned to death for war crimes in 1946, the chief philosopher of Nazi Ariosophy Alfred Rosenberg declared: “Within fifteen years we will begin to be talked about again, and within twenty years Nazism will again be a force.”¹ As Carl Oglesby explained, while it is popularly assumed that the Nazis suffered defeat, “on the contrary, the evidence as of 1990 is

that... Nazism did not surrender unconditionally and disappear, that indeed it finessed a limited but crucial victory over the Allies, a victory no less significant for having been kept a secret from all but the few Americans who were directly involved.”² The Americans were integral to this reorganization. Collaboration with the Nazis prior to World War II suggests that a number of America’s leaders evidently harbored hidden sympathies for the cause of fascism. In fact, according to SS Major-General Prince Maximilian von Hohenlohe, who had been in contact with Dulles on Himmler’s orders as of mid-1943, “Dulles does not reject the basic idea and deeds of National Socialism” but he supposedly deplored its excesses. Hohenlohe was later appointed to a top job in the Gehlen organization and made an adviser to the US State Department.³

Not only did the top Nazis escape to safety with American assistance, but they would be absorbed into the heart of the American intelligence establishment, and become indispensable in their sham fight with communism. As explained in *The Nazi Hydra in America* by Glen Yeadon and John Hawkins:

Gehlen is perhaps the man most responsible for starting the Cold War. At first, the military was skeptical of Gehlen and his reports. However, because of the meddling of Allen Dulles and postwar rivalries between the OSS and the Pentagon’s Military Intelligence Service, Gehlen soon became the leading expert on the Soviets.⁴

In 1945, the Joint Intelligence Objectives Agency was established and given direct responsibility for Operation Paperclip, which was a precursor of the CIA’s notorious MK-Ultra program of human research into behavioral modification. Several secret US government projects grew out of Operation Paperclip. These projects included Project CHATTER (established 1947), and Project BLUEBIRD (established 1950), which was renamed Project ARTICHOKE in 1951. Their purpose was to study mind control, interrogation, behavior modification and related topics. While the CIA was particularly interested in scientists specializing in aerodynamics and rocketry, chemical weapons, chemical reaction technology and medicine as Christopher Simpson has shown, the CIA also hired former Nazis “for their expertise in propaganda and psychological warfare.”⁵

One such scientist was purportedly the notorious Nazi concentration camp “Doctor” Joseph Mengele, the “Angel of Death,” whose innumerable torturous “medical experiments” on detainees at Auschwitz had been directly financed by IG Farben.⁶ Mengele’s superior, Otmar von Verschuer, as wartime director of the Rockefeller Foundation created Kaiser Wilhelm Institute for Anthropology, Eugenics, and Human Heredity in Berlin, and secured funds for experiments at Auschwitz from the German Research Council. The foundation’s German centers combined the search for organic signs of mental illness with eugenic projects. The Kaiser Wilhelm Institute had also been endowed by the Krupp family and James Loeb, Paul Warburg’s brother-in-law of the Kuhn-Loeb banking family. Through the barbarous experimentation that took place in the concentration camps, thousands were murdered, and

their organs and other body parts were sent to Verschuer and the Rockefeller group at the Kaiser Wilhelm Institute.⁷

In 1946, Verschuer wrote to the Bureau of Human Heredity in London asking for help in continuing his research. In 1947, the Bureau moved from London to Copenhagen where Verschuer joined the group in a new Danish building funded by Rockefeller money. The first International Congress in Human Genetics following WWII was held there in 1956. Verschuer's former assistant, Dr. Kallmann, who had been forced to leave his job by the Nazis for being "half-Jewish," helped save Verschuer by testifying at his denazification proceedings. Kallmann, a director of the American Eugenics Society, became an icon at the New York State Psychiatric Institute, which remains to this day a hub of the Eugenics Society. With Verschuer and other Nazi notables, Dr. Kallmann also created the American Society of Human Genetics, which organized the "Human Genome Project."⁸

Verschuer's assistant Joseph Mengele, however, was wanted for war crimes. But, as part of Operation Paperclip, Otto Skorzeny used the resources of *Die Spinne* to help Mengele escape to Argentina in 1949. This kind of collaboration with the CIA purportedly stemmed from the perpetuation of the relationship between the Muslim Brotherhood and the Nazis. Its purpose was apparently to employ the age-old indoctrination methods of the Ismaili Assassins through the use of drugs, in their case marijuana. According to Dean Henderson, author of *Geopolitics: The Global Economy of Big Oil, Weapons and Drugs*:

Part of this Faustian bargain may have involved the House of Saud chieftains providing information to US intelligence on how to create mind-controlled assassins. The Muslim Brotherhood claims to have first perfected this technique during the 11th century Crusades when it launched a brutal parallel secret society known as the Assassins, who employed mind-controlled "lone gunmen" to carry out political assassinations of Muslim Saracen nationalists. The Assassins worked in concert with Knights Templar Christian invaders in their attacks on progressive Arabs, but were repelled.⁹

MK-Ultra was an extension of the behavior control research conducted by the Tavistock Institute. Formed at Oxford University, London, in 1920 by the RIIA, the Tavistock Clinic became the Psychiatric Division of the British Army during World War II.¹⁰ The clinic took its name from its benefactor Herbrand Russell, Marquess of Tavistock, 11th Duke of Bedford. The Dukes of Bedford was the title inherited by the influential Russell family, one of the most prominent aristocratic families in Britain who came to power and the peerage with the rise of the Tudor dynasty. Herbrand Russell and arch-conspirator Bertrand Russell shared the same great grandfather, John Russell, 6th Duke of Bedford. Bertrand Russell was descended from John Russell's third son, Bertrand's grandfather, John Russell, 1st Earl Russell, who served twice as Prime Minister of the England in the 1840s and 1860s. Herbrand Russell's son, Hastings Russell, Lord Tavistock, the 12th Duke of Bedford, went on to become patron of the British Peoples Party, a far-right political party founded in 1939 and led by ex-members

of Oswald Mosley's British Union of Fascists. It was he whom Rudolf Hess flew to England to contact about ending World War II.

The basis of the project of the Tavistock Institute was explained by Lord Bertrand Russell, who is considered one of the founders of analytic philosophy along with his predecessor Gottlob Frege and his protégé Ludwig Wittgenstein, and is widely held to be one of the twentieth century's premier logicians. Russell offered a revealing glimpse into Frankfurt School's mass social engineering efforts, in his 1951 book, *The Impact of Science on Society*:

I think the subject which will be of most importance politically is mass psychology... Its importance has been enormously increased by the growth of modern methods of propaganda. Of these the most influential is what is called "education." Religion plays a part, though a diminishing one; the press, the cinema, and the radio play an increasing part... It may be hoped that in time anybody will be able to persuade anybody of anything if he can catch the patient young and is provided by the State with money and equipment.

...Although this science will be diligently studied, it will be rigidly confined to the governing class. The populace will not be allowed to know how its convictions were generated. When the technique has been perfected, every government that has been in charge of education for a generation will be able to control its subjects securely without the need of armies or policemen.¹¹

A successor organization, the Tavistock Institute of Human Relations, was then founded in 1946 under a grant from the Rockefeller Foundation when it separated from the Tavistock Clinic. According to John Coleman, a former British Intelligence agent, it was Tavistock-designed methods that got the US into World War II and which, under the guidance of Dr. Kurt Lewin, established the OSS. Tavistock became known as the focal point in Britain for psychoanalysis and the psychodynamic theories of Sigmund Freud and his followers. Tavistock is ostensibly a British charity concerned with group behavior and organizational behavior. Tavistock engages in educational, research and consultancy work in the social sciences and applied psychology. Its clients are chiefly public sector organizations, including the European Union, several British government departments, and some private clients. Its network now extends from the University of Sussex to the US through the Stanford Research Institute (SRI), Esalen Institute, MIT, Hudson Institute, Brookings Institution, Aspen Institute, Heritage Foundation, the Center of Strategic and International Studies at Georgetown, US Air Force Intelligence, and the RAND Corporation.¹²

The Tavistock Institute's projects were a follow-up on the work of the Frankfurt School, a predominantly Jewish group of philosophers and Marxist theorists who fled Germany when Hitler shut down their *Institut für Sozialforschung*, "Institute for Social Research," at the University of Frankfurt. The school's main figures sought to learn from and synthesize the works of such varied thinkers as Kant, Hegel, Marx, Freud, Weber and Lukacs, and focusing on the study and criticism of culture developed from the thought of Freud. The

Frankfurt School's most well-known proponents included Max Horkheimer, media theorist Theodor Adorno, Herbert Marcuse, Walter Benjamin and Jurgen Habermas. Dr. Kurt Lewin, the founder of the study of "group dynamics," was a member of the Frankfurt school in America, and an important influence on the work of the Tavistock.

In producing their critical theory, the Frankfurt School brought together the dialectical versions of history of Hegel and Marx. They were deeply influenced by Hegel's idealism and dialectical interpretation of history, and derived a sense of the power of *Spirit* (Geist) or of cultural forms in human cultural life. From Marx they derived a sense of the importance of material forces in history and the role of economics in human and social life. They were also heavily influenced by Nietzsche, particularly his critiques of mass culture, society, morality and the state, which in *Thus Spake Zarathustra*, he had denounced the new idol and object of worship. Nietzsche also criticized "mass man" and conformity, and was one of the first critics of the role of journalism in creating mass opinion. The Frankfurt School agreed with Nietzsche that a lot of the common cultural forms repressed natural instincts, and therefore tried to develop a philosophy that would lead to the supposed emancipation of the human being in society.

The Frankfurt School recognized that modern consumer society was the new form of capitalism, creating novel forms of social institutions that integrated the working class into advanced capitalist systems. Important, therefore, was their attempt to update traditional Marxist interpretation by analyzing the role of what they recognized as state and monopoly capitalism. While, beginning in the late nineteenth century, a new era of monopoly capitalism had arrived, additionally, with the Great Depression the state began to play a much more important role in managing the economy, resulting in the new model of state capitalism exemplified by the New Deal. There were two forms of state monopoly capitalism: there was the fascist and authoritarian state capitalism of Nazi Germany and the democratic state capitalism of the United States. In both of these forms of state capitalism, new types of administration, bureaucracy and methods of social domination emerged that contributed, they believed, to a curtailing of individual freedom and democracy, giving rise to conformity and massification. In particular, the Frankfurt School explored the role of the mass media. Where control of mass media was overt in Nazi Germany, and similarly in the Soviet Union, the Frankfurt School saw that the instruments of mass culture and communication were playing an equally important role in marketing capitalism, democracy and the American way of life.

The members of the Frankfurt School were, for the most part, from assimilated Jewish families. And it would seem, due to their secularism, despite retaining a Jewish identity, as well as their cohesiveness and theories promoting a reinterpretation of traditional morality, particularly sexual morality, that they must have been of Sabbatean origin. When they treated religious topics, as in the case of Walter Benjamin, it was of a decidedly mystical orientation. Benjamin was highly influenced by his close friend Gershom Scholem, the renowned twentieth-

century expert on the Kabbalah, regarded as having founded the academic study of the subject. Scholem, by tracing to the origins of Jewish mysticism from its beginnings in Merkabah and all the way forward to its final culmination in the messianic movement of Sabbatai Zevi, rehabilitated perceptions of the Kabbalah as not a negative example of irrationality or heresy but as supposedly vital to the development of Judaism as a religious and national tradition.¹³ According to Scholem's "dialectical" theory of history, Judaism passed through three stages. The first is a primitive or "naïve" stage that lasted to the destruction of the second Temple. The second is Talmudic, while the final is a mystical stage which recaptures the lost essence of the first naïve stage, but reinvigorated through a highly abstract and even esoteric set of categories.

Frankfurt School historian Martin Jay concedes that a certain degree of Jewish identity nurtured the Frankfurt School's perspectives. Having attempted to live assimilated lives in Weimar Germany with dubious success, he says, must have had an impact. "The sense of role-playing that the Jew eager to forget his origins must have experienced," says Jay, "could only have left a residue of bitterness, which might easily feed a radical critique of the society as a whole."¹⁴ Jay additionally concedes that the Kabbalah would have had some influence as well, as noted by one of its own members, Jurgen Habermas. Jay summarizes:

Jurgen Habermas has recently argued that a striking resemblance exists between certain strains in the Jewish cultural tradition and in that of German Idealism, whose roots have often been seen in Protestant Pietism. One important similarity, which is especially crucial for an understanding of Critical Theory, is the old cabalistic idea that speech rather than pictures was the only way to approach God. The distance between Hebrew, the sacred language, and the profane speech of the Diaspora made its impact on the Jews who were distrustful of the current universe of discourse. This, so Habermas has argued, parallels the idealist critique of empirical reality, which reached its height in Hegelian dialectics... The same might be argued for its [the Frankfurt School's] ready acceptance of [Freudian] psychoanalysis, which proved especially congenial to assimilated Jewish intellectuals.¹⁵

Habermas cites the example of the *Minima Moralia* of Theodor Adorno who, despite his apparent secularism, explains that all truth must be measured with reference to the Redemption, meaning the fulfillment of Zionist prophecy and the advent of the Messiah.

Philosophy, in the only way it is to be responsive in the face of despair, would be the attempt to treat all things as they would be displayed from the standpoint of redemption. Knowledge has no light but what shines on the world from the redemption; everything else is exhausted in reconstruction and remains a piece of technique. Perspectives would have to be produced in which the world is similarly displaced, estranged, reveals its tears and blemishes the way they once lay bare as needy and distorted in the messianic light.¹⁶

David Bakan in *Sigmund Freud and The Jewish Mystical Tradition*, has shown that Freud too was a “crypto-Sabbatean,” which would explain his extensive interest in the occult and the Kabbalah. As shown in “The Consolation of Theosophy II,” an article by Frederick C. Crews for *The New York Review of Books*, several scholars have established that Freud was among the key figures who developed therapy through the retrieval of forgotten trauma, by way of debt to Franz Anton Mesmer.¹⁷ Adam Crabtree’s *From Mesmer to Freud: Magnetic Sleep and the Roots of Psychological Healing* traces Mesmer’s use of artificially induced trance-states to uncover the influence of unconscious mental activity as the source of hidden thoughts or impulses. Jonathan Miller traced the steps by which psychologists gradually stripped Mesmerism of its occult associations, reducing it to mere hypnosis, thus paving the way for recognition of unconscious mental functioning.¹⁸

Hypnotism is nothing new. It is merely what had been known as putting someone under a spell, and practiced for thousands of years by witchdoctors, spirit mediums, shamans, Buddhists, and yogis. Freud himself was renowned in Vienna as a suggestive healer, and his practice relied heavily on the use of hypnosis, a method he characterized as essentially “mystical.”¹⁹ Freud also engaged in magical propitiatory acts and tested the power of soothsayers. He confided to his biographer Ernest Jones his belief in “clairvoyant visions of episodes at a distance” and “visitations from departed spirits.”²⁰ He even arranged a séance with his family members and three other analysts. He also practiced numerology and believed in telepathy. In *Dreams and Occultism*, he declared, “It would seem to me that psycho-analysis, by inserting the unconscious between what is physical and what was previously called ‘psychical,’ has paved the way for the assumption of such processes as telepathy.”²¹

Freud, when he was made aware of the Kabbalah of Isaac Luria apparently exclaimed, “This is gold!” and asked why these ideas had never previously been brought to his attention.²² Carl Jung, who had worked with Freud, commented approvingly of the Jewish mystical origins of Freudian psychoanalysis, stating that in order to comprehend the origin of Freud’s theories:

...one would have to take a deep plunge into the history of the Jewish mind. This would carry us beyond Jewish Orthodoxy into the subterranean workings of Hasidism... and then into the intricacies of the Kabbalah, which still remains unexplored psychologically.²³

Freud’s theories were excessively concerned with sex and even incest, which is reflected in Sabbatean antinomianism. As Gershom Scholem noted, the Sabbateans were particularly obsessed with upturning prohibitions against sexuality, particularly those against incest, as the *Torah* lists thirty-six prohibitions that are punishable by “extirpation of the soul,” half of them against incest. Baruchya Russo (Osman Baba), who in about the year 1700 was the leader of the most radical wing of the Sabbateans in Salonika and who directly influenced Jacob Frank, not only declared these prohibitions abrogated but went so far as to transform their contents into commandments of the new “Messianic Torah.”

Orgiastic rituals were preserved for a long time among Sabbatean groups and among the Dönme until about 1900. As late as the seventeenth century a festival was introduced called Purim, celebrated at the beginning of spring, which reached its climax in the “extinguishing of the lights” and in an orgiastic exchange of wives.²⁴

As Bakan indicated, in his book *Moses and Monotheism*, Freud makes clear that, as in the case of the Pharaohs of Egypt, incest confers god-like status on its perpetrators. In the same book, Freud argued that Moses had been a priest of Aten instituted by Akhenaten, the Pharaoh revered by Rosicrucian tradition, after whose death Moses was forced to leave Egypt with his followers. Freud also claims that Moses was an Egyptian, in an attempt to discredit the origin of the Law conferred by him. Commenting on these passages, Bakan claims that his attack on Moses was an attempt to abolish the law in the same way that Sabbatai Zevi did.

Thus, Freud disguised a Frankist creed with psychological jargon, proposing that conventional morality is an unnatural repression of the sexual urges imposed during childhood. Freud instead posited that we are driven by subconscious impulses, primarily the sex drive. In *Totem and Taboo* published in 1913, which caused quite a scandal, Freud theorized about incest through the Greek myth of Oedipus, in which Oedipus unknowingly killed his father and married his mother, and incest and reincarnation rituals practiced in ancient Egypt. He used the Oedipus conflict to point out how much he believed that humans desire incest and must repress that desire.

Freud also read Nietzsche as a student and analogies between their work were pointed out almost as soon as he developed a following. Freud and Nietzsche had a common acquaintance in Lou Andreas-Salomé, a Russian-born psychoanalyst and author. Her diverse intellectual interests led to friendships and affairs with a broad array of well-known western intellectuals, giving her a reputation of somewhat of a *femme fatale*. These included Richard Wagner and Rainer Maria Rilke, considered one of the most significant poets in the German language, and who was a friend to Gurdjieff's collaborator, Thomas de Hartmann. Salomé claimed that Nietzsche was desperately in love with her and that she refused his proposal of marriage to her. During her lifetime she achieved some fame with her controversial biography of Nietzsche, the first major study of his life.

Salomé was a pupil of Freud and became his associate in the creation of psychoanalysis. She was one of the first female psychoanalysts and one of the first women to write psychoanalytically on female sexuality. She developed Freud's ideas from his 1914 essay *On Narcissism*, and argued that love and sex are a reunion of the self with its lost half. She was eventually attacked by the Nazis as a “Finnish Jewess,” though her parents were supposedly of French Huguenot and Northern German descent. A few days before her death the Gestapo confiscated her library, because she was a colleague of Freud, practiced “Jewish science” and had many books by Jewish authors. The fact that Salomé would have secretly been Jewish despite professing a Christian

heritage would suggest that her family were Sabbateans. We may suppose that their deviant sexual practices might have contributed to a trauma that gave rise to her inability to develop normal relationships with other men, and in turn to her unconventional theories. We may speculate that, sadly, the origin of Salomé's dysfunctions were possibly incestuous relationships with her father and five older brothers. In fact, Lou would claim to see a brother hidden in every man she met. She married linguistics scholar Friedrich Carl Andreas, though they never consummated the marriage, and yet remained together from 1887 until his death in 1930. Nevertheless, Salomé maintained sexual relationships outside marriage and visited regularly a gathering place for gay men and lesbians. Freud considered Salomé's article on anal eroticism from 1916 one of the best things she wrote. This led him to his own theories about anal retentiveness, where prohibition against pleasure from anal activity "and its products" is the first occasion during which a child experiences hostility to his supposedly instinctual impulses.²⁵

Essentially, by rejecting that man could be driven by a higher moral inclination, Freud believed all that was left was man's animal nature, particularly what he called the libido, a belief that was reflective of his association with the traditions of occult thought and its veneration of the act of sex as the only true vital impulse. Freud believed that the libido developed in individuals by changing its object of desire, a process codified by the concept of "sublimation." He argued that humans are born "polymorphously perverse," meaning that any number of objects could be a source of pleasure. He further argued that as humans develop they become fixated on different and specific objects through their stages of development. The first is the oral stage, exemplified by an infant's pleasure in nursing, then in the anal stage marked by a child's "pleasure" in evacuating his or her bowels, and finally in the phallic stage. In the phallic stage, Freud contended, male infants become fixated on the mother as a sexual object, referred to as the *Oedipus Complex*, a phase brought to an end by threats of castration, resulting in the castration complex, the severest trauma in man's young life.

Through Freud's influence, the "incest taboo" would become an issue of fundamental concern to the Frankfurt School. For example, Claude Lévi-Strauss (1908 – 2009), a French anthropologist and one of the central figures in the structuralist school of thought, considered the universal taboo against incest as the cornerstone of human society. Incest, he believed, was not naturally repugnant, but became prohibited through culture. Lévi-Strauss' theory was based on an analysis of the work of Marcel Mauss who believed that the basis of society is the need for the exchange of gifts. Because fathers and brothers would be unwilling to share their wives and daughters, a shortage of women would arise that would threaten the proliferation of a society. Thus was developed the "Alliance theory," creating the universal prohibition of incest to enforce exogamy. The alliance theory, in which one's daughter or sister is offered to someone outside a family circle starts a circle of exchange of women: in return, the giver is entitled to a woman from the

other's intimate kinship group. This supposedly global phenomenon takes the form of a "circulation of women" which links together the various social groups in single whole to form society.

Carl Jung, Freud's associate, who was also affiliated with Tavistock, founded analytical psychology, and proposed and developed the concepts of the extraverted and the introverted personality, archetypes, and the collective unconscious. Jung became the central figure at Eranos, is an intellectual discussion group dedicated to the study of psychology, religion, philosophy and spirituality which has met annually. The group was founded by Olga Froebe-Kapteyn in 1933, and these conferences have been held annually on the grounds of her estate near Ascona in Switzerland. Originally a resort area for members of the Children of the Sun and Helena Blavatsky's Theosophy cult, Ascona became a sort of early New Age haven of bohemianism and the occult, featuring experimentation in surrealism, modern dance, Dada, paganism, feminism, pacifism, nudism, psychoanalysis and natural healing. Crowley's OTO had its only female lodge at Ascona. The dominant influence in the area came from Dr. Otto Gross, a student of Freud and friend of Carl Jung, who had been part of Max Weber's circle when Frankfurt School founder Georg Lukacs was also a member. Based on his interpretation of Nietzsche and Freud, Gross' aim was to revive the cult of Astarte to bring about a "sexual utopia" through "sexual revolution and orgy."²⁶ Among the members of his cult were Frieda and D. H. Lawrence, Franz Kafka, philosopher Martin Buber, and Alma Mahler, the wife of composer and Theosophical Society member, Gustav Mahler.²⁷

Froebe-Kapteyn established Eranos at the suggestion of the eminent German religious historian, Rudolf Otto (1869-1937), an early theorist of the psychology of religion. Over the years, interests at Eranos included, Yoga and Meditation in East and West, Ancient Sun Cults and the Symbolism of Light in the Gnosis and in Early Christianity, Man and Peace, Creation and Organization and The Truth of Dreams. Participants over the years have included the scholar of Hinduism, Heinrich Zimmer, Karl Kerényi the scholar of Greek mythology, the Traditionalist Mircea Eliade, Gilles Quispel the scholar of Gnosticism, Gershom Scholem, and Henry Corbin a scholar of Islamic mysticism.

Jung's appointment to the WFMH was despite the fact that in 1934 he published an attack on Freud as a proponent of "insidious Jewish psychology," and his 1938 essay *Wotan* he praised Hitler as a "visionary, an inspired shaman with magical power, a spiritual vessel." Carl Jung, who is considered the founder of analytical psychology, was also heavily interested in various occult subjects, like astrology, alchemy, Gnosticism and Eastern mysticism. In *Memories, Dreams, Reflections*, Jung recounted that his turn to psychiatry while in medical school was accompanied by an avid interest in the literature on psychic phenomena. In particular, he was drawn to Kant's *Dreams of a Spirit Seer* and the writing of Swedenborg.

Jung was convinced that he had been chosen by God for a prophetic

mission to herald the dawning Age of Aquarius and it is through him that the idea became a mainstay of the counterculture of the 60s and 70s.²⁸ Richard Noll in *The Aryan Christ: The Secret Life of Carl Jung*, has argued that the early Jung was influenced by Theosophy, sun worship and völkisch nationalism in developing the ideas on the collective unconscious and archetypes.²⁹ Among the formative influences on Jung were writings of Blavatsky's secretary, G.R.S. Mead, on Gnosticism, Hermeticism, and Mithraism. As Jung himself admitted, "the main body of the collective unconscious cannot be strictly said to be psychological, but psychical."³⁰

Jung developed these theories during the sixteen years he worked on the *Red Book*. In 1913, at the age of thirty-eight, Jung repeatedly induced trance states using methods he had learned from his experience with spiritualism. This technique, which he would later call "active imagination," cause him to experience a horrible "confrontation with the unconscious," when he saw visions and heard voices. These altered state of conscious Jung understood as a visionary "descent" into the unconscious, which he refers to as the Land of the Dead, corresponding to the traditional pagan underworld.

Though at first he worried he might be schizophrenic, Jung decided that it was a valuable experience. Jung began to transcribe his notes into what came to be called the *Red Book*. After years of Jung's heirs refusing access to it, Jung's grandson Ulrich Hoerni decided to publish it. In it, Jung described that he was visited by two figures, an old man and a young woman, who identified themselves as Elijah and Salome, accompanied by a large black snake. The Elijah figure became his guiding spirit, that Jung called Philemon, "a mythological creature recalling centaurs, mermaids and the Minotaur."³¹ In *Memories, Dreams and Reflections*, he reveals that this figure, was a "pagan" having "an Egypto-Hellenistic atmosphere with a gnostic coloration."³² It is from his discussions with Philemon, as recounted in *Memories, Dreams and Reflections*, that Jung received his most profound insights about the nature of the human psyche.

Salome, who was identified by Jung as an anima figure, began worshipping Jung, saying to him, "You are Christ." Then the snake coiled itself around Jung, and he realized as he struggled that he had assumed the attitude of the crucifixion. While the snake was squeezing him, Jung felt his head change into that of a lion, and described, "The animal face which I felt mine transformed into was the famous Leontocephalus of the Mithraic Mysteries."³³ Jung became a god, known as the Aion. Near the end of his life Jung published a book in 1951 on "the phenomenology of the self" named after this god, with a cover photograph featuring *Deus Leontocephalus*.

The Mysteries of Mithras, according to Jung, are nature worship "in the best sense of the word; while the primitive Christians exhibited throughout an antagonistic attitude to the beauties of the world."³⁴ Jung regarded Christianity as a Jewish religion that was cruelly imposed on the pagan peoples of Europe, who were therefore cut off from the primordial heritage of Aryan peoples. Jung was influenced by Franz Cumont, at the time the leading scholar of Mithraism, who saw Mithras as "the old Aryan deity" worshipped by different names in

the religions of ancient India and Iran. It is not surprising, therefore, as Noll indicates, that between 1909 and 1914, Jung and his assistants believed the mythological elements in psychotic symptoms in patients were survivals from ancient Aryan cultures. According to Noll, "When Jung became one with Aion in his visionary initiation experience, in his imagination he was not only becoming a full participant in the mysteries of Mithras; he was experiencing a direct initiation into the most ancient of the mysteries of his Aryan ancestors."³⁵

The accusation that Jung was a Nazi sympathizer stems from a magazine article he wrote in 1918, in which he drew distinctions between Jewish and German psyches to illustrate the variety of heritable elements of the collective unconscious. Jung is also accused of complying with the Nazi authorities, in particular with the cousin of Hermann Göring, Matthias Göring, who became the leader of organized psychotherapy in Germany. He remained affiliated with German psychoanalysis from the rise of the Nazi regime in the 1930s, through the first years of the war, though he insisted that his main motivation was to aid disenfranchised Jews. As his Jewish friend James Kirsch noted, Jung was "a man with his contradictions." Another commentator later argued that Jung was "—to put the best face on it—confused by the politics of his day."³⁶

In *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, Nicholas Goodrick-Clarke reports how Jung described "Hitler as possessed by the archetype of the collective Aryan unconscious and could not help obeying the commands of an inner voice." In a series of interviews between 1936 and 1939, Jung characterized Hitler as an archetype, often taking the place of his own personality. "Hitler is a spiritual vessel, a demi-divinity; even better, a myth. Benito Mussolini is a man." Jung, explained Goodrick-Clarke, likened Hitler to Mohammed, the messiah of Germany who teaches the virtue of the sword. "His voice is that of at least 78 million Germans. He must shout, even in private conversation... The voice he hears is that of the collective unconscious of his race."³⁷

US military intelligence apparently found that claims of Jung's Nazi sympathies were unsubstantiated, and cleared him for employment in the OSS, where he was known as "Agent 488" by Allen Dulles. Jung had a devoted student in Mary Bancroft, who became Allen Dulles' mistress while he was stationed in Berne during World War II. Bancroft affectionately referred to Jung as a "sex symbol," despite his age, and acted as an intermediary through which he was able to conduct a case study of Dulles, who he considered a "quite a tough nut."³⁸ Nearing the end of the war, Dulles exchanged letters with Jung on the best use of psychological techniques for turning the German "collective mind" from Nazism towards democracy. Jung was also briefly involved in a plot to overthrow Hitler, and his essay "Wotan," in which he presents Nazism as evidence that Germany, which he called a "land of spiritual catastrophes," had been overcome by the archetype of the ancient Teutonic god, became required reading throughout the British Foreign Office. Eisenhower himself turned to Jung's analyses for insight into how best to convince German civilians that defeat was inevitable.³⁹ Dulles later remarked: "Nobody will probably ever

know how much Prof Jung contributed to the allied cause during the war.²⁴⁰

After the war, Jung tried to excuse his over-zealous characterizations of the Nazi era. “However,” notes Sanford Drob, in an article titled “Jung’s Kabbalistic Vision,” for the *Journal of Jungian Theory and Practice*, “he exhibited a clear tendency to reinvent rather than repent of his earlier views.”²⁴¹ By the 1950s, Jung began to include numerous references to Kabbalistic ideas and sources in his works. Jung claimed to have read the “whole of *Kabbalah Denudata*,” of Christian Knorr von Rosenroth, and quoted the works of Gershom Scholem.²⁴² He acknowledged his debt to the Kabbalah of Isaac Luria, in the writing of his *Answer to Job*, for the idea that man must help God in completing creation.²⁴³ Jung’s last great work, *Mysterium Coniunctionis*, a treatise on alchemy completed in 1954, is filled with discussions of such Kabbalistic symbols as Adam Kadmon, the divine archetypes or Sefiroth, and the union of the Holy One and his Shekhinah. As Drob explains:

These Jewish symbols (which in some but not all instances were mediated for Jung through the Christian Kabbalah) became important pivots around which Jung constructed his final interpretations of such notions as the archetypes and the collective unconscious, and his theory of the ultimate psychological purpose of man.²⁴⁴

In an interview conducted in 1955, Jung remarked that “the Hasidic Rabbi Baer from Mesiritz, whom they called the Great Maggid...anticipated [my] entire psychology in the eighteenth century,” calling the Maggid “a most impressive man.”²⁴⁵ The Maggid had posited that the Godhead has a hidden life within the mind of man, and that while the Godhead himself is the foundation and source of thought, actual thinking can only occur within the framework of the human mind, a notion, as Drob points out, that clearly anticipated Jung’s own “psychologization” of the objects of religious discourse.²⁴⁶

In his autobiographical *Memories, Dreams, Reflections*, Jung described experiencing visions, following his heart attack in 1944, that were “the most tremendous things I have ever experienced.” The visions, which involve overtly Kabbalistic themes, occurred, he relates, “as though I were floating in space, as though I were safe in the womb of the universe.”²⁴⁷ The visions involved the divine wedding between Tifereth and Malchut, the Sefiroths which represent the masculine and feminine aspects of both God and the world. Finally, in his Kabbalistic vision, Jung identifies himself with Rabbi Simon ben Yochai, who, according to Jewish tradition, is the author of the *Zohar*.

The Tavistock Institute began behavior control research in the 1950s coordinated with the Scottish Rite Freemasons, the CIA and other British, American, Canadian, and UN agencies. In 1934, the Scottish Rite of Freemasonry joined the Rockefellers in sponsoring psychiatric research into *dementia praecox* (schizophrenia).²⁴⁸ In 1936, the Scottish Rite’s Field Representative of Research on *dementia praecox*, Dr. Nolan D. C. Lewis, director of the New York State Psychiatric Institute, reported to the Scottish Rite Northern Supreme Council “on the progress of the fourteen research projects being financed by the Supreme

Council.²⁴⁹ The head of the Scottish Rite Research Committee was Dr. Winfred Overholser Sr., president of the American Psychiatric Association who provided overall leadership for the Rite's psychiatric research. Overholser was for twenty-five years the superintendent of St. Elizabeth's Hospital in Washington, D.C., the first large-scale, federally run psychiatric hospital in the US, where he pioneered the use of "group therapy, tranquilizing drugs and psychodrama."²⁵⁰

In 1942, William "Wild Bill" Donovan, then head of the OSS, assembled a team of prestigious American scientists and asked them to develop a "truth serum." Dr. Overholser was appointed chairman of the research committee, which used facilities and staff at St. Elizabeth's hospital to study the effects of numerous drugs, including alcohol, mescaline, barbiturates, caffeine, peyote and scopolamine. Eventually, marijuana was chosen as the most effective. OSS documents reported that smoking a mix of tobacco and marijuana brought about a "state of irresponsibility, causing the subject to be loquacious and free in his impartation of information."²⁵¹

In 1944, Montagu Norman resigned from the Bank of England and founded the National Association for Mental Health, which in 1948 gathered the world psychiatric and psychological leaders together at an International Congress on Mental Health at the Ministry of Health in London. At this congress, a World Federation for Mental Health (WFMH) was formed for which Norman picked as president Brig. Gen. Dr. John Rawlings Rees, the head of the Tavistock Institute. The vice-president of WFMH was Carl Jung

Brig. Gen. Dr. John Rawlings Rees was a wartime and civilian psychiatrist. He was a member of the group of key figures at the original Tavistock Clinic and became its medical director from 1934. Prior to the war, Rees led the Tavistock Clinic where the various branches of psychiatry were being developed, including family and child psychiatry as well as electro-shock treatment and lobotomy. During World War II, Rees was then appointed to the War Office and arranged to train officers of the OSS in psychological warfare. Together with Henry Dicks, a fellow member of the Tavistock Clinic group, Rees was charged with the care of Rudolf Hess at the secret prison locations where he was held following his capture. In 1945, Rees was a member of the three-man British panel, which assessed Hess' capability to stand trial for war crimes. Rees apparently established a relationship with Hess, whose diaries record many meetings with Rees, referred to at this time as "Colonel Rees," when Hess accused his captors of attempting to poison, drug, and "mesmerize" him.⁵²

Rees, along with Margaret Mead, Lawrence K. Frank, Fremont-Smith and Frankfurt School director Max Horkheimer, who all formed the core of the Cybernetics Group, were all in Paris together, in the summer of 1948, to launch the WFMH. Cybernetics Group, known among its members as the "Man-Machine Project," was the umbrella under which the CIA and British Intelligence conducted their experimentation in mass population control through the use of psychedelic drugs, including LSD. It was unofficially launched in 1942 at a conference in New York, sponsored by Frank Fremont-Smith, the medical director of the CIA front, the Josiah Macy Foundation.

Among the participants were Warren McCulloch, Arturo Rosenblueth, Gregory Bateson, Margaret Mead, and Lawrence K. Frank. Rosenblueth, speaking on behalf of John von Neumann and his mentor Norbert Wiener, proposed to gather together a group of scientists to devise experiments in social control, based on the assumption that the human brain was merely a complex input/output machine, and that human behavior could, in effect, be programmed, on both an individual and societal level. A year after the founding session of the first of many conferences, Wiener would coin the term “cybernetics” to describe their effort. Conference attendees included the Tavistock Institute’s Kurt Lewin and Max Horkheimer.

The International Congress, in effect, founded the modern psychiatric profession. The first speaker was anthropologist and occultist Margaret Mead who would be president of the WFMH in 1956 and 1957. Mead and Lawrence K. Frank, who would also later become president, authored the founding statement of WFMH, which they titled, *Manifesto of the First International*: “The goal of mental health has been enlarged from the concern for the development of healthy personalities to the larger tasks of creating a healthy society... The concept of mental health is co-extensive with world order and world community.”⁵³

The “Chairman for Discussion” was Dr. Overholser. The technical coordinator of the US delegation to the congress, Nina Ridenour, later wrote in *Mental Health in the United States: A Fifty Year History* that “the World Federation for Mental Health... had been created upon the recommendation of the United Nations’ World Health Organization and UNESCO, because they needed a non-governmental mental health organization with which they could cooperate.”⁵⁴ Ridenour alluded to the fact that the British psychological warfare executive had itself created the core of the UN apparatus: “Having official consultive status with the United Nations and several of its specialized agencies, the World Federation for Mental Health is in a position to influence some of the UN’s decisions and some aspects of its program.”⁵⁵

The two UN agencies with which the World Federation works most closely are the World Health Organization (WHO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO). Eugenics strategist Sir Julian Huxley, brother to Aldous Huxley, was the first Director of UNESCO, and a founding member of the World Wildlife Fund. Aldous Huxley was the author of *A Brave New World*, of a dystopia where citizens are made to “love their servitude” through the state administering the use of a drug called *Soma*. Huxley’s belief in the coercive powers of drugs seems to have the basis of his involvement in MK-Ultra, in which he played a leading role. Huxley was also inspired in his belief in the mind-altering possibilities of hallucinogenics by the thesis of the famous psychologist and Theosophist, William James, who believed that “religious experience” could be replicated by the use of drugs.

On April 3, 1953, Richard Helms had proposed to Director Allen Dulles that the CIA set up a program under Sidney Gottlieb for “covert use of biological and chemical materials.” Thus MK-Ultra was spawned, supposedly

in response to alleged Soviet, Chinese, and North Korean use of mind control techniques on US prisoners of war in Korea.⁵⁶ The published evidence indicates that Project MK-Ultra involved the use of many methodologies to manipulate individual mental states and alter brain functions, including the surreptitious administration of drugs and other chemicals, hypnosis, sensory deprivation, isolation, verbal and sexual abuse, as well as various forms of torture.⁵⁷ Declassified MK-Ultra documents indicate hypnosis was studied in the early 1950s. Experiments were conducted with drug-induced hypnosis and with anterograde and retrograde amnesia while under the influence of various drugs. Experiments were often conducted without the subjects' knowledge or consent, a violation of the Nuremberg Code, which put limitations on the kind of scientific experimentation that the Nazis had become notorious for, and that the US agreed to follow after World War II.

Early CIA experiments with LSD later came to dominate many of MK-Ultra's programs. Lysergic acid diethylamide, or LSD, was developed in 1943 by Albert Hoffman, a chemist at Sandoz AB, a Swiss pharmaceutical house owned by S. G. Warburg. LSD was first synthesized by Hoffmann in 1938 from ergotamine, a chemical derived by Arthur Stoll from ergot, a grain fungus that typically grows on rye. MK-Ultra experiments included administering LSD to CIA employees, military personnel, doctors, other government agents and members of the general public in order to study their reactions. Subjects were usually unwitting. While Overholser had conducted tests on criminals from the Mafia, the CIA thought it imprudent to further tamper with the organization. Instead, they chose "the borderline underworld," prostitutes, drug addicts, mentally ill patients, and other fringe types who would be powerless to defend themselves if they ever found out what the CIA had done to them.⁵⁸ In Operation Midnight Climax, the CIA set up several brothels in San Francisco to obtain a selection of men too embarrassed to talk about the events. The men were dosed with LSD, the brothels were equipped with two-way mirrors and the sessions were filmed for later viewing and study.⁵⁹ The CIA's secret projects ultimately involved at least two known deaths: that of tennis pro Harold Blauer, and Frank Olson, a biological-warfare specialist, who threw himself through a window of the twelfth floor of New York's Statler Hotel, after drinking cognac laced with LSD during a CIA symposium.

These experiments were outsourced to Canada when the CIA recruited real-life mad scientist, Scottish psychiatrist Donald Ewen Cameron, creator of the "psychic driving" concept. During the 1950s, Cameron served as President of the Canadian, American and World Psychiatric Associations, the American Psychopathological Association and the Society of Biological Psychiatry. In 1945, because of his worldwide reputation, Cameron had been invited to Nuremberg to evaluate Rudolph Hess' psychological state. Prior to that, Cameron had written a paper titled *The Social Reorganization of Germany*, in which he argued that German society would have to be transformed and reorganized. In his analysis, Germany was made up of people who had the need for status, who worshiped strict order and regimentation, desired authoritarian leadership

and were deeply xenophobic. The paper continued to state that German culture and its people would have offspring that in 30 years from 1945 would be the biggest threat to world peace. As a consequence, the West would have to take measures to reorganize German society.

Cameron worked out of the Allan Memorial Institute of McGill University created by the Rockefeller Foundation in 1943. He was elected president of the American Psychiatric Association in 1953, and became the first president of the World Psychiatric Association. Despite a career of honors and leadership in the early 1950s' psychiatric circles, Cameron had been heavily criticized in some circles for his administration of disproportionately-intense electroshock therapy, experimental drugs and LSD to his patients without their consent and causing some to become comatose. Cameron had the maniacal idea that instead of using therapy to correct schizophrenia he could "erase" existing memories and then reprogram the psyche. In addition to LSD, Cameron also experimented with various paralytic drugs as well as electroshock therapy at thirty to forty times the normal power. His "driving" experiments consisted of putting subjects into drug-induced coma for weeks at a time, while playing tape loops of noise or simple repetitive statements. His experiments were typically carried out on patients who had entered the institute for minor problems such as anxiety disorders and postpartum depression, many of whom suffered permanently from his actions.⁶⁰ His treatments resulted in victims' incontinence, amnesia, forgetting how to talk, forgetting their parents and thinking their interrogators were their parents.⁶¹

Noam Chomsky's *Manufacturing Consent* and other works have done much to make mainstream the notion that the press is controlled. But by characterizing it as due to "corporate" control is misleading. In *Necessary Illusions*, Chomsky lists the theories of the primary American ideologues who justified and inspired American propaganda, like Bernays and Lippman. However, Chomsky argues from a leftist perspective and sees propaganda as a systemic issue where protagonists "internalize the values" of a corporate-driven culture. That is just a cowardly way of avoiding pointing to the usual suspects of "conspiracy theorists." Because, while the ideologues he mentions certainly formed the justifications for American propaganda, more correctly, the unified voice of the mainstream media on various matters of national concern cannot but result from some central command.

The Tavistock Institute's studies in psychological programming and group psychology were employed to exploit the mass hysteria produced by the illusion of a conflict with Soviet Communism. Prominent among Tavistock's faculty was Edward Bernays, Freud's nephew. Bernays is considered the father of modern methods of propaganda used in capitalistic and supposedly democratic societies. According to John Stauber and Sheldon Rampton, in a published review of Larry Tye's biography of Bernays:

It is impossible to fundamentally grasp the social, political, economic and cultural developments of the past 100 years without some

understanding of Bernays and his professional heirs in the public relations industry. PR is a 20th century phenomenon, and Bernays—widely eulogized as the “father of public relations” at the time of his death in 1995—played a major role in defining the industry’s philosophy and methods.⁶²

During World War I, Bernays worked for the Wilson administration, with the Committee on Public Information. Also known as the CPI, or the Creel Committee, it was influential in promoting the idea that America’s war efforts were primarily aimed at “bringing democracy to all of Europe.” Stunned by the degree to which the slogan of “democracy” was successful in swaying public opinion, Bernays wondered whether this propaganda model could be employed during times of peace. Due to negative connotations associated with the word “propaganda,” Bernays opted for the term “Public Relations.” Otherwise, Bernays’ theories were thoroughly anti-democratic. As he explained, “A leader frequently cannot wait for the people to arrive at even general understanding. . . Democratic leaders must play their part in. . . engineering. . . consent to socially constructive goals and values,” applying “scientific principles and tried practices to the task of getting people to support ideas and programs.”⁶³

Bernays effectively invented the modern exploitive methods of advertising. Based on his uncle’s dubious theories, Bernays argued that humans are essentially irrational. Therefore, instead of advertising appealing to people’s rationality by extolling a product’s true virtues, it would be possible feed off of their weaknesses and nurture deep-seeded feelings of guilt and insecurity to create emotional attachments to products. This projection of psychological needs onto a commercial product was known to Frankfurt School as a symptom of capitalism which they called the “fetishization of the commodity.” In other words, it is the essence of materialism, the idolization of a product by effectively worshipping it by placing hope of one’s spiritual fulfillment in possession of it.

In his 1965 autobiography, Bernays recalls that in 1933 Karl von Wiegand, foreign correspondent of the Hearst newspapers, had been shown by Goebbels his propaganda library, which Wiegand remarked was the best he had ever seen. According to Bernays, “Goebbels, said Wiegand, was using my book *Crystallizing Public Opinion* as a basis for his destructive campaign against the Jews of Germany. This shocked me. . . Obviously the attack on the Jews of Germany was no emotional outburst of the Nazis, but a deliberate, planned campaign.”⁶⁴

Bernays’ thinking was heavily shared by and influenced Walter Lippmann, who sat on the US Committee on Public Information with Bernays, quoting him extensively in his seminal work *Propaganda*. A mentor to Allen Dulles, Lippmann was a pioneering member of the Council on Foreign Relations from 1922. It was Lippman who recommended Dulles as a top recruit for Colonel House’s plan to use the United States relief program in Europe after the war as cover for intelligence activities. As one of America’s most respected journalists, Lippman was also famous for being among the first to introduce the concept of “Cold War.” It was from Lippmann that Noam Chomsky derived the title for his book, when Lippman described “the manufacture of

consent” as a “revolution” in “the practice of democracy” that had become “a self-conscious art and a regular organ of popular government.” This, he claimed, was a natural development when “the common interests very largely elude public opinion entirely, and can be managed only by a specialized class whose personal interests reach beyond the locality.”⁶⁵

The Truman administration of 1945 to 1953 saw a change in policy towards the containment of communism. The new direction led the National Security Council to adopt a formal strategy that authorized a broad array of covert action strategies including “propaganda, economic warfare; preventive direct action, including sabotage, anti-sabotage.”⁶⁶ Their extent was limited only by “plausible deniability,” to ensure the concealment of US government involvement. Programs included the State Department’s support of film, radio, art, and exchange programs, and the *Voice of America* broadcasts.

The new direction was spearheaded by a group known as the Georgetown Set or the Wisner Gang, who, living in Washington, began meeting on a regular basis. The Georgetown Set was centered around Charles “Chip” Bohlen. Known as the “Sovietologists,” regular meetings took place at Bohlen’s home in Georgetown with George Kennan and Isaiah Berlin. Kennan and Bohlen were among the six “wise men” of *The Wise Men: Six Friends and the World They Made*, a 1986 book by Walter Isaacson and Evan Thomas, which describes the actions of a group of US government officials and members of the East Coast foreign policy establishment who, beginning in the 1940s, developed the containment policy of dealing with the Communist bloc, and crafted institutions and initiatives such as NATO, the World Bank, and the Marshall Plan. The six friends, who also included Dean Acheson, W. Averell Harriman, Robert A. Lovett and John J. McCloy were important foreign policy advisors to U.S. presidents from Roosevelt to Lyndon B. Johnson.

Berlin, the British philosopher of Russian-Jewish origin, was implicated in the early-1950s Kim Philby espionage scandal. Kim Philby, the son of St. John “Abdullah” Philby, nicknamed after Rudyard Kipling’s novel *Kim*, was an Officer of the Order of the British Empire (OBE) from 1946 to 1965, and a high-ranking member of British intelligence who worked as a double agent before finally defecting to the Soviet Union. Philby was among three Cambridge graduates which brought the Cambridge Apostles to public attention following the exposure of a spy ring in 1951, which was found to have passed information to the KGB. Known as the Cambridge Five, the other members were Donald Maclean, former Apostle Guy Burgess, Anthony Blunt, and another unidentified individual. Anthony Blunt, the grand-nephew of Wilfrid Scawen Blunt, was an MI5 officer, director of the Courtauld Institute, and art adviser to the Queen. In 1963, American writer Michael Straight, also an Apostle, and later publisher of *The New Republic* magazine, admitted to a covert relationship with the Soviets, and he named Anthony Blunt as his recruiter and a Soviet spy. Of the five, Philby is believed to have been most successful in providing secret information to the Soviet Union. His activities, however, were nevertheless suspected by Joseph Stalin as secretly in the service of the British.

Kimberley Cornish, in his controversial *The Jew of Linz*, makes the claim that Ludwig Wittgenstein was the *eminence grise* of the Cambridge spies.

The early members of the group were former members of the OSS, and included Frank Wisner, Philip Graham, David Bruce, Tom Braden, Stewart Alsop and Walt Rostow. Over the next few years others like George Kennan, Dean Acheson, Richard Bissell, Joseph Alsop, Eugene Rostow, Chip Bohlen, Desmond FitzGerald, Tracy Barnes, Cord Meyer, James Jesus Angleton, Averill Harriman, John McCloy, Felix Frankfurter, John Sherman Cooper, James Reston, Allen Dulles and Paul Nitze joined their regular parties. Although some like Bruce, Braden, Bohlen, McCloy, Meyer and Harriman spent a lot of their time working in other countries, they would always attend these parties when in Georgetown.

It was members of the Georgetown Set that began lobbying for a new intelligence agency. The main figure was Frank Wisner. A Wall Street attorney from Mississippi, Dulles had appointed Wisner as head of OSS operations in the Balkans, and he had commanded OSS detachments in Istanbul and Bucharest during World War II. With the help of another member, George Kennan, the Office of Special Projects was created in 1948. Wisner was appointed director of the organization. Soon afterwards it was renamed the Office of Policy Coordination (OPC), which later became the espionage and counter-intelligence branch of the CIA, newly created in 1947. Under Wisner, the OPC launched what amounted to a psychological operations program to undermine the spread of communism, and to promote American imperialism through the spread of "democracy."

Also in 1948, President Truman summoned Allen Dulles to be part of a working group tasked with making proposals on how the work of the fledgling CIA could be improved. The group's efforts resulted in National Security Report 50 (NCS50), which for the most part reflected Dulles's vision of employing covert operations as one of the CIA's central functions, and that Wisner's OPC should be incorporated directly into the CIA. In 1950, Allen Dulles himself became chief of planning for the CIA. Shortly thereafter, he became Deputy CIA Director, and in 1953, was appointed Director of Central Intelligence. At that time, his brother John Foster Dulles was Secretary of State.

In 1951, to better coordinate these efforts, Truman created the Psychological Strategy Board (PSB). The PSB was headed by C. D. Jackson, the first Deputy Director of Central Intelligence at CIA. In 1931, Jackson worked with Skull and Bones member Henry Luce at *Time* magazine and served in the OSS during the World War II along with Frank Wisner. From 1944 to 1945 Jackson was appointed Deputy Chief at the Psychological Warfare Division at Supreme Headquarters Allied Expeditionary Force (SHAEP). After the war, Jackson became Managing Director of Time-Life International. The primary aim of the PSB was to seek the breakup of the Soviet Union through propaganda. Covert operations were not limited to the communist world, but included the "free world" as well. As Pulitzer Prize winning journalist Ian Johnson explains, "Put less euphemistically, the US government would secretly manipulate public

opinion at home and in scores of other noncommunist countries.⁷⁶⁷

To Eisenhower, who continued the strategy adopted by Truman, after coming into office in 1953, “Psychological warfare is the struggle for the minds and wills of men.” He regarded it a “basic truth” that “humans are spiritual beings; they respond to the sentiment and emotions as well as to statistics and logic... The minds of all men are susceptible to outside influences.”⁷⁶⁸

Wisner also established Operation Mockingbird, a program to develop the CIA’s influence over the mainstream media. Wisner asked Philip Graham of the *Washington Post* to run the project within the newspaper industry. C. D. Jackson and Cord Meyer were also recruited. According to Deborah Davis, in *Katharine the Great: Katharine Graham and the Washington Post*, “By the early 1950s, Wisner ‘owned’ respected members of the *New York Times*, *Newsweek*, *CBS* and other communications vehicles.”⁷⁶⁹ One of the most important journalists under the control of Operation Mockingbird was Joseph Alsop of the *New York Herald Tribune*, whose articles appeared in over 300 different newspapers. Other journalists willing to promote the views of the CIA included Ben Bradlee (*Newsweek*), James Reston (*New York Times*), Walter Pincus (*Washington Post*), William C. Baggs (*Miami News*), Herb Gold (*Miami News*) and Charles Bartlett (*Chattanooga Times*). These journalists sometimes wrote articles that were unofficially commissioned by Cord Meyer and based on leaked classified information from the CIA.

When J. Edgar Hoover and Joseph McCarthy began snooping into the CIA’s affairs, Wisner unleashed Operation Mockingbird on them. Drew Pearson, Joseph Alsop, Jack Anderson, Walter Lippmann and Ed Murrow were all mobilized into attack, permanently damaging McCarthy’s reputation.

After 1953 the network was overseen by Allen Dulles. As revealed by famed journalist Carl Bernstein, of Watergate fame, in an article entitled the “CIA and the Media,” executives who cooperated with the media included William Paley of the CBS, Henry Luce of Time Inc., Arthur Hays Sulzberger of the *New York Times*, Barry Bingham Sr. of the *Louisville Courier-Journal*, and James Copley of the Copley News Service. Other organizations included the ABC, the NBC, the Associated Press, United Press International, Reuters, Hearst Newspapers, Scripps-Howard, *Newsweek*, the Mutual Broadcasting System, the *Miami Herald* and the old *Saturday Evening Post* and *New York Herald-Tribune*.

C. D. Jackson, who worked with Henry Luce at *Time* and became Managing Director of Time-Life International after the war, was a key agent. Documents released after his death show that Jackson was in contact with a CIA agent in Hollywood’s Paramount Studios, who was involved in trying to influence the content of the films the company was making. Other studios, including MGM and RKO, had similar officers, and were probably CIA placements. In a private letter to Sherman Adams, Jackson claims the role of these CIA placements was “to insert in their scripts and in their action the right ideas with the proper subtlety.”⁷⁷⁰ Jackson shared with Henry Luce the nature of his relationship with famous director Cecil B. DeMille, which helps explain the very subtle methods used to deploy propaganda through entertainment. DeMille was the Academy

Award-winning film producer of epics like *Cleopatra*, *Samson and Delilah*, *The Greatest Show on Earth*, which won the Academy Award for Best Picture, and *The Ten Commandments*. He related that DeMille:

Is very much on our side and... is quite rightly impressed with the power of American films abroad. He has a theory, to which I subscribe completely, that the most effective use of American films is not to design an entire picture to cope with a certain problem, but rather to see to it that in a "normal" picture the right line, aside, inflection, eyebrow movement, is introduced. He told me that any time I could give him a simple problem for a country or an area, he would find a way of dealing with it in a picture.⁷¹

To contain the influence of communism, the CIA enrolled the support of the "non-communist left." As communist or left-leaning intellectuals who were nevertheless opposed to the Stalinism of the Soviet Union, they could be used to steer the political debate away from support for the Soviets. They were grouped under a CIA project known as the Congress for Cultural Freedom (CCF). To fund the Congress and its other covert activities, the CIA established many front organizations like the Fairfield Foundation, by way of the Ford, Rockefeller and Carnegie foundations. From the early 1950s, according to the later findings of the Final Report of the Church Committee, using the cover of the foundations allowed the CIA to fund "a seemingly limitless range of covert action programs affecting youth groups, labor unions, universities, publishing houses, and other private institutions."⁷²

Frances Stoner Saunders, the author of *Who Paid the Piper? The CIA and the Cultural Cold War*, documented that the CCF was created under the auspices of the Georgetown Set and a group of activists and planners headed by Allen Dulles called "the Park Avenue Cowboys." Dulles and his group comprised of Frank Wisner, C. D. Jackson, Kermit Roosevelt, Tracy Barnes, Richard Helms, and Royall Tyler who would go on to head the World Bank. The Georgetown Set was centered around Charles "Chip" Bohlen, who had spent many years in Russia, and was posted after the war as Ambassador to France where he helped direct the CCF's international secretariat. He was the mentor to Nicolas Nabokov, the Soviet exile and composer who became General Secretary of CCF. Kennan was instrumental in creating the secret intelligence apparatus which would run CCF and was an influential participant in many of its symposia.

The CCF was simultaneously the major overseas partner of the International Research Department (IRD), a section of Britain's Foreign Office, designed to provide "a rival ideology to communism" by appealing to Christian ideals. The focus of the IRD was, now that the war was over, to discredit Stalin though he had been celebrated as a powerful ally throughout the war. Adam Watson, the IRD's second-in-command explained, "During the war, we had built up this man, though we knew he was terrible, because he was an ally. Now the question was, 'How do we get rid of the Good Old Uncle Joe myth built up during the war?'"⁷³ The IRD's purpose, according to Christopher "Monty" Woodhouse, a

spy who was assigned to it in 1953, “was to produce and distribute and circulate attributable propaganda.” The IRD would provide “facts” to be regurgitated by the British intelligentsia. This meant, according to Watson, that although the IRD was allowed to attack both “the principles and practice of communism, and also the inefficiency, social injustice and moral weakness of unrestrained capitalism,” it was in no way to “attack or appear to be attacking any member of the Commonwealth or the United States.”⁷⁴

Working for the IRD was Lord Bertrand Russell, one of five honorary chairmen of the CCF, who admitted being happy to “receive little tidbits from time to time.”⁷⁵ Russell, the so-called peace-lover, had startled his admirers when he wrote an infamous article for the 1946 *Bulletin of the Atomic Scientists* advocating a preventive US atomic bomb strike on the Soviet Union. Already, in 1946, following the events at Hiroshima and Nagasaki, Russell had written similar sentiments to one of his numerous mistresses, Gamel Brenan: “There is one thing and only one thing that can save the world, and that is a thing which I should not dream of advocating. It is that America should make war on Russia during the next two years, and establish world empire by means of the atomic bomb.”⁷⁶

One of the IRD’s most important early advisors was Arthur Koestler, who was connected to the Frankfurt School intellectuals and whose *Darkness At Noon*, which criticized the Soviets and established his reputation as an anti-Communist, was circulated under its auspices. The CIA arranged for the printing 50,000 copies of the book through Luce’s *Time* magazine. Koestler was also the author of *The Thirteenth Tribe*, which proposed the errant theory widely popular in conspiracy circles that European Jews were descendants of the Khazars.

The *New York Times* in 1977 related that the CIA had been involved in the publication of at least a thousand books. Though the CIA never revealed the list, it is known that books in which it had an involvement include Melvin Lasky’s *La Revolution Hongroise*, translations of T. S. Eliot’s *The Waste Land* and *Four Quartets*, Pasternak’s *Doctor Zhivago* and new editions of Machiavelli’s *The Prince*. In the mid-1950s, James Michener used his career as an author as a cover for his work in eliminating radicals who had infiltrated one of the CIA’s Asian operations.

“Intellectuals, or a certain sort of intellectuals, have always had a romance about intelligence services,” remarked Carol Brightman. “It’s a kind of coming of age experience, going into the intelligence services, especially on certain campuses such as Yale.”⁷⁷ The intersection of artists and intelligence has a long tradition, with past examples including Somerset Maugham working for the British Secret Service during World War I, Graham Greene working undercover for MI5 and Joseph Conrad for MI6. Others also included Ian Fleming and John le Carré. James Jesus Angleton, who became one of the founder-officers of the CIA was a poet and, as a Yale undergraduate, editor of the literary magazine *Furioso*, which published many of the best-known poets of the inter-war period, including Ezra Pound, with whom he was friends. One of Angleton’s several protégés, Cord Meyer, had edited the Yale *Lit* and published short stories in the *Atlantic Monthly* before joining the CIA. There was also Howard Hunt, who

wrote *East of Farewell*, *Limit of Darkness*, and *Stranger in Town*, which won him a Guggenheim Fellowship.

In 1948, aboard a ship crossing to America on his way to a lecture tour, Koestler met with John Foster and Allen Dulles and discussed how best to counter the Soviet propaganda. Once in America, Koestler then met with Bill Donovan, one of the chief architects of the CIA, to discuss the same. Koestler established a working relationship with the CIA, and together they targeted what the State Department called the "Non-Communist Left." In Europe they would target the Democratic Socialist movement, while in the US their focus of attack included many of the supporters of President Roosevelt's New Deal.

The president of the CCF's Executive Committee was Denis de Rougemont. Denis de Rougemont was the director of the cultural arm of the European Movement, the *Centre European de la Culture*. In addition, a large program of grants to students and youth associations including the European Youth Campaign (EYC) was incepted by Tom Braden in 1950. As Saunders explained, "Responding to CIA guidance, these organizations were at the cutting edge of a campaign of propaganda and penetration designed to draw the sting from left-wing political movements and generate acceptance of moderate socialism."⁷⁸

De Rougemont, a Swiss national, had introduced Paris to the works of Nazi philosopher Martin Heidegger, Soren Kierkegaard, and Karl Barth before World War II, through his magazine *Hic et Nunc*. De Rougemont wrote the classic work, *Love in the Western World*, which explores the psychology of love from the legend of *Tristan and Isolde* to Hollywood. At the heart of his inquiry is what he regards as the inescapable conflict in the West between marriage and passion. Marriage is a formal convention associated with social and religious responsibility, while passion has its roots in the accounts of unrequited love celebrated by the troubadours of medieval Provence, acknowledging their debt to the Sufis. These early poets, according to de Rougemont, preached an Eros-centered theology, by which this mystical erotic tradition was inherited in the West.

Koestler along with the CIA's Michael Josselson and Melvin Lasky planned the founding of the Berlin Congress in 1950 to launch CCF. Koestler also wrote the founding Manifesto adopted at that conference. Lasky, an American, was an expert in cultural warfare and had been promoted by German High Commissioner John J. McCloy. Based in Berlin, Lasky ran *Der Monat*, a German-language anti-communist cultural journal which became a CCF publication. Lasky was also the correspondent for *New Leader* of Sol Levitas of the American branch of the CCF, the American Committee for Cultural Freedom (ACCF), as well as *Partisan Review*. First serving as the voice of the American Communist Party, the *Partisan Review* became staunchly anti-Communist after Stalin became leader of the Soviet Union. Levitas was a protégé of Allen Dulles and C. D. Jackson, and provided intelligence reports from his international correspondents to Henry Luce.

In early 1951, Wisner travelled to London to meet with his counterparts in Britain's Secret Intelligence Service (SIS). Over a series of meetings it was decided to create a flagship intellectual journal for CCF, which became known

as *Encounter*. It was agreed that the Americans and British would have joint oversight over the London-based magazine and joint funding. Irving Kristol, executive director of the American branch of the ACCF was chosen by Sidney Hook to become co-editor with British Fabian Stephen Spender. Sidney Hook, first chairman of the American Committee for Cultural Freedom (ACCF), was then a contract consultant to the CIA and liaised with director Walter Bedell Smith and PSB director Gordon Gray. Hook had been an early student at the Frankfurt School during his Marxist youth in the 1920s. His *From Hegel to Marx* was a compilation of lecture notes from the Frankfurt School founder Karl Korsch, a leading Comintern operative at the time and later a close associate of Bertrand Russell in launching the linguistics project today associated with MIT's Professor Noam Chomsky.⁷⁹

While studying at Oxford, Spender was taken in by several leading literary personalities such as, according to his biographer David Leeming, T. S. Eliot and Virginia Woolf who served as surrogate parents; and W. H. Auden and Christopher Isherwood, both initiates of the Children of the Sun, who served as older brothers. Isherwood and Auden, who served as British intelligence operatives, were both homosexuals. Later living for a time in Weimar, Germany, Spender became a well-known poet but his poetry contained allusions to his pedophilic affairs. "Whatever happens," he wrote, "I shall never be alone. I shall always have a boy, a railway fare, or a revolution."⁸⁰

At the outset, *Encounter* ran articles by Julian Huxley, Allen Tate, Robert Penn Warren, W. H. Auden, Thornton Wilder, Jayaprakash Naryan, the Traditionalist historian Mircea Eliade, Andre Malraux, and Guido Piovene. In *Who Paid the Piper: The CIA and the Cultural Cold War*, Frances Stonor Saunders revealed a broad list of intellectuals also on the CIA payroll, including: Isaiah Berlin, Lionel and Diana Trilling, Julian Huxley, Robert Lowell, Daniel Bell, Mary McCarthy, Mark Rothko, Arthur Schlesinger, and Edward Shils.

In April of 1952, CCF held a month-long festival in Paris entitled *Masterpieces of the 20th Century* organized by Nabokov. To convince the world of the superiority of America's culture to that of the Soviets, the CIA, over thirty days, sponsored American jazz artists, opera recitals, and European tours of the Boston Symphony Orchestra. In 1967, after Braden was designated to expose the Congress as a CIA front, he wrote a famous article in the *Saturday Evening Post*, titled "I'm Glad the CIA Is 'Immoral,'" in which he wrote:

I remember the enormous joy I got when the Boston Symphony Orchestra won more acclaim for the US in Paris than John Foster Dulles or Dwight D. Eisenhower could have bought with a hundred speeches. And then there was *Encounter*, the magazine published in England and dedicated to the proposition that cultural achievement and political freedom were interdependent. Money for both the orchestra's tour and the magazine's publication came from the CIA, and few outside of the CIA knew about it. We had placed one agent in a Europe-based organization of intellectuals called the Congress for Cultural Freedom. Another agent became an editor of *Encounter*. The agents could not only propose anti-Communist programs to the official

leaders of the organizations but they could also suggest ways and means to solve the inevitable budgetary problems. Why not see if the needed money could be obtained from 'American foundations'? As the agents knew, the CIA-financed foundations were quite generous when it came to the national interest.

The CIA also sponsored tours of African-American opera star Leontyne Price to counter Soviet propaganda that not only could America not produce high culture, but that American capitalism unfairly exploited and subjugated its Black population. Nabakov boasted to Arthur Schlesinger, "I started her career and because of this she has always been willing to do things for me which she couldn't do for anyone else." Frank Wisner's sister also claimed to have discovered and helped Price, who referred to herself as the Wisners' "chocolate sister."⁸¹

The festival was used to showcase all the leading lights of the modernist movement. The conference opened with a performance by the Boston Symphony of the "Rite of Spring," by Igor Stravinsky, Theodor Adorno's collaborator and close friend to Aldous Huxley. Also getting top billing were Adorno's teachers, Schoenberg and Alban Berg, the leading creators of atonal music, as well as Paul Hindemith and Claude Debussy. Other works performed were those by Gustav Mahler, Bela Bartok, Samuel Barber, Erik Satie, Francis Poulenc, and Aaron Copland, among others. The festival offered Paris its first productions of Alban Berg's *Wozzeck*, Benjamin Britten's *Billy Budd*, and Gertrude Stein's and Virgil Thomson's *Four Saints in Three Acts*. The Paris show included works by Matisse, Derain, Cezanne, Seurat, Chagall, Kandinsky, and others regarded as masters of early-twentieth-century modernism.

The definitive articulation of the pretensions of modernism was the essay *Avant-Garde and Kitsch* by New York art critic Clement Greenberg, published in 1939 in *Partisan Review*, later to become affiliated with the CIA. Greenberg argued that avant-garde culture has historically been opposed to "high" or "mainstream" culture, but also rejected the artificially synthesized mass culture that has been produced by industrial capitalism. Consumer culture, driven by the profit motive, not the ideals of true "art," is therefore *kitsch*. A similar view was argued by members of the Frankfurt School, including Theodor Adorno and Max Horkheimer in their essay *The Culture Industry: Enlightenment as Mass-Deception* (1944), and also Walter Benjamin in his highly influential *The Work of Art in the Age of Mechanical Reproduction* (1936). Instead of Greenberg's *kitsch*, members of the Frankfurt School coined the term "mass culture" to refer to the commercially produced culture of a newly emerged Culture industry, as the antithesis of avant-garde culture.

It was the CIA that brought to prominence the new modern art movement of Abstract Expressionism, including the works of Jackson Pollock, Robert Motherwell, Willem de Kooning and Mark Rothko, whose works were all showcased at the Paris festival, at the modern art and sculpture exhibit organized by New York's Museum of Modern Art (MoMA). MoMA, which was developed in 1929 primarily by Abby Aldrich Rockefeller, the wife of John D. Rockefeller

Jr, has been important in developing and collecting modernist art, and is often identified as the most influential museum of modern art in the world. MoMA became a project of their son Nelson Rockefeller, a trustee of the Rockefeller Brothers Fund, and played an important role in CCF and its art projects. Nelson Rockefeller was a keen supporter of Abstract Expressionism, calling it “free enterprise painting.”⁸² George Kennan and Allen Dulles were major supporters of modern art, and the Fairfield Foundation also funded MoMA. Dulles’s personal liaison to the intelligence community who ran CCF in Paris was Tom Braden who had been Nelson Rockefeller’s executive secretary for MoMA from 1947 to 1949, before joining the CIA. In the 1950s, Nelson received briefings on covert activities from Allen Dulles and Tom Braden, who recalled, “I assumed Nelson knew pretty much everything about what we were doing.” Nelson Rockefeller had headed the government’s wartime intelligence agency for Latin America, named the Coordinator of Inter-American Affairs (CIAA), which, among other activities, sponsored exhibitions contracted through MoMA.

Outwardly, the CIA presented these projects as designed to foster appreciation of American culture, but to the left-wing radicals duped by the CIA, it was designed to undermine the United States to bring about the dictatorship of the proletariat. Conversely, to those on the right-wing, because the same financial interests that were behind the rise of Bolshevism and the Soviet Union were also behind the CFR and the CIA, there long persisted the misconception that their conspiratorial activities inside the US were devoted to the spread of communism, and a merger with the Soviet Union. An important exponent of this misplaced theory was well-known conservative author of conspiracy subjects and member of the John Birch Society, Cleon Skousen. In 1958, Skousen published *The Naked Communist*, where he listed the promotion of modern art among the 45 goals of the Communist Party USA (CPUSA) wanted to achieve in order to destroy American Society and its Constitutional form of Government. Among the list revealed by Skousen were, to “continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to “eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms” and “control art critics and directors of art museums.”

However, according to CIA agent and later Watergate burglar Howard Hunt, “The Communist Party of the United States, in fact, at the moment, was practically a branch of the Justice Department.”⁸³ A chief link to the CIA was Jay Lovestone, who had served as leader of the Communist Party USA and then as foreign policy advisor to the leadership of the AFL-CIO. Lovestone was feeding information about Communist labor-union activities to James Jesus Angleton, the CIA’s counterintelligence chief, in order to undermine Communist influence in the international union movement and provide intelligence to the US government.⁸⁴ Lovestone was also boss to CIA agent Irving Brown at the American Federation of Labor (AFL). Brown was described as a “one-man OSS.” In 1948, George Kennan had considered him to head the OPC, before he gave the job to Frank Wisner. Wisner then placed Brown on the steering

committee of the CCF. As European Representative of the AFL, Brown was the conduit to pass vast sums of government money and Marshall Plan funds into covert operations, using the cover that the money came from labor unions.

Carroll Quigley stated that he had been in direct contact with the Round Table organizations, and explained the nature of this supposed “communist conspiracy”:

This radical Right fairy tale, which is now an accepted folk myth in many groups in America, pictured the recent history of the United States, in regard to domestic reform and in foreign affairs, as a well-organized plot by extreme Left-wing elements... This myth, like all fables, does in fact have a modicum of truth. There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the Radical right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other group, and frequently does so. I know of the operation of this network because I have studied it for twenty years and was permitted for two years, in the early 1960's, to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies... but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known.⁸⁵

For these and other reasons, the CIA was particular apprehensive about Senator McCarthy for fear that his campaign could blow wide open their whole operation. In 1953, Wisner and the CIA began receiving criticism from J. Edgar Hoover, who described the OPC as “Wisner’s gang of weirdos” and began carrying out investigations into their past. It did not take him long to discover that some of them had been active in left-wing politics in the 1930s. This information was passed to Senator McCarthy who started making attacks on its members. Hoover also passed on to McCarthy details of an affair that Wisner had with Princess Caradja in Romania during the war, who, Hoover claimed, was a Soviet agent. Joseph McCarthy also began accusing other senior members of the CIA as being security risks. McCarthy claimed that the CIA was a “sinkhole of communists” and claimed he intended to root out a hundred of them.

The legitimacy of the CIA sponsoring modern “art” as a propaganda weapon was challenged in Congress by George Dondero, a Republican from Missouri, who succeeded in bringing about the collapse of any such successive attempts on the part of the State Department. “We had a lot of trouble with Congressman Dondero,” Braden later recalled. “He couldn’t stand modern art. He thought it was a travesty, he thought it was sinful, he thought it was ugly... That’s one reason why it had to be done covertly; it had to be covert because it would have been turned down if it had been put to a vote in democracy.”⁸⁶ As Saunders comments, “Here again was that sublime paradox of American strategy in the cultural Cold War: in order to promote an acceptance of art produced in (and vaunted as the expression of) democracy, the democratic

process itself had to be circumvented.”⁸⁷

It was an agenda sanctioned by President Eisenhower himself who, apparently, unlike his predecessor Truman, recognized the value of modern art as a “pillar of liberty.” The artists that the CIA drew upon, like Pollock and de Kooning, came from left-wing politics and most of them had worked for the Federal Arts Project under Roosevelt’s New Deal producing subsidized art for government. Jackson Pollock in the 1930s had been involved in the Communist workshop of the Mexican muralist David Alfalo Siqueiros. As Jason Epstein explained, “Well, what would a great power be without an appropriate art? You couldn’t be a great power if you didn’t have an art to go with it, like Venice without Tintereto or Florence without Giotto.”⁸⁸ And Abstract Expressionism could be represented as a truly home-grown American phenomenon, not another European import, and whose “freedom” would contrast with the rigidity of Soviet realism.

Jackson Pollock, who was also a leading figure of the American Committee for Cultural Freedom (ACCF), was the ideal candidate for “the great American painter,” explained fellow-artist Budd Hopkins. He further elaborated: “If you conceived of such a person, first of all, he had to be a real American, not a transplanted European. And he should have the big macho American virtues—he should be rough and tumble American—taciturn, ideally—and if he is a cowboy, so much the better.”⁸⁹ CIA agent Donald Jameson joked, “Regarding Abstract Expressionism, I’d love to be able to say that the CIA invented it all, just to see what happened in New York’s and downtown Soho tomorrow!”⁹⁰ Jameson further explained:

We recognized that this was the kind of art that did not have anything to do with socialist realism, and made socialist realism look even more stylized and more rigid and confined than it was... Of course matters of this sort could not only have been done through the organizations or the operation of the CIA at two or three removed, so that there wouldn’t be any question of having to clear Jackson Pollock, for example... If you had to use people who considered themselves one way or another closer to Moscow than to Washington, well, so much the better perhaps.⁹¹

Abstract Expressionism is a classic example of the “Emperor’s New Clothes.” The CIA was able to make use of Jackson Pollock’s paint splatters as propaganda by denying the obvious and calling it “art.” The fight against communism, however, was just a pretext. The real reason was that abstract art was an artistic representation of nihilism, and therefore, like modernist art in general, could be used to undermine beliefs in traditional morality and norms.

MoMA had extensive links with the CIA. Nelson Rockefeller’s close friend, John Whitney, who served as president and chairman of the board, had joined the OSS in 1943 and later held a position on C. D. Jackson’s Psychological Strategy Board. William Burden, who became MoMA’s president in 1956, was also a member of Rockefeller’s CIAA as well as chairing the CIA’s Fairfield Foundation. Under Braden, MoMA’s policy was developed by Austrian aristocrat Rene d’Harnoucourt, who also worked for the CIAA and

consulted with the NSA's Operations Coordinating Board, which replaced the Psychological Strategy Board, and with the State Department. D'Harnoncourt believed that "modern art in its infinite variety and ceaseless exploration," was the "foremost symbol" of democracy.⁹² William Paley, another MoMA trustee and the owner of CBS was a close friend of Allen Dulles. Henry Luce too was a trustee of MoMA. It was Alfred Barr, MoMA's first director, who convinced Luce to change the editorial policy of *Time-Life* towards the new modern art because it was "artistic free enterprise."⁹³

In 1954, the CIA also paid for the filming of George Orwell's *Nineteen Eighty-Four* and the animated version of *Animal Farm*. Orwell offers a remarkably candid criticism of the unrecognized totalitarian tendencies of Western societies, pointing out the manipulation of history, and how the major superpowers battle not directly against themselves, but in their border regions. Orwell also hints at the possible use of the *Protocols*, when the main character, Winston, reads "the Book," which reveals the tyrannical methods of the state, but which he finds was deliberately fed to him by O'Brien, a representative of the Party, in order to entrap him, and then torture him into submission. But the reader is left with the question of whether or not all these comparisons are apt, exaggerated, or not accurate at all.

Moreover, while most interpret *Nineteen Eighty-Four* as a warning about the threat of totalitarianism, there is a sub-theme that is of primary concern to the Frankfurt School, their Freudo-Marxist theories about the suppression of sexual instincts by authoritarian rule. With the Junior Anti-Sex League, in *Nineteen Eighty-Four*, the Party encourages its members to eliminate the personal sexual attachments that diminish political loyalty. In Part III, O'Brien tells Winston that neurologists are working to eliminate the orgasm because the mental energy required for prolonged worship requires authoritarian suppression of the libido. Several months after Orwell's *Nineteen Eighty-Four* was published in 1949, Aldous Huxley sent a letter to his former French pupil saying:

Agreeing with all that the critics have written of it, I need not tell you, yet once more, how fine and how profoundly important the book is. May I speak instead of the thing with which the book deals—the ultimate revolution? The first hints of a philosophy of the ultimate revolution—the revolution which lies beyond politics and economics, and which aims at total subversion of the individual's psychology and physiology—are to be found in the Marquis de Sade, who regarded himself as the continuator, the consummator, of Robespierre and Babeuf. The philosophy of the ruling minority in *Nineteen Eighty-Four* is a sadism which has been carried to its logical conclusion by going beyond sex and denying it.

The success of the propaganda of *Animal Farm* and *Nineteen Eighty-Four* should not be underestimated. Dissent against American hegemony has been almost entirely diffused through their influence. Accepting their pessimistic outcomes as reflective of reality, Orwell's books are typically the reference North Americans use to justify resigning themselves to the sorry conclusion

that any effort to change the system is futile, because all revolutions only end in the tyranny of the revolutionaries.

The CIA's effective control over the media allowed it to make use of Tavistock Institute methods of "group dynamics" to foster the irrational hysteria over the supposed threat of communism, which would provide cover for much of its nefarious activities. A secret study commissioned under former President Hoover articulated this new absurd paradigm which was used as justification for Machiavellian objectives:

It is now clear we are facing an implacable enemy whose avowed objective is world domination by whatever means and at whatever cost. There are no rules in such a game. Hitherto acceptable longstanding American concepts of "fair play" must be reconsidered. We must develop effective espionage and counterespionage services and must learn to subvert, sabotage, and destroy our enemies by more clever, more sophisticated, and more effective methods than those used against us.⁹⁴

Wisner's OPC was therefore authorized to carry out covert action in all countries of the world. According to directive NSC 10/2, such action "shall include any covert activities related to: propaganda; economic warfare; preventive direct action, including sabotage, anti-sabotage, demolition, and evacuation measures; subversion against hostile states, including assistance to underground resistance movements, guerrillas and refugee liberation groups, and support of indigenous anti-Communist elements in threatened countries of the free world."⁹⁵ As NSC 10/2 further clarified, covert actions are those:

...which are conducted or sponsored by this government against hostile foreign states or groups or in support of friendly foreign states or groups but which are so planned and conducted that any US Government responsibility for them is not evident to unauthorized persons and that if uncovered the US Government can plausibly disclaim any responsibility for them.⁹⁶

Also, CIA chief Allen Dulles devised a plan whereby, on the explicit request of the Pentagon, the OPC set up secret armies of fascist terrorists across Western Europe with the coordination of NATO. As former British intelligence agent John Coleman related, "When it was decided that a super-body would control European affairs, the RIIA founded the Tavistock Institute, which in turn created NATO."⁹⁷ Taking inspiration from the resistance movements that opposed the Nazi occupiers, the plan was devised to create networks to combat a Soviet invasion from within, and therefore known "Stay-behind" units. The project was eventually codified under the umbrella of the Clandestine Co-ordinating Committee of the Supreme Headquarters Allied Powers Europe (SHAPE), the military arm of NATO, and operated by the secret services and initially funded by the CIA. In addition to the CIA, they also operated under the patronage of MI6 and the Mafia, and consisted of numerous ex-Nazis and other neo-fascist terrorists. According to US journalist Arthur Rowse, a

secret clause exists in the North Atlantic Treaty requiring candidate countries, before joining NATO, to establish clandestine citizen cadres, controlled by the country's respective security services, standing ready to eliminate communist cells during any national emergency.⁹⁸

The codename for the NATO "stay-behind" units in Europe was Operation Gladio, sometimes called "Super NATO." The name was derived from the short sword used by Roman legionnaires, in line with the Italian Fascists' fascination with Roman paganism. In Germany, they had as a central focus the Gehlen Org, also involved in ODESSA "ratlines." In 1955, by pre-arrangement, the Gehlen Org had been transferred to the West German government becoming its first intelligence arm, the *Bundesnachrichtendienst* (BND), which was directly subordinated to the Chancellor Adenauer's office. In France the unit was called "Glaive," again named after a Gladiatorial sword. Austria's unit was named "Schwert," also meaning sword. In Turkey they were known as the Counter-Guerrilla, and in Greece as "Sheepskin." Sweden's unit was called "Sveaborg." In Switzerland it went by the title P26. Other units in Belgium, Spain, Portugal, Germany, Norway, Luxembourg, Denmark and Holland remain unnamed. In the U.K., the unit was simply known as "Stay-behind."⁹⁹

The secret armies were equipped by the CIA and MI6 with machine guns, explosives, munitions and high-tech communication equipment hidden in arms caches in forests, meadows and underground bunkers across Western Europe. Leading officers of the secret network trained together with the US Green Berets Special Forces in the US and the British SAS Special Forces in England. After the OSS was disbanded after World War I, the US Special Forces were reestablished with headquarters at Fort Bragg, Virginia, in 1952.¹⁰⁰ As the Special Forces were set up in Fort Bragg, the name of the CIA covert action branch changed from OPC to Directorate of Plans (DP) and Wisner was promoted Deputy Director for Plans. Together with Dulles, Wisner escalated US covert action operations on a global scale. Dulles authorized CIA assassination attempts on Castro of Cuba, and Patrice Lumumba of the Congo.

Wisner, along with Reinhard Gehlen, organized the overthrow of Iran's democratically elected President Mossadegh in 1953, who threatened to nationalize England's prized Anglo-Iranian Oil Company (AIOC). Known as Operation Ajax, its formal leader was senior CIA officer Kermit "Kim" Roosevelt, Jr., grandson of the president, and a member of Dulles' "Park Avenue Cowboys." Wisner and Gehlen then organized the overthrow of the Socialist President Arbenz of Guatemala in 1954.¹⁰¹ When Wisner decided the plan for Operation Ajax was too crude and needed "a touch of Machiavelli," he turned to James Burnham to give a history lesson. Before turning to the right, when he was regarded as a public intellectual of the American conservative movement, Burnham was a friend to Trotsky, and along with Sidney Hook helped to organize the American Workers Party in 1953. During World War II, he worked for the OSS and, under recommendation from George F. Kennan, was invited to lead the "Political and Psychological Warfare" division of the OPC. Burnham was later appointed to the steering committee of the CCF, and was a vital connection

to Wisner. Burnham had extensive contacts in Europe and as a former Trotskyite was an authority on Communist parties and front organizations. He was referred to as a “very articulate expounder of the dirty tricks department.”¹⁰² In his 1943 book *The Machiavellians, Defenders of Freedom*, which became a manual for CIA strategists, he used, in addition to Machiavelli, the ideas of the founders of fascist terrorism like Mosca, Pereto, Michels and Sorel to “challenge egalitarian political theory and to show the persistence and inevitability of elite rule, even in an age of equality.”¹⁰³ In 1955, Burnham helped William F. Buckley found the *National Review*, which from the start took positions in foreign policy consistent with Burnham’s own. Buckley referred to Burnham as “the number one intellectual influence on *National Review* since the day of its founding.”¹⁰⁴ In 1983, President Ronald Reagan awarded him the Presidential Medal of Freedom.

Operation Mockingbird was very active during the CIA assisted coup, called Operation PBSUCCESS, for the overthrow of Jacobo Arbenz in Guatemala in 1954. Henry Luce was able to censor stories that appeared too sympathetic towards the plight of Arbenz. Allen W. Dulles was even able to keep left-wing journalists from travelling to Guatemala. This including Sydney Gruson of the *New York Times*. Prior to the CIA coup in Guatemala, Edward Bernays was employed by the United Fruit Company (UFCO) to foment opposition to the freely elected president Arbenz, whose land reforms threatened the company’s interests. Bernays’ branding of Arbenz as “communist” was published in major US media. The propaganda lent justification to the CIA’s orchestration of a coup to overthrow Arbenz in 1954, claiming his communist leanings opened the way for Soviet influence in the Western Hemisphere. Substantial evidence points to the role of the United Fruit, later known as Chiquita, which had several direct ties to the White House and the CIA, as instrumental in this coup. United Fruit Company had acquired their holdings in Guatemala cheaply through a ninety-nine year land lease in 1936 from the country’s corrupt dictator Jorge Ubico. The deal was settled on behalf of United Fruit Company with Ubico by John Foster Dulles through the firm of Sullivan Cromwell. Allen Dulles, who led the coup, had served on UFCO’s board of trustees. In the end, more than a hundred thousand Guatemalan peasants were tortured and killed by the American-trained anti-guerrilla rampages. Military dictators ruled for the next thirty years, provided with weapons and training by the Americans. The term “banana republic” actually originated in reference to United Fruit’s domination of corrupt governments in Guatemala and other Central American countries.

In 1951, Kermit Roosevelt had opened secret negotiations with Gamal Nasser. Agreement was soon reached that the US, following a coup against King Farouk, would assist in building up Egypt’s intelligence and security forces.¹⁰⁵ Under the leadership of Allen Dulles, the CIA embarked on a project of hiring ex-Nazis in Egypt, who were led by Gehlen, Hjalmar Schacht and Otto Skorzeny. The Germans in Egypt, recognizing British puppet King Farouk’s political weakness soon began conspiring with Nasser and his Free Officers who, in turn, were working closely with the Muslim Brotherhood to overthrow the king. On July 23, 1952, the Free Officers carried out a coup d’état

with assistance from the Brotherhood and the Nazis. *Newsweek* marveled that, “The most intriguing aspect [of] the revolt... was the role played in the coup by the large group of German advisors serving with the Egyptian army... The young officers who did the actual planning consulted the German advisors as to ‘tactics’... This accounted for the smoothness of the operation.”¹⁰⁶

The UFO Phenomenon

After World War II, three prominent Humanists became the first directors of major divisions of the United Nations: Julian Huxley of UNESCO, Brock Chisholm of the World Health Organization (WHO), and John Boyd-Orr of the Food and Agricultural Organization. The humanistic system of human rights promoted by the United Nations is a disguise to push forward an agenda to promote the antinomianism of the occult and to replace traditional religion with the doctrines of the New Age. The term “humanism” can be ambiguous and there has been confusion over the several uses of the term as it has been appropriated by different intellectual movements over time. During the French Revolution, and soon after in Germany by the Left Hegelians, humanism began to refer to philosophies and morality centered on human kind, without reference to God or religion. Around 1806, *Humanismus* was used to describe the classical curriculum offered by German schools and by 1836 “humanism” was adopted in English in the same sense. In 1856, before the word was associated with secularism, German historian and philologist Georg Voigt used the term “humanism” to describe Renaissance humanism, where the term *umanista* described a teacher or scholar of classical Greek and Latin literature as well as the ethical philosophy behind it.

The modern connotations of the term as promoted by the UN date back at least to 1765, when the author of an anonymous article in a French Enlightenment periodical referred to “the general love of humanity... a virtue hitherto quite nameless among us, and which we will venture to call ‘humanism’, for the time has come to create a word for such a beautiful and necessary thing.”¹ The latter part of the eighteenth and the early nineteenth centuries then saw the creation of numerous “philanthropic” societies dedicated to human betterment.

Essentially, the doctrine of humanism has come to refer to an outlook, supposedly first developed during the Renaissance, that places central emphasis on the human being instead of God. According to a German philosopher and anthropologist and Left Hegelian Ludwig Feuerbach (1804–1872), “*Homo homini deus est* (“Man is a god to man” or “god is nothing [other than] man to himself.”² Thus, at the beginning of the twentieth century, the term “humanism” became increasingly identified with secularism and finally became “Humanism,” or secular humanism, a relatively recent movement created at the University of

Chicago. When capitalized, “Humanism” describes the secular ideology that espouses reason, ethics, and justice, while specifically rejecting supernatural and religious ideas as a basis of morality and decision-making.

Therefore, the promotion of Humanistic values is designed to undermine traditional religious beliefs, and through the support of the UN, designed to internationalize the acceptance of the age-old doctrines of the occult, as promulgated by Alice Bailey. Bailey, who succeeded Annie Besant as occult leader of theosophical teachings, together with her husband Foster Bailey, launched Lucifer Publishing Company in 1923, which published the theosophical periodical *Lucifer*. They later changed the name for obvious reasons to the Lucis Publishing Company, a name derived originally from the *Fratres Lucis*, or Hermetic Brotherhood of Light. The work of Lucis Trust is carried out through its Arcane School of the occult and an organization called World Goodwill. Together, they work to implement what is termed “the Plan,” as was revealed in 24 books written by Bailey and published by Lucis Trust. Alice Bailey, though, claimed that it was Djwhal Khul, her “Ascended Master,” who actually wrote the books that he channeled through her while she was in a state of trance. The focus of “the Plan” is to usher in the “Harmonic Convergence,” also known as the Omega, Mind Convergence, Fusion or Turning Point, which can occur only when nations put aside their “differences” in a “New World Order” of global unity.

Bailey supposedly prophesied in 1940 the eventual victory of the Allies and their establishment of a political and religious New World Order, which she saw as the culmination of H. G. Wells’ *Open Conspiracy*. However, Bailey argued that Well’s *Open Conspiracy* would be synarchist because it was guided by the Masters of the Ancient Wisdom, intent on preparing humanity for the mystical second coming of Christ, and the dawning of the Age of Aquarius. The Age of Aquarius refers to a concept of ages developed from astrology. When the earth rotates on its axis there is a slight wobble, which causes the poles to travel in a circular motion. Therefore, every 2,150 years or so, called a Platonic “Great Year,” at the Vernal equinoxes the sun will rise under a different constellation. The phenomenon is called the “precession of the equinoxes.” So in antiquity, at the spring equinox the sun rose in the constellation of Taurus whose associated planet is Venus. This is taken as the basis of the recurring identity of the bull, or some horned animal, with the dying-god. Around the time of the birth of Jesus, the world entered the Age of Pisces, and therefore Christianity is often symbolized by a fish. Depending on the interpretation, we are now, have already, or will soon enter into the Age of Aquarius, which will be marked by profound change through heightened creativity and interest in “spirituality.”

Despite her focus on the unity of religions, Bromley and Hammond point out that Bailey and other “occultists” hammered home the central idea, “The East is the true home of spiritual knowledge and occult wisdom.”³ Bailey referred to Shambhala as the seat of the “Lord of the World,” who watches over the evolution of humanity. To Bailey, Shambhala is also the source of cosmic fire as a “Force” associated with Lucifer, a destructive power needed

to overcome and destroy degenerated teachings and establish the New Age. A "Hierarchy" in Shambhala headed by Maitreya protects the Force and at the proper time will initiate the worthy into "the Mysteries of the Ages," "the Plan." According to Bailey, Lord Sanat Kumara conducts business in an enormous room in his palace called The Council Chamber of the Lord of the World, where he regularly meets with Maitreya, the Maha Chohan, Djwal Khul, St. Germain, the Master Jesus and the other Masters of the Ancient Wisdom. Of these it is said there are 24 principal council members, to assess the progress of The Plan.

This hierarchy of ascended masters, called, as with Blavatsky, the Great White Brotherhood, works on the "inner planes" to oversee the transition to the New World Order. According to Bailey, the three main channels through which the Universal Religion of the New Age are being prepared are the Church, Freemasonry and the educational system. In each, she claims, esoteric groups are to be found who are occult students and those who are in direct contact with the Masters. But as the need for their personal involvement in the plan increases there will be an "Externalization of the Hierarchy" when everyone will know of their presence on Earth. When world government and religion are finally realized, the New Age, or the Age of Aquarius, will have dawned. Only then will Jesus Christ the Avatar appear and the implementation of the New World Order fully begin. This "Christ," regarded as a reincarnation of the Comte de St. Germain, is known as Lord Maitreya.

Through Baily, the New Age acquired a racist basis closely aligned with neo-Nazi ideas inherited from the accounts of Blavatsky. Bailey posited a state of inequality where races do not represent a national or physical type, but a state of evolution, creating a "ladder of evolution." She refers to the Aryan root race as an "emerging new race," the most recently evolved people on Earth. It refers not only to Caucasian peoples, but to origins in "Indo-Persia," and indicates a culture where thought and intellect is dominant. Bailey stated that the Negro race contains a large number of "child souls," leading lives of "physical activity motivated by the desire for satisfaction of some kind, and by a shallow 'wish-life' or desire nature, and almost entirely oriented towards the physical life."²⁴ Reflecting the false pretext used by the World Bank and the IMF, she also wrote of the need for the white races to train the Negroes of Africa so that they will be fitted for true self-government.

Lucis Trust is an influential institution that enjoys "Consultative Status" which permits it to have a close working relationship with the United Nations, including a seat on the weekly sessions. It also operates the one religious chapel at the UN, the Meditation Room. World Goodwill, founded in 1932, and also a UN-recognized NGO was, according to Steven Sutcliffe, promoting groups of "world servers" to, as he quotes Bailey, "serve the Plan, Humanity, the Hierarchy and the Christ."²⁵ As explained by Steve Bonta:

The Lucis Trust is also aggressively involved in promoting a globalist ideology, which it refers to as "goodwill." Its World Goodwill organization is closely connected to international elitist circles. Authors

and participants in its various conferences read like a Who's Who of the globalist Insiders. Featured on its website, for example, is the Universal Declaration of Human Responsibilities, put forth in April 1998 as a companion document to the notorious UN Universal Declaration on Human Rights. Signatories to the World Goodwill document include: Helmut Schmidt, former chancellor of West Germany; Malcolm Fraser, former Australian prime minister; Oscar Arias Sanchez, former prime minister of Costa Rica; Shimon Peres; Robert McNamara; Paul Volcker; and Jimmy Carter.⁶

The result of Bailey's influence was the birth of many New Age groups: the Church Universal and Triumphant, Benjamin Creme's the Tara Center, the Robert Muller Schools and the Temple of Understanding.⁷ Founded in 1969, the Temple of Understanding calls itself a "Spiritual United Nations" and it has NGO status at the UN. Other "Founding Friends" included Jawaharlal Nehru, Pope John XXIII, Eleanor Roosevelt, Anwar el-Sadat, Dr. Albert Schweitzer, UN Secretary-General U Thant, and the CIA-sponsored Dalai Lama (in October 1998, the Dalai Lama's administration also acknowledged that it received \$1.7 million a year in the 1960s from the US government through the CIA, and also trained a resistance movement in Colorado)⁸. The Temple of Understanding has maintained a strong presence at the United Nations, organizing workshops, lectures and major events including hosting the 50th Anniversary Celebration of the UN in New York (1995). The Temple organization works closely with the UN Secretariat, the World Council of Churches, and the World Conference on Religion and Peace.

Among a group of international trustees who run the Lucis Trust are the leading lights of the Council on Foreign Relations (CFR), including David Rockefeller's nephew, John D. Rockefeller IV, Robert McNamara, Norman Cousins and Henry Kissinger. As Terry Melanson pointed out, "this would then tie Bailey's influential occult organization into the international conspiracy of elitists, including the Council on Foreign Relations (CFR), the Bilderbergs, and the Trilateral Commission."⁹

The conclusion of "the Plan," with the Externalization of the Hierarchy, the Ascended Masters of Theosophy, represents the revelation of the dying-god and demons of the Ancient Mysteries, in other words, Lucifer and his "fallen angels." The Externalization of the Hierarchy, which is to take place at the dawning of the Age of Aquarius, with the establishment of a one-world government headed by the United Nations, appears to be receiving covert assistance from the government through the deliberate fabrication of the UFO phenomenon. Through the influence of astrology, the spirits of the mysteries were long believed to govern over their respective planets, the most important ones being Venus or the star Sirius. As such, these entities are today being repackaged as "extra-terrestrials," or visitors from outer space.

According to popular writer Robert Anton Wilson, one of his contacts from secret societies in the US and Europe told him that the secret of the 33rd degree, the highest rank in American Freemasonry, was that the order was in

contact with beings from Sirius.¹⁰ In Freemasonry, Sirius is the Blazing Star, which Albert Pike equated with Osiris, and the “Star of Initiation” followed by the Magi. Sirius has a central role in Theosophy, where it is considered a source esoteric power. To Alice Bailey, Sirius channels energy from the “cosmic center” through the solar system to the Earth. According to the Djwhal Khul, Freemasonry is very ancient and an earthly version of an initiatory school that exists on Sirius, and the various hierarchical degrees of Freemasonry parallels the different levels of initiation of the “greater Lodge on Sirius.”¹¹ Bailey saw Sirius as the true “Great White Lodge” and believes it to be the home of the “Spiritual Hierarchy.” For this reason, like Pike, she considered Sirius as the “star of initiation.”

The notion that unidentified flying objects (UFOs) belong to extraterrestrial life or non-human aliens from other planets occupying physical spacecraft visiting Earth, is known as the extraterrestrial hypothesis (ETH). It can be traced back to a number of earlier ideas, starting with Emanuel Swedenborg, who in *The Earths in the Universe* stated that he conversed with spirits from Jupiter, Mars, Mercury, Saturn, Venus, the Moon, as well as spirits from planets beyond our solar system, describing them as human-like but immaterial beings who communicated telepathically. Blavatsky asserted that the ancients had first-hand knowledge of extraterrestrial life on planets such as Venus, which she suspected may have “influence” or “control” over the earth. In *The Lost Lemuria* (1904), Blavatsky’s disciple William Scott-Elliot claimed that beings that evolved on Venus, and who had reached a spiritual or “divine” stage of development, came to earth and taught the inhabitants of Lemuria the arts of civilization. Ancient Martian civilization was promoted by astronomer Percival Lowell, and the science fiction writings of H. G. Wells and Edgar Rice Burroughs.

Charles Fort (1874 – 1932), an American writer and researcher, collected accounts of anomalous physical phenomena from newspapers and scientific journals, including many reports of extraordinary aerial objects. Today, the terms Fortean and Forteana are used to characterize such phenomena. These reports were first published in 1919 in *The Book of the Damned*. In this and two subsequent books, *New Lands* (1923) and *Lo!* (1931), Fort theorized that visitors from other worlds were observing Earth. Fort speculated that old stories of demons could be related to “undesirable visitors from other worlds,” who may have communicated with ours in the distant past, left behind advanced technology, or attempted to colonize the earth.

The main popularizer of the concept of the Age of Aquarius was Allen Dulles’ friend, Carl Jung, who was convinced that he had been chosen by God for a prophetic mission to herald the era. In his book *Flying Saucers: A Modern Myth of Things Seen in the Sky* (1958), Jung argued that UFOs were actually mandalas from outer space. The mandala, the Sanskrit “magic circle,” he thought was a spontaneous production of the unconscious. He suggested that “flying saucers” were mass archetypal projections formed by the psychic tension produced by the Cold War. Jung wrote:

My conscience as a psychiatrist bids me fulfill my duty and prepare those few who will hear me for coming events which are in accord with the end of an era... As we know from ancient Egyptian history, they are symptoms of psychic changes that always appear at the end of one Platonic month [Great Year] and at the beginning of another. They are, it seems, changes in the constellation of the psychic dominants, of the archetypes or 'Gods' as they used to be called, which bring about... long-lasting transformations of the collective psyche. This transformation started... in the transition of the Age of Taurus to that of Aries, and then from Aries to Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change... when the spring-point enters Aquarius...¹²

Carol Rosin, the former spokesperson for Wernher von Braun, a former member of the *Allgemeine SS* who became the leading figure in the development of rocket technology in Nazi Germany during World War II, and subsequently in the US, when he was brought there as part of Operation Paperclip, claims that he told her on repeated occasions that the government was going to go through three stages of scare-tactics. First would be the Russians as "Commies," followed by terrorism, and finally the "last card" would be "aliens," being the ostensible reason for the development of Reagan's Star Wars program (SDI).¹³

In a December 4, 1985 speech at the Fallston High School in Maryland, Ronald Reagan shared a strange anecdote, where he recalled a comment he made to Gorbachev, saying: "...just think how easy his task and mine might be in these meetings that we held if suddenly there was a threat to this world from some other species from another planet outside in the universe. We'd forget all the little differences we have between our countries and we would find out once and for all that we really are all human beings here on this earth together."¹⁴ To put it in perspective, at the 1991 Bilderberger conference held in Evians, France, Kissinger made the following bizarre statement:

Today, America would be outraged if UN troops entered Los Angeles to restore order. Tomorrow they will be grateful! This is especially true if they were told that there were an outside threat from beyond, whether real or promulgated, that threatened our very existence. It is then that all peoples of the world will plead to deliver them from this evil. The one thing every man fears is the unknown. When presented with this scenario, individual rights will be willingly relinquished for the guarantee of their well-being granted to them by the World Government.¹⁵

The possibility is suggested from the fact that in 1938 CBS Radio staged a dramatization narrated by Orson Welles, of H. G. Wells' *War of the Worlds*, by interrupting the current broadcast and presenting it as a real alien invasion. Newspapers reported that panic ensued, with people across the Northeastern United States and Canada fleeing their homes. Some people called CBS, newspapers or the police in confusion over the realism of the news bulletins. Others claimed they could smell poison gas or see flashes of lightning in the distance. Studies calculated that of the six million who heard the broadcast, 1.7

million believed it to be true, and 1.2 million were “genuinely frightened.”¹⁶ Appointed to study the results of the broadcast was the Radio Research Project, headed by Paul Lazarsfeld of the Cybernetics Group, and which was funded by the Rockefeller Foundation, and connected to members of the Frankfurt School, like Theodor Adorno.

Despite widespread agnosticism about the existence of “aliens,” to leading UFO researchers, the weight of the evidence eventually points to non-other-worldly origin of these manifestations. One example is the highly-respected Jacques Vallée who had originally intended to prove validity of the popular Extraterrestrial Hypothesis (or ETH), before finally arriving at a completely contrary conclusion. As Vallée indicated, most witnesses do not typically report seeing an object or a craft, but a massive, multicolored, intense, pulsating light, accompanied by strange sounds. Actual entry into “space crafts” is typically described as an out-of-body experience. Occurrences often involve losses of memory, recaptured only through hypnosis. And a professor of English at California State University in Long Beach, Al Lawson has demonstrated that contactee experiences can be induced in almost anyone.¹⁷ Vallée has suggested a multidimensional visitation hypothesis. In *Messengers of Deception*, Vallée concluded: “I believe that UFOs are physically real. They represent a fantastic technology controlled by an unknown form of consciousness. But I also believe that it would be dangerous to jump to premature conclusion about their origin and nature, because the phenomenon serves as the vehicle for images that can be manipulated to promote belief systems tending to the long-term transformation of human society.”¹⁸

Vallée began exploring the commonalities between UFOs, cults, religious movements, demons, angels, ghosts, cryptid sightings, and psychic phenomena. Another well-reputed researcher John Keel, best known as author of *The Mothman Prophecies*, has arrived at the same conclusions. Keel believes the data point to what he suggests is a “paraphysical” basis to contactee experiences. According to Keel, the contacted beings are not extra-terrestrials, but “ultraterrestrials.” He summarizes:

Sensible research must be dictated by this basic precept: any acceptable theory must offer an explanation for all the data. The paraphysical hypothesis meets this criterion. The extraterrestrial hypothesis does not. The UFO enthusiasts have solved this problem by selecting only those sighting and events that seem to fit the extraterrestrial thesis. They have rejected a major portion of the real evidence for this reason and, in many cases, have actually suppressed (by ignoring and not publishing) events that point to some other conclusion.¹⁹

To explain the nature of his “paraphysical” hypothesis, John Keel makes reference to the remarks made by RAF Air Marshal Sir Victor Goddard, a very high-ranking member of the British government. However, Keel warns, “If you are not familiar with the massive, well-documented occult and religious literature, his words may be incomprehensible to you.”²⁰ In 1969, at a public lecture in London, Goddard said:

That while it may be that some operators of UFOs are normally the parapsychical denizens of a planet other than Earth, there is no logical need for this to be so. For, if the materiality of UFO is parapsychical (and consequently normally invisible), UFO could more plausibly be creations of an invisible world coincident with the space of our physical Earth planet than creations in the parapsychical realms of any other physical planet in the solar system... The astral world of illusion, which on physical evidence is greatly inhabited by illusion-prone spirits, is well known for its multifarious imaginative activities and exhortations. Seemingly some of its denizens are eager to exemplify principalities and powers. Others pronounce upon morality, spirituality, Deity, etc. All of these astral exponents who invoke human consciousness may be sincere, but many of their theses may be framed to propagate some special phantasm, perhaps of an early incarnation, or to indulge an inveterate and continuing technological urge toward materialistic progress, or simply to astonish and disturb the gullible for the devil of it.²¹

As Brenda Denzler noted, in *The Lure of the Edge: Scientific Passions, Religious Beliefs, and the Pursuit of UFOs*, “the contactee movement was, in effect, a conduit through which established spiritualist and Theosophical ideas and practices moved into the UFO community.”²² Lynn E. Catoe, the senior bibliographer who read thousands of UFO articles to compile *UFOs and Related Subjects: An Annotated Bibliography* for the US Government Printing Office, issued for the Air Force Office of Scientific Research, commented:

A large part of the available UFO literature is closely linked with mysticism and the metaphysical. It deals with subjects like mental telepathy, automatic writing, and invisible entities, as well as phenomena like poltergeist manifestations and possession... Many of the UFO reports now being published in the popular press recount alleged incidents that are strikingly similar to demoniac possession and psychic phenomena which has long been known to theologians and parapsychologists.²³

Thus, the channeled Ascended Masters came to be presented as visitors from outer space which, combined with the New Age doctrines and race theories of Theosophy and legends of advanced Nazi technologies, contributed to constructing the modern myth of extra-terrestrials. Among the fantastic legends associated with the Fourth Reich is the myth that the Nazis learned to make use of the Vril to power flying saucers.²⁴ The mythos was popularized in the 1990s by two Austrians, Norbert Jürgen-Ratthofer and Ralf Ettl, developed from the Gnostic ideas propagated by Ralf Ettl through his *Tempelhofgesellschaft* (Temple Society) in Vienna.²⁵ German researchers have in fact recently discovered that a Vril group did exist in Germany. An obscure astrological publisher, Wilhelm Becker, published a short brochure *Vril: Die kosmische Urkraft* (1930), which described the Atlanteans as possessors of a spiritual “dynamo-technology,” superior to the mechanistic notions of modern science. Based on Vril energy, this technology also enabled the Egyptians and Aztecs to build their pyramids. The brochure claimed that this ancient knowledge should now be applied for

the benefit of modern mankind. The group's second brochure, *Weltdynamismus* (1930), rejected explosive technology and spoke of the release of free energy, a concept that would become highly popular among UFO aficionados.²⁶

In 1917, four members of the Vril society apparently met in a cafe in Vienna. They discussed secret revelations, the coming of the new age, the Spear of Destiny, the magical violet black stone, and making contact with ancient peoples and distant worlds. Their source of power was the Black Sun, an infinite beam of light which, though invisible to the human eye, exists in anti-matter. The Vril emblem therefore became the Black Sun, representing a secret ancient philosophy on which the occult practitioners of the Third Reich would later build.

Among this group were two women, spiritual mediums known as "Vrilerinnen." They wore their hair unusually long, believing it to act as cosmic antennae to receive alien communication from beyond. One of these, a Croatian woman named Maria Orsic, claimed to have received telepathic transmissions in a secret German Templar script. Vril documents mention that these telepathic messages had their origin in Aldebaran, a solar system 68 light-years away in the constellation Taurus. A second set of scripts were purportedly written in Sumerian, the language of the ancient Babylonians. The scripts were to have contained technical data for the construction of something called the Vril Machine. It allegedly was a saucer-shaped interdimensional time travel machine. By 1934 the Vril Society had apparently developed its first UFO shaped aircraft, known as the Vril 1, which was propelled by an anti-gravity effect. The ship was to have been inspired by the historical German development of specialized engines such as Viktor Schauberger's "Repulsine."

A well-known promoter of this mythology is Vladimir Terziski, a Bulgarian engineer who bills himself as president of the American Academy of Dissident Sciences. In *UFO Secrets of the Third Reich*, Vladimir Terziski describes that antigravity research began in Germany in the 1920s with the first hybrid antigravity circular craft, the RFZ-1, constructed by the Vril Society. In 1942–43 a series of antigravity machines culminated in the giant 350-foot long, cigar-shaped Andromeda space station, which was constructed in old zeppelin hangars near Berlin by E4, the research and development arm of the SS. Terziski claims that the Germans collaborated in their advanced craft research with Axis powers Italy and Japan. However, following their defeat during World War II, the Nazis escaped with their crafts to secret underground bases in Antarctica, South America or the United States. He also alleges that Germans may have landed on the Moon as early as 1942 and established an underground base there. Terziski relates that when Russians and Americans secretly landed on the moon in the 1950s they stayed at this still-operating base. According to Terziski, "there is atmosphere, water and vegetation on the Moon," which NASA conceals to exclude the Third World from moon exploration.²⁷

Though the *Discovery Channel* recently explored these claims in a documentary called *Nazi UFO Conspiracy*, presenting them as an open question, according to Kevin McClure in *The Nazi UFO Mythos: An Investigation*:

An extensive search in the mainstream, ‘consensus’ historical record of this, the most researched and chronicled period in history, found no mention of even the most prominent features of the mythos. Putting these two findings together, the only reasonable conclusion on the available evidence is that the long-held belief that high-performance, German, disk-shaped craft actually flew during the Second World War can be shown to be a false belief. I hope that this investigation into the ‘Nazi UFO’ mythos has demonstrated that the evidence presented to date—at least, that of which I am aware—is irrevocably flawed.²⁸

Indicating the ultimate import of the UFO visitations, contactees are typically instructed in various New Age prognostications: humankind stands now in the transitional period before the dawn of a New Age. The extra-terrestrials, they are told, are here to teach, to help awaken the human spirit, to help humankind rise to higher levels of vibration so that the people of Earth may be ready to enter new dimensions. To mark the immanent changes, crop circles, UFO sightings and contactee and abductee experiences are preparing those who are receptive of these changes. Instructions often betray a racialist inclination, where ETs are described as Aryans with blonde hair and blue eyes, and advise their abductees that some humans are part extra-terrestrial, and therefore comprise a “superior race.” Others are being told that the chosen ones will be saved by benevolent ET’s, and taken away in their “motherships” when the time of disasters finally take place.

Christopher Partridge wrote that the works of Bailey and Theosophy in general all influenced the so-called “UFO religions.”²⁹ He explained that “...Theosophy has several prominent branches, and, strictly speaking, the branch which has had the most important influence on the UFO religion is that developed by Alice Bailey.”³⁰ “UFO religions” are commonly groups which deal with alleged communication between humans and extra-terrestrial beings. Forms of communication include telepathy and astral projection. Groups often believe that humanity can be saved after being educated by the aliens as to how to improve society. Scientology is probably the largest and most commonly known. Others include the Aetherius Society, Church of the SubGenius, Heaven’s Gate, Industrial Church of the New World Comforter, Raëliism and the Nation of Islam.

While it is widely recognized that the Nation of Islam is only remotely associated with the true religion of Islam, it happens to be connected to a fringe African-American tradition of the religion that traces its decent again to Jamal ud Din al Afghani. The Nation of Islam was founded by Elijah Mohammed, who was instructed by a mysterious person of Arab background named Wallace Fard Muhammed who claimed he was God. According to the FBI, Fard had as many as 27 different aliases and was a sometime petty criminal. Fard initially joined the Moorish Science Temple, a quasi-Masonic and pseudo-Islamic organization founded by Noble Drew Ali. According to Peter Lamborn Wilson, in *Sacred Drift: Essays on the Margins of Islam*, Ravanna Bey of the Moorish Academy of Chicago claimed that the Drew family had

settled in Newark, New Jersey, in the early 1880s and there encountered the “master adept” Jamal ud Din al Afghani who was visiting the United States in 1882–1883. The Drews were initiated into Afghani’s Salafi movement and supposedly into the Brethren of Sincerity.³¹

But Fard seems to have been involved in a conspiracy to usurp leadership of that order by having its leader Noble Drew Ali killed. However, Fard’s activities were brought to wider public notice after a major scandal involving an apparent ritual murder in 1932, reportedly committed by one of his early followers, Robert Karriem. Karriem later confessed that he had committed the murder “to bring himself closer to Allah.” Karriem had quoted from Fard’s booklet titled *Secret Rituals of the Lost-Found Nation of Islam*: “The unbeliever must be stabbed through the heart.” Karriem told the detectives that he intended to carry out more murders, which he called “sacrifices.” He referred to Fard as the “gods of Islam,” and told the investigators, “I had to kill somebody. I could not forsake my gods.”³² When Fard was interviewed, he told detectives, “I am the Supreme Ruler of the Universe,” resulting in his being placed in a straightjacket and padded cell for psychiatric examination.³³

However, Fard’s religion was a hodge-podge of Islam, Jehovah’s Witness doctrine, Gnosticism, ufology, and heretical Christian teachings and Prince Hall Freemasonry, a branch of North American Freemasonry composed predominantly of African Americans.³⁴ It basically sets the history of the occult in reverse, where an anthropomorphic doctrine is the “true Islam.” The “Sons of God” or *Nephilim*, are God, a man, and his council, in “Shambhala,” explicitly associated with the “Great White Brotherhood” of Blavatsky.³⁵ Its former leader, Elijah Muhammed, claimed that the *Book of Ezekiel* describes a “Mother Ship,” an aircraft built by black scientists in Japan many thousands of years ago. This aircraft, undetectable by radar, still circled the earth and carried powerful weapons which would be used on white America if she dared to harm the members of the Nation of Islam.³⁶

Partridge writes that the first UFO religion was the “I AM” Activity, founded by Guy Ballard, in 1930. The term “I AM” is a reference to the ancient Sanskrit mantra “So Ham,” meaning “I Am that I Am.” The name of the organization was derived from the belief among Theosophists that Ascended Masters are individuals who have lived in physical bodies, acquired the Wisdom and Mastery to have become free of the cycles of “re-embodiment” and karma, and have attained their “Ascension” (the Sixth Initiation). They consider the Ascension to be the complete permanent union with the Mighty “I AM” Presence, that True Identity that is the unique Individualization of Almighty God residing in each person. This knowledge is believed to have previously been taught for millions of years only within “Ascended Master Retreats” and “Mystery Schools.”

Almost all communication from Ballard’s Ascended Masters though came telepathically. When Ballard claimed to physically encounter Ascended Masters, he said they appeared to him from the etheric plane. During his first encounter he met the Ascended Master St. Germain in a cave underneath Mount Shasta, who showed him a television set that could receive transmissions from the

planet Venus. An “I AM” offshoot was the Church Universal and Triumphant, established in 1958 in Montana and led by Mark Prophet and later by Elizabeth Clare Prophet, where St. Germain was also a central figure. According to Prophet, St. Germain is to the Age of Aquarius what Jesus was to the Age of Pisces. The movement gained media attention in the late 1980s and early 1990s while preparing for potential nuclear disaster.

Mount Shasta is a volcanic peak in northern California, which has long been rumoured to be inhabited by faeries and Sasquatch figures and known for frequent UFO sightings. It was first brought to attention in novel *A Dweller on Two Planets* (1894), in which Frederick Oliver related information he received telepathically from “Phylos the Tibetan.” Oliver’s account, which discussed a hidden citadel of Atlantean Masters within the mountain, became popular with occult and Theosophical communities in America. Spencer Lewis, founder of the Rosicrucian order AMORC, published *Lemuria: The Lost Continent of the Pacific* (1931), which claimed Shasta was riddled with caverns in which ancient Lemurian masters preserved their ancient wisdom. According to the ancient manuscripts allegedly in his possession, northern California was once part of Lemuria, where Shasta was among the highest mountains in the world, making it an ideal refuge for those seeking to escape the great deluge.

A similar account was also put forward by Maurice Doreal, also known as Claude Doggins—or Dr. Doreal as he preferred to be called. In Denver about 1930, Doreal founded the Brotherhood of the White Temple, the first major occult movement to refer to Shambhala as an underground city. Doreal claimed that as he was lecturing in Los Angeles in 1931, the year after Ballard’s experiences, he met two Atlanteans who transported him to a gigantic cavern twelve miles beneath Shasta.³⁷ Fearful of nuclear attack, he relocated the Brotherhood to a rockbound valley west of Sedalia, Colorado, in the late 1940s and early 1950s.

Doreal was also in part responsible for the dissemination of the theory that linked UFOs to “Reptoids,” which gained popularity in UFO and conspiracy circles. In a pamphlet called *Mysteries of the Gobi*, Doreal offered a revisionist history of the world, which featured an ancient war between human beings and a “Serpent Race.” The latter, he wrote, had “bodies like man, but... heads... like a great snake and... bodies faintly scaled.” They also possessed hypnotic powers that allowed them when necessary to shapeshift into fully human form.³⁸ Similar ideas appeared in a long poem, *The Emerald Tablets*, reputedly the work of “Thoth, an Atlantean Priest-King.” The work recalls a text by the same title prized by the Arab alchemists, which claimed to be the work of Hermes Trismegistus, who was a combination of the Greek god Hermes and the Egyptian god Thoth. Doreal claimed to have translated the work when he was given the tablets from the Great Pyramid of Egypt in 1925. In his accompanying commentary, Doreal adds a dire political warning about this Serpent Race: “gradually, they and the men who called them took over the control of the nations.”³⁹

These ideas, suggests Barkun, may have their origin with an obscure pulp fiction author, Robert E. Howard (1906 – 1936). Howard is regarded as the father of the sword and sorcery subgenre and is probably best known for his character Conan the Barbarian. In 1929, Howard published a story in *Weird Tales* magazine called “The Shadow Kingdom” in which the evil power was the snake-men whose adversary Kull came from Atlantis. These creatures had bodies of men but the heads of serpents, and like Doreal’s Serpent Race, had the capacity to shapeshift into human form. In Howard’s story they were thought to have been destroyed, but returned by insinuating themselves into positions of power.

Howard became a member of “The Lovecraft Circle,” a group of writers all linked to H. P. Lovecraft, who consequently also incorporated serpent men into his own work. Lovecraft (1890 – 1937) was an American author of horror, fantasy, and science fiction, especially the subgenre known as weird fiction. Stephen King called Lovecraft “the twentieth century’s greatest practitioner of the classic horror tale.”⁴⁰ Lovecraft is best known for his *Cthulhu Mythos* story cycle and the *Necronomicon*, a fictional grimoire of magical rites and forbidden lore.

Lovecraft subscribed to a nihilistic philosophy of cosmic indifferentism, referring to a horror similar to that portrayed by Munsch’s *The Scream*, stating in the opening sentence of his 1926 short story “The Call of Cthulhu” that, “The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents.”⁴¹ Lovecraft believed in a purposeless, mechanical, and merciless universe that human beings could never fully understand, and that the cognitive dissonance caused by such a realization leads to insanity. To Lovecraft, there was no room for religion which could not be supported by scientific fact, and therefore, in his tales, he portrayed cosmic forces that had little regard for humanity.

Lovecraft constantly refers to the “Great Old Ones,” a pantheon of ancient, powerful deities from outer space who once ruled the Earth and founded ancient civilizations and were worshipped as gods. Lovecraft summed up the significance in “The Call of Cthulhu,” wherein a young man discovers the shocking secret of a race of aliens that served as gods to a strange cult:

There had been aeons when other Things ruled on the earth, and They had had great cities. Remains of Them... were still be found as Cyclopean stones on islands in the Pacific. They all died vast epochs of time before men came, but there were arts which could revive Them when the stars had come round again to the right positions in the cycle of eternity. They had, indeed, come themselves from the stars, and brought Their images with Them.⁴²

The Great Old Ones formed a cult in dark places all over the world, “until the time when the great priest Cthulhu, from his dark house in the mighty city of R’lyeh under the waters, should rise and bring the earth again beneath his sway. Some day he would call, when the stars were ready, and the secret cult

would always be waiting to liberate him.”²⁴³ At the time, according to Lovecraft, in his diabolical pessimism:

... free and wild and beyond good and evil, with laws and morals thrown aside and all men shouting and killing and revelling in joy. Then the liberated Old Ones would teach them new ways to shout and kill and revel and enjoy themselves, and all the Earth would flame with a holocaust of ecstasy and freedom.²⁴⁴

Lovecraft derived his notion of extra-terrestrial visitors from his reading of both Fort’s *The Book of the Damned* and Scott-Elliott, in the compilation volume *The Story of Atlantis and Lost Lemuria* (1925). Although Lovecraft referred to Theosophical material as “crap,” he drew inspiration from the *Book of Dzyan*, which formed the basis of Blavatsky’s *The Secret Doctrine*, in developing the *Cthulhu Mythos*’ own account of pre-human or occult texts. Blavatsky claimed to have discovered the book, written in the language of Senzar in Tibet, where it was guarded by an Occult Brotherhood. Lovecraft declared that they “antedate the earth,” in *The Diary of Alonzo Typer*, in which he transformed Theosophy’s spirit Venusians into aliens who flew across the solar system in space ships to “civilize” planet Earth.

Lovecraft’s The Great Old Ones from the Cthulhu Mythos equate with The Great Old Ones of the Night Time, a phrase which occurs in rituals of the Golden Dawn. Colin Low has suggested that Lovecraft’s wife, Sonia Greene, had had an affair with Aleister Crowley months before she met Lovecraft, and to whom she confided the idea of the *Necromicon*, which she would have learned from Crowley.⁴⁵ Crowley’s disciple Kenneth Grant, head of the Typhonian Ordo Templi Orientis, suggested in his book *The Magical Revival* (1972) that there was an unconscious connection between Crowley and Lovecraft. He thought they both drew on the same occult forces—Crowley through magic and Lovecraft through the dreams which inspired his stories and the *Necronomicon*. Grant claimed that the *Necronomicon* existed as an astral book as part of the Akashic records and could be accessed through ritual magic or in dreams.

The *Necronomicon* is a fictional 1,200 year old grimoire mentioned in Lovecraft’s stories. It was supposedly written by the “Mad Arab” called Abdul Alhazrad, who worshipped the Lovecraftian entities Yog-Sothoth and Cthulhu. The book was supposedly originally titled *Al Azif*, an Arabic word Lovecraft defined as “that nocturnal sound (made by insects) supposed to be the howling of demons.” Alhazred was born in Yemen, a country with historically a strong Jewish and Kabbalistic community. Alhazred is said to have visited the ruins of Babylon, the “subterranean secrets” of Memphis, and discovered the “nameless city” below Irem in the Empty Quarter of Arabia, living his last years in Damascus, before his death in 738 AD. *Al Azif* was translated into Greek and Latin, and despite attempts at its suppression, was finally acquired by John Dee. According to *History of the Necronomicon*, the very act of studying the text is inherently dangerous, as those who attempt to master its arcane knowledge generally meet terrible ends.

Also contributing to the Reptoid theory was the 1951 publication of Robert Ernst Dickhoff's *Agharta*. Dickhoff styled himself the "Sungma Red Lama of the Dordjelutru Lamasery," though his lamasery was located in his New York City bookshop. Dickhoff referred to *The Emerald Tablets*, but without mentioning their "translator" Doreal. Dickhoff claims to have studied in Asia, from a Buddhist Lama who told him, in apparent reference to Sanat Kumara, that the King of the World came from Venus, and initially inhabited a serpentine or reptilian form, but has since transformed into a human one. Dickhoff asserts that this being is the serpent of the Bible. In addition, Dickhoff also wrote about humanoid serpent men who came from Venus, who exploited an antediluvian tunnel system in order to infiltrate and capture Atlantis and Lemuria. Survivors of these sunken continents supposedly escaped to underground hideouts in Agartha and in the Antarctic Rainbow City. Although the serpent men were to have been defeated, they and their agents have infiltrated circles of political authority through their powers of mind control. The remaining reptilians lie in polar suspended animation, waiting for the moment to strike.⁴⁶

While the UFO religions first "contacts" were telepathic communication with Ascended Masters, it was not until the advent of the Roswell crash of 1947 that the myth of extra-terrestrials as pilots of "flying-saucers" emerged. On June 24, 1947, Kenneth Arnold, an American businessman from Boise, Idaho, reported a sighting of ten shining discs over the Cascade Mountains while flying his private plane near Mount Rainier in Western Washington. According to Arnold, "they flew like a saucer would if you skipped it across the water." While there had been sightings of "balls of fire" (nicknamed "foo fighters") by World War II fighter pilots, or cigar and disc-shaped objects, such as the wave of Scandinavian "ghost rockets," the research of Robert Bartholomew and George Howard has shown that before 1947, "there is not a single recorded episode involving mass sightings of saucer-like objects."⁴⁷ It was Arnold's "flying saucers" that both began the modern waves of sightings and ushered UFOs into popular culture. According to Partridge, "the interest in Arnold's story was immediate and massive."⁴⁸ Public interest was such that the US Air Force felt compelled to carry out an investigation. By the end of the year, 850 UFO sightings were reported in America alone. Within a few weeks of the Arnold incident, the famous crash took place at Roswell.

The first of the so-called contactees of the 1950s was George Adamski (1891 – 1965), a Polish-born American citizen who became widely known in ufology circles, and to some degree in popular culture. He claimed to have photographed ships from other planets, met with "Venusians" he called "Space Brothers," and to have taken flights with them. The "Nordic" spaceman he encountered was described as "Aryan" looking, with long blond hair and blue eyes. Swedenborg's descriptions of beings from other planets in *The Earths in the Universe* were appropriated by Adamski for his lectures and books, including *Flying Saucers Have Landed* and *Inside the Space Ships*. Adamski had an interest in Theosophy that dated back to the mid 1930s, when he founded what was called

the Royal Order of Tibet. According to Partridge, “the overall point to note is that Adamski’s fundamental thesis is little more than a modified version of popular theosophical teaching which stresses spiritual evolution and the role of the masters/aliens in that process.”⁴⁹

Adamski’s purported saucers were identical to those depicted in alleged captured Nazi blueprints, fueling the mythos that the Nazis had developed anti-gravity crafts. Adamski likely drew his Nazi influences from the American fascist leader, William Dudley Pelley, with whom he was involved in the “I AM” cult. Prior to founding the “I AM” movement, Pelley was a successful Hollywood screenwriter at the height of the silent-film era. In the late 1920s and 1930s, he popularized the idea of near-death experiences. Beginning in 1929, Pelley wrote the first widely read article on the subject, describing his visit to the spirit world where heavenly Mentors counseled him in the hidden truths of life. However, acting under “clairaudient” instructions from his Mentors, who extolled the destiny of Adolf Hitler, Pelley was inspired to form his own pro-Hitler, fascist paramilitary order, the Silver Shirts, begun in 1932. By the mid-1930s, Pelley attained such infamy that Sinclair Lewis was inspired to model his American dictator, Buzz Windrip, after him, in *It Can’t Happen Here*. Pelley was later interned during the War for his Nazi sympathies.⁵⁰ But, he eventually abandoned organized Nazism and went on to help found the “I AM” movement.⁵¹

Pelley published a major work on extraterrestrials called *Star Guests*. It consists mainly of channeled communications that Pelley claimed to have been receiving since the late 1920s. According to Pelley, sentient life came to earth from planets near Sirius, sent by the divine principle he called “Thought Incarnate.” However, the “semiintelligent spirits” who arrived on earth seventeen million years ago interbred with indigenous apelike life forms. This interracial breeding, which caused the Fall, he linked to the *Genesis* account of the “sons of God.” Pelley asserted that this “half-god, half-human progeny” was symbolized by the Sphinx, and that the hawk-headed gods of the Egyptians represent the beings from Sirius. However, according to Pelley, the hybrid races became corrupt, so the intelligences sent messengers, of which Jesus was one, to repair the damage. The Evil spirits, explains Pelley, first incarnated in Napoleon and later in the leaders of the Soviet Union. If they are not stopped, wrote Pelley, “a coalition of oriental nations—of which Russia is leader—... [will] subjugate the globe, reducing its white and Christian peoples to bondage.”⁵² All is building up to the Second Coming with the advent of the Age of Aquarius.

Adamski’s fellow contactee, George Hunt Williamson (1926 – 1986), was a prolific writer on occult matters. After hearing about the flying-saucer-based religious cult of Adamski, perhaps through Pelley, Williamson and his wife became members of his Royal Order of Tibet. About 1950, Williamson had begun writing for Pelley’s periodical, *Valor*. Pelley’s influence on Williamson was extensive. Although, Pelley did not directly refer to flying saucers until after Williamson had stopped working for him in 1952. Subsequently, in 1952 and 1953, Williamson and his associates supposedly established radiotelegraphic contact with extraterrestrials, in which they received Morse

code messages from “the Planet Hatonn in Andromeda,” the alleged site of the universal “Temple of Records.”⁵³

Williamson eventually combined his own channeled communications with the beliefs of a small contactee cult known as the Brotherhood of the Seven Rays, led by Marion Dorothy Martin, to produce a series of books about the secret, ancient history of the world *Other Tongues—Other Flesh* (1957), *Secret Places of the Lion* (1958), *UFOs Confidential* with John McCoy (1958), *Road in the Sky* (1959) and *Secret of the Andes* (1961). These books rewrote the *Old* and *New Testaments* to depict every important person as a reincarnation of one of only six or eight different “entities.” They also expanded on Theosophical teachings that, in the distant past, Adamski’s friendly Space Brothers had taught the human race the rudiments of civilization and, according to Williamson, aliens had also helped found the Jewish and Christian religions, impersonating “gods” and providing “miracles” when needed. Reflecting what would later become the basis of the Ancient Aliens hypothesis, Williamson additionally claimed that some South, Central and North American ancient civilizations actually began as colonies of aliens in human appearance.

Other Tongues--Other Flesh was an extended treatment on the benevolence of the extra-terrestrials from Sirius, who supposedly provided mankind with civilization in the far distant past. In *Secret Places of the Lion*, speaks of the “Goodly Company” or “Star People,” who migrated to earth, the “dark star,” many millions of years ago and have worked ever since as the Creator’s mentors to advance a fallen race. In the same book, Williamson outlined the entire significance of the UFO mythos in its relation to the aspirations of Zionism and the Rosicrucian myth of Egyptian Freemasonry, which traces its origins to a sun cult of which the Pharaoh Akhenaton was an exemplar:

Throughout the entire history of the earth, the “Goodly Company” or the multitude of “Christ Souls” have incarnated in a group...

Pharoah was addressed as “The King, the Ra, the Sun.” This signified his position as leader of the “Goodly Company” of star born beings dedicated to the salvation of a planet!...

A special hereditary order of men was now created to keep a semblance of Aton (One God) worship amongst the Israelites; although the Greater Light could not be theirs because they were not yet ready for it, a less spiritual worship was set up, based on pagan ritualism, that nevertheless was symbolic in its sacrifices, ceremonies, vestments, etc...

The promise of an Eternal King, to arise out of David’s Family, was repeated over and over again: to David, to Solomon, and again and again...

There are references to the breaking of the bread and drinking of the wine as a symbol of “the sacred repast.” The wine represents the “Holy Vine of David” and the bread “the life and knowledge of God.” Those “Children of the Greater Light” who are descendants of the “Holy Vine of David” serve, through the “sacred repast,” “the life and knowledge of God!! God made a covenant with David of an eternal dynasty.”...

David and Bathsheba prepared the way for the coming of the Master or the Fulfillment in Israel...

When Solomon ascended the throne of his father, he consecrated his life to the erection of a temple to God and a palace for the kings of Israel. David's faithful friend, Hiram, King of Tyre, hearing that a son of David sat upon the throne of Israel, sent messages of congratulation and offers of assistance to the new ruler...

Now we are entering the "twilight of the gods," when the final destruction of the Old Age will take place and man and the gods will be regenerated and reunited! Man will have revealed unto him a true vision of his eternal heritage--that earthly things may show him the nature of his spirit!⁵⁴

In May 1959, Adamski received a letter from the head of the Dutch Unidentified Flying Objects Society, informing him that they had been contacted by officials at the palace of Queen Juliana of the Netherlands, wife of Prince Bernhard, former SS officer and founder of the Bilderberg meetings, and "that the Queen would like to receive you." Adamski informed a London newspaper about the invitation, which prompted the court and cabinet to request that the queen cancel her meeting with him, but she went ahead with it saying, "A hostess cannot slam the door in the face of her guests."⁵⁵

Williamson and Adamski were two of the "four guys named George" among the mid-1950s contactees. The others were George King and George Van Tassel. George King founded the Aetherius Society, a UFO religion that combined UFO claims, yoga and ideas from various world religions, notably Buddhism, Christianity, and Theosophy. The Aetherius Society's stated goal is to prevent the annihilation of the Earth by improving cooperation between humanity and various alien species. The society is named after Aetherius, a being King claims to have telepathically contacted and channeled. Aetherius is believed to be a "Cosmic Master" from Venus, along with Buddha and Jesus. The society also believes that it is to make the way for the "Next Master," a messianic figure who will descend upon Earth in a flying saucer, possessing magic more powerful than all the world's armies.

George van Tassel was a former aeronautic engineer and flight inspector who at various times between 1930 and 1948 worked for Douglas Aircraft, Hughes Aircraft, and Lockheed. He met Frank Critzer, an eccentric loner who during World War II was under suspicion as a German spy. Critzer claimed to be working a mine somewhere near Giant Rock, a 7-story boulder near Landers, California, which the Native Americans of the area held to be sacred. Upon receiving news of Critzer's death, van Tassel built a home and airstrip at Big Rock and started hosting group meditation in 1953 in a room underneath excavated by Frank Critzer. In 1952, over a week before they happened, Van Tassel notified the US air force, *Los Angeles Herald-Examiner*, and *Life* magazine of the future events of the 1952 Washington DC UFO incident via registered letters. This event, which was witnessed by thousands of people in and around the Washington DC area is one of the most publicized sightings to have ever taken place.

In 1952, Van Tassel had begun to channel an extraterrestrial entity named Ashtar whose messages became the basis for Van Tassel's Ministry of Universal Wisdom. Van Tassel hosted the annual Interplanetary Spacecraft

Convention at Giant Rock in the Mojave Desert that at its peak in 1959 attracted as many as 10,000 attendees. The gatherings began in 1954 with Williamson and Adamski prominent among the speakers. Also in 1954, Van Tassel and others began building the Integration based on the design of Moses' Tabernacle, the writings of Nikola Tesla and telepathic directions from extraterrestrials, to perform the "rejuvenation."

Williamson's "Hatonn" was later metamorphosed from a planet into a being through the experiences of Richard T. Miller, a Detroit television repairman who heard a lecture by Williamson in 1954. Inspired by Williamson, Miller and some friends established radio contact with extraterrestrials and entered his spacecraft, the Phoenix. The entity they spoke with was not Hatonn, however, but a being named Soltec. Miller and Williamson jointly founded an organization called the Telonic Research Center in Williamson's home in Arizona, but parted company about a year later. Miller finally published space messages of the being named Hatonn in 1974.

In the 1970s, other channellers claimed access to Ashtar's messages. The most prominent among them was Thelma B. Terrell, also known as Tuella, who emphasized the role of extraterrestrials in evacuating "purified" souls from the earth in order to escape coming calamities. While Tuella's messages come from many of Ashtar's associates, Hatonn seems to have gained a special prominence among them. Hatonn is not only a "Great Commander" but also "the Record Keeper of the Galaxy and the records are kept on the planet bearing his name."⁵⁶ Hatonn went on to inspire the creation of *Phoenix* magazine to publish his radio communications. Central to the development of *Phoenix* publications was George Green who claimed to have seen an alien craft at Edwards Air Force Base in 1958. According to Green, he was contacted by "space beings" and entered into an agreement with them to "publish the material transmitted from the spacecraft called 'the phoenix.'" Hatonn's full title is Commander Gyeorgos Ceres Hatonn, and he claims to be "Commander in Chief, Earth Project Transition, Pleiades Sector Flight command, Intergalactic Federation Fleet—Ashtar Command; Earth Representative to the Cosmic Council and Intergalactic Federation Council on Earth Transition." He said that he had "well over a million ships" under his command and that his mission "is to remove God's people from the planet when that becomes necessary... if that becomes necessary."⁵⁷

Another early contactee with Nordic aliens, who also met the so-called Venusian saucer in the desert in 1946, was Jack Parsons. Parsons was the creator of solid rocket propellant fuel, who went on to become one of the founders of the Jet Propulsion Laboratory in Houston and the Aerojet Corporation. He was a leader of the Agape lodge, the American chapter of Aleister Crowley's OTO. Charles Stansfeld Jones, or *Frater Achad* by his occult name, who Crowley considered his "magical son" and the "one" prophesied in the *Book of the Law*, started a lodge of the OTO in Vancouver. Jones's initiate W. T. Smith started his own group, Agape Lodge, in California in the 1930s.

After Crowley had moved to California, in the words of Francis King, “for the next ten years [until Crowley’s death in 1947] California was the main center of OTO activity.”⁵⁸ Parsons became obsessed with *The Book of the Law*, and began a regular correspondence with Crowley, referring to him as “Most Beloved Father” and himself as “Thy son, John.”⁵⁹

Likewise, Crowley claimed in 1919 to have contacted an extraterrestrial named Lam, connected to the Sirius and Andromeda star system, and the sketch he produced of it is a crude version of the iconic “greys” that have now come to be associated with alien contact. Picknett and Prince say that when the “flying saucer” craze began in 1947, Parsons stated that the “discs” would “help to convert the world to Crowley’s magic religion.”⁶⁰

Parsons met L. Ron Hubbard, the founder of Scientology in 1945 and introduced him to the OTO, though Hubbard claimed he joined the order as part of an infiltration assignment on behalf of the Office of Naval Intelligence.⁶¹ When Jack met Hubbard, he described him to Crowley as “the most Thelemic person I have ever met.”⁶² Jack also noted about him to Crowley, “although he has no formal training in Magick, he has an extraordinary amount of experience and understanding in the field.”⁶³ Together, beginning in 1946, they started the “Babalon Working,” a series of rituals designed to manifest an individual incarnation of the archetypal divine feminine called Babalon, in reference to the Babylonian goddess Ishtar, related to the Canaanite Astarte, and with the “Great Whore” of the *Book of Revelation*. During the ceremony, Hubbard acted as a scribe. When rituals were complete, Parson met Marjorie Cameron whom he regarded as the creation of the ritual and considered her his “Scarlet Woman.” They soon began the next stage of the series, an attempt to conceive a child through sexual magic. Parsons wanted to create a *Moonchild*, as outlined in Crowley’s occult novel by the same name.⁶⁴ Although no child was conceived, Parsons and Cameron soon married. By 1952, Parsons referred to himself as Belarion Armiluss Al Dajjal Antichrist, “Al Dajjal” being the Islamic name for the Antichrist.

As noted by Nikolas & Zeena Schreck, authors of *Demons of the Flesh*, “in many ways Scientology can be considered the most successful organizational offshoot of the Great Beast’s work, having achieved a world standing and impact the various OTOs and other Crowleyan derivatives have not been.”⁶⁵ Hubbard also personally offered his Dianetics training to the ubiquitous Aldous Huxley. When Hubbard formulated Dianetics, he described it as “a mix of Western technology and Oriental philosophy.”⁶⁶ According to Hubbard, Dianetics “forms a bridge between” Cybernetics and General Semantics, a set of ideas about education originated by Alfred Korzybski, which received much attention in the science fiction world in the 1940s.⁶⁷

Scientology has been included among the list of UFO religions in *UFO Religions* by Christopher Partridge, *The Encyclopedic Sourcebook of UFO Religions* by James R. Lewis, and *UFO Religion: Inside Flying Saucer Cults and Culture* by Gregory Reece. From the early 1950s onwards, Hubbard, started describing what he called a “space opera.” 75 million years ago in an event known as

“Incident II,” Xenu, the dictator of the “Galactic Confederacy,” brought billions of his people to Earth in a spacecraft, stacked them around volcanoes and killed them using hydrogen bombs. The spirits of these people were then captured by Xenu and mass implanted with numerous suggestions and then “packaged” into clusters of spirits. Official Scientology scriptures hold that the essences of these many people remained, and that they form around people in modern times, causing them spiritual harm.

Scientology also teaches that all humans have experienced a great number of past lives, including one in ancient advanced extraterrestrial societies, such as Helatrobos and the Marcabians. However, according to Hubbard, when thetans (human beings) die they go to a “landing station” on the planet Venus, where they are re-implanted and are programmed to “forget” their previous lives. The Venusians then “capsule” each thetan and send them back to Earth to be dropped into the ocean off the coast of California, after which each thetan searches for a new body to inhabit.

Within the Church of Scientology, the Xenu story is part of its secret “Advanced Technology,” normally only shared with members who have contributed substantial sums of money. Officials of the Church of Scientology widely deny or try to hide the Xenu story and have gone to great lengths to suppress it, including legal action. Nevertheless, much material on Xenu has leaked to the public via court documents, and copies of Hubbard’s notes.

In the late 1940s, with Jack Parsons was already corresponding with Anton Szandor Lavey, who went on to found the Church of Satan on Walpurgisnacht, April 30, 1966. LaVey (originally Levy) first worked in the circus, carnival and burlesque houses as a lion tamer and musician and became deeply interested in the occult, and ordered several of Crowley’s works from Jack Parsons. LaVey’s main ritual imitated the Black Mass of seventeenth-century France, as a form of psychodrama involving a nude female altar, black candles and polluted sacraments. The blasphemies of the Templars were glorified in “The Ceremony of Stifling Air.” Another ritual “Das Tierdrama” allegedly borrowed from the Illuminati, celebrated the animal nature of man. LaVey also incorporated influences from Nietzsche, Ayn Rand, Crowley, H. L. Mencken, and Jack London, and was also drawn to the aura of evil around the Third Reich. The Church of Satan’s “Law of the Trapezoid” was prefaced by the Nazi anthem *Germany Awake* written by Dietrich Eckart, alongside references to the Vril, Thule, and Ahnenerbe.

In 1975, Michael A. Aquino, a major in the US Army Reserve, took the majority of the Church of Satan’s membership into his new religious organization called the Temple of Set, dedicated to Set, the ancient Egyptian god of darkness and chaos, sometimes interchangeable with the dying-god Osiris, and regarded by Crowley’s disciple, Kenneth Grant, as Sirius. Crowley, relates Grant, “unequivocally identifies his Holy Guardian Angel with Sothis (Sirius), or Set-Isis.”²⁴⁸ Grant claimed that Lam was one of H. P. Lovecraft’s Great Old One, who has the task of uniting the current that emanates from the Andromeda galaxy with the current that flows from Sirius. Likewise, Aquino

had also composed a “Call to Cthulhu” ritual before he left the Church of Satan, and adopted aspects of Lovecraft’s mythos. Aquino devised the “Ceremony of the Nine Angles,” which includes an evocation of Lovecraft’s deities, Azathoth, Yog-Sothoth, Nyarlathotep and Shub-Niggurath.

Aquino’s cult offered a more occult form of Satanism than the theatrical posturing of the Church of Satan. While LaVey saw Satan as a symbol of rebellion against Christian piety, Aquino believed in the devil to be a real being. The theurgic rituals of the Temple of Set invoked the Prince of Darkness and on 21 June, 1975, Aquino supposedly received a direct revelation from Satan, later published as *The Book of Coming Forth by Night* (1985). In the book, Satan identified himself as Set, presented the twentieth century as the beginning of a new satanic dispensation and included Crowley’s prophecy of a new Age of Horus, marked by power politics and mass destruction.⁵⁰ Impressed by the power and conquests of the Third Reich, Aquino also dabbled in Nazi occultism, regarding Heinrich Himmler as a satanic initiate.

The New Religious Movements, by Eugene V. Gallagher, relates that Aquino became embroiled in several controversies starting in 1986. He and his wife Lilith were implicated in suspicions of child molestation at the day care center at the Presidio Army base in San Francisco, but were never charged.⁵⁴ In 1994, he sued Linda Blood, a former member of the Temple of Set, for libel in her book *The New Satanist*, which made claims that the temple was part of the nationwide Satanic conspiracy that was molesting children and committing murders. The book depicted Aquino and his followers as “pedophiles, child abusers, murderers and the masterminds behind a nationwide satanic conspiracy.”⁵⁵ The case was settled out of court, with details of the settlement kept confidential.

Jihad & The New Left

Despite perceptions to the contrary, Islam is not a revolutionary ideology. Nevertheless, Islam's purported tendency to violence has contributed to one of the major misconceptions which has led to popular rejection of religion in the West, which is that it "has caused most of the wars in history." However, in their recently published book, *Encyclopedia of Wars*, Charles Phillips and Alan Axelrod document the history of recorded warfare, and from a list of 1763 wars, only 123 have been classified to involve religion, accounting for less than 7 percent of all wars and less than 2 percent of all people killed in warfare. While it is estimated that approximately one to three million people were killed during the Crusades, and perhaps 3,000 in the Inquisition, nearly 35 million soldiers and civilians died in WWI alone. In WWII, a total of 60 million people lost their lives, representing a 2.5% of the world's population. In both cases, these secular conflicts were fought—for the most part—for the sake of "democracy" against "despotism."

These tragedies were compounded by the fact that the twentieth century has introduced a new level of brutality introduced to conventional warfare: the deliberate targeting of civilians, a strategy known as Total War, with the intent of demoralizing the enemy population into overthrowing their government. The reality is, most wars are fought for secular or even atheistic purposes, but when religion is the cause, it is merely used as a disguise to hide the true intent, which is often greed and lust for power.

Contrary to the unfair characterization that violence—and therefore terrorism—is inherent to Islam, terrorism was a completely novel introduction to Islamic civilization, adopted at the end of the twentieth century, in imitation of the barbarous practices first developed in the West. The wave of terrorism that began to be perpetrated in the name of Islam beginning in the 60s and 70s was actually an extension of the radical politics which has its roots in the existentialist movement of Western philosophy through the influence of Friedrich Nietzsche. Despite perceptions to the contrary, Islam is not a revolutionary religion. Islam aspires to reforming society, with the ideal goal of implementing the *Shariah*, but through proselytism, which seeks democratic support, not violent overthrow. Rather, late twentieth century Islamic terrorism was part of the wave of political violence associated with support for Third World liberation movements of the New Left.

The New Left was particularly influenced by the Frankfurt School. Following Hitler's rise to power in 1933, the Frankfurt School left Germany for Geneva before moving to New York in 1935, where it became affiliated with the University in Exile of the New School. The New School had founded the University in Exile in 1933, with financial contributions from the Rockefeller Foundation, to be a haven for scholars dismissed from teaching positions by the Italian fascists or Nazi Germany. The New School has followed a tradition of synthesizing leftist American intellectual thought and critical European philosophy, particularly the teachings of Aristotle, Leibniz, Spinoza, Hume, Kant, Hegel, Kierkegaard, Marx, Nietzsche, Husserl, Heidegger, Arendt, Freud, Benjamin, Wittgenstein, Foucault, and Derrida. The Critical Theory of the Frankfurt School holds an especially strong influence on all divisions of the school. As Frankfurt School historian Martin Jay explains, "And so the International Institute for Social Research [Frankfurt School], as revolutionary and Marxist as it had appeared in Frankfurt in the twenties, came to settle in the center of the capitalist world, New York City."¹

The seeds of the New Left were planted in the de-Stalinization of the Soviet Union. Nikita Khrushchev's February 1956 speech "On the Cult of Personality and Its Consequences," and the subsequent Hungarian Revolution of 1956 divided traditional Marxists. It was this disillusionment with Soviet policy that gave rise to the New Left's rejection of doctrinal Marxism, to seek sources for social change in other than the workers. Many New Left thinkers argued that since the Soviet Union could no longer be considered the world center for proletarian revolution, new revolutionary Communist thinkers had to be substituted in its place, such as Mao Zedong, Ho Chi Minh and Fidel Castro, and other Third World liberation movements, as struggles against capitalist imperialism, including Algeria's war for independence and the plight of the Palestinians.

The Frankfurt School's Herbert Marcuse's critiques of capitalist society resonated with the student movement in the 1960s, and because of his willingness to speak at student protests, he soon became known as "the father of the New Left in the United States." Marcuse was also heavily indebted to Martin Heidegger, but distanced himself from him following Heidegger's endorsement of Nazism. During WWII Marcuse first worked for the US Office of War Information (OWI) on anti-Nazi propaganda projects. But in 1943 he transferred to the OSS to conduct psychological warfare against the Axis Powers. After the war, Marcuse worked for the CIA until 1952, when he was employed by the US Department of State as head of the Central European section.¹ Marcuse then worked at the Russian Institute of Columbia University in New York, funded by Rockefeller, before he became a professor first at Columbia, Harvard, then Brandeis from 1958 to 1965, and finally at the University of California, San Diego. His work heavily influenced intellectual discourse on popular culture and scholarly popular culture studies.

The New Left, explained former British intelligence officer John Coleman, was a creation of the Tavistock Institute, through the agency of the Institute for Policy Studies (IPS).² IPS was funded by James Warburg, the son of Paul

Warburg who had been Allen Dulles' assistant in the OSS. It was founded in 1963 by Marcus Raskin, aide to McGeorge Bundy and president of the Ford Foundation, and Richard Barnet, aide to John J. McCloy.³ McGeorge Bundy was National Security Advisor to Presidents Kennedy and Johnson from 1961 through 1966, and president of the Ford Foundation from 1966 through 1979. He was also a member of the notorious Skull and Bones secret society at Yale, where he was nicknamed "Odin." Raskin and Barnet, both highly trained Tavistock Institute graduates, according to Coleman, controlled such diverse elements as the Black Panthers, Daniel Ellsberg, National Security Council staff member Halprin, the Weather Underground, the Venceramos and the campaign staff of candidate George McGovern.⁴

The New Left upheld students and alienated minorities as the agents of social change, replacing the traditional Marxist approach of support of the general masses and the labor movement. That included support for the Black Power movement and the protests against the Vietnam War. The hero to many of the young members of the New Left was Bertrand Russell, who in early 1963, became increasingly vocal about what he argued were near-genocidal policies of the US government in Vietnam.

The plight of the Palestinians was also a popular cause among the New Left, one they shared with Muslim terrorists. Criticism of America's unconditional support for the on-going and brutal occupation of Palestine by the Zionists is one of two fundamental justifications offered by terrorists of the Muslim Brotherhood for their actions. The second unresolved factor offered as justification for Islamic terrorism's violent attacks are the numerous puppet regimes installed in the Middle East, through the assistance of Western powers, that succeeded the more direct control of Western colonialism.

However, the violent methods employed by Middle Eastern terrorists have no precedent in Islam, but were derived from Western methods, which have their origin in Bakunin's "Propaganda of the Deed." It was the IRA who inspired the Zionist Irgun's tactic of attacking Arab communities, including the bombing of a crowded Arab market, which is considered among the first examples of terrorism directed against civilians.⁵ The Zionist Irgun, which fought against the British mandate in Palestine, was based on Revisionist Zionism founded by Zeev Jabotinsky. According to Howard Sachar, "The policy of the new organization was based squarely on Jabotinsky's teachings: every Jew had the right to enter Palestine; only active retaliation would deter the Arabs; only Jewish armed force would ensure the Jewish state."⁶ Founded in 1931, the Irgun sought to end British rule by assassinating police, capturing British government buildings and arms, and sabotaging British railways. Irgun's most notorious attack was the 1946 bombing of the King David Hotel in Jerusalem, parts of which housed the headquarters of the British civil and military administrations. Ninety-one people were killed and forty-six injured, marking it as one of the most deadly attacks of the Mandate era. After the creation of Israel in 1948, Menachem Begin, who had been the Irgun leader from 1943 to 1948, transformed the group into the political party which later became part of Likud.

From that point forward, acts of terrorism became associated with struggles against colonialism. After World War II, largely successful anti-colonial campaigns were launched against the collapsing European empires as many World War II resistance groups became militantly anti-colonial. In the 1960s, inspired by Mao's Chinese revolution of 1949 and Castro's Cuban revolution of 1959, national independence movements in formerly colonized countries often fused nationalist and socialist platforms in the 1960s. Arguments for anti-colonialist struggle were often based on the existentialist philosophies of men like Martin Heidegger, Jean Paul Sartre, and Frantz Fanon. Heidegger, despite his support of the Nazis, helped shape several generations of European leftists and was the founder of Postmodernism. Heidegger argued that, in order to escape the yoke of Western capitalism and the "idle chatter" of constitutional democracy, the "people" would have to return to their primordial destiny through an act of violent revolutionary "resolve."⁷ As Walter Newell described in "Postmodern Jihad: What Osama bin Laden learned from the Left":

Heidegger saw in the Nazis just this return to the blood-and-soil heritage of the authentic German people. Paradoxically, the Nazis embraced technology at its most advanced to shatter the iron cage of modernity and bring back the purity of the distant past. And they embraced terror and violence to push beyond the modern present—hence the term "postmodern"—and vault the people back before modernity, with its individual liberties and market economy, to the imagined collective austerity of the feudal age.⁸

In France, there is a very long and particular history of reading and interpreting Heidegger's work, exemplified by Sartre and other existentialists, as well as by thinkers such as Emmanuel Levinas, Alexandre Kojève and Georges Bataille. Jean-Paul Sartre was one of the key figures in the rise of twentieth century existentialist philosophy. Sartre's mother, Anne-Marie Schweitzer was the first cousin of Nobel Prize laureate Albert Schweitzer. Sartre established a long-term romantic relationship with Simone de Beauvoir, a noted philosopher, writer, and feminist, and together they challenged the cultural and social assumptions and expectations of their upbringings, which they considered "bourgeois."

In 1939, Sartre was drafted into the French army, but was captured by the Germans in 1940. It was during this period of confinement that he read Heidegger's *Being and Time*, later to become a major influence on his own *Being and Nothingness*. After being released for poor health, he came back to Paris in May 1941, and participated in the founding of the underground group *Socialisme et Liberté* with de Beauvoir and others. After 1944 and the Liberation of Paris, he wrote *Anti-Semite and Jew*, in which he tried to explain anti-Semitic hate. Sartre became a very active contributor to *Combat*, a newspaper created by Albert Camus who held similar beliefs. Sartre and de Beauvoir remained friends with Camus until 1951, with the publication of Camus's *The Rebel*. Although Sartre was criticized for lack of political commitment during the German occupation, and his further struggles for liberty as an attempt to redeem himself, according to Camus, Sartre was a writer who resisted, not a resister who wrote.

Sartre was an important inspiration to the rise of the New Left. Sartre embraced Marxism, but did not join the French Communist Party (PCF), though he sympathized with their cause. A period of tension followed between 1943 and 1952 as Sartre disagreed with the PCF's Stalinist interpretation of communism. It was during that time that he established the fundamental principles of existentialism. Sartre then took a prominent role in the struggle against French rule in Algeria. He opposed the Vietnam War and, along with Bertrand Russell and others, organized a tribunal intended to expose US war crimes, which became known as the Russell Tribunal in 1967. Sartre went to Cuba in the 1960s to meet Fidel Castro and spoke with "Che" Guevara. After Guevara's death, Sartre would declare him to be "not only an intellectual but also the most complete human being of our age" and the "era's most perfect man."

Sartre chose to become a Marxist, not because he had any hope that the revolution of the workers would succeed, but for the revolutionary cause itself. Sartre was influenced by many aspects of Western philosophy, adopting ideas from Kant, Hegel, Kierkegaard, Husserl and Heidegger, among others. Perhaps the most decisive influence on Sartre's philosophical development was his weekly attendance at Alexandre Kojève's seminars.⁹ Sartre is especially indebted to Kojève's innovative approach to Heidegger's philosophy of combining Heideggerian and Marxist elements. As Shadia Drury explains, "By reading Hegel through the lenses of Heidegger as well as Marx, Kojève gave birth to that curious phenomenon known as existential Marxism, which is epitomized by the works of Sartre."¹⁰ Kojève inspired Sartre by placing particular emphasis on terror as a necessary component of revolution. The fulfillment of the End of History is "not possible without a Fight" he said.¹¹ Building on Hegel's dialectic, Kojève perceived that the "slave," to overcome his "master," must "introduce into himself the element of death" by risking his life while being fully conscious of his mortality. As a result, scholars describe Kojève as having a "terrorist conception of history."¹² As Kojève explains, philosophers are less restrained by conventions and more capable of resorting to terror, and other measures that may be deemed "criminal," if such measures are effective in accomplishing the desired end.¹³

Sartre thought the best goals to pursue were those that were unattainable. Man needs to constantly come to terms with his existence by facing his own death and finality. That meant the acceptance of life without the existence of God. Every human encounter, he thought, is an attempt by one party to affirm one's own humanity by dehumanizing the other by subjugating him. Several of Sartre's writings dwell on the theme that "dirty hands" are necessary in politics, and that a man with so-called "bourgeois" inhibitions about bloodshed cannot usefully serve a revolutionary cause, and in some of his later writings suggested that violence might even be a good thing in itself. Even though Sartre joined Frantz Fanon in recommending socialist revolution throughout the Third World, it was merely because he believed that all-out struggle against the colonized oppressors would be rewarding in itself because it would give the colonized a taste of the humanity they lost.¹⁴

Frantz Fanon, the celebrated Martiniquois psychiatrist, philosopher, and revolutionary, was Sartre's friend and protégé. In *The Wretched of the Earth*, published shortly before his death in 1961, Fanon defends the right for a colonized people to use violence in their struggle for independence. Mirroring the thought to Bakunin, Fanon from his perspective as a psychologist believed that violence had a purgative power, where it was necessary for colonized people to perpetrate acts of violence against the colonizers to free themselves from their colonial mentality. He argued that since colonized people have been dehumanized, they are not bound by humane principles towards their colonizers. Both Fanon's books established his fame in much of the Third World, in particular on Ali Shariati who inspired the revolution in Iran, Steve Biko in South Africa, Malcolm X in the US and Che Guevara in Cuba. His work was also a key influence on the Black Panther Party. Barack Obama references Fanon in his book, *Dreams from My Father*.

These Western revolutionary ideals were then adapted by the ideologues of the Muslim Brotherhood, and married to the religious obligation of establishing a state based on *Shariah*, in other words, theocracy. Given the breadth of legal issues covered by the *Shariah*, there can be no separation of "Church" and "State" in Islam. Nevertheless, the Muslims' desire to replace their corrupt regimes with Islamic law as a system of government is presented by Western pundits as a breach of Humanistic values, and an irrational pursuit contrary to the more desirable adoption of Western-style secular democracy. Bernard Lewis in his famous article "The Roots of Muslim Rage," has characterized the Muslims' desire to establish Islamic states as merely the result of a crisis of identity, arising from the collapse of Muslim institutions in the face of Western dominance. The Muslims' reaction is considered entirely based on emotion and sentimentality for an abstract idea of a glorious past. Lewis uses words like the Muslims finding their decline of the Islamic world "incomprehensible," or of contributing to a feeling of "humiliation." In other words, the Muslims' desire to confront Western imperialism is due to selfish feelings of hurt pride, not a sense of altruism wherein they believe that Islam can address the many problems their societies are facing.

In other words, Muslims are seen as responding reflexively to external factors, instead of being sincerely motivated. Criticisms such as these fail to account for the real possibility that the Muslims' resentment may in part be justified. As Robert Dreyfuss notes, "By blaming anti-Western feeling in the Arab world on vast historical forces, Lewis absolved the West of its neocolonial post-World War II oil grab, its support for the creation of a Zionist state on Arab territory, and its ruthless backing of corrupt monarchies in Egypt, Iraq, Libya, Jordan, Saudi Arabia, and the Gulf."¹⁵ While Lewis would tend to deny the validity of the Islamists' claims against the West, as noted by fellow neoconservative Samuel Huntington in his controversial *Clash of Civilizations*, many of their grievances are evidently legitimate:

Global political and security issues are effectively settled by a directorate of the United States, Britain and France, world economic issues by

a directorate of the United States, Germany and Japan, all of which maintain extraordinarily close relations with each other to the exclusion of lesser and largely non-Western countries. Decisions made at the UN Security Council or in the International Monetary Fund that reflect the interests of the West are presented to the world as reflecting the desires of the world community. The phrase “the world community” has become the euphemistic collective noun (replacing “the Free World”) to give global legitimacy to actions reflecting the interests of the United States and other Western powers. Through the IMF and other international economic institutions, the West promotes its economic interests and imposes on other nations the economic policies it thinks appropriate. In any poll of non-Western peoples, the IMF undoubtedly would win the support of finance ministers and a few others, but get an overwhelming unfavourable rating from just about everyone else, who would agree with George Arbatov’s characterizations of IMF officials as “neo-Bolsheviks who love expropriating other people’s money, imposing undemocratic and alien rules of economic and political conduct and stifling economic freedom... The West in effect is using international institutions, military power and economic resources to run the world in ways that will maintain Western predominance, protect Western interests and promote Western political and economic values... That at least is the way in which non-Westerners see the new world, and there is a significant element of truth in their view.¹⁶

Normally dismissed as “conspiracy theories,” these are precisely the complaints that Muslims are concerned about. Rightfully, Muslims regard themselves as duty-bound to confront these injustices, and to suppress them through the establishment of Islamic rule. And, by believing that Islam is the truth, a Muslim becomes motivated to see its application, both in his own region, as well as throughout the world. But while Bernard Lewis suggests that it is due to a tendency within Islam itself, the use of violence towards these ends is a novelty, not found in the extensive legal history on the subject in Islam. The problem confronting Muslims now, actually, is the question of how to bring about societal reform in our time. In the absence of true leadership, both scholarly and political, Muslims are faced with a unique challenge, for the first time in their 1300-year history. Regrettably, instead of resorting to their traditional legal heritage, terrorism is the aberrant conclusion arrived at by the Revivalists who reject that tradition, and who have instead improvised on the breadth of the meaning of *Jihad* to include violence against innocent civilians, failing to recognize that all such acts are strictly proscribed by the *Shariah*. Rather, it is as historian Mansoor Moaddel described, because Muslims have been distanced from their legal tradition: it is not the lack of democratic theory, but the lack of procedural rules in Islam that could be used to determine when installing or rebelling against a ruler is justified and when consensus can be used to settle a disputed matter of jurisprudence.¹⁷

In other words, the problem is first the British and then American support for “reform” movements in the world of Islam which have effectively distanced Muslims from their classical legal heritage, and instead opened them up for deception by these newer, but unfounded, and often aberrant, interpretations,

which borrow from corruptive elements developed in the West.

Essentially, by calling for the creation of an Islamic state, the Muslim Brotherhood has appealed to legitimate Muslim sentiments, but used them deceptively by instead proposing they be sought through the adoption of Western methods of terrorism. According to Gilles Keppel:

To the vast numbers of malcontents in the Middle East, the West's continued support for authoritarian regimes in the region appeared clearly as bad faith. As an alternative, Islamist ideology, presented as an indigenous political solution, became increasingly appealing. Whatever its expression, whether moderate or radical, conservative or revolutionary, peaceful or violent—even terrorist—Islamism asserted its authenticity and altruism, its lack of concerns with anything but the interests of the people from whom it had emerged, rather than those of foreign powers or global oil producers.¹⁸

Sayyed Qutb was the primary architect of the militant philosophy of the Muslim Brotherhood, and nearly all terrorism in the name of Islam, as a bastardization of the concept of “*Jihad*,” creating the pretext it employed to carry out acts of terror in the service of Western imperial objectives. Qutb was heavily influenced by Ibn Taymiyyah and Abd al-Wahhab and thus reflected a Salafi creed.¹⁹ The two most important ideas he proposed were *Hakimiyya*, which he adopted from Maududi, and *Jabiliyya*. Like Abdul Wahhab, Qutb regarded the *Ummah* as having fallen into *Jabiliyya* (paganism), which must be reconquered for Islam. *Hakimiyya* involved regarding it a tenet of Islamic belief that God alone is the final legal authority, and therefore that only *Shariah* can be adopted as the basis of a state governing Muslims. Few Muslims would reject that notion. But for Qutb, the adoption of any non-Islamic law represented an act of apostasy, and therefore sanction the killing or overthrow of the errant leader.

Except, Qutb's “*Jihad*” to bring about the implementation of the *Shariah* was closer to European ideas of revolution and insurrection. In legal terminology, the legal pretext for terrorism against the state devised by Qutb was the pronouncement of *Takfir*, or apostasy, against a ruler who fails to acknowledge the primacy of *Hakimiyya*. It was therefore incumbent upon a Muslim to carry out “*Jihad*” against these apostate rulers. And, because the Salafi tradition rejects classical Islamic scholarship, it was possible to exploit the connotations of the word *Jihad* as armed struggle to justify violence, sabotage, and other acts of subversion condoned by the European fascists and misleadingly equated by the Islamofascists with “*Jihad*.”

The legal precedents were found in Ibn Taymiyyah who first proposed a *Fatwa* that sanctioned making *Takfir* against “deviant” rulers. When the Mongols who ruled the Abbasid Empire converted to Sunni Islam, it raised the difficult question of whether it was still legitimate for Mamluk Muslim leaders of Egypt to wage *Jihad* against them. Ibn Taymiyyah's supposed response was that the Mongols, by implementing “man made laws” (the *Yasa* code) instead of *Shariah*, were in fact living in a state of *Jabiliyyah*. Consequently *Jihad* against such “*Kuffar*” (plural for *Kafir*) was not only allowed, but obligatory, a ruling that went against

the mainstream Sunni reluctance to pronounce *Takefir* on other Muslims.

However, this purported *Fatwa* seems to derive from a corruption of the text. It is known as the *Mardin Fatwa*, because it was issued in Mardin, the region of Turkey where Ibn Taymiyyah was born. Two versions of the *Fatwa* were recently discovered. One version of the wording states that the non-Muslim rulers should be “killed,” while the other says “treated” as is due. This change in meaning was the consequence of the substitution of two letters in a single word, where the correct wording would be “*Ya'mal*” (treated) instead of “*Yaqa'tal*” (killed).²⁰ The incorrect version first makes its appearance in 1909, printed by Faraj Allah Zaki al Kurdi, a student who had been expelled from Al Azhar at the insistence of Rashid Rida for having converted to the Bahai faith.²¹ A subsequent edition by Sheikh Abdurahman al Qasima also replicated the error, after which it attained widespread availability. Nevertheless, the *Mardin Fatwa* would continue to be used to justify revolutionary violence in the name of Islam.

Qutb's idea of a revolutionary vanguard of militant believers does not have an Islamic origin, but is referred to by Malise Ruthven, in *A Fury for God*, as “a concept imported from Europe, through a lineage that stretches back to the Jacobins, through the Bolsheviks and latter-day Marxist guerrillas such as the Baader-Meinhof gang.”²² As Gilles Keppel further explains, “The political logic of the 9/11 masterminds carried on a tradition of military coups, through which many Arab elites—first among them Gamal Abdel Nasser and his comrades in Egypt in 1952—seized power. The Islamists simply substituted their religion-based ideology for the socialism-tinged nationalism that was in vogue in the 1950s and 1960s.”²³ As John Calvert explained in *Sayyid Qutb and the Origins of Radical Islamism*, “Although Qutb consciously placed himself within the religious tradition that gave birth to the Sufi-oriented jihad of Ibn Yasin, his theorizing is close to Fanon's and that of the international left.”²⁴

Military aggression is typically something that is only used when Muslims have established themselves in a separate community, and are in a position to protect themselves collectively, unlike the current situation, when Muslims are living within non-Muslim communities, or Muslim communities that do not apply Islamic law. Therefore, military *Jihad* is clearly not permitted against these regimes, or people in general. And, in Islam, when violence is used, it must be confined solely to military action, and only to deflect the aggression of the enemy, inflicting the minimum degree of harm possible. As the *Quran* stipulates, “*Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors.*”²⁵ A Muslim is no longer allowed to fight or kill the retreating enemy, let alone innocent civilians. In war in Islam, it is not permitted to harm women, children or the elderly, nor even to destroy trees, crops, or religious structures such as churches and synagogues. Moreover, as noted by Sheikh Mohammed Afifi al-Akiti, a Shafi scholar and Fellow in Islamic Studies at the Oxford Center for Islamic Studies, in “Defending the Transgressed by Censuring the Reckless against the Killing of Civilians,” traditionally, the ruling for the use of bombs (the medieval equivalent: Greek

fire and catapults) as a weapon is that it is discouraged (*Makerub*) because it kills or maims too indiscriminately, as opposed to rifles.

But the reality is, though the Muslims' aspirations are often legitimate, they have been exploited by the CIA towards supporting America's designs for the Middle East. Chief among the CIA's concerns in the region at the time was the popular Egyptian president, Gamal Abdun Nasser. As the Psychological Strategy Board, headed by C. D. Jackson, was adopting the new program for the Middle East in early 1953, one of Eisenhower's chief psychological warfare strategists, Edward P. Lilly, produced a memorandum called "The Religious Factor," which called on the US to use religion more explicitly. The objectives were to "guide and promote the Islamic Renaissance," referring to the Muslim Brotherhood. Lilly compared the so-called revival to the great eighteenth-century Christian revival of the Oxford Movement in England.

A meeting between the White House and the Muslim Brotherhood then took place in 1953. Said Ramadan, the Brotherhood's leading figure and son-in-law to founder Hassan al Banna, was invited to attend a conference sponsored by the USIA, the State Department's International Information Agency (IIA), Princeton and the Library of Congress. The "hoped-for result," wrote Washburn, deputy director of the US Information Agency in charge of liaison with the White House, to C. D. Jackson, "is that the Muslims will be impressed with the moral and spiritual strength of America."²⁶ As outlined in a confidential memo by Allen Dulles' brother, Secretary of State John Foster Dulles, "on the surface, the conference looks like an exercise in pure learning. This in effect is the impression desired." As he further explained, "IIA promoted the colloquium along these lines and has given it financial and other assistance because we consider that this psychological approach is an important contribution at this time to both short term and long term United States political objectives in the Moslem area."²⁷

That led the US government to reach out to US-Saudi oil conglomerate ARAMCO to underwrite the travel grants to the Princeton program. The US Embassy in Cairo invited Ramadan and he and other participants then traveled to Washington for a photo-op with President Eisenhower in the White House. The CIA subsequently conducted an analysis of Ramadan and concluded that "Ramadan seems to be a fascist, interested in... power. He did not display many ideas except for those of the Brotherhood."²⁸ Despite this supposed skepticism, the Princeton colloquium nevertheless encouraged the Eisenhower Administration during his second term to provide support for the Muslim Brotherhood.

The CIA therefore approached and began collaborating with the Brotherhood against their ex-ally, the now pro-Soviet Nasser, with the aim of exploiting *Jihad* against communism.²⁹ As reported in a memo of a conversation between Eisenhower, the Joint Chiefs of Staff and Frank Wisner: "The President said... we should do everything possible to stress the 'holy war' aspect. Mr. Dulles commented that if Arabs have a 'holy war' they would want

it to be against Israel. The President recalled, however, that [King Ibn] Saud... had called on all Arabs to oppose communism.”³⁰

Tensions had already grown between the Free Officers and the Muslim Brotherhood. Nasser emerged in 1954, naming himself Prime Minister of Egypt, and when his government moved towards a confrontation with the British, the Brotherhood was directed to wage war against him. To that effect, the Brotherhood received assistance from Israeli intelligence, for which reason it was accused by *Al Abram* and other Egyptian press as being the tool of imperialists “and the Zionists.”³¹

In 1954, Said Ramadan was part of a Muslim Brotherhood plot to assassinate Nasser, coordinated by the CIA and Skorzeny’s former Nazis. The relationship between Nasser and the Brotherhood had already begun to fray after the 1949 assassination of Hassan al-Banna by government agents. When, its new leader Sayyed Qutb demanded imposition of the *Shariah*, Nasser resisted and became an assassination target. But when Brotherhood involvement in the 1954 plot was discovered, four thousand of them were arrested, six were executed and thousands fled to Syria, Saudi Arabia, Jordan and Lebanon. Interrogations conducted by the Nasser government revealed that the Muslim Brotherhood continued to also function as a German Intelligence unit. As well, as divulged by former CIA agent Miles Copeland in *The Game of Nations*:

Nor was that all. Sound beatings of the Moslem Brotherhood organizers who had been arrested revealed that the organization had been thoroughly penetrated, at the top, by the British, American, French and Soviet intelligence services, any one of which could either make active use of it or blow it up, whichever best suited its purposes. Important lesson: fanaticism is no insurance against corruption; indeed, the two are highly compatible.³²

Otto Skorzeny had been sent to the country by Gehlen. In 1952, like thousands of other former Nazis, Skorzeny was declared *entnazifiziert* (deNazified) by the West German government, which now meant he could travel from Spain into other Western countries. The CIA and the Gehlen BND dispatched him to various “trouble spots.” The fact that the Gehlen Org evolved into the Bundesnachrichtendienst (BND), West Germany’s foreign intelligence service seems to represent the fruition of the Nazi plan to regain power in a defeated Germany, as outlined at the Strasbourg conference. Many former Nazis received the support of Odessa members at the polls. Dr. Gerhard Schröder, who served with Hjalmar Schacht during the Third Reich, became Interior Minister in the Bonn government. Hans Globke, who had worked for Adolf Eichmann in the Jewish Affairs department and helped draft the 1935 Nuremberg laws, became Chancellor Konrad Adenauer’s national security advisor in the 1960s and was, according to the *Guardian*, “the main liaison with the CIA and NATO.”³³ Kurt-Georg Kiesinger, a Nazi since 1933, was elected chancellor in 1968 and many other former Nazis continued to exercise great influence in the West German government. According to Infield:

From his office in Madrid, Skorzeny's influence in the Federal Republic of Germany was duly noted by every chancellor from Adenauer on and the West German government used his worldwide fame and his commando experience to reestablish German prestige and power in other parts of the world.³⁴

On Skorzeny's payroll were former SS agents, French OAS terrorists and secret police from Portugal's *Policia Internacional e de Defesa do Estado* or PIDE (International and State Defence Police). PIDE was the main tool of repression used by the authoritarian regime of António de Oliveira Salazar in Portugal during the *Estado Novo*. Skorzeny had also become engaged in the *Organisation de l'armée secrète* (OAS), an ultra-right faction within the French Army. The OAS was controlled from the outside by financier Pierre Guillaing de Benouville in cooperation with Allen Dulles of the CIA, Hjalmar Schacht and Francois Genoud.³⁵ Described by the *London Observer* as "one of the world's leading Nazis," Genoud managed the hidden Swiss treasure of the Third Reich which had been stolen from Jews.³⁶ Genoud later employed these funds to pick up the tab for the legal defense of Adolf Eichmann, Klaus Barbie, and Carlos the Jackal.³⁷

During World War II, while stationed in Lyon between 1943 and 1944, Barbie had been responsible for the murder of at least 4,000 resistance workers and Jews as well as the deportation of another 15,000 to concentration camps. In 1947, Barbie became an agent for the 66th Detachment of the US Army Counter Intelligence Corps (CIC), after which he assisted in the recruitment of the Stay-Behind networks.³⁸ In 1951, Barbie fled to Juan Peron's Argentina after he had been shuttled out of Germany by the CIA with a hand from the Vatican. Barbie then emigrated to Bolivia in 1952, where he lived under the alias Klaus Altmann. Barbie and Skorzeny were soon forming death squads such as the Angels of Death in Bolivia, the Anti-Communist Alliance in Argentina and in Spain, with the chief Italian Gladio operator, Stepheno Della Chiaie, the Guerrillas of Christ the King.³⁹

The OAS was created in support of a conspiracy to block President Charles de Gaulle's plans to grant independence to Algeria. The legitimacy of Pétain's Vichy leadership was constantly challenged by de Gaulle, who had been living in exile in England during World War II, from where he claimed to represent the true French government. Following the Allied invasion of France in June 1944, de Gaulle proclaimed the Provisional Government of the French Republic. He resigned in 1946 due to political conflicts and founded his own party, the Rally of the French People (RFP) in 1947. Although he retired from politics in the early 1950s, after the RFP's failure to win power he was voted back to power as prime minister by the French Assembly during the crisis of May 1958 and the turmoil of the Algerian War of Independence. De Gaulle led the writing of a new constitution and the founding of the Fifth Republic.

Many within the military and the secret services who had supported the coup of de Gaulle expected that the General would support a policy to keep Algeria under French colonial rule. To their surprise, however, de Gaulle supported its independence. They therefore founded the OAS, which involved secret soldiers

of the NATO and CIA stay-behind units.⁴⁰ The OAS would include a number of former members of the synarchist and Freemasonic Cagoule, including François Mitterrand who would be instrumental in the conspiracy.⁴¹ The OAS was officially formed in Franco's Spain in Madrid in January 1961, where it teamed up with Skorzeny who trained leading components of the competing interests of both the OAS and the *Front de Libération Nationale* (FLN), a socialist political party founded in 1954 for independence from France for Algeria. The OAS attempted to prevent Algerian independence by acts of sabotage and assassination in both France and French Algerian territories. This included several attempts to assassinate President Charles de Gaulle, one of these being featured in a fictionalized version recreated in the 1971 book by Frederick Forsyth, *The Day of the Jackal*, and in the 1973 film of the same name. Skorzeny was at that time also reportedly providing assistance to the right-wing fascist Jabotinsky networks of the Israeli Mossad, through the services of James Jesus Angleton's CIA operations in Spain.⁴²

Skorzeny was simultaneously assisting the FLN, one of the first anti-colonial groups to use large-scale violence. Sartre became perhaps the most eminent supporter of the FLN in the Algerian War. As a consequence, he became a domestic target of the OAS, escaping two bomb attacks in the early 60s. Sartre's pupil Frantz Fanon became the primary ideologue of the FLN. As reported by Pierre Beaudry, Fanon and Otto Skorzeny were the theoretician and the commando-training officer of the FLN, both advocating terrorism as a means of achieving national liberation.⁴³ Several Third Reich veterans, including Maj. Gen. Otto Ernst Remer who served as Hitler's bodyguard, helped smuggle weapons to the Algerian rebels seeking independence, while other Nazi advisors provided military instruction. In November 1954, the FLN launched a series of attacks against the French military and issued a proclamation calling on all Muslims of Algeria to join the "*Jihad*" for "the restoration of the Algerian State, sovereign, democratic, and social, within the framework of the principle of Islam." The response was given, not by the Minister of Defense, but by the Minister of the Interior, François Mitterrand, who replied: "The only possible negotiation is war." Pierre Beaudry describes the atrocities that ensued:

In August 1955, the FLN was deployed to conduct the massacre of Philippeville, murdering 123 people, including women and children. Algeria's Governor-General Soustelle ordered massive retaliation attacks, which, according to some estimates, killed 1,273 guerrilla fighters (the FLN reported 12,000 deaths). The truth is probably half-way, about 6,000 victims. The cycle of vengeance was on. Thousands of Muslims were tortured and killed in an orgy of bloodletting organized by the French Armed Forces and police. The idea was to unleash an unstoppable process of escalation of violence and retaliation.⁴⁴

Having survived the assassination attempt on his life in 1954 perpetrated by the Muslim Brotherhood, Nasser continued to impede American designs in the region. The US adopted the Eisenhower Doctrine, pledging to protect Middle

Eastern countries from communism, and although Nasser was not a supporter of communism, his promotion of Arab nationalism threatened surrounding pro-Western states. Despite opposition from the governments of Jordan, Saudi Arabia, Iraq, and Lebanon, Nasser gained influence among many of the citizens of those and other Arab countries. In Jordan, many supported him, and Palestinian refugees and citizens saw him as the only Arab leader that could challenge Israel.

When, in 1956, Nasser nationalized the Suez Canal, the UK, France, and Israel colluded in a secret agreement to take over the canal and occupy parts of Egypt.⁴⁵ Contributing to what is known as the Suez Crisis, Israel then crossed the Sinai, and quickly advanced through the peninsula to achieve their objectives, while the British and French bombarded Egyptian airfields in the canal zone. Nasser then responded by blocking the canal. The Eisenhower administration condemned the aggression, and intervened to support UN resolutions demanding the withdrawal of the invaders, of Israel's return to the 1949 armistice lines, and for a United Nations Emergency Force (UNEF) of peacekeepers.

The Psychological Strategy Board (PSB), later renamed the Operations Coordinating Board (OCB), continued to shift the focus of their efforts on Islam. The board established an Ad Hoc Working Group on Islam in 1957 that included officials from the US Information Agency, the State Department, and the CIA. Its goal was to consider the efforts of public and private US organizations with regards to Islam and come up with an "Outline Plan of Operations." The plan devised that the US would favor "reform" groups like the Muslim Brotherhood over traditional Muslims, concluding: "Both the Chairman and the CIA member felt that with the Islamic world being divided as it is between reactionary and reformist groups, it might be found profitable to place emphasis on programs which would strengthen the reformist groups."⁴⁶ The plan listed a dozen recommendations for strengthening ties with Muslim organizations, especially those with a strong anticommunist platform. As is typical with the CIA, operations were to be protected by "plausible deniability." As the report concluded: "Programs which are indirect and unattributable are more likely to be effective and will avoid the charge that we are trying to use religion for political purposes. Overt use of Islamic organizations for the inculcation of hard-line propaganda is to be avoided."⁴⁷ The CIA's Office of Policy Coordination (OPC) was responsible for the implementation of the plan.

Following the assassination attempt on Nasser, Said Ramadan and other Brotherhood conspirators were charged with treason and stripped of their Egyptian citizenship. Many members of the Muslim Brotherhood were shuttled to the CIA's ally Saudi Arabia. Loftus discovered that the British Secret Service convinced American intelligence that the Muslim Brotherhood would be indispensable as "freedom fighters" in preparation for the next major war, which was anticipated against the Soviet Union. Kim Philby, Soviet double-agent and son of "Abdullah" Philby, assisted the US in recruiting members of the Muslim Brotherhood who, once they were brought to Saudi Arabia, says Loftus, "were given jobs as religion education instructors."⁴⁸

Thus, beginning in the 1960s with the CIA's tacit approval, the Salafi

became more formally allied to the Wahhabis who became the principal patrons of the Brotherhood, which set up branches in most Arab states. Among them was Mohammed Qutb, the younger brother of Sayyed Qutb. There he edited and published his brother's books and taught as a professor of Islamic Studies at Saudi universities. While in Saudi Arabia, he conceived of the organization now known as the World Assembly of Muslim Youth (WAMY), thanks to large donations from the bin Laden family. Osama bin Laden's brother Omar was at one time its executive director.

CIA officer Robert Dreher arranged for Jordan to provide Ramadan a diplomatic passport and even "sent him to West Germany as Ambassador-at-large."⁴⁹ Ramadan completed his doctorate in Islamic Law at a German University while traveling around the Muslim world on behalf of the World Muslim Congress. As detailed by Pulitzer Prize winning journalist Ian Johnson in *A Mosque in Munich*, the CIA connived to have Said Ramadan take over a Munich mosque project headed by ex-Nazi Gerhard von Mende. During World War II, von Mende, as head of the Caucasus division at the *Ostministerium*, the office overseeing the Nazi-occupied eastern territories, pioneered the use of the minority populations of the Soviet empire, many of them Muslim, into a fifth column. Following Germany's defeat, von Mende was hired by the US, where his many Muslim agents went to work for *Radio Liberty*.

Part of this operation was the creation of the American Committee for Liberation from Bolshevism (AMCOMLIB). Its main purpose was to run *Radio Liberty*, which was beamed into the Soviet Union, but the US government misled listeners and supporters in the US into thinking it was run by émigrés and prominent journalists instead of the CIA. It was AMCOMLIB CIA officers Eric Kuniholm and Robert Dreher who provided funding for Said Ramadan to spearhead their activities in Munich. In 1958, those loyal to von Mende had decided to build a mosque in Munich to become the Munich Islamic Center. However, the project was soon hijacked by the CIA, who intended to have it instead headed by Said Ramadan. Through CIA sponsorship, the mosque became the headquarters of the Brotherhood in Europe. Its influence spread out all over Germany, then Europe, and even the US, spawning a network of related Islamic centers.

Ramadan, with covert CIA help, reached the pinnacle of his influence with the assumption of leadership of the Muslim World League in the 1960s. Ramadan co-founded the League with the Grand Mufti, al Hussein. In 1962, with CIA encouragement the Saudis had created the Muslim World League to work for "political solidarity," that is, acceptance of Wahhabism by other Muslim communities.⁵⁰ In 1963, Ramadan gave King Saud the official proposal to found the League and was granted a diplomatic passport as its Ambassador-at-large. According to the statute, the head of the League's secretariat has always been a Saudi. Underwritten initially by several donors, including Aramco, then a CIA collaborator, the League established a powerful international presence with representatives in 120 countries. In addition to Ramadan, it included Brotherhood-connected Abul Ala Maududi and a Wahhabi-influenced Indian

scholar named Maulana Abu Hasan al Nadvi. Maududi was the founder of a party in Pakistan named *Jamaat-i-Islami*, which was the primary supporter of the CIA's "*Jihad*" in Afghanistan. Many of the party's leaders, like Fareed Paracha, Munawar Hassan, Hafiz Hussain, and Qazi Hussain were on the payroll of CIA.⁵¹

Through the Muslim World League, Ramadan in association with the Mufti Haj Amin Al Hussein, spread the political "Islamic" doctrine of the Muslim Brotherhood. Following Al Hussein, despite generally viewing the West with disdain, Said Ramadan was more concerned with the Soviet communism as the foremost enemy of Islam. As early as 1946, the US War Department observed that the Mufti had informed his followers that communism violated Quranic doctrine.⁵²

However, Nasser's power continued to grow. In 1957, in response to growing threats from Turkey, the Syrian government invited him to establish a formal union with Egypt, resulting in the United Arab Republic (UAR), which came into being in 1958. In 1961 Syria seceded from the union, though Egypt continued to be known officially as the UAR. The Americans therefore took the chance to confront Nasser in a proxy war in Yemen. Yemeni officers led by Abdullah as-Sallal, a supporter of Nasser, rebelled against Imam al-Badr of the Kingdom of North Yemen in 1962, proclaiming their country the Yemen Arab Republic. Al-Badr began receiving support from King Faisal of Saudi Arabia to reinstate the kingdom, convincing Nasser to dispatch Egyptian troops to strengthen the new government. By 1963, Nasser had sent 15,000 Egyptian soldiers to Yemen, but the war remained a stalemate. Referring to the CIA's exploitation of the Brotherhood in Yemen, former CIA covert operations specialist, John Baer, in *Sleeping with the Devil: How Washington Sold Our Soul for Saudi Crude* noted:

At the bottom of it all was this dirty little secret in Washington: The White House looked on the Brothers as a silent ally, a secret weapon against (what else?) communism. This covert action started in the 1050s with the Dulles brothers—Allen at the CIA and John Foster at the State Department—when they approved Saudi Arabia's funding of Egypt's Brothers against Nasser.

Like any other truly effective covert action, this one was strictly off the books. There was no CIA funding, no memorandum notification to Congress. Not a penny came out of the Treasury to fund it. In other words, no record. All the White House had to do was give a wink and a nod to countries harboring the Muslim Brothers, like Saudi Arabia and Jordan.⁵³

Being the only candidate for the position, with virtually all of his political opponents being forbidden by law from running for office, Nasser was again elected president in 1965. That same year, he imprisoned Sayyed Qutb. Unable to silence Qutb by incarceration, Nasser accused him of conspiring with the Saudis in attempts to assassinate him and had Qutb executed in 1966. The Muslim Brotherhood consequently sentenced Nasser to death.

Fascist International

The CIA's recruitment of ex-Nazis formed the backbone of what essentially became a Fascist International. And though it obviously posed a very real subversive threat, the international movement flourished without obstruction from any of the world's leading governments. Rather, though otherwise perceived as a fringe political movement, it exercised important behind-the-scenes influence. And it built on Nazi occultism to construct an even more elaborate cult of personality around the figure of Hitler, who came to be worshipped as a sort of martyr and messiah.

An important inspiration to the post-war fascists was Julius Evola (1898 – 1974), who is recognized as the primary heir of René Guénon's Traditionalism.¹ After the fighting in World War I, Evola was attracted to the avant-garde and briefly associated with Filippo Marinetti's Futurist movement. Evola became the leading representative of Dadaism in Italy through his painting and poetry. Among the many influences on Evola included Plato, Jacob Boehme, Arthur de Gobineau, Friedrich Nietzsche and Oswald Spengler whose *Decline of the West* he later translated into Italian. Evola authored books covering themes such as Hermeticism, the metaphysics of war, on sex magic, Tantra, Buddhism, Taoism and the Holy Grail.

Evola regarded Guénon as “the unequalled master of our epoch.”² Evola was introduced to Traditionalism around 1927 after he joined the Theosophical League founded by Arturo Reghini, a Roman occultist immersed in alchemy, magic and theurgy, who was a correspondent of Guénon. In 1927, along with other Italian occultists, Evola founded the *Gruppo di Ur*, which performed rituals intended to inspire the fascist regime with the spirit of imperial Rome. Ultimately, Evola sought to transform fascism as outlined in his book *Imperialismo Pagano* (“Pagan Imperialism”), in which he celebrated the ideal of ancient Rome, denounced the Christian church and the secular universalism of American democracy as well as Soviet communism.

According to Joscelyn Godwin, “the basic outlines of Evola's prehistory resemble those of Theosophy, with Lemurian, Atlantean, and Aryan root-races succeeding each other, and a pole-shift marking the transition from one epoch to another.”³ Evola believed that a race of “Nordic” people, anciently emanating from Golden Age Arctic Hyperborea, had played a founding role in Atlantis

and the high cultures both of the East and West. Likewise, Evola regarded the German peoples as a powerful corrective force against Christianity's female spirituality. As descendants of Northern-Aryans, the Germans had maintained their prehistoric purity, preserving the primordial Tradition of masculine spirituality in their Norse myths and their god Odin. The Nordics regarded Asgard in the far north as the home of the gods, an ancestral memory that linked them with the Indo-Aryans in the East.

Though Evola didn't follow Guénon into Islam, he adopted his Traditionalist thinking, writing, in reference to Guénon's *Crisis of the Modern World*, his own *Revolt Against the Modern World*. Like Guénon, Evola believed the Western world was in a state of crisis, where crass materialism had completely overtaken more spiritual values, which he identified with the Primordial Tradition. As Goodrick-Clarke explained, "Invoking the heroic and sacred values of this mythical tradition, Evola advanced a radical doctrine of anti-egalitarianism, anti-democracy, anti-liberalism and anti-Semitism. He scorned the modern world of popular rule and bourgeois values, democracy and socialism, seeing capitalism and communism as twin aspects of the benighted reign of materialism."²⁴

Evola also believed that mankind is living in the Kali Yuga. To Evola, Tradition represented a natural hierarchy, which was reflective of a corresponding spiritual hierarchy. In *Pagan Imperialism*, Evola described a metaphysical Aryo-Vedic tradition that allegedly governed the religious and political institutions of archaic Indo-European societies, which he contrasted to the secular, individualistic and liberal tendencies of the modern world. The lower rungs of Aryo-Vedic society were concerned with mere matter, while the higher castes were ruled by ever-higher grades of spirit. Therefore, in the Hindu caste system, the slaves or workers (*sudras*) are subordinated to the bourgeoisie or merchant class (*vaisyas*). Above them is the warrior nobility (*kshatriyas*), though all are subject to the spiritual authority of the priestly class (*brahmins*). Evola cites similar hierarchies as found in Plato's *Republic*, in ancient Iranian society and the feudalism the European Middle Ages.

Evola reflected the synarchist belief in the authority of adepts of secret societies. According to Evola, the superior priestly class of the world of Tradition was not merely a professional priesthood, but royalty itself because, in Evola's view, temporal power proceeded from spiritual authority. Quoting the Aryo-Vedic *Laws of Manu*, Evola claimed that in Traditional societies the ruler was no "mere mortal" but "a great deity standing in the form of a man." As such, Pharaohs of Egypt were regarded as manifestations of the Sun-god of Ra or Horus, while the emperors of Rome were the incarnations of Zeus and the Assyrian kings were revered as Baal or the Persian shahs as gods of light. Alluding to the theurgic nature of ancient magical ritual, Evola regards kings and the priestly caste as performing the sacred rites that connected human society to the gods: "The supernatural element was the foundation of the idea of a traditional patriciate and of legitimate royalty: what constituted an ancient aristocrat was not merely a biological legacy or a racial selection, but rather a sacred tradition."²⁵

Evola's theory of regression through the Vedic cycles of ages was reflected in an inversion of the natural hierarchy of castes. Once the sacred aristocracy of the mythical Golden Age is lost, power is transferred in reverse order down to the warrior caste, represented in the monarchies of Europe. Evola celebrated the Roman Empire as a major attempt to reverse the forces of Mediterranean-Southern decadence and forge a new unitary state based on heroic Aryan-Western spirituality. He speculated that Rome's new rigor and ascent were due to the influence of prehistoric peoples of Hyperborean origin, who regenerated the aboriginal races of the pre-Roman Italian peninsula. Evola regarded the advent of Christianity as a process of unprecedented decline. The Christian notion of egalitarianism, irrespective of race, tradition and caste, undermined Roman duty, honor, and hierarchy.

Though initially a destructive barbarian force that contributed to the end to the Roman Empire, the German tribes brought warrior leadership, feudal hierarchy and freedom into the medieval Europe. When this aristocracy decays, power shifts to the third caste, the merchant class, represented by the Jewish bankers and financiers of the Italian Renaissance. These Evola faults for leading the way for the capitalist and middle classes who gained power by exploiting liberal and democratic ideologies to foment bourgeois revolutions in the nineteenth century. By the beginning of the twentieth century, organized labor and communist revolution sought to transfer power to the lowest of castes, the proletariat, reducing all values to matter, machines and the reign of quantity.

Just as he affirmed the natural hierarchy between different individuals of the same race, so Evola affirmed a natural rank ordering of the different human races. As the best-preserved examples of the primordial celestial Hyperboreans, Evola affirmed the white race in its different branches as the creator of the greatest planetary civilizations. To Evola, the swastika is the symbol of this tradition and the emblem of Guénon's Lord of the World. Evola publicly celebrated Italian fascism as a means to ensure and restore white supremacy in a modern decadent world:

And if Fascist Italy, among the various Western nations is the one which first wished for a reaction against the degeneration of the materialist, democratic and capitalist civilisation, against the League of Nations ideology, there are grounds for thinking, without even any scintilla of chauvinistic infatuation, that Italy will be on the front line among the forces which will guide the future world and will restore the supremacy of the white race.⁶

Mussolini, being impressed by these ideas, wrote a journal article in reply to Reghini's call for fascism to initiate an era of "pagan imperialism." However, while he was generally sympathetic with its aims and ideology, Evola never joined Mussolini's National Fascist Party. He hoped instead to influence the regime toward his own theories of fascism and his Traditionalist philosophy. Nevertheless, Mussolini read Evola's *Synthesis of the Doctrine of Race* in 1941 and invited him to personally offer his praise. Because Evola suggested that race had a spiritual basis and not necessarily a physical one, Mussolini, he explained,

had found in his work a uniquely Roman form of fascist racism. Mussolini then adopted Evola's ideas as the official fascist racial theory in 1938, when Italy enacted its own racial laws distinct from those of Nazi Germany.

With Mussolini's backing, Evola launched the journal *Blood and Spirit*. Though not entirely in agreement with Nazi racial theorists, Evola traveled to Germany in February 1942 and obtained support for German collaboration on the publication from leading Nazi race theorists. Finally, Evola was one of the first people to greet Mussolini when he was broken out of prison by Otto Skorzeny's famous rescue mission of 1943. After the invasion of Italy by allied forces during World War II, Evola went to Germany where he worked for the SS's *Ahnenerbe*. Evola regarded the SS as a model elite, of which he wrote in *Vita Italiana*, "We are inclined to the opinion that we can see the nucleus of an Order in the higher sense of tradition in the 'Black Corps.'" ⁷ Again in *Vita Italiana*, Evola shared his aspiration "for a Deep Italian-Germanic Alliance" and said, "Beyond the confines of the party and of any political-administrative structure, an elite in the form of a new 'Order'—that is, a kind of ascetic-military organization that is held together by the principles of 'loyalty' and 'honor,' must form the basis of the new state."⁸

Evola's proposed order was to be a reflection of such a past alliance forged by the Ghibelines. The Ghibelines, to which belonged the House of Savoy, were the Italian branch of the House of Guelph, who during the medieval period were represented by the German Hohenstaufen imperial line in opposition to the papacy. To Evola, they belong to the tradition of the Grail and represent the apex of Western Civilization.⁹ The House of Savoy, who became Kings of Italy in 1861 through the assistance of Mazzini and Garibaldi, were long supporters of the Italian Fascists. It was Victor Emmanuel III who appointed Mussolini as prime minister on October 28, 1922, and remained silent as Mussolini built his totalitarian regime. However, Himmler then commissioned his favorite occultist Karl Maria Wiligut to assess Evola. Apparently jealous, Wiligut concluded that "Evola works from a basic Aryan concept but is quite ignorant of prehistoric Germanic institutions and their meaning," areas Wiligut was supposed to have excelled in, and recommended rejecting Evola's "utopian" proposal.¹⁰

In the post-war years, Evola's writings were held in high esteem by members of the neo-fascist movement in Italy and because of this he was put on trial from June through November 1951, on the charge of attempting to revive fascism in Italy. He was acquitted because he could prove that he was never a member of the fascist party, and that all accusations were made without evidence to prove that his writings glorified fascism.

Another of the leading ideologues of the post-war fascist revival was Sir Oswald Mosley, member of the Children of the Sun, devotee of Aleister Crowley and founder of the British Union of Fascists. In 1920, Mosley married Lady Cynthia Curzon, daughter of Round Tabler, Lord Curzon. When his father died in 1928, Mosley became Sir Oswald Mosley, 6th Baronet, of Ancoats. In 1931 Mosley went on a study tour of the "new movements" of Italy's Benito Mussolini and

other fascists, and returned convinced that it was the way forward for him and for Britain. He was determined to unite the existing fascist movements and created the British Union of Fascists (BUF) in 1932. Cynthia died in 1933, after which Mosley married his mistress Diana Mitford, one of the six infamous Mitford sisters, who achieved contemporary notoriety for their controversial and stylish lives. Diana and Oswald married in secret in Germany in 1936, in the Berlin home of Joseph Goebbels, where Hitler was one of the guests. Mosley spent large amounts of his private fortune on the British Union of Fascists, negotiating with Hitler, through Diana, for permission to broadcast commercial radio to Britain from Germany.

Diana's sister, Jessica Mitford, married Esmond Romilly, who was a nephew-by-marriage of Sir Winston Churchill. Unity Mitford (1914-1948), who was conceived in the town of Swastika, Ontario where her family had gold mines, was famous for her adulation of and friendship with Hitler. She shot herself in the head days after Britain declared war on Germany, but failed to kill herself and eventually died of pneumococcal meningitis at West Highland Cottage Hospital, Oban. However, investigative journalist Martin Bright, as revealed in an article in *The New Statesman*, has discovered evidence suggesting that Unity may have faked her injuries to hide the fact that she was carrying Hitler's child.¹²

After the war Mosley was contacted by his former supporters and persuaded to rejoin politics. He formed the Union Movement, calling for a single nation-state covering the continent of Europe, and later attempted to launch a National Party of Europe to this end. An influential early member of Mosley's Union Movement was Francis Parker Yockey (1917-1960). Yockey was active with many far-right causes around the world and remains one of the seminal influences in many extremist right movements. These included, in addition to the Union Movement, James Madole's National Renaissance Party (NRP), the German-American Bund, the National German-American Alliance and William Dudley Pelley's Silver Shirts. In early 1946, Yockey had worked for the US War Department as a post-trial review attorney for the Nuremberg Trials in Germany, only to resign in disgust at what he perceived to be biased procedures. From that point forward, he remained dedicated solely to his cause of reviving fascism. He split with Mosley and with other former Mosleyites formed the European Liberation Front (ELF) in 1948 – 49.

Aside from Oswald Spengler, Yockey was also heavily influenced by the ideas of Carl Schmitt, and is best known for the 1948 book *Imperium: The Philosophy of History and Politics*, under the pen name Ulick Varange. The book, which was dedicated to Adolf Hitler, "the hero of the Second World War," was endorsed by far-right thinkers around the world, including Julius Evola. Based on his interpretation of Spengler, the book argues for a culture-based, totalitarian future for the preservation of Western culture. *Imperium* subscribes to Spengler's suggestion that Germany had been destined to fulfill the "Roman" role in Western Civilization by uniting all its constituent states into one large empire. Like Spengler, he rejected the biological view of race, preferring a

spiritual conception tied to Karl Haushofer's idea of geopolitics. Unlike Spengler, however, Yockey believed in German Nazism and supported various fascist and neo-fascist causes for the remainder of his life, including anti-Semitism. In 1949, Yockey published *The Proclamation of London* as the manifesto of his ELF, which opposed America and Israel with a pan-European fascist order.

By fusing anti-Semitism with anti-Americanism, Yockey identified the United States rather than Russia as Europe's main enemy. Unlike most European and American neo-fascists who advocated an alliance with the United States against communism, Yockey spent the rest of his life attempting to forge an alliance between the worldwide forces of communism and the international network of the extreme Right. Yockey believed that true Rightists should aid the spread of communism and Third World anti-colonial movements wherever possible, with an aim toward weakening or overthrowing the United States. Yockey spent part of 1953 meeting Gamal Nasser in Cairo, and maintaining links with Otto Skorzeny.¹³ Yockey worked briefly for the Egyptian Information Ministry, writing anti-Zionist propaganda, seeing Arab nationalism as another ally to challenge "the Jewish-American power."

Yockey was continuously pursued by the FBI for over a decade and was finally arrested in 1960, when authorities discovered falsified passports and birth certificates in his suitcase. Betraying his interest in the occult, papers found at the time of his arrest included his own essays on the principle of polarity in the psyche, a book on palmistry and politics, and a bibliography of books on the "second body," on reincarnation and on cosmic rays.¹⁴

At a conference in Venice in 1962, to co-ordinate this growth in pan-European nationalism, the National Party of Europe (NPE) was formed. The idea of an NPE began when Oswald Mosley launched his Europe a Nation campaign after World War II as a counterbalance to the growing power of the US and USSR. Europe a Nation was a policy that was the cornerstone of his Union Movement. Where Mosley had previously been associated with a peculiarly British form of fascism with the British Union of Fascists, the Union Movement attempted to redefine fascism by stressing the importance of developing a European nationalism rather than country-based nationalisms. Europe a Nation consisted of the idea that all European states should come together and pool their resources, including their colonies, to work as one giant superstate under a system of corporatism.

The NPE was formed by the Italian Social Movement (MSI), the Union Movement, the *Deutsche Reichspartei*, *Jeune Europe*, and the *Mouvement d'Action Civique* to help increase cross-border co-operation and work towards European unity. The neofascist MSI, which was inspired by the thought of Julius Evola, was formed in 1946 by supporters of former Italian dictator Benito Mussolini. The MSI is seen as the successor to both Mussolini's Republican Fascist Party (PFR) as well as the original National Fascist Party (PNF). From the end of the war to the late 1980s, the MSI was the chief organization of the European far-right. By the initiative of the MSI, the European Social Movement was established after conferences in Rome in 1950 and Sweden in 1951. The MSI

was also part of the New European Order together with, among others, the Falange and the Socialist Reich Party.

Also in 1962, the World Union of National Socialists (WUNS) was founded, when veteran US Navy Commander George Lincoln Rockwell, who founded the American Nazi Party (ANP), met with National Socialist Movement (NSM) chief Colin Jordan. Colin and Rockwell agreed to work towards developing an international network between movements as an umbrella group for neo-Nazi organizations across the globe. This resulted in the 1962 Cotswold Declaration, which was signed by neo-Nazis from the US, Britain, France represented by Savitri Devi, West Germany, Austria and Belgium. More member nations would join later throughout the decade, including Argentina, Australia, Chile, Ireland, South Africa, Japan and others.

One of the founding members of WUNS, representing France, was Savitri Devi, a devoted follower of Jordan's NSM. Savitri Devi is the pseudonym of the Greek writer Maximiani Portas, the first major post-war exponent of what Goodrick-Clarke in *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* has characterized as Esoteric Hitlerism. Despising what she considered to be the male-centered beliefs of liberty, equality, and fraternity, she rejected Christianity, Judaism and Marxism and aspired to a pagan Aryan heritage with reference to the pantheons of classical Greece, ancient Germany, and Vedic India. In 1932, she traveled to India whose Hinduism she believed had preserved the Aryan and Vedic heritage. Like Evola, Savitri regarded the caste system of Hinduism as the archetype of racial laws intended to maintain the pure blood of the Aryans. As mark of her devotion to Hinduism, she adopted a Hindu name, Savitri Devi ("Sun-rays Goddess" in Sanskrit), in honor of the female solar deity.

Savitri's ideas concerning the origins of the Aryans were drawn from the books of Bal Gangadhar Tilak (1856 – 1920), the first popular leader of the Indian Independence Movement. The British colonial authorities derisively called him "Father of the Indian unrest." He also helped found the All India Home Rule League in 1916–18, with Muhammad Ali Jinnah and Annie Besant. Tilak was an accomplished scholar of ancient Hindu sacred literature. In 1903, he wrote the book *The Arctic Home in the Vedas*, in which he argued that the *Vedas* could only have been composed in the Arctic, and that Aryan bards had brought them south after the onset of the last ice age.

Devi volunteered at the Hindu Mission whose members believed that Hitler was an incarnation of Vishnu. She worked there as an advocate against Judeo-Christianity and wrote *A Warning to the Hindus* to offer her support for Hindu nationalism and independence, and to rally resistance to the spread of Christianity and Islam in India. In 1940, she married Asit Krishna Mukherji, a Bengali Brahmin with Nazi convictions who published pro-Axis journals and who was involved in espionage activities on behalf of the Japanese in India and Burma. After the war he made his living as an astrologer and had Devi's books printed.

Savitri Devi became close friends with Luftwaffe hero Hans Ulrich Rudel

who was one of the most popular and visible figures of the post-war neo-Nazi scene. In 1945, Rudel had fled to Argentina where he became a popular and prominent member of the country's large Nazi community under the protection of the Peron government. There he became the head of a rescue organization called the *Kameradenwerk*, which assisted Nazi fugitives and war criminals in escaping from Europe. With the assistance of Otto Skorzeny, Rudel played an important role in recruiting large numbers of former Nazi fugitives from Argentina for key posts in Egypt. Through Rudel's introductions, Savitri Devi was able to meet leading Nazi émigrés in the Middle East and Spain. In the spring of 1957 she stayed near Cairo with Johannes von Leers, Goebbels's former anti-Semitic propaganda expert, then heading Nasser's anti-Jewish broadcasting service. Von Leers too was able to introduce her to many ex-Nazis and SS officers who had found refuge in Egypt. Later, in 1961, she was the guest of Otto Skorzeny in Madrid.

Devi also became close friends with Jordan's wife Françoise Dior, the former wife of a French nobleman and the niece of the French fashion designer Christian Dior. Devi had also corresponded with Aldous Huxley on the subject of Sun worship.¹⁵ Her letter to him appeared in the preface to her 1946 book *A Son of God: The Life and Philosophy of Akhenaton, King of Egypt*, published by AMORC, which claims Akhenaten (Amenhotep IV), an Egyptian Pharaoh of the fourteenth century BC, was among their most esteemed pupils.

Devi eventually achieved wide influence among neo-Nazi circles through her development of a religious form of Nazism that assimilated many elements from Hinduism and glorified the Aryan race and Adolf Hitler. She linked these ideas to the Hindu notion of the *avatara* (avatar), who incarnates the periodic descent to earth of the deity, typically Vishnu, in a human, superhuman or animal form.

Savitri Devi and Julius Evola were important sources of inspiration to Miguel Serrano, who was a prominent exponent of "Esoteric Hitlerism," and whose works are now circulating among neo-pagans, Satanists, skinheads, and Nazi metal music fans in the US, Scandinavia, and Western Europe. Serrano, a Chilean ambassador and a member of a Chilean Nazi party, synthesized interpretations of Hindu and Nordic traditions, both of which he considered to be of ancient Aryan-Hyperborean origin. He was especially indebted to the Jungian theory of collective racial archetypes, and borrowed heavily from Julius Evola in supporting a spiritual consideration of race as opposed to a solely biological one.

Serrano made his first visit to Europe in 1951 when he explored the ruins of the Berlin bunker, Spandau Prison and the ruins of Hitler's Berghof in Bavaria. In Switzerland, he met and befriended the well-known Nobel Prize-winning German Romantic writer Hermann Hesse and Carl Jung. These encounters with Hesse and Jung culminated in Serrano's most famous and prestigious book, *C.G. Jung and Hermann Hesse: A Record of Two Friendships*. Tellingly, the original title was *El círculo hermético, de Hermann Hesse a C. G. Jung* ("The Hermetic Circle

of Hermann Hesse C. G. Jung”). Jung’s suggestion that Hitler personified the collective Aryan unconscious deeply interested and influenced Serrano.¹⁶

As explained by Nicholas Goodrick-Clarke, Serrano’s ideas are especially indebted to the Jung’s theory of archetypes, and like Savitri Devi he identifies Hitler as an avatar. According to Serrano, “esoteric Hitlerism is tantric.”¹⁷ Serrano discovered and began to publish *The Protocols of the Elders of Zion* in late 1941, and would interpret the Jewish world conspiracy according to a Gnostic interpretation, by identifying Yahweh, the God of the Bible, as the evil principle, the Demiurge as ruler over our corrupt planet.¹⁸ Serrano mixed these ideas with Hinduism and Kundalini Yoga after he was introduced in the same year to a Chilean esoteric order. Founded around the turn of the century by a German immigrant to Chile, the order claimed allegiance to an elite of Brahmans supposedly based in the Himalayas. The master of the order taught techniques of ritual magic, meditation and Kundalini, or “serpent power,” to achieve mystical unions and visions. This visionary experience was linked with Nietzschean notions of the “Will to Power” and other fascist ideas.

These visionary experiences would also form the core of Serrano’s esoteric Nazism. Based on his readings of Jung, Serrano claimed these experiences did not have to do with the unconscious, but some form of superconsciousness, whereby the ego is “taken over” by one or other of the gods, as imagined by the ancient Greeks. However, Serrano believed that Jung was merely “psychologizing” the ancient mysteries, whereas the archetypes are the gods that rule over their respective races and occasionally possess their members. These gods dwell at a remote place or even beyond our galaxy, illuminated by the Black Sun, and gain their power through their possession of Vril and the Third Eye. According to Serrano, these beings are the divine ancestors of the Hyperborean, Nordic or Aryan races on earth.

In an account which he identified with the Sons of God of *Genesis*, Serrano proposed that hundreds of thousands of years ago, these gods were challenged by the Demiurge who had begun to establish his rebellious realm on the planet earth. Some of the gods—which he often refers to by the Tantric term *divyas* for god-men—thus descended to earth to partake in the cosmic battle. The *divyas* arrived in their divine form through the cosmic portal of Venus, took on material form and settled on a continent at the North Pole, which they called Hyperborea. A cataclysm involving a pole-shift caused a great flood, when the pure-blooded Hyperboreans fled to the South Pole, and then settled into the hollow earth, and established the secret cities of Agartha and Shambhala.

In support of his claims, Serrano cites Bal Gangadhar Tilak on the Arctic home of the Indo-Aryans, their migrations and subsequent preservation of the purity of their blood through the Hindu caste system. Of all the races on earth, claims Serrano, only the Aryans preserve the memory of their divine ancestors in their noble blood, which is still mingled with the light of the Black Sun. All other races are natives to the planet—beast-men—the progeny of the Demiurge.¹⁹ According to Serrano:

Thus the submerged Agarthi and Shambhala are to be found there, which the Tibetans and Mongolians speak of as the seat of the king of the world, and also the symbolic orient of the [Knights] Templar and the true Rosicrucians. Thus the unknown leaders of these two orders, as well the organization of esoteric Hitlerism [the SS], betook themselves there. And from there Hitler clearly received instructions.²⁰

After the defeat of the Third Reich, Serrano continued to believe that Hitler had escaped from the ruins of Berlin and found a refuge in Antarctica. Already suggested by his master, this idea was widely rumored in the Latin American press during the summer of 2145. In *The Golden Thread: Esoteric Hitlerism*, Serrano claimed that Hitler was in Shambhala, formerly at the North Pole and Tibet, but which had been relocated to an Antarctic base in New Swabia. There, Hitler was in contact with the Hyperborean gods, and he would someday emerge with a fleet of UFOs to lead the forces of light over the forces of darkness in a last battle and to inaugurate a Fourth Reich.

Serrano's claims are a reflection of the popular claim of Nazi contact with the group of Tibetan lamas in Berlin known as the Society of the Green Dragon. German conspiracy author Jan Udo Holey, who chose as his *nom de plume* "van Helsing," after he read Bram Stoker's *Dracula*, offers details of the mythos that connects the Nazis with Tibet. In *Secret Societies and their Power* (1993), Helsing claims that Tibetan monks worked on the establishment of the Third Reich with Templar Knights who were organized in the highest lodge of the "black sun," which purportedly continued to maintain an underground base in the Himalayas. The ruler of the underground kingdom is said to be "Rigdenjyepo" the king of the world, with his representative on Earth being the Dalai Lama.

Similar claims were put forward by the controversial Trevor Ravenscroft's *The Spear of Destiny* (1973), which Nicholas Goodrick-Clarke refers to as "probably the single most influential 'Nazi Mysteries' book in the English-speaking world."²¹ Before becoming a journalist, Ravenscroft was a British commando in the North African campaign in World War II, and was captured and imprisoned at a POW camp in Germany from 1941 to 1945. Several years after the World War II, Ravenscroft claims to have met Walter Johannes Stein (1891-1957), an Austrian Jew and Grail researcher associated with the Anthroposophical Society, a breakaway organization from the Theosophical Society, founded by Rudolf Steiner. Following the classic formula of many occult legends, Stein claims to have found an important book in a bookshop, a second-hand copy of Wolfram von Eschenbach's *Parzival*, formerly owned by Hitler. Based on Hitler's comments written throughout the book, and on an Anthroposophical theory of history, Stein argued that the characters in *Parzival* corresponded to real personages in history, and that the battle between Christian knights and their enemies was an allegory of the struggle for possession of the Holy Lance, the spear used to pierce the side of Christ at the crucifixion. Successive owners of the Holy Lance supposedly included Constantine the Great, Charles Martel, Henry I the Fowler, Otto the Great, and the Hohenstaufen emperors. Stein also claims to have met with Hitler, and

to have discovered from him that he believed the Holy Lance could grant its owner unlimited power to perform either good or evil.

Stein also claimed that Guido von List had been the founder of an occult lodge which had been exposed by the press of Vienna as the “blood brotherhood” who performed rituals involving sex and black magic. Ravenscroft implied that Hitler was involved in this lodge, which attempted to materialize the “Incubus” in a ritual designed to create Aleister Crowley’s “Moon Child.” In an explanation that again betrayed a debt to Anthroposophy, Ravenscroft explained that Eckart and Haushofer also initiated Hitler into black magic rituals designed to establish contact with evil powers:

Dietrich Eckart contrived to develop and open the centres in the astral body of Adolf Hider, giving him the possibility of vision into the macrocosm and means of communication with the powers of darkness... utilising his memories of a past incarnation as the Landulf of Capua in the ninth century... By divulging *The Secret Doctrine*, Haushofer expanded Hitler’s time-consciousness... [and] awakened [him] to the real motives of the Luciferic Principality which possessed him so that he could become the conscious vehicle of its evil intent in the twentieth century.²²

According to Ravenscroft, the Nazi missions to Tibet had the aim of establishing contact with the Aryan forefathers in Shambhala and Agharti, adepts that were the guardians of secret occult powers, especially Vril, and also mentions the recurring story of the establishment in Berlin of the Society of Green Men, and their mysterious leader the “Man with the Green Gloves.” Although these claims do not ring with much plausibility, Allen H. Greenfield, who was also Bishop within the Gnostic Catholic Church—*Ordo Templi Orientis* (OTO), purportedly corroborated the story. Greenfield claims to have personally interviewed an anonymous Knight of Malta who met with the esoteric leadership of the Third Reich in 1937, attended by Haushofer, to “sell” the Nazi regime on contact with what he called “the coming race.” When asked by Greenfield in 1979 to explain what he meant, he explained, “the Ultraterrestrials, of course. The Germans had noted their ‘ghost rockets’ in Sweden, and were aware of their power. Most of the older Nazis present, though, were former members of the Thule Society or the archaic Vril Society, and took me to be talking about Tibetans or Aryan supermen or some such bunk. Except Haushofer, who knew better, and the ‘Man with the Green Gloves’ who, though supposedly a Tibetan himself, was certainly an Ultraterrestrial.”²³

In 1953, following a family tradition, Serrano entered the diplomatic corps and held various ambassadorial posts for Chile. Through his diplomatic appointments, Serrano met many leading Indian personalities, becoming a personal friend of Jawaharlal Nehru and Indira Gandhi. Jawaharlal Nehru, Gandhi’s closest collaborator, who became the first Prime Minister of independent India (1947 – 64), was recruited by Besant at the age of only thirteen, herself presiding at his initiation ceremony.²⁴ Serrano became Chile’s representative to the International Atomic Energy Commission and United Nations Industrial

Development Organization (UNUDI). During his ambassadorial postings in Vienna and subsequently in Switzerland, before he was dismissed from the Chilean diplomatic service in 1970s by President Salvador Allende, Serrano cultivated ties of friendship with Arnold Toynbee, Arthur Koestler, Aldous Huxley and leading former Nazis and international fascists like, among many others, Otto Skorzeny, Hans-Ulrich Rudel, Hanna Reitsch, Herman Wirth (ex-director of the *Ahnenerbe*), Ezra Pound and Wilhelm Landig.²⁵

Wilhelm Landig was the leader of the Landig Group, also known as the Vienna Lodge, formed in 1950 to revive the Aryan mythology of Thule. The focus of the group's discussions was a secret center in the Arctic known as the Blue Island, which could serve as a source point for a renaissance of Traditional life. This idea was taken from Julius Evola, whose *Revolt Against the Modern World* became the bible of the Landig group.²⁶ Landig coined the term Black Sun, a mystical source of energy capable of regenerating the Aryan race. Landig and other occult-fascists also circulated stories of German Nazi colonies living in secret bases beneath the polar ice caps, where they developed flying saucers and miracle weapons (*Die Glocke*) after the demise of the Third Reich, and from which the Nazis hoped to conquer the world.²⁷

For Wilhelm Landig in *Göten gegen Thule*, Tibet is also “the realm of the black sun! It is the meeting point of the esoteric circles of the *Schutzstaffel* [SS], whose knowledge Mr. Himmler also knew about but did not share.”²⁸ In the same work, Landig also partially hints at the basis for the connection of neo-Nazis with Islamic terrorists. At what he refers to as Point 103 is a secret base that has been established by the SS elite in Arctic Canada, with a large underground complex equipped with advanced technology including flying saucers. Many foreign delegates attend a great conference held in the assembly hall of the base, decorated with astrological symbols and an enormous icon of Mithras slaying the Bull. The delegates who have all been flown to the base by flying saucer include a Tibetan lama, Japanese, Chinese, and American officers, Indians, Arabs, Persians, an Ethiopian, a Brazilian officer, a Venezuelan, a Siamese and a Mexican Indian. The Arabs belong to secret Islamic brotherhoods, the Indians and Persians to ancient Aryan traditions, and the Orientals allude to their occult orders and a mysterious world center. Attired in their uniforms or national dress, many of the delegates make speeches identifying their national myths and ideals with those of the Thule and pledge their full support when the time comes for action.

Serrano also boasts of being “good friends” with the Dalai Lama XIV, and provides his explanation of the curious relationship as follows:

I also met the Dalai Lama at the moment he escaped from Tibet during the Communist Chinese invasion. He was very young, 27 years old. I went to meet him at the Himalayas. He never forgets that. And when we met again during the funeral of Indira Gandhi in Delhi. He invited me to go to Dharmasala, where he lives now. We had a very interesting talk. It is good to know that before Buddhism was introduced in Tibet, Tibetans were a warrior's race and their religion, the Bo, used also the same swastika of Hitlerism. Until today Intelligence Services

of England and United States have been unable to discover the real mysterious links that existed between Tibet and Hitlerist Germany.²⁹

As was the case with most Nazi assets, the Dalai Lama passed into the hands of the CIA after World War II. After the Chinese invasion of Tibet in 1950, the CIA began training Tibetan resistance fighters against the People's Liberation Army (PLA) of China. A CIA-financed front, the American Society for a Free Asia, publicized the cause of Tibetan resistance, with the Dalai Lama's eldest brother, Thubtan Norbu, playing an active role in the organization. The Dalai Lama's second-eldest brother, Gyalo Thondup, established an intelligence operation with the CIA as early as 1951.³⁰ In October 1998, the Dalai Lama's administration acknowledged that it received \$1.7 million a year in the 1960s from the US government through the Central Intelligence Agency (CIA).³¹

For over more than 25 years, many hundreds of thousands have been "initiated" by the Dalai Lama XIV through the mysteries of the Kalachakra Tantra and Shambhala, which have become central pillars in the mythology of religious neo-Nazism.³² Serrano incorporated the Dalai Lama XIV into the formulation of his esoteric myths around Hitler. His "skill", he said of the Dalai Lama XIV, is "closely linked with that of Hitler's Germany... on the basis of not yet discovered connections."³³ The Dalai Lama has never distanced himself from Serrano. And, instead of opposing fascism, he recently called for the former Chilean dictator Augusto Pinochet to be spared a trial, making reference to the need for "forgiveness."³⁴

Serrano maintained correspondence with neo-Nazi leaders such as Matt Koehl, the leader of a self-defined religious organization called the New Order. Koehl was a devoted admirer of Savitri Devi, quoting her "religion of nature" and inviting her to lecture before New Order audiences in the United States. The New Order describes itself on its website as follows: "We are the Movement of Adolf Hitler. We are His heirs. He has given us a commission, which it is our duty to discharge."³⁵ New Order was a successor organization to the original American Nazi Party (ANP), founded by Lincoln Rockwell, which became a self-styled National Socialist religious group which promotes Esoteric Nazism as an alternative faith for "Aryans."

Through WUNS, Rockwell also became acquainted with Savitri Devi. Like Serrano, Rockwell was heavily influenced by Savitri's writings, also believing Hitler to have been a god-like being sent to rescue humanity, specifically the Aryan peoples, from extinction. Once Rockwell succeeded Jordan as leader of the WUNS, he launched *National Socialist World* as the party magazine, where his editor Dr. William Pierce published condensed versions of Savitri Devi's *The Lightning and the Sun*. Through Rockwell and Pierce, Devi's Esoteric Hitlerism, with reference to the Hindu cycle of the ages and Hitler's world significance as an avatar, was brought to the attention of a much wider audience in Western Europe, the United States, South America and Australia.

Following Rockwell's assassination in 1967, Koehl became head of WUNS as well as the ANP, later known as National Socialist White People's Party.

Koehl belonged to another important American neo-Nazi organization, the National Renaissance Party (NRP), founded in 1952 by James Madole, an advocate of the ideas of Francis Parker Yockey. NRP became a concern to the House Committee on Un-American Activities (HCUA), an investigative committee of the United States House of Representatives, who regarded both fascism and communism as “of grave concern to the committee.” Their report, *Preliminary Report on Neo-Fascist and Hate Groups* continues, “Both seek to destroy our constitutional government and supplant it with a godless dictatorship in which the individual is deprived of his rights and liberties to become an abject slave of the state... Those who would support the extreme right today do as great a violence to our national institutions as do those on the extreme left.”³⁶ The report concludes that these organizations exploited racial and religious hatreds to gain financial support, and that many of them were led by “racketeers” mainly concerned with gaining financial reward by their activities.

The NRP publication, the *Bulletin*, referred to Hitler as the “George Washington of Europe” and promised: “What Hitler accomplished in Europe, the National Renaissance Party shall accomplish in America.” Its nine-point program advocated abolition of parliamentary government in the US in favor of government by a “trained elite” establishment of a fascist corporatism, encouragement of racial pride, preservation of the “white Aryan” race by gradual deportation of racial minorities, and denying Jews American citizenship, professional and political posts and the right of intermarriage. John M. Lundoff, Brooklyn chairman of the NRP, in the April 1952 *Bulletin* asked the youth of America to choose between “parliamentary democracy with its empty promises and discord or the clear, brave, and youthful Fascist principles outlined here.”³⁷ Similarly, in a leaflet entitled, “Asiatic Barbarism Versus Western Civilization” Madole proclaimed:

Only the superbly efficient totalitarian economic systems of Fascists, National Socialist, and Communist regimes are adaptable [*sic*] to the strain of TOTAL WAR as practiced in the 20th century... The spirit of democracy is a glorification of weakness and cowardly conduct. It glorifies the coward instead of the fighter, it raises feeble weaklings to leadership rather than a trained, iron-hard, and youthful elite...

Madole’s NRP was frequently in the headlines during the 1960s and 1970s for its involvement in violent protests and riots in New York City. Although he never attracted more than a small group of followers, Madole, according to Nicholas Goodrick-Clarke, established himself as the father of postwar occult fascism. Madole’s ideas on race were developed from Blavatsky whom he quoted to the effect that the Jewish Kabbalah derived from Aryan sources in Central Asia.³⁸ Madole’s slogan for the NRP was taken from Edward Bulwer-Lytton: “No happiness without order, no order without authority, no authority without unity.”³⁹ Alongside books on Theosophy, the NRP literature list included Gerald Gardner’s *The Meaning of Witchcraft*, Lewis Spence’s *The History and Origins of Druidism*, Paul Carus’ *History of the Devil and the Idea of Evil* and a number of books on runes.⁴⁰ According to Nicholas Goodrick-Clarke, Madole “wanted to

translate mankind and the world into the authoritarian utopia of a revived Vedic hierarchy, employing violent and draconian means if necessary. The sectarian religion of Theosophy, borrowings from Hinduism, paganism and Satanism, and mystical biological and eugenic ideas all served to explain and justify his militant attack on the democratic and liberal institutions of the modern world.”⁴¹

Another leading member of the NRP was Eustace Clarence Mullins, well known author among conspiracy historians. Mullins was a researcher at the Library of Congress in 1950 and worked with Senator Joseph McCarthy investigating Communist Party funding sources. He later stated that he believed McCarthy had “started to turn the tide against world communism.”⁴² Mullins had become a devotee of another acquaintance of Serrano, the notorious right-wing American poet Ezra Pound, who was inspired in his anti-Semitism by the writings of William Dudley Pelley. It was Pound, explain Mullins, whom he regarded as a “political prisoner,” who set him on the course of research that led to his writing *The Secrets of The Federal Reserve*, the preeminent conspiratorial treatment of the creation the American Federal Reserve system by mostly Jewish bankers.

Working in London in the early twentieth century as foreign editor of several American literary magazines, Pound helped to discover and shape the work of well-known writers such as T. S. Eliot, James Joyce, Robert Frost and Ernest Hemingway. He was responsible for the publication in 1915 of Eliot’s *The Love Song of J. Alfred Prufrock*, and for the serialization from 1918 of Joyce’s *Ulysses*. Outraged by the brutality of the First World War, Pound lost faith in England, blaming the war on usury and international capitalism. Pound had moved to Italy in 1924 where, throughout the 1930s and 1940s, he embraced Mussolini’s fascism, expressed support for Adolf Hitler and wrote for publications owned by Oswald Mosley. During World War II, the Italian government paid Pound to produce radio broadcasts criticizing the U.S and in particular the Jews. As a result, Pound was arrested for treason by American forces in Italy in 1945 and interned at St. Elizabeth’s Hospital in Washington, D.C, where he became a patient of MK-Ultra psychiatrist Dr. Winfred Overholser.

Mullins founded the Free Ezra Pound Committee (FEPC) of which Matt Koehl was chairman. Researcher Ernie Lazar published a scathing report of Mullins’ dubious past and neo-Nazi affiliations based on several FBI reports, showing that Mullins altered FBI documents which he reproduced in his book, excising portions which referred to his homosexuality, his anti-Semitism and his connections to neo-Nazis and racial extremists. The HCUA reported that Mullins “eulogizes” Hitler in the anti-Semitism NRP’s *Bulletin* and wrote an article titled “Adolf Hitler: An Appreciation,” in 1952. In his self-published virulently anti-Jewish book *The Biological Jew*, Mullins compares Jews with biological parasites.⁴³ Mullins was a roommate on several occasions in New York City and Chicago with Matt Koehl, with whom he had a homosexual affair. Eustace Mullins, Matt Koehl and Edward Fleckenstein were arrested near Middletown, New York circa 1955 in connection with their sodomizing of a hitch-hiking teenage boy in the back seat of a car in which they all were

travelling. This probably accounts for why Mullins is described in FBI memos as follows: “Mullins is a warped, degenerate and depraved individual.”²⁴⁴

Koehl was also the Youth Section Leader of the American Committee for the Advancement of Western Culture (ACFAWC), founded by H. Keith Thompson, and of which Mullins served as “Treasurer.” Thompson served as a communications officer aboard the USS Mt. Olympus, the flagship of the Byrd Antarctic Expedition of December 1946 to April 1947. Byrd led 4,000 military troops from the US, Britain and Australia, known as Operation Highjump, to establish the Antarctic research base Little America IV. However, according to popular legend, the Byrd expedition was an “invasion” and encountered heavy resistance from Nazi “flying saucers” and had to call off the invasion. Thompson resigned from the US Navy in order to accept commission as a Second Lieutenant in the US Marine Corps. However, in February 1949, he faced a General Court Martial on charges of “scandalous conduct tending to destruction of good morals (sex deviate) and Maltreatment of Person Subject to His Orders.”²⁴⁵

Thompson hoped that the ACFAWC would become a coordinating group for white racial and nationalist activities of groups around the world. James Madole and other officers and members of the NRP were also represented on the ACFAWC, which had the role of serving as “a high policy planning group for the coordination of racial nationalist activities in America, Europe, Africa, and Asia.” Among others associated with ACFAWC were Benjamin H. Freedman, a convert from Judaism to Roman Catholicism who became an anti-Semitic and anti-Zionist activist. Freedman was well known to the ADL and the American Jewish Committee as an active supporter of the Arab cause in the Middle East. Freedman was a financial backer of the author Conde McGinley, publisher of the periodical *Common Sense*, to which Mullins was a frequent contributor. In 1954, Rabbi Joachim Prinz (1902 – 1988) was awarded \$30,000 in a libel suit against McGinley for having called him a “red rabbi.” The HCUA described *Common Sense* as “almost exclusively a vehicle for the exploitation of ignorance, prejudice and fear” and as “a clearinghouse for hate propaganda throughout the country.” A typical 1962 article in *Common Sense* was an “expose” entitled: “Zionist Invisible Government Plotting To Establish a World Government Under A Red Dictatorship Led By Asiatic Marxist Jews.”²⁴⁶

There were close relations between the NRP and the Church of Satan, of Anton Lavey. Madole and LaVey met frequently, and Madole is said to have erected a large satanic altar in his apartment, which included an image of Baphomet, and Madole played LaVey’s recording of the Satanic Mass at several NRP meetings. One NRP bulletin shows a picture of Madole and an SE trooper with the high priest of the Temple of Baal. But the Church of Satan was soon undermined by schismatics who started rival cults. Douglas Robbins, another ex-leader from the Church of Satan, cultivated close links with the fascist NRP of James Madole, and formed the satanic Order of the Black Ram with some other NRP members “to celebrate the ancient religious rites of the Aryan race.”²⁴⁷

Sex, Drugs & Revolution

To push their Marxist program of revolution, the Frankfurt School psychologists and the Tavistock Institute combined the legitimate political concerns of the New Left, which they had created, with a cult of hedonism to produce the “Sexual Revolution” of the 60s counterculture. The credo that best summarizes the spirit of that counterculture is “sex, drugs and rock and roll,” which was deliberately fostered through the Frankfurt School’s Freudian notions of unleashing repressed desires in order to transform society. In such a way, traditional faith could be undermined, opening the world to be susceptible to alternative belief systems: that hodge-podge of experimentation in “spirituality” that came to characterize the decade.

Human beings are born with a conscience, an innate sense of right and wrong. But without a belief in God or some higher order, humans are without a context to understand the constant struggle that besets their minds in continually trying to assess the quality of their decisions. The conflict has been referred to as “Christian guilt,” to suggest that this inherent human propensity has actually been imposed from the outside by the supposedly repressive value-system of Christianity. As a consequence, if they are perplexed about their incessant pangs of doubt, human beings can be easily misled to throw off what they will falsely believe to be unnatural inhibitions. Thus, the rejection of conventional mores surrounding sexuality characterized the Sexual Revolution, and the questioning of traditional religion and values, as well as drug use and other forms of experimentation became the basis of the 60s counterculture.

The Sexual Revolution also contributed to the political character of the 60s counterculture when it was combined with the revolutionary ideology of the New Left, by calling for the overthrow of the “establishment” because it was blamed for having imposed these unnatural inhibitions. Thus, revolution, at every level of society, from the political to the moral, by promising a new future and new society through the unbridling of people’s passions as a form of spiritual “liberation,” opened the way for the New Age, ultimately luring the world into the worship of the occult.

Contributing to a reevaluation of traditional mores around sex was the Cybernetics Group member WFMH president Margaret Mead’s *Coming of Age in Samoa*, after which her thoughts concerning sexual freedom pervaded academia.

Published in 1928, Mead's study focused on the psychosexual development of adolescent children on the island of Samoa. She recorded that their adolescence was not in fact a time of "storm and stress," as Erikson's stages of development had suggested, but that the sexual freedom experienced by the adolescents instead permitted them an easier transition from childhood to adulthood.

Another important influence in the rise of what is called the Sexual Revolution was a Frankfurt School-associated Austrian psychologist, Wilhelm Reich (1897 – 1957). Reich is regarded as one of the most radical figures in the history of psychiatry. It was after he arrived in the United States that he coined the term "orgone," a word derived from a combination of "orgasm" and "organism," which he used to refer to a primordial cosmic energy he believed he had discovered and which others referred to as "God." In 1940, he started building "orgone energy accumulators," devices that his patients sat inside to harness the reputed health benefits, leading to newspaper stories about "sex boxes" that cured cancer.

Like much of the Frankfurt School's philosophy, Reich's ideas were based on Freud's theory of repressed instincts. Freud also denied the inherent moral nature of the human being. Rather, Freud believed human behavior was motivated by unconscious drives, primarily by the libido or "Sexual Energy." Freud proposed to study how these unconscious drives were repressed and found expression through other cultural outlets. He called this therapy "psychoanalysis." Freud's theory was based on the notion that humans have certain characteristic instincts that are inherent. Most notable are the desires for sex and the predisposition to violent aggression towards authority figures and towards sexual competitors, which both impede the gratification of a person's instincts.

In his seminal book, *Civilization and its Discontents*, Freud described what he believed to be a fundamental tension between civilization and the individual. The primary conflict, he suggested, stems from the individual's quest for instinctual freedom and civilization's opposite demand for conformity and repression of instincts. Many of humankind's primitive instincts, such as the desire to kill and the insatiable lust for sexual gratification, are evidently harmful to the well-being of the rest of society. As a result, civilization creates laws to repress these instincts. However, this process, argued Freud, instills perpetual feelings of discontent in its citizens. People develop neuroses because they cannot tolerate the frustration they experience from the inability to fulfill these instincts.

Reich was the author of several influential books, including *The Mass Psychology of Fascism* (1933) and *The Sexual Revolution* (1936). *The Mass Psychology of Fascism* explores how fascists come into power and explains their rise as a symptom of sexual repression. In it, Reich also speculates that matriarchy is the only genuine family type of a "natural society." *The Sexual Revolution*, whose original subtitle was "for the socialist restructuring of humans," analyzes what Reich considered a crisis of the "bourgeois sexual morality." Reich explains that sexual neuroses derive from the lack of gratification of natural sexuality. Natural sexuality is left unsatisfied and thereby creates neuroses due to suppression of these desires, as

in Orwell's *Nineteen Eighty-Four*, by the authoritarian state. For Reich, this state is characterized best by the capitalist state that is based on the unit of the patriarchal family, within which the father mirrors the state as the absolute authority.

Another important influence in the rise of the Sexual Revolution was Alfred C. Kinsey, who had an avid interest in Aleister Crowley, and who is generally regarded as the first major figure in American sexology.¹ Kinsey obtained research funding from the Rockefeller Foundation, which enabled him to inquire into human sexual behavior. He achieved celebrity with the publications of *Sexual Behavior in the Human Male* in 1948, followed in 1953 by *Sexual Behavior in the Human Female*, which began a revolution in social awareness of, and public attention given to, human sexuality. During this work, he developed a scale measuring sexual orientation, now known as the Kinsey Scale which ranges from 0 to 6, where 0 is exclusively heterosexual and 6 is exclusively homosexual; a rating of X, for asexual, was added later by Kinsey's associates.

James H. Jones, author of *Alfred C. Kinsey: A Public/Private Life*, and British psychiatrist Theodore Dalrymple, among others, have speculated that Kinsey was driven by his own sexual needs.² Kinsey's sex research included observation of and participation in sexual activity, encouraging his staff to also engage in a wide range of sexual activity. Kinsey wrote about pre-adolescent orgasms, which report observations of orgasms in over three-hundred children between the ages of five months and fourteen years. Kinsey said he also interviewed nine men who had sexual experiences with children. Where Kinsey had gained this information began to be questioned nearly forty years later, when it was revealed that Kinsey used data from a single pedophile and presented it as being from various sources.

Perhaps the most influential contributor to the Sexual Revolution of the 60s was Frankfurt School member Herbert Marcuse, who acknowledged the work of Wilhelm Reich as precedent for his own.³ Marcuse's best-known works are *Eros and Civilization* (1955) and *One-Dimensional Man* (1964). *Eros and Civilization*, whose title alludes to Freud's *Civilization and Its Discontents*, synthesizes Karl Marx and Sigmund Freud. It discusses history seen not as a class struggle, but a fight against repression of our instincts. It argues that "advanced industrial society" is preventing us from reaching a non-repressive society "based on a fundamentally different experience of being, a fundamentally different relation between man and nature, and fundamentally different existential relations."⁴ Marcuse believed that a socialist society could be a society without needing the performance of the "poor" and without as strong a suppression of our sexual drives: it could replace "alienated labor" with "non-alienated libidinal work" resulting in "a non-repressive civilization based on "non-repressive sublimation."⁵ The question was not how best to organize a government or an economic system per se, but how to live life, a "life without *Angst*," according to Marcuse, in the philosophical sense used by Heidegger and Sartre.

Reich's notions were appropriated by the Frankfurt School in a project known as *The Authoritarian Personality*. In May 1944, the American Jewish Committee (AJC) established a Department of Scientific Research, headed by Max Horkheimer,

the director of the Frankfurt School. AJC is one of the oldest Jewish advocacy organizations in the US and has been described by the *New York Times* as “the dean of American Jewish organizations.”⁶ It was established in 1906 by a small group of American Jews concerned about pogroms aimed at the Jewish population of Russia, and was originally dominated by Jacob Schiff. Produced in 1950, *The Authoritarian Personality* was the most significant of the five of a project established by Horkheimer, called *Studies in Prejudice*, produced during 1944–50.

The *Studies in Prejudice* employed a number of Frankfurt School members who served in the OSS during the war, as well as Theodor Adorno and others who, and under Horkheimer’s direction, all reconstituted the International Institute of Social Research in New York. The authors of *The Authoritarian Personality* included Theodor Adorno, R. Nevitt Sanford, Daniel J. Levinson and Else Frenkel-Brunswik, a founding member of the Frankfurt School. Sanford had briefly become a research affiliate at the Tavistock Institute for Human Relations in London before returning to the US to work at Vassar College. Dr. William Morrow, the leading protégé of Dr. Kurt Lewin, a key connection between the Frankfurt School and the Tavistock Institute, was a research director for the project.

The impetus of *The Authoritarian Personality* was the Holocaust and the perceived need to identify the root causes of fascism that led to it. Adorno and the others were thus initially motivated by a desire to identify and measure factors that were believed to contribute to anti-Semitic and fascist traits. The Frankfurt School’s “Critical Theory” preached that fascism and anti-Semitism were rooted in the cultivation of the “authoritarian personality,” which was a product of the “patriarchal,” in other words, traditional family. Authors Adorno, Frenkel-Brunswik, Levinson and Sanford assembled a large research team from the Berkeley Public Opinion Study and the International Institute of Social Research, to conduct thousands of interviews of Americans, to profile their allegedly deep-seated tendencies toward authoritarianism, prejudice, and anti-Semitism. Authoritarianism was measured by the F-scale. The “F” was short for “pre-fascist personality.”

The *Authoritarian Personality* was based in part on earlier Frankfurt School analyses undertaken in Germany, but with a number of significant adaptations. Most importantly, the Frankfurt School’s Marxist roots were downplayed. For example, the earlier “authoritarian personality/revolutionary personality” dichotomy was changed to an “authoritarian personality/democratic personality” dichotomy to fit the American experience. Thus, values and behaviors earlier associated with revolutionary anti-liberal Marxism were transferred to support for democracy.

Like Reich, Adorno and the other researchers argued that the authoritarian personality suffers from a strict superego that controls a weak ego unable to cope with strong Id impulses. In other words, certain appetites, especially sex, are unnaturally suppressed by various moral conventions, particularly religion. Because, according to these theories, there are no unnatural appetites. Effectively, *The Authoritarian Personality* suggests that people who identify

with conservative views harbor repressed desires that they cope with only by showing disdain for other groups of society, onto whom they project the indulgence of these desires. In other words, they aim to repress others for their difficulty in coming to terms with their own desires.

To the authors of *The Authoritarian Personality*, the breeding ground for authoritarian attitudes is the traditional Christian family, where they unfairly equate notions of traditional male authority with blind servitude:

Family relationships are characterized by fearful subservience to the demands of the parents and by an early suppression of impulses not acceptable to them... The conception of the ideal family situation for the child: uncritical obedience to the father and elders, pressures directed unilaterally from above to below, inhibition of spontaneity and emphasis on conformity to externally imposed values... God is conceived more directly after a parental image and thus as a source of support and as a guiding and sometimes punishing authority... The power-relationship between the parents, the domination of the subject's family by the father or by the mother, and their relative dominance in specific areas of life also seemed of importance for our problem.

This traditional order would have to be undermined by equating the woman's role as inferior, and equal to slavery to the man. According to Adorno and the others:

Can the attitude that 'women's place is in the home' be considered a prejudice? It would appear that it is so.... Subjects who profess to some religious affiliation express more prejudice than those who do not... people who reject organized religion are less prejudiced than those who accept it.

Therefore, the authors of *The Authoritarian Personality* concluded that the means to effect a transformation of society is through the proliferation of sex: "We need not suppose that appeal to emotion belongs to those who strive in the direction of fascism, while democratic propaganda must limit itself to reason and restraint. If fear and destructiveness are the major emotional sources of fascism, eros belongs mainly to democracy."

To Adorno, since modern society was a hotbed of evil and tending towards authoritarianism and fascism, only by first destroying civilization, through the spread of all forms of cultural pessimism and perversity, could liberation occur. In his 1948 work on *The Philosophy of Modern Music*, Adorno argued that the purpose of modern music is to literally drive the listener insane. As Jeffery Steinberg pointed out, on the role of modern music, Adorno wrote, "it is not that schizophrenia is directly expressed therein; but the music imprints upon itself an attitude similar to that of the mentally ill. The individual brings about his own disintegration... He imagines the fulfillment of the promise through magic, but nonetheless within the realm of immediate actuality... Its concern is to dominate schizophrenic traits through the aesthetic consciousness. In so doing, it would hope to vindicate insanity as true health."⁷ Additionally, Erich

Fromm, another leading Frankfurt School personality, who was instrumental in devising the F-scale, devoted much of his seminal 1972 work, *The Anatomy of Human Destructiveness*, to the analysis of necrophilia, which he regarded as the dominant modern trend. Fromm defined necrophilia as all forms of nihilistic obsession with death and destruction, particularly those accompanied with sexual overtones. His proposed “cure” for this mass social affliction was the drug, rock and sex counterculture of the late 1960s.

Therefore, one of the four directors of *The Authoritarian Personality* project, R. Nevitt Sanford, played a pivotal role in the experimentation and eventual mass usage of psychedelic drugs. In 1965, Sanford wrote the forward to *Utopiates: The Use and Users of LSD 25*, which was published by Tavistock Publications, the publishing arm of Tavistock Institute. The Frankfurt School and their Tavistock associates thus became the architects of the counterculture project of the 1960s, sponsored by the Josiah Macy Foundation, under which the CIA and British intelligence conducted their mass experimentation with psychedelic drugs, including LSD, known as MK-Ultra.⁸

Through official military and intelligence conferences over which it presided, and through various informal and secret operations, the Cybernetics Group and the Macy Foundation directed the spread of LSD by US agencies during the 1950s. In connection with the founding of the World Federation for Mental Health (WFMH), headed by John Rawlings Rees, a New York agent of Montagu Norman named Clarence G. Michalis had been made chairman of the board of the Macy Foundation. The Macy Foundation’s chief medical officer, Dr. Frank Fremont-Smith, would be the permanent co-director of the World Federation for Mental Health with Rees.⁹ The Macy Foundation’s chief LSD executive, Harold Abramson, was a psychiatric researcher at Columbia University and at the eugenics center in Cold Spring Harbor, Long Island, New York. It was Abramson who first “turned on” Frank Fremont-Smith.

MK-Ultra, which was first brought to wide public attention in 1975 through investigations by the Church Committee, was run by the CIA’s Office of Scientific Intelligence. Investigative efforts, however, were hampered by the fact that CIA Director Richard Helms ordered all MK-Ultra files destroyed in 1973. In 1977, a Freedom of Information Act request uncovered a cache of 20,000 documents, which led to Senate hearings later that year. In 2001 most information regarding MK-Ultra was officially declassified. Although the CIA insists that MK-Ultra-type experiments have been abandoned, former CIA veteran and whistleblower Victor Marchetti has stated in various interviews that the CIA routinely conducts disinformation campaigns and that CIA mind control research has continued.¹⁰

Whether as a project directly related to such possible findings, or as part of its continuing experimentation on unwitting subjects, the CIA embarked on a large-scale campaign to foster experimentation in LSD. As the ultimate form of self-indulgence, “recreational” use of LSD was the perfect antidote to social activism, and to trigger doubts about current norms to open subjects

to new philosophies and ideals. One official summed up the drug's effect as approximately that:

...you tend to have a more global view of things. I found it awfully hard when stoned to maintain the notion: I am a US citizen—my country right or wrong—You tend to have these good higher feelings. You are more open to the brotherhood-of-man idea and more susceptible to the seamy sides of your own society... I think this is exactly what happened during the 1960s, but it didn't make people more communist. It just made them less inclined to identify with the US They took a plague-on-both-your-houses position.¹¹

Through the efforts of various LSD “evangelists,” the CIA managed to make it fashionable to poison oneself, all under the delusion of exploring the possibilities of consciousness. First proposed by famed psychologist and Theosophist, William James, the suggestion that drugs could help expand consciousness in a manner similar to religious experience has come to be known as the “entheogen thesis.” Psychoactive drugs, originally referred to as hallucinogenics, but more recently as entheogens (“generating the divine within”), have been used for centuries by numerous cultures, often for both medicinal as well as ritualistic purposes. However, influenced by occult ideas, which reject traditional religion, there is a tendency among exponents of this idea to mistake mystical experiences with all religious experiences. Therefore, they discount the validity or even existence of rational religious experience, and have constructed the theory that religions have a purely psychiatric basis, going even so far as to say that all religions are entheogen based.

Inspired by William James, the leading evangelist of the mind-expanding potential of psychedelics was Aldous Huxley, who was first introduced to mescaline by Aleister Crowley, later writing *Brave New World*.¹² The justification for Huxley's involvement in MK-Ultra was offered by him at a lecture to the California Medical School, in San Francisco in 1961, where he explained:

There will be, in the next generation or so, a pharmacological method of making people love their servitude, and producing dictatorship without tears, so to speak, producing a kind of painless concentration camp for entire societies, so that people will in fact have their liberties taken away from them, but will rather enjoy it, because they will be distracted from any desire to rebel by propaganda or brainwashing, or brainwashing enhanced by pharmacological methods. And this seems to be the final revolution.¹³

MK-Ultra began in 1952, the year Aldous Huxley returned to the United States accompanied by Dr. Humphrey Osmond, who was brought in by Allen Dulles to play a prominent role in the project.¹⁴ In 1952, Osmond, who originally coined the word “psychedelic,” began working with psychedelics, particularly mescaline and LSD while looking for a cure for schizophrenia at Weyburn Mental Hospital in Saskatchewan, Canada. He suggested that mescaline allowed a sane person to see through the eyes of a schizophrenic and suggested

that it be used to train doctors and nurses to better understand their patients. His research attracted the attention of Aldous Huxley, who volunteered to be a subject. In 1953, Osmond gave Huxley a supply of mescaline for his personal consumption. The next year, in *The Doors of Perception*, whose title was drawn from a poem by William Blake, and which reflected the ideas of Gurdjieff, Huxley claimed that hallucinogenic drugs “expand consciousness.”

The man who introduced both Osmond and Huxley to LSD was Alfred Hubbard, who had worked for the OSS during the war as a “Special Investigative Agent.” Hubbard, who is known as the “Johnny Appleseed of LSD,” became the first person to emphasize LSD’s potential as a visionary or transcendental drug. He became an apostle for LSD in the early 1950s after supposedly receiving an angelic vision telling him that something important to the future of mankind would soon be coming. When he first read about LSD he immediately identified it as part of that vision and he sought it out and tried it for himself in 1951. Over the years, Hubbard also reportedly worked for the Canadian Special Services, the US Justice Department and the US Bureau of Alcohol, Tobacco & Firearms. Through his extensive connections, which included the Pope, as he once boasted, he has been credited with “turning on” as many as 6,000 people to LSD.¹⁵

Hubbard was also in contact with LSD evangelist Timothy Leary who began privately purchasing large quantities of LSD as well.¹⁶ Between 1954 and 1959, Leary was director of clinical research and psychology at the Kaiser Foundation Hospital in Oakland, where he devised a personality test, “The Leary,” which is used by the CIA to test prospective employees. Leary became associated with CIA contractor Frank Barron who had worked with the Berkeley Institute for Personality Assessment and Research, which was funded and staffed by CIA psychologists. In 1960, with government funding, Barron founded the Harvard Psychedelic Drug Research Center. Leary followed Barron to Harvard, becoming a lecturer in psychology. Barron administered Leary some CIA-supplied psilocybin and LSD, after which Leary began experimenting regularly with psychedelics and also studied their effects on others in controlled experiments. Leary’s Harvard associates included Martin Orne, a researcher receiving funds from CIA, and former chief OSS psychologist Harry Murray who had monitored the early OSS “truth serum” experiments, and numerous other known CIA contractors. One of Dr. Murray’s many subjects was a Harvard undergraduate math major Theodore Kaczynski, later known as the infamous “Unabomber.”¹⁷ Leary later admitted to knowing at the time that “some powerful people in Washington have sponsored all this drug research.”¹⁸ “It was no accident,” Leary explained, referring to the spread of LSD, “It was all planned and scripted by the Central Intelligence, and I’m all in favor of Central Intelligence.”¹⁹

Like many of the leading LSD evangelists, including Aldous Huxley, Gerald Heard and Alan Watts, Leary was strongly influenced by Gurdjieff, whose teachings were often featured in *The Psychedelic Review*. Gurdjieff believed that the ascetic practices of monks, fakirs and yogis resulted in the production of

psychological substances that produced their religious or mystical experiences. Instead of the torturous practices of these mystics, Gurdjieff proposed that the man who knows the Fourth Way “simply prepares and swallows a little pill which contains all the substances he wants. And in this way, without loss of time, he obtains the required result.”²⁰ Leary later remarked about receiving a copy of the *Fourth Secret Teaching* of Gurdjieff:

For the past twenty years, we Gurdjieff fans had been titillated by rumors of this *Fourth Book*, which supposedly listed secret techniques and practical methods for attaining the whimsical, post-terrestrial levels obviously inhabited by the jolly Sufi Master [Gurdjieff]. We had always assumed, naturally, that the secret methods involved drugs. So it was a matter of amused satisfaction to read in this newly issued text that not only were brain-activating drugs the keys to Gurdjieff’s wonderful, whirling wisdom, but also that the reason for keeping the alkaloids secret was to avoid exactly the penal incarceration which I was enjoying when the following essay was penned.²¹

Leary apparently first became interested in psychedelics when he read a 1957 article by Gordon Wasson published in *Life* magazine titled “Seeking the Magic Mushroom,” which brought knowledge of the existence of psychoactive mushrooms to a wide audience for the first time. Wasson, who was a vice president of JP Morgan and served as a chairman to the CFR, and had close ties to Allen Dulles and Edward Bernays. Wasson and Henry Luce—Skull and Bones member and creator of *Life* magazine—were also long time members of the Century Club, a CIA front, along with John Foster Dulles, Walter Lippmann, and George Kennan.²² Time-Life was created by Henry P. Davison Jr, also a member of Skull and Bones, who was Wasson’s boss at JP Morgan.

Wasson was associated with at least six people suspected of being involved in the JFK assassination, including C. D. Jackson and Henry Luce. Wasson’s name was found in the address book that was retrieved from the briefcase of George de Mohrenschildt, a friend of Lee Harvey Oswald, after his death. The address book also contained an entry for “Bush, George H. W. (Poppy).” Although de Mohrenschildt denied any Nazi sympathies, his application to join the OSS during World War II was rejected, because, according to a memo by former CIA director Richard Helms he was alleged to be a Nazi spy. In addition to the Bush family, de Mohrenschildt was also acquainted with the Bouvier family, including Jacqueline Bouvier Kennedy.

Wasson was also a good friend with English poet Robert Graves, author of *The White Goddess*, a key book for modern Pagans and Wiccans, in which he proposes the existence of a European deity, inspired and represented by the phases of the moon, and which is the origin of the goddesses of various European and pagan mythologies. In 1952, Robert Graves had sent Wasson a clipping from a pharmaceutical company’s newspaper mentioning an article that Richard Evans Schultes, considered the father of modern ethnobotany, and soon to become Director of the Harvard Botanical Museum, had published in a journal over ten years earlier, in which he reported on the use of psychoactive mushrooms by

native peoples in the mountains of southern Mexico. It was this information that brought the Wassons together with Schultes, and eventually the Swiss chemist Albert Hofmann. Wasson went on a study the use of the mushrooms among Mazatec shamans in 1955, which he covered in his *Life* article.

Graves was also a close friend of Idries Shah. Towards the end of the 1950s, Shah established contact with Wiccan circles in London and served as a secretary and companion to Gerald Gardner, the founder of Wicca, whose rituals he formulated with Aleister Crowley. Shortly before his death, Crowley had elevated Gardner to the VII^o of the OTO, and issued a charter decreeing that Gardner could perform its preliminary initiation rituals.²³ After Crowley's death in 1947, Gardner was regarded as the chief representative of the OTO in Europe. In 1960, Shah founded his publishing house, Octagon Press, one of its first titles being a biography titled *Gerald Gardner, Witch*, which Shah wrote under the pen name of Jack L. Bracelin. Shah met Graves in 1961, and later wrote to him that he was researching ecstatic religions, and that he had been "attending... experiments conducted by the witches in Britain, into mushroom-eating and so on." Shah also told Graves that he was "intensely preoccupied at the moment with the carrying forward of ecstatic and intuitive knowledge."²⁴ Graves encouraged Shah to publish an authoritative book on Sufism for a Western audiences, which became *The Sufis*, published in 1964, for which Graves wrote the foreword.

Wasson is considered the founder of Ethnomycology, the study of psychoactive mushrooms used for spiritual purposes, inspiring later researchers such as Terence McKenna and John Allegro. Wasson wrote in Leary's *The Psychedelic Review* that the magic mushroom "permits you to see more clearly than our perishing eye can see, vistas beyond the horizons of life, to travel backwards and forwards in time, to enter other planes of existence, even to know God."²⁵ In 1967 Wasson would publish *Soma: Divine Mushroom of Immortality*, which proposed that the ancient Vedic intoxicant Soma was the magic mushroom. Wasson would later discuss the Eleusinian Mysteries in *The Road to Eleusis: Unveiling the Secret of the Mysteries*, co-authored with Albert Hofmann, which proposed that the special potion "kykeon," used in the ceremony, contained psychoactive substances from the fungus Ergot, from which LSD was developed.

After first experimenting with psilocybin mushrooms in the summer of 1960, Leary was given a copy of Huxley's *The Doors of Perception* which he believed corroborated what he had experienced, "and more too."²⁶ Leary soon met with Huxley and the two became friends. Huxley instructed Leary, according to his autobiographical account of the Harvard University Psychedelic Drug Project, *Flashback*: "Your role is quite simple, Timothy. Become a cheerleader for evolution," he said, forewarning him however that, "These are evolutionary matters. They cannot be rushed. Initiate artists, writers, poets, jazz musicians, elegant courtesans, painters, rich bohemians and they'll initiate the intelligent rich. That's how everything of culture and beauty and philosophic freedom has been passed on."²⁷ Leary also quoted Huxley as saying: "These brain drugs,

mass produced in the laboratories, will bring about vast changes in society. This will happen with or without you or me. All we can do is spread the word. The obstacle to this evolution, Timothy, is the Bible.²⁸ Leary himself added: “We had run up against the Judeo-Christian commitment to one God, one religion, one reality, that has cursed Europe for centuries and America since our founding days. Drugs that open the mind to multiple realities inevitably lead to a polytheistic view of the universe. We sensed that the time for a new humanist religion based on intelligence, good-natured pluralism and scientific paganism had arrived.”²⁹

Leary also modeled himself on Aleister Crowley. His autobiography, *Confessions of a Drug Fiend*, was a composite of Crowley’s *Diary of a Drug Fiend* and *Confessions of Aleister Crowley*. Leary confessed in an interview with *Late Night America* on PBS:

Well, I’ve been an admirer of Aleister Crowley; I think that I’m carrying on much of the work that he started over 100 years ago. And I think the 60’s themselves you know Crowley said he was in favor of finding your own self and “Do what thou wilt shall be the whole of the law” under love. It was very powerful statement. I’m sorry he isn’t around now to appreciate the glories that he started.

According to released CIA documents, Allen Dulles purchased over 100 million doses of LSD, almost all of which flooded the streets of the United States during the late 1960s.³⁰ Key in the operation were several individuals recruited by Huxley, the most prominent of which were Dr. Gregory Bateson and Alan Watts. Watts became a popularizer of Zen Buddhist philosophy and at the same time founded the Pacifica FM radio stations which were among the first to push the British-imported rock of *The Rolling Stones*, *The Beatles*, and the *Animals*.

Bateson, an anthropologist who had worked with the OSS, became the director of a hallucinogenic drug experimental clinic at the Palo Alto Veterans Administration Hospital.³¹ It was also the Macy Foundation’s chief LSD executive Harold Abramson who gave LSD for the first time to Bateson. Then in 1959, Bateson gave LSD to Beat poet Alan Ginsburg at Stanford University, under controlled experimental conditions. During 1936–1950, Bateson was married to anthropologist Margaret Mead, who would also help launch the modern feminist movement, through her patronage of Betty Friedan, a student-protégé of Kurt Lewin of the Frankfurt School and Tavistock.

Ken Kesey, mental patient turned author and the foremost among Bateson’s Palo Alto recruits, and others were given LSD by Dr. Leo Hollister at Stanford and it is from that point that it was said to have spread “out of the CIA’s realm.”³² Beginning in 1959, Kesey had volunteered as a research subject for medical trials financed by the CIA’s MK-ULTRA project, which tested the effects of LSD, psilocybin, mescaline, and other psychedelic drugs. Kesey wrote many detailed accounts of his experiences with these drugs, both during the MK-Ultra study and in the years of private experimentation that followed. Kesey’s role as a medical guinea pig as well as his stint working at a state

veterans' hospital, where he had access to the cabinet where they kept LSD, inspired him to write *One Flew Over the Cuckoo's Nest* in 1962.

Kesey continued experimenting on his own and involved many close friends who collectively became known as "The Merry Pranksters." Kesey and his Merry Pranksters helped shape the counterculture of the 1960s when they embarked on a cross-country voyage during the summer of 1964 in a psychedelic school bus named "Further." The Pranksters visited Timothy Leary at his Millbrook retreat in upstate New York. At Millbrook, after leaving Harvard in 1962, Leary was working for William Mellon Hitchcock's CIA front, The International Foundation for Internal Freedom (IFIF), later renamed the Castilia Foundation. William Mellon Hitchcock funded the IFIF/Castilia and later financed an LSD manufacturing operation. He had a large estate in Millbrook where Leary lived.³³ The Pranksters also created a direct link between the 1950s Beat Generation and the 1960s psychedelic scene: the bus was driven by Beat icon Neal Cassady, Beat poet Allen Ginsberg was onboard for a time, and they dropped in on Cassady's friend, Beat author Jack Kerouac.

By fostering a proliferation of experimentation in sex and drugs, the youth of America in the 60s were lured away from their traditional faith, opening the way for the Frankfurt School's version of Marxist revolution. It was Marcuse who coined the phrase, "make love, not war," during the anti-Vietnam War demonstrations. The key to promoting Marcuse's ideas of the combination of sexual liberation and Marxist class struggle with the anti-war movement was a pact between the Black Panthers and the Youth International Party whose members were commonly called Yippies. The founders of the Yippie movement were Jerry Rubin, Abbie Hoffman, Paul Krassner, Stew Albert and others, who came together in 1968 to use media publicity as a means of bolstering the counterculture of the hippies by aligning it with the revolutionary politics of the New Left. Abbie Hoffman had also been a student at Brandeis University of Herbert Marcuse, who he said had a profound effect on his political outlook. The Yippies most well-known manifestos included Jerry Rubin's *Do It! Scenarios of the Revolution* and Abbie Hoffman's *Revolution for the Hell of it*. Their message, explains historian Hilary Radner, "was consistent; politics alone would never draw the young together, the Yippies maintained, but sex, pot and good music—the liberation of desire—by offering a viable revolutionary alternative lifestyle to American puritanism, would."³⁴

As explained by John Coleman, the Black Panthers were the creation of the Tavistock-affiliated Institute for Policy Studies (IPS), which was instrumental in creating the New Left in America. The creation and manipulation of the African-American identity began in 1914, when Professor Emeritus Joel Spingarn of Columbia University became chairman of the National Association for the Advancement of Colored People (NAACP) and recruited for its board such Jewish leaders as Jacob Schiff, Jacob Billikopf, and Rabbi Stephen Wise.³⁵ Racists have interpreted this strategy as having the goal of promoting miscegenation, but the true intent was to undermine Christianity

and the American political establishment. As part of their strategy to create the New Left, the Frankfurt School would rally African-Americans through the artificial construct of the basis for their unity in their common black identity, and to overthrow the political system as run by their “white” oppressors.

Angela Davis who emerged as a nationally prominent activist and radical in the 1960s as a leader of the Communist Party USA and Black Panther Party and through her association with the Civil Rights Movement, encountered Marcuse at a rally during the Cuban Missile Crisis and then became his student. On Marcuse’s urging, Davis spent the next two years studying at Johann Wolfgang von Goethe University, Institute of Social Research under Theodor Adorno. Prior to her return to the US, Davis spent the summer of 1967 at the Tavistock Conference on the Dialectics of Liberation, which involved political debate, poetry and performance art, led by R. D. Laing, fellow Black Panther Stokely Carmichael, Allen Ginsberg and Marcuse.³⁶ In a television interview, she said “Herbert Marcuse taught me that it was possible to be an academic, an activist, a scholar, and a revolutionary.”³⁷ Davis was also discovered to have links with the CIA, when Charlene Mitchell, a member of the Communist Party USA’s Central Committee, confirmed reports that *If They Come in the Morning*, the book that launched Davis as an international celebrity, was funded by CIA-controlled foundations. Third Press, which published the book, received \$125,000 used to publish and finance advance advertising for it from the Ford Foundation, Field Foundation, New World Foundation and Chase Manhattan Bank.³⁸

The Black Panther movement itself, as has been shown, was thoroughly infiltrated by the FBI through its notorious COINTELPRO operation.³⁹ A report by the Center for Investigative Reporting journalist Seth Rosenfeld discovered that leading Black Panther member, Richard Aoki, was an undercover FBI informer. Aoki was a Japanese American whose family was interned during the war. Like the other Black Panthers, Aoki’s adolescence was involved in petty crime. He joined a gang and shoplifted, burgled homes and stole car parts. After the war, Aoki enlisted in the US Army and became a weapons expert. He acknowledged that he had “cut a deal” in which military authorities arranged for his criminal record to be sealed. Aoki then became a major political activist and as an FBI informant infiltrated chapters of the Communist Party, the Socialist Workers’ Party and nearly from its inception the Black Panther Party.⁴⁰ Aoki had attended Merritt College for two years where he became close friends with his longtime acquaintances Huey Newton and Bobby Seale, the founding members of the Black Panther Party. Although there were several Asian Americans in the Black Panther Party, Aoki was the only one to have a formal leadership position. He joined the Black Panther Party early and was eventually promoted to the position of Field Marshal, providing them their first firearms and weapons training, which preceded fatal shootouts with Oakland police in the turbulent 1960s.

Nevertheless, J. Edgar Hoover, the head of the FBI, declared in late 1968 that the Panthers, who by now had chapters across the nation, posed “the greatest threat to the internal security of the country.” In a tape-recorded interview for

the book in 2007, two years before he committed suicide, Aoki was asked about the allegations that he had been an FBI informant. Though he initially contended they weren't true, he hinted: "People change. It is complex. Layer upon layer." Bobby Seale and the FBI have refused to comment on Rosenfeld's findings.⁴¹

Most of the Black Panther leaders started off their lives as petty criminals before becoming politically engaged. When Stokely Carmichael's family moved to the East Bronx, at that time an aging Jewish and Italian neighborhood, in a 1967 interview he gave to *LIFE Magazine*, he said he was the only black member of the Morris Park Dukes, a youth gang involved in alcohol and petty theft. Stokely Carmichael was also heavily influenced by the work of Frantz Fanon and his landmark book *Wretched of the Earth*. Similarly, as a teenager, Huey P. Newton was arrested several times for minor offenses, and by age fourteen had been arrested for gun possession and vandalism. Newton supported himself in college by burglarizing homes in the Oakland and Berkeley Hills areas and by committing strong-arm robberies and other crimes. Newton wrote that he began his law studies to become a better criminal, although he said that he repented that he had been a "big-time fool" for having such narrow ambitions.

Eldridge Cleaver as well, as a teenager, was involved in petty crime and spent time in detention centers. At the age of eighteen he was convicted of a felony drug charge and sent to the adult prison at Soledad. In 1958, he was further convicted of rape and assault with intent to murder, and eventually served time in Folsom and San Quentin prisons. Tragically, Cleaver was a psychopath, supposedly reformed. By the time he wrote his collection of essays titled *Soul On Ice*, which was praised by *The New York Times Book Review* as "brilliant and revealing," he was to have renounced rape and all his previous reasoning about it. In the most controversial part of *Soul On Ice*, Cleaver admitted to having committed acts of rape, claiming he initially raped black women "for practice," before moving on to the serial rape of white women, which he saw as a political or "insurrectionary act."⁴²

In "The White Race and its Heroes," Cleaver stressed the importance of creating alliances with white political activists, like the one he spearheaded with the Jerry Rubin of the Yippies. As Cleaver explained:

The characteristic of the white rebels which most alarms elders—the long hair, the new dances, their love for Negro music, their use of marijuana, their mystical attitude toward sex—are all tools of their rebellion. They have turned those tools against the totalitarian fabric of American society—and they mean to change it.⁴³

Cleaver selected Jerry Rubin as his presidential running mate on the ticket of the Peace and Freedom party, and wrote an introduction for Rubin's *Do It!* Rubin in turn celebrated Cleaver in *Do It!*, writing a chapter titled "We Are All Eldridge Cleaver." Abbie Hoffman went on speaking tour with Cleaver. And in 1971, Cleaver encouraged the revolutionary wing of Students for a Democratic Society (SDS), the Weather Underground, to bust Timothy Leary out of prison. Both the SDS and the Weather Underground were also part of

the Institute for Policy Studies (IPS) network.⁴⁴ The SDS was founded in 1905 by a group of notable socialists. By 1962, the SDS had emerged as the most important of the new campus radical group and came to symbolize the core of the New Left. In 1968 and 1969, as its radicalism reached its peak, the SDS began to split under the strain of internal dissension. Along with the New Communist Movement, some extremist illegal factions also emerged, such as the Weather Underground. As soon as IPS opened its doors in 1963, it plunged into the anti-Vietnam War movement. IPS was also at the forefront of the feminist movement. Popular senior scholars associated with IPS have included noted Canadian activist Maude Barlow; Richard A. Falk who served as the United Nations Special Rapporteur on the situation of human rights in the Palestinian territories; feminist and activist Barbara Ehrenreich; Norman Birnbaum who is a member of the editorial board of *The Nation*; Hunter Pitts O'Dell who worked with Martin Luther King; and Noam Chomsky.

After his break from prison, Leary and his wife Rosemary stayed with Cleaver in Algeria. According to Leary, "Panthers are the hope of the world," he wrote to Allen Ginsberg. Cleaver, he added, "is a genial genius. Brilliant! Turned on too!"⁴⁵ However, Cleaver placed Leary under "revolutionary arrest" as a counter-revolutionary for promoting drug use. Cleaver later led a short-lived revivalist ministry called Eldridge Cleaver Crusades, "a hybrid synthesis of Islam and Christianity he called 'Christlam'."⁴⁶ Cleaver eventually turned to the right-wing, becoming a Mormon and a member of the Republican Party.

During the 1960s and 1970s, another prominent Black Panther member, James Forman, lived with and had two children from Constancia ("Dinky") Romilly, the second and only surviving child of Jessica Mitford, of the infamous Mitford sisters, who were Children of the Sun, and whose sister Unity was a friend of Hitler. Jessica's first husband was Esmond Romilly, who was a nephew-by-marriage of Sir Winston Churchill. During the 1970s and 1980s, Forman received a Ph.D. from the Union of Experimental Colleges and Universities, in cooperation with the Institute for Policy Studies (IPS). In 1964, several leading African-American activists joined the staff and turned IPS into a base of support for the civil rights movement in the nation's capital.

The sexual liberation the Tavistock Institute sought to promote was fostered through rock 'n roll music which was heavily influenced by the sex and drug hedonism of Aleister Crowley. *The Beatles*, for example, famously included Crowley as one of the many figures on the cover sleeve of their 1967 album *Sgt. Pepper's Lonely Hearts Club Band*, where he is situated between Sri Yukteswar Giri and Mae West. The album contained a fantasized version of an LSD trip, called "Lucy in the Sky with Diamonds." Also featured on the album cover are Aldous Huxley, Carl Jung, H. G. Wells, George Bernard Shaw, Max Müller and T. E. Lawrence. *The Beatles*, according to former British intelligence officer John Coleman, were a Tavistock project. Their music, he said, was actually written by Theodor Adorno, whose 12-atonal discords were scientifically pitched to create mass "environmental social turbulences."⁴⁷ As John Lennon later noted,

reflecting the intent of the Tavistock Institute, “changing the lifestyle and appearance of youth throughout the world didn’t just happen—we set out to do it. We knew what we were doing.”⁴⁸

As personalities associated with 60s counterculture, gurus such as Leary and psychedelic rock musicians such as the *Grateful Dead*, Jimi Hendrix, *The Doors*, *Big Brother* and the *Holding Company*, *Jefferson Airplane* and *The Beatles*, soon attracted a great deal of publicity, further interest was generated in LSD. The first show of the *Grateful Dead* under that name took place in 1965 at one of Kesey’s “Acid Tests.” These were a series of parties centered entirely around the advocacy and experimentation with LSD, later popularized in Tom Wolfe’s 1968 book, *The Electric Kool-Aid Acid Test*. Jerry Garcia, the band’s leader grew up in Menlo Park, site of the Tavistock-affiliated Stanford Research Institute, which conducted extensive intelligence operations for the CIA, particularly experiments into telepathy and remote viewing. Fellow band member Bill Kreutzmann as a teenager met Aldous Huxley at his high school, who encouraged him in his drumming. Another member, Bob Weir is reported to be a member of the Bohemian Club, and has attended and performed at the secretive club’s annual bacchanal.⁴⁹

It was also at one of these parties that the members of the *Grateful Dead* met Augustus Owsley Stanley III. Simply known as Owsley Stanley, or “Bear,” he was the primary LSD supplier to Ken Kesey and the Merry Pranksters, and became the band’s soundman.⁵⁰ Owsley was the first private individual to manufacture mass quantities of LSD, producing, between 1965 and 1967, more than 1.25 million doses. Owsley, the scion of a political family from Kentucky, was raised in Arlington Virginia. He attended the prestigious Charlotte Hall Military Academy in Maryland, but was reportedly kicked out in the ninth grade for being intoxicated. Then, at only fifteen, he voluntarily committed himself to St. Elizabeth’s Hospital in Washington DC which, as Colin Ross explained in *The CIA Doctors*, Dr. Winfred Overholser Sr. funded LSD research through the Scottish Rite Committee and was at the center of the mind control network.⁵¹ St. Elizabeth’s is also where presidential assailants, serial killers or other federal cases are kept, such as Ezra Pound and John Hinckley, Jr. who shot Ronald Reagan. Nevertheless, Owsley attended the University of Virginia for some time, and after a stint in the US Air Force, beginning in 1956, he later moved to Los Angeles, where he worked at Pasadena’s Jet Propulsion Laboratory, founded by Jack Parsons.⁵²

By 1967, the Kesey cult had handed out such quantities of LSD that a sizable drug population had emerged, centered in the Haight-Ashbury district of San Francisco. Peter Coyote, narrating the documentary “Hippies” on *The History Channel*, added that, “Some on the left even theorized that the hippies were the end result of a plot by the CIA to neutralize the anti-war movement with LSD, turning potential protestors into self-absorbed naval-gazers.”⁵³ A disillusioned Abbie Hoffman once described: “There were all these activists, you know, Berkeley radicals, White Panthers... all trying to stop the war and change things for the better. Then we got flooded with all these ‘flower children’ who were into

drugs and sex. Where the hell did the hippies come from?!”⁵⁴

Instrumental in creating this sex, drugs and rock ‘n roll counterculture, by luring the “hippies,” the disenfranchised youth, and runaways from across America to San Francisco, to bring about the Haight-Ashbury phenomenon and the famed 1967 “Summer of Love,” was the song “San Francisco (Be Sure to Wear Flowers in Your Hair),” sung by the *Mamas and the Papas*. An excellent online article by David McGowan, titled “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation,” the *Mamas and the Papas*, along with all the other bands that signaled the birth of the folk rock phenomenon, were all associated with a network of groups located in Laurel Canyon, involved in occult activities, all with ties to military intelligence and Charles Manson’s “Family.”

Frank Zappa, in the early years, was Laurel Canyon’s father figure, leading an entourage in a residence dubbed the “Log Cabin” where, in the words of Michael Walker, author of *Laurel Canyon*, there “raged a rock-and-roll salon and Dionysian playground.”⁵⁵ Like many in the Laurel Canyon set, Zappa came from a family with a military and intelligence background. Zappa’s father was a chemical warfare specialist assigned to the Edgewood Arsenal in Aberdeen, Maryland, a facility frequently cited as being deeply enmeshed in MK-Ultra experiments with LSD, THC, BZ and other biological and chemical agents, and where numerous Nazi scientists were employed under Operation Paperclip.⁵⁶ Zappa literally grew up at the Edgewood Arsenal, having lived the first seven years of his life in military housing on the grounds of the facility.⁵⁷

Anger and the Laurel Canyon groups were closely associated with Vito Paulekas, his wife Zsou and Karl Franzoni. Vito also happened to be first cousin of Eva Paul, wife of Winthrop Rockefeller.⁵⁸ According to Barry Miles, in his book *Hippie*, “The first hippies in Hollywood, perhaps the first hippies anywhere, were Vito, his wife Zsou, Captain Fuck [Franzoni] and their group of about thirty-five dancers. Calling themselves Freaks, they lived a semi-communal life and engaged in sex orgies and free-form dancing whenever they could.”⁵⁹ Also in the troupe were most of the young girls who would later become part of Frank Zappa’s GTO project, including Gail Sloatman, who would later become Zappa’s wife.

According to Miles, Vito operated “the first crash pad in LA, an open house to countless runaways where everyone was welcome for a night, particularly young women.”⁶⁰ By the mid 1960s, the group had expanded into a guesthouse known as “the treehouse” at the Log Cabin. The “treehouse” attendees included Mick Jagger and his girlfriend Marianne Faithfull, members of the *Animals*, Mark Lindsay from *Paul Revere and the Raiders*, Alice Cooper who joined Zappa’s *Mothers of Invention*, Janis Joplin, and Roger McGuinn and Mike Clarke from the *Byrds*. Retired journalist John Bilby recalls, “Tim Leary was definitely there, George Harrison and Ravi Shankar were there.”⁶¹ By 1967, the Zappa dancers were splitting their rent with staff from the hippie publication *The Oracle*, a San Francisco-based publication with intelligence ties that specialized in psychedelic occultism. Frank Zappa took over the commune in

1968. Also included in the pack was Kim Fowley, who had spent time working as young male street hustler, but had his greatest success creating the *Ramaways*, featuring Joan Jett, who were recently the subject of a film in 2010. Fowley crassly attired the band in leather and lingerie, and boasted, "Everyone loved the idea of 16-year-old girls playing guitars and singing about fucking."⁶²

One of the earliest to arrive on the Laurel Canyon scene was Jim Morrison, whose band *The Doors*, was named after Huxley's *The Doors of Perception*. Jim was the son of US Navy Admiral George Stephen Morrison, who was in command of the warships that purportedly came under Viet Cong attack, in the false-flag operation known as the Gulf of Tonkin incident of 1964. The outcome was the passage by Congress of the Gulf of Tonkin Resolution, which served as president Lyndon Johnson's legal justification for the commencement of the Vietnam War. The self-proclaimed "Lizard King," Jim was a prodigious reader, being interested in Nietzsche, the Beat poets, and as his former high school teacher reported, in sixteenth- and seventeenth-century demonology.⁶³ On the back cover of the *Doors* "13" album, Jim Morrison and the other members of the band are shown posing with a bust of Aleister Crowley.

The first of the Laurel Canyon bands to produce an album were *The Byrds*, called "Mr. Tambourine Man." It was soon followed by releases from the John Phillips-led *Mamas and the Papas*, *Frank Zappa and The Mothers of Invention*, and *Buffalo Springfield*, featuring Stephen Stills and Neil Young. *The Byrds*' David Crosby was the son of an Annapolis graduate and World War II military intelligence officer, Major Floyd Delafield Crosby.⁶⁴ David Van Cortlandt Crosby was also a scion of the closely intertwined Van Cortlandt, Van Schuyler and Van Rensselaer families, who have produced US senators and congressmen, state senators and assemblymen, governors, mayors, judges, Supreme Court justices, Revolutionary and Civil War generals, signers of the Declaration of Independence, and members of the Continental Congress. It also includes several high-ranking Masons, such as Stephen Van Rensselaer III, past Grand Master of the Freemasons for New York.⁶⁵

Crosby was kicked out of *The Byrds* and joined up with Graham Nash and Stephen Stills to form *Crosby, Stills & Nash*. Suspiciously, Stills wrote a song titled "Bluebird," which happened to be the original codename assigned to MK-Ultra. A coincidence, perhaps, but since his father was also in the military, Stills spent much of his childhood in Central America, and was educated primarily at schools on military bases and at elite military academies, and would later spend time fighting in Vietnam. Crosby, Stills and Nash were later joined by another former member of *Buffalo Springfield*, Neil Young. In 1966, while in Toronto, Young joined the *Mynah Birds*, fronted by Rick James, who would later transform himself into a pimp persona to create the 1981 hit "Super Freak."

Young was introduced to Charles Manson by Dennis Wilson, and was impressed enough with Manson's musical abilities to recommend him to Mo Ostin, president of Warner Brothers. Reminiscing years later, Young seemed to be still enthralled with Mason's personality, saying: "He was an angry man. But brilliant... He sounds like Dylan when he talks."⁶⁶ He went even further:

“He’s like one of the main movers and shakers of time—when you look back at Jesus and all these people, Charlie was like that.”⁶⁷ For his part, Manson said in a 1995 interview from prison in California that all his old musician friends “didn’t give a sh*t,” except Neil Young, he remembered, who once gave him a motorcycle.⁶⁸ As Neil Young explained, “A lot of pretty well-known musicians around L.A. knew him, though they’d probably deny it now.”⁶⁹

Manson and his “Family,” with which he used LSD to effect much of his control over them, also spent time at the Log Cabin and at the Laurel Canyon home of “Mama” Cass Elliot.⁷⁰ Bandmate “Papa” John Phillips would organize, along with Manson associate Terry Melcher, the famed *Monterey Pop Festival*, at which thousands of young attendees were introduced to LSD, and which through unprecedented media exposure would first popularize the music and fashions of the nascent “hippie” movement. Melcher, the son of Doris Day, was introduced to Mason by Dennis Wilson of the *Beach Boys*.

“Papa” John Phillips was the son of US Marine Corp Captain Claude Andrew Phillips and a mother who claimed to have psychic powers. John’s father was stationed as a Marine in Haiti, as part of a military occupation in 1927, the same year that David Crosby’s father was in the country. John attended a series of elite military prep schools in the Washington DC area, culminating in an appointment to the US Naval Academy at Annapolis. After leaving Annapolis, John married Susie Adams, whose father, James Adams, Jr., had been involved in what Susie described as “cloak-and-dagger stuff with the Air Force in Vienna.”⁷¹

Phillips later married Michelle Phillips, then only sixteen, who became a founding member of the *Mamas and the Papas*. Already in grade eight, Michelle had become a protégé of Tamar Hodel, who “groomed” her, providing her a fake ID and amphetamines to allow her to cope in school after staying up all night. And to keep Michelle’s father from disapproving, explained Michelle, “Tamar put on perfect airs around my dad and when it became necessary she would sleep with him.”⁷² As described in *Vanity Fair* in a December 2007 article titled “California Dreamgirl,” Tamar’s father, Dr. George Hodel, was “the most pathologically decadent man in Los Angeles” and “the city’s venereal-disease czar and a fixture in it’s A-list demimonde.” Also noted in the article was that “George Hodel shared with Man Ray a love for the work of the Marquis de Sade and the belief that the pursuit of personal liberty was worth everything.”⁷³ Tamar and her siblings had grown up in her father’s Hollywood house, which was the site of wild parties, sometimes joined by director John Huston and photographer Man Ray.⁷⁴ Tamar talked of how she “often ‘uncomfortably’ posed nude... for ‘dirty-old-man’ Man Ray and had once wriggled free from a predatory John Huston.”⁷⁵ Her own father, not so shockingly, had committed incest with her. “When I was 11” Tamar explained, my father taught me to perform oral sex on him.” Her father also “plied her with erotic books, grooming her for what he touted as their transcendent union,” and freely shared her with his influential friends.⁷⁶

George Hodel was arrested followed by the sensational 1949 incest trial.

Worse still, as has recently come to light in *Black Dahlia Avenger* and *Exquisite Corpse*, is that George Hodel was the alleged killer in the gruesome and much-publicized Black Dahlia murder. With methods that suggest ritual murder, on January 15, 1947, Hodel killed actress Elizabeth Short, then bled and surgically cut her in two, transporting the halved corpse, with the internal organs intact, to a vacant lot where he laid the pieces out in imitation of certain photographs by Man Ray.⁷⁷ There have been, however, numerous suspects identified in the case, including Orson Welles.⁷⁸

John and Michelle Phillips' daughter Mackenzie eventually became the star of the hit TV show in the 70s called *One Day at a Time*, before gaining infamy for substance abuse issues. In September 2009, Mackenzie released her memoir, *High on Arrival*, which revealed the source of the anxieties she was struggling to cope with. In addition to introducing her to drugs at the age of eleven by injecting her with cocaine, Mackenzie claimed that "Papa" John had raped her on the eve of her first marriage, and had engaged in an incestuous affair with her that spanned a decade, and ended only when she became pregnant and did not know who the father was. Likewise, her sister Chynna Phillips, who hinted at similar abuse, also eventually entered rehab. Chynna first became known in 1990 as third of the vocal group *Wilson Phillips*, alongside Carnie and Wendy Wilson, the daughters of the reclusive Brian Wilson of the *Beach Boys*, at whose home were held recordings sessions of Charles Manson playing music.

In addition to fellow band member Denny Doherty, Michelle would eventually also marry Dennis Hopper, and have affairs. among many others, with Jack Nicholson and Warren Beatty, brother to Shirley MacLaine. Beatty and Nicholson were part of a network of actors and musicians known as Hollywood's "Young Turks," who were featured in a series of films now considered counter-cultural classics, also featuring such as Peter Fonda, Bruce Dern and Dennis Hopper. One such movie was 1967's *The Trip*, an attempt to create a film version of an LSD experience, written by Jack Nicholson. Nicholson would later star in the 1975 film version of Kesey's book, *One Flew Over the Cuckoo's Nest*. Dennis Hopper directed and Peter Fonda starred in one of the most critically acclaimed counter-cultural films of the decade, *Easy Rider*. The art director of *Easy Rider* was Jeremy Kay, who had also worked on Kenneth Anger's Crowley-inspired *Scorpio Rising*, and was a member of the Solar Lodge of the *Ordo Templi Orientis* (or OTO). Two weeks after *Easy Rider* premiered in 1969, police raided the Solar Lodge's compound, after which eleven members of the sect were charged with felony child abuse. Various sources have claimed that Manson had ties to the group.⁷⁹

Kenneth Anger enjoyed cult status in Hollywood as author of two controversial *Hollywood Babylon* books, and as underground experimental filmmaker of Crowley-inspired films that merged surrealism with homoeroticism and the occult. Anger's *Inauguration of the Pleasure Dome* starred Marjorie Cameron as "the Scarlet Woman," and Anaïs Nin as "Astarte." Anger has been cited as an important influence on later film directors like Martin Scorsese, John Waters and David Lynch, who continued to work with the Young Turks network, such

as Dennis Hopper, and Bruce Dern's daughter, Laura. Anger's patron was John Paul Getty, the founder of Getty Oil, named the richest American in 1957. Getty gained much media attention when his grandson was kidnapped and was sent his ear when he first refused to pay the ransom.

Anger also struck up a close friendship with controversial sexologist Alfred Kinsey, as both shared an interest in Aleister Crowley. In 1955, he and Kinsey traveled to Crowley's derelict Abbey of Thelema in Sicily in order to film a short documentary titled *Thelema Abbey*. Anger restored many of the erotic wall-paintings that were found there as well as performing certain Crowleian rituals at the site. The documentary was made for the British television series *Omnibus*, but later lost.

In 1961 Anton LaVey and Anger began hosting regular parties in San Francisco for friends interested in magic and the supernatural. This "Magic Circle" was the precursor of the Church of Satan. With his kitschy b-movie version of Satanism, LaVey achieved quite a bit of notoriety, attracting celebrities like Jane Mansfield and Sammy Davis Jr., and attention from talk shows like *Donabue* and *The Johnny Carson Show*. LaVey wrote the bestselling *The Satanic Bible* (1969) and later *The Satanic Rituals* (1971), which employed occult novelist H. P. Lovecraft, the Enochian Keys of Elizabethan magician John Dee, psychodrama and the chant "Are We Not Men" from H. G. Well's *The Island of Dr. Moreau*, later employed by the rock band *Devo*.

Kenneth Anger became acquainted with notable countercultural figures, including Tennessee Williams, Keith Richards, Jimmy Page, Mick Jagger and his girlfriend Marianne Faithfull, which he involved in his Crowley-themed works, *Invocation of My Demon Brother* (1969) and *Lucifer Rising* (1972). Faithfull's father was a British Army officer and professor of psychology, and her mother, Eva von Sacher-Masoch, Baroness Erisso, was originally from Vienna, with aristocratic roots in the Habsburg Dynasty and Jewish ancestry on her maternal side. Faithfull's maternal great uncle was Leopold von Sacher-Masoch, the nineteenth century Austrian nobleman whose erotic novel, *Venus in Furs*, spawned the word "masochism."

Tony Sanchez, a friend of the *Rolling Stones*, describes that Mick Jagger and Keith Richards, and their girlfriends Marianne Faithfull and Anita Pallenberg, "listened spellbound as Anger turned them on to Aleister Crowley's powers and ideas."⁸⁰ Faithful and Pallenberg were fond of reading Robert Graves' *The White Goddess* out loud, and Anger, commenting on Anita, said, "I believe that Anita is, for want of a better word, a witch. . . The occult unit within the Stones was Keith and Anita. . . and Brian Jones. You see, Brian was a witch too."⁸¹ The home of Brian Jones, where he drowned in his own pool in 1969, was described by Marianne Faithfull as "a veritable witches' coven of decadent illuminati, rock princelings and hip aristos."⁸² In the rare footage of a television special named *Rolling Stones Rock and Roll Circus*, Mick Jagger tears off his shirt to reveal a Baphomet tattoo.⁸³

Both Jagger and Faithfull were associated with the Process Church,⁸⁴ which researcher Terry Maury, author of *The Ultimate Evil*, has implicated in

Charles Manson (who was also interested in Scientology) and Son of Sam multiple murders. The Process Church was founded by the English couple Mary Anne MacLean, the ex-wife of former boxing champion Sugar Ray Robinson, and Robert DeGrimston. Their Process Church was a religious group that flourished in the 1960s and 1970s, originally headquartered in London, and that had developed as a splinter client cult group from Scientology.⁸⁵ They were often viewed as Satanic as they worshipped both Christ and Satan, who they believed would become reconciled, and come together at the end of the world to judge humanity. “Christ said,” wrote DeGrimston, “Love thine enemy. Christ’s enemy was Satan and Satan’s enemy was Christ.”⁸⁶ The Process Church venerated Adolf Hitler and their symbol was a variation of the red Templar cross in a derivative of the swastika.⁸⁷

Anger also introduced Crowley to *Led Zeppelin* guitarist Jimmy Page, who became the owner of one of the world’s largest collections of Crowley memorabilia, including Crowley’s notorious Boleskine estate on the shores of Scotland’s Loch Ness. Page, who composed a soundtrack for Anger’s *Lucifer Rising*, which was never used, makes a brief appearance, holding an Egyptian stele while gazing at a portrait of Aleister Crowley. As explained by Gary Lachman, founding member of the New Wave band *Blondie*, and now author, in *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius*, “tales of pacts with the Devil followed Zeppelin throughout their career, and stories of orgies, black masses and satanic rites were commonplace, mostly centered around the infamous Chateau Marmont off the Sunset Strip.”⁸⁸ *Lucifer Rising* was based on the concept from Crowley’s *Book of the Law* that mankind had entered the Aeon of Horus. Gerald Yorke, a Crowley associate and OTO member, was credited as a consultant. Yorke had also been the personal representative of the Thirteenth Dalai Lama to the West. Starring as Osiris in *Lucifer Rising* was *Performance* writer and co-director Donald Seaton Cammell, friend of Marlon Brando, and son of Charles Richard Cammell, who happened to be a close friend and biographer of Aleister Crowley.⁸⁹

“Freaks” Vito Paulekas and his wife Zsou’s three-year-old boy was the first candidate to play in Kenneth Anger’s *Lucifer Rising*, before dying of a tragic accident. The child’s death was ascribed, in the documentary *Mondo Hollywood* in morbid sarcasm, as “medical malpractice,” being that Vito had fed the child LSD before it fell from a scaffolding and died. The child died on December 23, 1966, the very winter solstice heralded the Age of Satan by Anton LaVey, who performed the role of the devil in Anger’s *Invocation of My Demon Brother* alongside Mason “Family” member, Bobby Beausoleil. The boy’s mother suggested the fall occurred during a “wacky photo session,” which may be connected to the fact that, according to Bobby Beausoleil, the eventual star of *Lucifer Rising*, some of Anger’s film projects were for private collectors: “Every once in a while he’d do a little thing that wouldn’t be for distribution.” According to biographer Bill Landis, Kenneth Anger was at one time investigated by the police on suspicion that he had been producing snuff flicks.⁹⁰

Bobby Beausoleil was convicted of killing Gary Hinman in 1970 under

the orders of Charles Manson. Manson had instructed Beausoleil to make it look like it had been committed by Black revolutionaries, because he had been predicting to his Family that a race war, which he referred to as Helter Skelter, was imminent. Helter Skelter was borrowed from a Beatles' song of the same name, on the so-called *White Album*. According to former Manson follower, Catherine Share:

When the Beatles' White Album came out, Charlie listened to it over and over and over and over again. He was quite certain that the Beatles had tapped in to his spirit, the truth—that everything was gonna come down and the black man was going to rise. It wasn't that Charlie listened to the White Album and started following what he thought the Beatles were saying. It was the other way around. He thought that the Beatles were talking about what he had been expounding for years. Every single song on the White Album, he felt that they were singing about us. The song "Helter Skelter"—he was interpreting that to mean the blacks were gonna go up and the whites were gonna go down.⁹¹

Having lost his star performer, Anger then asked Mick Jagger to play Lucifer, but finally settled on Anton La Vey. The film was released in 1969 with the title *Invocation To My Demon Brother*.

The later Manson murders of Stephen Parent, Sharon Tate, Jay Sebring, Voytek Frykowski and Abigail Folger involved a series of cross-associations that hint of a bizarre and depraved world involving the celebrities of Laurel Canyon and the black arts. According to Sammy Davis Jr., had he been in L.A. at the time, he likely would have been at the same residence as the Manson murders. "Everyone there," he explained, "had at one time or another been into Satanism, or, like myself, had dabbled around the edges for sexual kicks."⁹² The murders took place in a house rented earlier by Terry Melcher. John Phillips was one of the investors in Sebring International, founded by Jay Sebring, hair-dresser to the stars, on whom the 1975 movie *Shampoo*, starring Warren Beatty was based. Sharon Tate, who was eight-an-a-half months pregnant at the time she was killed, was the wife of Roman Polanski, who had had an affair with Michelle Phillips in London while he was married to her. Tate had been initiated into witchcraft by Alex Sanders, the High Priest of Gardner's Wicca, during the filming of *13*, also known as *Eye of the Devil*.⁹³

Susan Atkins, who stabbed Sharon Tate to death, was for a time a dancer in LaVey's *Topless Witches Revue*, and she would later claim that she was inspired to murder by him. Polanski had just directed *Rosemary's Baby* in 1968, based on the best-selling book by the same name by Ira Levin, major elements of which were inspired by the notion of Crowley's *Moonchild*, as well as the publicity surrounding LaVey's Church of Satan.⁹⁴ In the movie, the role played by Mia Farrow is drugged by a Satanic coven to be impregnated by Satan, portrayed by LaVey, to produce the anti-Christ, to be born in 1966, the same year LaVey started his Church of Satan, and celebrated in the movie as "the Year One." LaVey was used as publicity for the film adaptation, attending the San Francisco premiere.⁹⁵ According to *Beatles* biographer Geoffrey Giuliano,

at a party in California in 1973, John Lennon “went berserk, hurling a chair out the window, smashing mirrors, heaving a TV against the wall, and screaming nonsense about film director Roman Polanski being to blame.”⁹⁶ John Lennon was shot in 1980 in front of the Dakota Building in New York, which was used in the filming of *Rosemary’s Baby*.

A week before *Rosemary’s Baby* premiered in Los Angeles, Polanski and Tate attended a party hosted by John Frankenheimer, director of *The Manchurian Candidate*, where Robert F. Kennedy was the guest of honor, the same evening that he was later shot to death by Palestinian Sirhan Sirhan at the Ambassador Hotel. Witnesses to the shooting say that Sirhan’s demeanor was strangely calm, and Sirhan himself claims to have no recollection of the killing.⁹⁷ Sirhan had become interested in the psychic teachings of AMORC, a subject that also interested Charles Manson when he was in prison.⁹⁸ William Turner, a former FBI agent and Democratic Party Congressional candidate, who with his campaign manager John Christian co-authored *The Assassination of Robert F. Kennedy: The Conspiracy and Cover-Up* (1993), showed that Sirhan’s famous notebook contained numerous allusions to the Illuminati and “Kuthumi,” the equivalent of Bailey’s Master, Koot Humi. After his arrest, Sirhan requested copies of Blavatsky’s *The Secret Doctrine*, as well as *Talks on the Path of Occultism, Volume I: At the Feet of the Master*, co-authored by Annie Besant and Charles W. Leadbetter.

As most studies of the sixties agree, the idealism of the decade died with two events: the Manson murders and a tragedy that was showcased in a film called *Gimme Shelter*, about the *Altamont Free Concert*. The concert headlined and organized by *The Rolling Stones*, also featured, in order of appearance: *Santana*, *Jefferson Airplane*, *The Flying Burrito Brothers*, and *Crosby, Stills, Nash & Young*. Under the advice of the *Grateful Dead*, the Hell’s Angels biker gang was hired for security, a deal that was rumored to include \$500 worth of beer. Many of its members had close ties to Charles Manson, particularly a club known as the Straight Satans, one of whose members, Danny DeCarlo, watched over the Family’s arsenal of weapons.⁹⁹ Fueled by LSD and large amounts of amphetamines, the crowd also became unruly, attacking each other, the Angels, and the performers. Caught on camera during the film was Meredith Hunter, a young African-American man, being stabbed to death by members of the Hell’s Angels, in front of the stage while the *Rolling Stones* played on, after he drew a gun. The song they were playing, contrary to most accounts of the incident, was *Sympathy for the Devil*, as was initially reported in *Rolling Stone* magazine based on the accounts of several reporters on the scene and a review of the unedited film stock.¹⁰⁰ Alan Passaro was arrested and charged with murder, but was acquitted on the grounds of self-defense after the jury viewed the footage from the concert. Film critics Pauline Kael of the *New Yorker* and Vincent Canby of the *New York Times* led the charge against *Gimme Shelter* as an opportunistic snuff film, essentially saying that the filmmakers were complicit in the murder by having photographed it and subsequently profited from its theatrical release.¹⁰¹

Neoliberalism

In its rejection of communism, and then “Islamism,” the West has promoted the adoption of secular democracy, which includes capitalism. The propaganda of the post Cold War era has sought to validate the implementation of modern capitalism by suggesting that the alternative, communism, has proven to be a failure. It accomplishes this lie by suggesting that the only alternative to capitalism is the Soviet model of state ownership. Without an apparent alternative, the West has been promoting the particularly harsh brand of capitalism, known as neoliberalism. Based on the rapacity of interest-based banking, deregulation and the elimination of social services, neoliberalism has been directly responsible for myriad afflictions experienced in the world, particularly the Third World.

Since the early 1970s, there has been a broad international agenda led by right-wing American foundations to sway public opinion towards greater acceptance of neoliberalism. Essentially, neoliberalism draws support from the philosophy of Adam Smith. The particular context of Smith’s theories was the Industrial Revolution, which saw the rise of large industrial interests. The banking powers in particular were constrained by the Church’s condemnation of the interest-based transactions. Therefore, Smith was arguing that the Church, or any other authority, should have limited oversight into the actions of industry, and that they should be allowed to determine for themselves what was most conducive to profit, because the free pursuit of self-interest would create enough surplus to benefit all. In other words, “greed is good.” This spontaneous redistribution of wealth was attributable to what Smith called “the invisible hand.” This is of course a naïve analysis that presupposes that the leaders of industry will always act morally.

Neoliberalism has been the basis of the exploitation of the Third World by Western corporations through an international banking system headed by the World Bank and the IMF. As revealed by John Perkins, in *Confessions of an Economic Hitman*, the loans extended by the World Bank and the IMF are coordinated in order that the borrowing nations could “develop” their countries by hiring American engineering firms, like Bechtel and Halliburton. Then, to ensure the payment of these debts in light of the growing poverty they inflict, neoliberal policies are imposed to reduce government expenditures, to discourage state

nationalization of industries, and the industry is deregulated to further open these victim countries to the rapacious activities of Western corporations.

The term “neoliberalism” was coined in 1938 by the German scholar Alexander Rüstow at the Colloque Walter Lippmann. The colloquium defined the concept of neoliberalism as “the priority of the price mechanism, the free enterprise, the system of competition and a strong and impartial state.”¹ The chief propagandists of neoliberalism in the twentieth century were Friedrich Hayek (1899 – 1992) and Milton Friedman (1912 – 2006). The first form of neoliberalism, classical neoliberalism, stems from classical liberalism and was chiefly created in the period between the great wars in Austria by economists, including Friedrich Hayek and Ludwig von Mises. They were concerned about the erosion of liberty by both socialist and fascist governments in Europe at that time and tried to restate the case for liberty which became the basis for neoliberalism.

Milton Friedman has been hailed as the most influential economist of the past half century. To his critics, Friedman is credited with bringing economic disaster to Chile, Israel, the United States, and other countries with his “monetarist” theories. It was at the Rockefeller-funded University of Chicago, that Friedman helped build an intellectual community that produced a number of Nobel Prize winners, known collectively as the Chicago School of Economics.

In 1947, Milton Friedman and Friedrich Hayek founded the Mont Pelerin Society, to coordinate the creation of an international network of think-tanks and foundations, to spread their philosophy of corporate greed. Mont Pelerin was a sister organization to Coudenhove-Kalergi’s Pan European Union.² Prominent members have included Chancellor Ludwig Erhard of Germany, President Luigi Einaudi of Italy, Chairman Arthur F. Burns of the US Federal Reserve Board, US Secretary of State George Shultz, Prime Minister Ranil Wickremasinghe of Sri Lanka, Foreign Secretary Sir Geoffrey Howe of the U.K., Italian Minister of Defence Antonio Martino, Chilean Finance Minister Carlos Cáceres, New Zealand Finance Minister Ruth Richardson and President Václav Klaus of the Czech Republic. Eight Mont Pelerin members, including Hayek and Friedman, have won Nobel prizes in economics.

Hayek appropriated fascism’s vehement rejection of communism into the realm of economic philosophy. After World War II, because of the excesses of fascism, the right was largely discredited, and communism was gaining widespread popularity in Western Europe. Many considered the nationalization of industries as a positive instrument of progressive economic policy. To counter these tendencies, Hayek derived his strategy from Carl Schmitt, to whom, according to William Scheuerman, in “The unholy alliance of Carl Schmitt and Friedrich A. Hayek,” he openly acknowledged his debt. According to Hayek, “The conduct of Carl Schmitt under the Hitler regime does not alter the fact that, of the modern German writings on the subject, his are still among the most learned and perceptive.”³ Following Schmitt, Hayek characterized state intervention in the economy as tantamount to totalitarianism.⁴ Hayek notes that the “flawed” conception of a welfare state “was very clearly seen by the

extraordinary German student of politics, Carl Schmitt, who in the 1920s probably understood the character of the developing form of [interventionist] government better than most people.”⁵⁵

According to Naomi Klein, author of *The Shock Doctrine*, Friedman’s harsh economic prescriptions were inspired by the MK-Ultra research performed on behalf of the CIA by Dr. Ewen Cameron. She points out, however, that Cameron’s research and his contribution to the MK-Ultra project was actually not about mind control and brainwashing, but “to design a scientifically based system for extracting information from ‘resistant sources.’ In other words, torture.”⁵⁶ As she has shown, in *The Shock Doctrine*, Friedman employed a strategy she refers to as “disaster capitalism.” Klein states that, using the language of Dr. Cameron, Friedman proposed taking advantage of the trauma of the Pinochet coup to implement what he called economic “shock treatment.” Friedman observed that “Only a crisis—actual or perceived—produces real change. When that crisis occurs, the actions that are taken depend on the ideas that are lying around. That, I believe, is our basic function: to develop alternatives to existing policies, to keep them alive and available until the politically impossible becomes politically inevitable.”⁵⁷ Friedman estimated that “A new administration has some six to nine months in which to achieve major changes; if it does not seize the opportunity to act decisively during that period, it will not have another such opportunity.”⁵⁸

The World Bank and IMF, both private entities owned largely by the Rothschild and Rockefeller families, were created in 1944, at a UN-sponsored monetary conference in Bretton Woods, New Hampshire. The World Bank and the IMF were both creations of the Council on Foreign Relations (CFR), whose chairman was David Rockefeller. The World Bank has also had powerful connections to the Chase Manhattan Bank, which along with Standard Oil, serves as the economic base for David Rockefeller. David became the president of Chase in 1960, and under his leadership, Chase spread internationally and became the largest of any bank in the world. The bank was also closely associated with and has financed the oil industry, having longstanding connections with its board of directors to the successor companies of Standard Oil, especially ExxonMobil, a major portion of which is owned by the Rockefeller Foundation. Three presidents of the World Bank, including John J. McCloy, Eugene Black and George Woods, all worked at Chase before taking up positions at the World Bank. A fourth president, James D. Wolfensohn, also served as a director of the Rockefeller Foundation.⁹

The CFR is considered to be America’s most influential foreign-policy think tank. Several members of Skull and Bones, many of whom have attained influential positions in control of American foreign policy, have served on the CFR, including Winston Lord, its president from 1977 to 1985. As one historian observed, “At any one time The Order can call on members in any area of American society to do what has to be done.” As Alexandra Robbins explains:

Under the society's direction, Bonesmen developed and dropped the nuclear bomb and choreographed the Bay of Pigs invasion. Skull and Bones members had ties to Watergate and the Kennedy assassination. They control the Council on Foreign Relations and the Trilateral Commission so that they can push their own political agenda.¹⁰

At least forty-seven CFR members were among the American delegates to the founding of the United Nations.¹¹ Among them were John J. McCloy, Alger Hiss who was later found to have been a Communist spy, Nelson Rockefeller, and John Foster Dulles. Past president of the World Bank, John J. McCloy, was former High Commissioner of Germany and chairman of the Rockefeller and Ford Foundations, as well as chairman of the CFR where he was succeeded by David Rockefeller, with whom he had worked closely as chairman of the Chase Bank.¹² Prior to the war, McCloy had been legal counsel to IG Farben. During the war, as an assistant secretary in the War Department, McCloy blocked the executions of Nazi war criminals, forged a pact with the Regime of pro-Nazi Admiral Darlan, displaced Japanese-Americans in California to internment camps, refused to recommend the bombing of Nazi concentration camps to spare the inmates on grounds that "the cost would be out of proportion to any possible benefits," and refused Jewish refugees entry to the US.¹³ After World War II, McCloy helped shield Klaus Barbie from the French. In 1949, he returned to Germany as American High Commissioner. He commuted the death sentences of a number of Nazi war criminals, and gave early releases to others. One was Alfried Krupp, the ultra-wealthy German industrialist who was represented by Otto Skorzeny in Argentina, and Hjalmar Schacht, who subsequently went on the payroll of Aristotle Onassis.¹⁴

The influence of the CFR is unparalleled among think tanks. One study revealed that between 1945 and 1972, roughly 45% of the top foreign policy officials who served in the United States government were also members of the Council. Roughly 42% of the top foreign policy positions in the Truman administration were filled by Council members, with 40% in the Eisenhower administration, 51% of the Kennedy administration, and 57% of the Johnson administration, many of whom were holdovers from the Kennedy administration.¹⁵ In the first several decades of the existence of the CIA, its leaders were drawn from CFR membership, such as Allen Dulles, John A. McCone, Richard Helms, William Colby, and George H. W. Bush. When Wisner lost the wherewithal to continue "the dirty work" of the CIA in Europe, Africa, Latin America and Asia, and eventually shot himself in 1958, he was replaced by Richard Bissel who ran the covert action department until 1962, when Richard Helms became Deputy Director for Operations. Helms was director of the CIA from 1966 to 1973, when he was succeeded by William Colby.

The CFR is also closely connected with the leading foundations that have acted as CIA funding fronts. The Rockefeller Foundation in 1971 had fourteen out of nineteen of its directors also being members of the CFR; the Carnegie Corporation followed with ten out of seventeen; and the Ford Foundation with seven out of sixteen; and the Rockefeller Brothers Fund with six out of eleven

board members also belonging to the CFR. The Council also has extensive ties to the Carnegie Endowment for International Peace and other major Tavistock affiliated think tanks, most especially the Brookings Institution, as well as the RAND Corporation and the Hudson Institute. As John Coleman explained, “Without a doubt, RAND is THE think tank most beholden to Tavistock Institute and certainly the RIIA’s most prestigious vehicle for control of United States policies at every level.”¹⁶ Examples of RAND policies implemented include the ICBM program, analyses for US foreign policy making, instigation of the space programs, US nuclear policies, corporate analyses, numerous projects for the military, and the CIA in relation to the use of mind altering drugs as part of MK-Ultra.

The CFR’s influence also extends to the media. In 1972, three out of ten directors and five out of nine executives of the *New York Times* were Council members. In the same year, one out of four editorial executives and four out of nine directors of the *Washington Post* were also Council members. Of both *Time Magazine* and *Newsweek*, almost half of their directors in 1972 were also Council members.¹⁷

Through his status at the top of this pyramid of power, David Rockefeller maintains access to leading industrialists and the highest offices in the world which, as a private citizen, gives him unique influence in the world affairs. In his 2002 autobiography *Memoirs*, he confessed the goal he and those within his network have pursued:

For more than a century ideological extremists at either end of the political spectrum have seized upon well-publicized incidents such as my encounter with Castro to attack the Rockefeller family for the inordinate influence they claim we wield over American political and economic institutions. Some even believe we are part of a secret cabal working against the best interests of the United States, characterizing my family and me as internationalists and of conspiring with others around the world to build a more integrated global political and economic structure—one world, if you will. If that’s the charge, I stand guilty, and I am proud of it.

Rockefeller has also maintained life-long connections to the CIA. Rockefeller was close to Allen Dulles and his brother John Foster Dulles. Allen Dulles, an in-law of the Rockefellers, was also a founding member of the CFR, Chairman of the Board of the Rockefeller Foundation and Board Chairman of the Carnegie Endowment for International Peace. It was in the Rockefeller Center that Allen Dulles had set up his World War II operational center after Pearl Harbor liaising with MI6, which also housed their principal US operation in the Center. David Rockefeller associated with the former CIA director Richard Helms as well as Archibald Roosevelt Jr., a Chase Bank employee and former CIA agent. Archibald was the cousin of CIA agent Kermit Roosevelt Jr., who orchestrated the Iran coup of 1953. Also in 1953, Rockefeller befriended William Bundy, a key CIA analyst in the 1950s who became the Agency liaison to the National Security Council. In Cary Reich’s biography of David’s brother

Nelson, Vice President to Gerald Ford, a former CIA agent states that David was extensively briefed under the direction of Allen Dulles on covert intelligence operations by himself and other Agency division chiefs.¹⁸

Displeased with the failure of the CFR to include Japan, David Rockefeller founded the Trilateral Commission in July 1973. Zbigniew Brzezinski, a professor at Columbia University and a Rockefeller advisor who was a specialist on international affairs, left his post to organize the group. Other founding members included Alan Greenspan and Paul Volcker, both later heads of the Federal Reserve system. According to former Republican Senator Barry Goldwater, the Trilateral Commission was “a skillful, coordinated effort to seize control and consolidate the four centers of power: political, monetary, intellectual, and ecclesiastical...[in] the creation of a worldwide economic power superior to the political governments of the nation-states involved.”¹⁹

Henry Kissinger was also a member of the Trilateral Commission. German-born and Jewish, Kissinger was also a Frankist.²⁰ David Rockefeller and Kissinger first met in 1954 through their membership in the CFR, after which Kissinger was invited to sit on the board of trustees of the Rockefeller Brothers Fund. Rockefeller consulted with Kissinger on numerous occasions, as in the case of Chase’s interests in Chile and the threat of the election of socialist-leaning President Salvador Allende in 1970. After Allende’s election, commercial banks, including Chase Manhattan, Chemical, First National City, Manufacturers Hanover, and Morgan Guaranty, cancelled credits to Chile.²¹ Chase was one of a number of corporations doing business in Chile, along with ITT and Pepsi-Cola, who were concerned about Allende’s left-leaning policies. These concerns were communicated to President Nixon, who was personally beholden to Donald Kendall, the President of Pepsi Cola. After discussions with Kendall, David Rockefeller and with CIA director Richard Helms, Kissinger went with Helms to the Oval Office, and gained the support of President Nixon.

A coup against Allende was unofficially endorsed in 1970 by the Nixon administration and the CIA, as substantiated in documents declassified during the Clinton administration. The CIA had inserted covert operatives in Chile in order to prevent a Socialist government from arising, and conducted propaganda operations designed to push Allende’s predecessor to support a military coup. Known as Project FUBELT, it aimed at worsening the economic crisis that President Allende faced, in order to encourage a right-wing coup.²² In a document dated 15 September 1970, Nixon ordered CIA director Richard Helms to “Make the economy scream [in Chile to] prevent Allende from coming to power or to unseat him.”²³ An extended period of political unrest ensued, between Allende’s Popular Unity government and the conservative-dominated Congress of Chile. Discontent culminated in the Allende’s downfall in a coup d’état organized by the Chilean military, led by Commander-in-Chief Augusto Pinochet. The Pinochet coup was a watershed event of the Cold War and the history of Chile. Before Pinochet, Chile had for decades been hailed as a beacon of political stability in South America, a continent otherwise rife with military juntas.

On 28 September 1973, the New York City headquarters of the US manufacturing company, International Telephone & Telegraph (ITT), was bombed by the Weather Underground for the alleged involvement of the company in the overthrow of Allende. ITT, named by Charles Higham in *Trading With the Enemy* among the companies that formed the “Fraternity,” had a history of supporting Nazi regimes. Walter Schellenberg, head of the Foreign Intelligence section of the *Sicherheitsdienst* (SD), the intelligence agency of the SS, was named to ITT’s German Board of Directors on which he remained for the duration of the war, paid by the home office in New York.²⁴ ITT, which was established in Chile, was at risk because “the Chilean telephone system was high on Allende’s list for nationalization.”²⁵ In 1970, ITT Corporation owned 70% of Chitelco, the Chilean Telephone Company and funded *El Mercurio* a Chilean right-wing newspaper. Declassified documents released by the CIA in 2000 suggest that ITT financially helped opponents of Salvador Allende’s government prepare a military coup.²⁶ ITT offered financial support for any action by the US to oppose Salvador Allende.²⁷ Before Allende’s election, ITT channeled \$700,000 to Allende’s opponent Jorge Alessandri, and used the advice of the CIA on how to channel this money safely.²⁸ They also compiled a list of leading US corporations in Chile in February, 1970, and through John McCone, who had been CIA director from 1961 to 1965, and was now on the ITT board, ITT president Harold Geneen offered \$1 million to the CIA to help defeat Allende.²⁹

Acting CIA Director Richard Helms bluntly lied to the Senators when he denied that the CIA had attempted to prevent the leftist Allende from being elected President of Chile, claiming, “I had to sign off on all these projects—I would have known.” When the lie was discovered Helms had to resign as Director of the CIA in February 1973, and was fined the amount of \$2,000 by the US Senate for perjury.

After the coup, Pinochet established a military dictatorship that ruled Chile until 1990, which was marked by numerous human rights violations against a weak insurgent movement that was maintained by elements sympathetic to Allende. In 1975, Friedman accepted the invitation of a private foundation to visit Chile and speak on principles of “economic freedom.” Friedman met with Pinochet and advised him with a letter that listed a series of monetary and fiscal measures deemed to end hyperinflation and promote a market economy. It became known as the “Chicago School” revolution because Chilean graduates of Friedman’s University of Chicago and its new local chapters had been appointed to important positions in the new government soon after the coup, and advised Pinochet on its neoliberal policies. Friedman predicted that his shock treatment would provoke psychological reactions in the public that would “facilitate the adjustment.”³⁰

Both Klein and Noam Chomsky have suggested, based on the extent to which the application of neoliberal policies have contributed to income disparities and inequality, that the primary role of neoliberalism was as an ideological cover for capital accumulation by multinational corporations.³¹

Chilean economist Orlando Letelier, in an article for *The Nation* titled “Economic Freedom’s Awful Toll,” asserted that Pinochet’s dictatorship resorted to oppression *because* of popular opposition to the neoliberal policies of the Chicago School in Chile.³² According to his critics, Friedman did not criticize Pinochet’s dictatorship at the time, nor the assassinations, illegal imprisonments, torture, or other atrocities that were well known by then. In his 1980 documentary *Free to Choose*, he excused:

Chile is not a politically free system, and I do not condone the system. But the people there are freer than the people in Communist societies because government plays a smaller role... The conditions of the people in the past few years has been getting better and not worse. They would be still better to get rid of the junta and to be able to have a free democratic system.³³

In effect, Friedman and Hayek’s activities in calling for the adoption of free-market principles, to offset the trend of nationalization, were part of a broader strategy pursued by the Operations Coordinating Board of the CIA for the subversion of cultures and social democratic institutions around the world, assisted through both the Ford and Rockefeller foundations. Hayek sponsored the global spread of these neoliberal economic principles when he inspired Antony Fisher of the Mont Pelerin Society to establish the Institute of Economic Affairs (IEA) in London during 1955. The IEA website states that, “Since 1974 the IEA has played an active role in developing similar institutions across the globe. Today there exists a world-wide network of over one hundred institutions in nearly eighty countries. All are independent but share in the IEA’s mission.”³⁴ Among these were several think tanks within the wide Tavistock network, like the Heritage Foundation in Washington, D.C., during 1973; Fraser Institute of Canada in 1974. Fisher went to New York where in 1977 he set up the International Center for Economic Policy Studies (ICEPS), later renamed the Manhattan Institute. The incorporation documents were signed by prominent attorney Bill Casey, later Director of the CIA. The Atlas Economic Research Foundation (named after Ayn Rand’s book, *Atlas Shrugged*) was created in 1981.

In the Middle East, it is the Muslim Brotherhood that is used by the CIA as part of its fight against “communism,” as a tool to further neoliberal policies in the Islamic world. This is despite their contravention of one of the most basic principles of Islam: charity. However, following the Oil Crisis the formidable new wealth of the Saudis required a haven, and it most often found its way into a network of banks and investment companies controlled by the Muslim Brotherhood, which purported to offer modern banking services, but free of interest, or *Riba*. Through the use of Islamic banking, the CIA could not only launder funds intended to finance terrorist activities, but promote the adoption of free market principles, or neoliberalism. Therefore, despite the fact that a degree of socialism, in the form of social welfare programs is fundamental to Islam, as Robert Dreyfuss explains, “none of the important

Islamist movements, from the Muslim Brotherhood in Egypt to Pakistan's Islamic Group to the Shiite fundamentalism in Iraq, preached social and economic justice. Instead, they opposed state ownership, land reform, and social programs."³⁵ They treated any such "leftists" concerns as "socialism," which was branded as "atheistic."

Often, the Muslim Brotherhood aligned their economic policies directly with reforms demanded by the IMF and by inviting multinational corporations and foreign trade.³⁶ As noted by Ibrahim Warde in *Islamic Finance in the Global Economy*, "Even Islamic Republics have on occasion openly embraced neo-liberalism."³⁷ The Economics Minister of Sudan, Abdul Rahim Hamdi, a disciple of Milton Friedman and a former Islamic banker in London, implemented the harsh prescriptions of the IMF. He was willing, in his own words, to transform the status economy "according to free-market rules, because this is how an Islamic economy should function."³⁸ Similarly, the violence-prone Algerian Front Islamique (FIS) involved in the civil war during the 1990s, openly backed the IMF recommendations. The FIS, when it was founded in 1989, as reported by Clement Henry, "advocated market reforms in its party program—including aligning the dinar at international market rates as the IMF was insisting at the time—and Islamic banking."³⁹

Islamic banking relied heavily on the advice and technological support from a number of American and European institutions. Also involved in the development of "Islamic" banking were the IMF, Price Waterhouse, the major oil companies and Harvard University. Some of the groundbreaking developments in the theory of Islamic finance were being done in Pakistan, in London and in the 1960 at the Rockefeller-funded University of Chicago by Lloyd Metzler. Goldman Sachs was also active in creating various commodity-based products. Fannie Mae and Freddie Mac ran pilot projects in Islamic mortgages. The US Federal Reserve started Islamic banking programs and the World Bank got involved as well.

"Evidently," noted Clement White and Rodney Wilson in *The Politics of Islamic Finance*, "the Islamic financial movement is attempting to adapt Islamic instruments originally designed for pre-industrial trade and handicrafts to a post-industrial global economy."⁴⁰ A convoluted system designed to hide the interest-based (*Ribba*) mechanism was developed with foreign assistance, to be rubber stamped by Islamic clerics recruited to grant them legitimacy. Skeptical Muslims and non-Muslim outsiders alike observe that Islamic banks in reality practice interest, but just call it by another name, such as commissions or profits (*Ribba*). The *Murabaha*, a common form of credit provided by Islamic banks, involves a simple mark-up on a sales price. Since any fixed return can be understood effectively as interest, as Ibrahim Warde observes, no definition of an Islamic bank is entirely satisfactory.⁴¹

The Muslim Brotherhood's entry into Islamic finance has its origin in Hassan al Banna's conception of "Financial *Jihad*." Financial *Jihad*, or *al Jihad bil Mal*, is mandated in several verses in the *Quran*, such as: "you... should strive in the cause of God with your wealth and your lives,"⁴² and: "The [true] believers are only

those who... strive with their wealth and their lives for the cause of God."⁴³ But the Muslim Brotherhood have misappropriated these verses to justify the financing of terrorism. Muhammad Abduh was the first to open the way for pseudo-Islamic banking when, as head of Al Azhar and on behalf of Lord Cromer, he proclaimed that the interest charged by the Post Office Bank was legal. Following Abuh's lead, Rashid Rida similarly maintained that the kind of interest prohibited by the *Quran* is compound interest, but "it does not cover the simple interest charged on loans by banks or paid by banks to their depositors."⁴⁴

Al Banna designed political, economic and financial foundations to purportedly enable Muslims to fulfill their supposed Islamic obligation. He viewed finance as a critical weapon to undermine the "unbelievers" and to "work towards establishing an Islamic rule on earth."⁴⁵ He was first to propose that, to achieve world domination, Muslims needed an independent Islamic financial system to parallel and eventually supersede the Western economy. Al Banna's successors, such as Sayyed Qutb and then Yusuf al Qaradawi, set his theories into practice by developing *Shariah*-based terminology and mechanisms to advance this financial *Jihad* into "Islamic economics," finance and banking.

In 1962, the members of the Muslim Brotherhood, having arrived in Saudi Arabia with CIA assistance, convinced King Faisal to launch a global financial joint venture to finance the spread of the Salafi/Wahhabi version of Islam worldwide. This venture created charitable foundations which the Muslim Brotherhood oversees and from which most Islamic terrorist groups benefit.⁴⁶ First was the Muslim World League. The Saudi kingdom also backed another Muslim Brotherhood initiative, the International Islamic Relief Organization (IIRO) which, along with all these "charities" has been implicated for funding al Qaeda, the 9/11 attacks, Hamas and others.⁴⁷ In 1969, the Saudis convened the Organization of the Islamic Cooperation (OIC) to unify Arab and Muslim states in the "struggle for Islam," and have been its major sponsor ever since.

The death of Gamal Nasser by heart attack in 1970, and the election of his successor Anwar Sadat to the Egyptian presidency, resulted in a complete turn-around in the country's policy towards the Americans, in contrast to Nasser's more uncertain affiliations. Sadat had been a close confidant of Nasser and a senior member of the Free Officers movement that led the Revolution of 1952. It was also in that year, reported Eric Margolis in the *Toronto Star* that Sadat was recruited into the CIA.⁴⁸ Sadat assisted in a dramatic rise of America's influence in the Middle East. He purged the Egyptian government of Nasserists, expelled thousands of Soviet troops and established a covert relationship with Saudi Arabia's chief of intelligence Kamal Adham, the CIA and Henry Kissinger. Guided by Adham, Sadat brought the Muslim Brotherhood back to Egypt who then worked extensively to spread their influence worldwide. In 1971, King Faisal of Saudi Arabia made an offer to René Guénon's protégé, Abdel Halim Mahmoud, then rector of the University of Al Azhar, offering him one hundred million dollars to finance a new campaign in the Muslim world against communism and towards the triumph of Islam. As John Cooly remarked in *Unholy Wars*, "Neglecting the implications of such a triumph, the CIA, in

close liaison with the Saudi Arabian intelligence services under billionaire businessman Kamal Adham, offered support.⁷⁴⁹

The Muslim Brotherhood became loyal supporters of Sadat's plan to promote free-enterprise in Egypt, willingly lending their support to his new economic policy of openness, or *infitah*, which was driven by austerity measures imposed by the IMF. The Muslim Brotherhood finally issued a formal declaration commanding its members to support the *infitah*. As Robert Dreyfuss explains, "The IMF's strict demands for austerity and cutbacks were the direct result of vigorous US efforts to encourage free-enterprise economics in the Third World and to combat socialism. In Egypt, right-wing Islamists and conservative business owners quickly found common cause."⁷⁵⁰

The role of Saudi Arabia in international affairs was transformed with the advent of the Oil Crisis of 1973 that allowed it to achieve formidable wealth, which it used to propagate its version of Islam and expand its participation in the execution of American foreign policy by proxy. As revealed by William Engdahl in *A Century of War: Anglo-American Oil Politics and The New World Order*, the Oil Crisis was deliberately created by the financial elites whose power had been increasing through the world's growing dependence on oil. The largest single expenditure by recipient countries in Western Europe of the postwar European Recovery Program, the Marshall Plan, which was devised after studies by the Rockefeller Foundation, was to purchase oil supplied primarily by American oil companies and derived mainly from Saudi Arabia. A consequence of the extraordinary expansion of the importance of the major American oil companies was the parallel rise of New York banking groups tied to these oil companies. According to William Engdahl:

The net effect of this postwar cartelization of American banking and financial power into the tiny handful of banks in New York, strongly oriented to the fortunes of international petroleum markets and policy, had enormous consequences for the following three decades of American financial history, overshadowing all other policy influences in US and international policy, with the possible exception of the Vietnam War deficit-financing.⁵¹

Already a few months before the Oil Crisis in May 1973, at the super-secret Bilderberg meeting held at Saltsjöbaden, Sweden, a group of the world's leading financial and political representatives discussed how to manage the coming flow of OPEC petroleum revenue that would inevitably result from a rise in oil prices from the orchestrated crisis. Present at the meeting were David Rockefeller and the leading lights of the oil industry and London and New York banking. Also included were Robert O. Anderson of Atlantic Richfield Oil Co., former head of Arco, an oil company affiliated with Exxon; Lord Greenhill, chairman of British Petroleum; Zbigniew Brzezinski, of the Trilateral Commission and soon to be Carter's national security advisor; Gianni Agnelli of Italy's Fiat and Otto Wolff von Amerongen of Germany, director of Exxon and also a member of the Trilateral commission. Among the other Bilderbergers were Baron Edmund de Rothschild, Robert McNamara of the World Bank, Sir Eric Roll of S. G. Warburg

and Co., Ltd and director of the Bank of England, Pierce Paul Schweitzer of the International Monetary Fund (IMF), and George Ball of Lehman Brothers investment bank, past director of SOCAL, as well as member of the CFR.

William Engdahl asserts that the Yom Kippur War of 1973, provoked when Egypt and Syria invaded Israel, was secretly coordinated by Washington and London using the intricate diplomatic channels developed by Henry Kissinger. Kissinger, who had persuaded Nixon to name him Secretary of State just prior to the war, controlled the Israeli response and exploited channels to the Egyptians and Syrians. His method was to misrepresent to each party the critical elements of the other, ensuring the war and the subsequent Arab oil embargo. By October 16, the Organization of Petroleum Exporting Countries (OPEC), traditionally dominated by Saudi Arabia, raised the price of oil and declared an embargo on the US and the Netherlands, Rotterdam being the major oil port of Europe, thus eventually quadrupling the price of oil, which they would directly profit from.

As part of Kissinger's plot to profit from the opportunity, the US Treasury had established a secret accord with the Saudi Arabian Monetary Agency (SAMA) according to which a substantial portion of the outflow of Saudi petrodollars resulting from the crisis were to be invested in financing US government deficits. As Kissinger had once noted, "Control the oil and you can control entire continents. Control food and you control people."⁵² Without their own domestic resources, these Third World countries were suddenly confronted with an unexpected and unpayable increase in oil imports. Therefore, the New York and London banks took the OPEC oil profits that had been deposited with them and loaned them back out as Eurodollar bonds or loans to those countries, now desperate to borrow dollars to finance their oil imports. Henry Kissinger termed this dastardly scheme "recycling petrodollars," a strategy that had already been discussed at the 1971 Bilderberger meeting in Sweden. On the whole, over 1974, developing countries incurred a total trade deficit of \$35 billion according to the IMF, a colossal sum in that day, a deficit precisely four times as large as in 1973 and in proportion to the oil price increase.

In 1973, the first undertaking of the Organization of the Islamic Cooperation (OIC) was to establish the Islamic Development Bank (IDB) "in accordance with the principles of the *Shariah*," as prescribed by the Muslim Brotherhood, and to launch an Islamic financing market to absorb the rapid growth in petrodollars. The IDB, more a development than commercial bank, was established largely "to promote Islamic banking worldwide."⁵³ But the IDB has also transferred funds to support the Palestinian *Intifada* and families of Palestinian suicide bombers.

The first major Muslim Brotherhood financial institution was the Faisal Islamic Bank (FIBE) which, according to a 1991 US Library of Congress report on Sudan, was also supported by the IDB. The FIBE was created in 1976 and run by Prince Mohammed al Faisal, the son of King Faisal of Saudi Arabia. The FIBE is described in *Islamic Finance in the Global Economy* by Ibrahim Warda as "part of the principal, Saudi-controlled, global Islamic

financial network,”⁵⁴ and by Robert Dreyfuss as having, “played a decisive role in the Islamization of Egypt and the region.”⁵⁵ Together, Sudanese Islamic banks acquired twenty percent of the country’s deposits “providing the financial basis to turn Sudan into an Islamic state in 1983, and promoting the Islamic governmental policies to date.”⁵⁶

Among the bank’s founders were Yusuf al Qaradawi and Youssef Nada. Qaradawi joined the Muslim Brotherhood in his youth and Hasan al-Banna, as Qaradawi often stated, was his foremost mentor. Another of his mentors was Guénon’s protégé, Abdel Halim Mahmoud. Another of the bank’s founders was the notorious Sheikh Omar Abdur Rahman who was among those recruited to Sadat’s Islamization plan, but who would later be partly responsible for his assassination in 1981. As a young man, Nada, one of the international leaders of the Muslim Brotherhood, had joined the armed branch of the “secret apparatus” of the Muslim Brotherhood, and then was recruited by German military intelligence. When Grand Mufti al Husseini had to flee Germany in 1945, as the Nazi defeat loomed, Youssef Nada is rumored to have been personally involved in arranging through the SS his escape via Switzerland back to Egypt and then Palestine.⁵⁷ Once he was implicated in the assassination attempt against Nasser, Nada escaped Egypt, fleeing first to Germany, and then to Italy, where he became a naturalized Italian citizen.

Esalen, the CIA & Ancient Aliens

The collective psychological trauma of the tragedies of the Manson killings and the murder at Altamont had destroyed the naïve idealism of the sixties. Coupled with America's defeat in Vietnam, the Watergate scandal, revelations of the CIA's nefarious activities, that idealism was replaced with a turn inward and the selfish and unapologetic hedonism known to have characterized the "Me" generation. As Sam Binkley explained, in *Getting Loose: Lifestyle Consumption in The 1970s*, "The new introspectiveness announced the demise of an established set of traditional faiths centered on work and the postponement of gratification, and the emergence of a consumption-oriented lifestyle ethic centered on lived experience and the immediacy of daily lifestyle choices."¹ Health and exercise fads, New Age spirituality, discos and hot tub parties, self-help programs such as EST (Erhard Seminars Training), and the growth of the self-help book industry thus became identified with the Baby Boomers.

This experimentation was much influenced by the hokey "spiritual" practices endorsed by the Tavistock-affiliated Esalen Institute which, according to Wouter Hanegraaff in *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*, in addition to the Hippies, had been the second major influence of the 60s counterculture and the rise of the New Age movement.² As explained by Jeffrey J. Kripal in *Esalen: America and the Religion of No Religion*, one of the central figures behind the experimentation at Esalen, and the currents of the countercultural movement as a whole, was Wilhelm Reich. Essentially, Esalen taught the same Freudian notions of repressed emotions asserted by Reich and the Frankfurt School. And, according to BBC documentary filmmaker Adam Curtis, in *The Century of the Self*, referring to Esalen, "The ideas and the techniques that were taught there in the 1970s have fundamentally transformed both society and politics as much, or possibly even more, than any right-wing free market theories." As Adam Curtis explains:

[Esalen founder Michael Murphy] gathered together a group of radical psychoanalysts and psychotherapists and encouraged them to give classes in their techniques. What united them was the belief that modern society repressed individuals inner feelings. Because of this the individuals led narrow, desiccated lives and their true feelings were bent and warped.

Esalen taught people how to break out of this prison, how to

let their inner feelings out and so become liberated beings. It was a wonderful dream—and thousands of people who had turned away from radical politics in the 1960s came to learn how to change society by changing themselves.³

Esalen is a truly apt symbol of American decadence. In 1990 a graffiti artist spray painted, “Jive shit for rich white folk,” on the entrance to Esalen. The kinds of aspirations provided by Esalen can only be combined with a complete ignorance of the real struggle of less fortunate people around the world. As Helen Keller explained: “Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification but through fidelity to a worthy purpose.” True personal fulfillment comes from conquering our selfish instincts and pursuing the Golden Rule, by learning to put the needs of others above our own. However, those not cognizant of or in denial of this basic human propensity, then try to assuage the resulting spiritual void with escapist ideologies, thus becoming susceptible to the counterfeit “spirituality” offered by Esalen and other New Age charlatans. These vague notions of spiritual emancipation offered by Esalen were predicated on the thought of Abraham Maslow—a key figure at the institute and student of Frankfurt School member and important influence on Tavistock, Kurt Lewin—who set forth the theory of a hierarchy of needs, which proposed the achievement of psychological health through the fulfillment of innate human needs in priority, culminating in “self-actualization.”

Esalen, which was established in 1962, in Big Sur, California, with the assistance of Aldous Huxley. Esalen’s nominal founders were two transcendental meditation students, both graduates of Stanford University, Michael Murphy and Richard Price. After graduating from Stanford, Price attended Harvard University to continue studying psychology, and then joined the Air Force and lived in San Francisco, where he met Alan Watts and experienced a transformative psychotic break. Price was admitted to a mental hospital for a time, before returning to San Francisco. Price also participated in experiments at Bateson’s Palo Alto Veterans Hospital.⁴ Before also settling in San Francisco, Murphy, traveled to India to study with Sri Aurobindo (1872 – 1950), who Traditionalists like Mircea Eliade and René Guénon saw as an authentic representative of the Indian spiritual tradition.

After they met in 1961, Murphy and Price began formulating plans for a forum that would be open to ways of thinking beyond the constraints of mainstream academia, while hoping to avoid the dogmatism typically associated with cults. They envisioned a laboratory for experimentation in a wide range of philosophies, religious disciplines and psychological techniques. They were given networking support by Watts, Huxley and his wife Laura, as well as by Gerald Heard and Gregory Bateson. The concept of Esalen was partially modeled upon Trabuco College, founded by Heard as a quasi-monastic experiment in Southern California, and later donated to the Vedanta Society of Southern California.

Murphy, Price and their students at Esalen became inebriated with a delirious idealism about a coming transformation, which they believed to be the

fulfilment of an evolutionary process. In these ideas they were inspired by the Theosophical tradition of spiritual evolution, initiated by Max Theon, Henri Bergson and Alfred North Whitehead. But Murphy and Price were particularly influenced by Sri Aurobindo and French philosopher and Jesuit priest Teilhard de Chardin (1881 – 1955), who both described a progression from inanimate matter to a future state of Divine consciousness. Teilhard de Chardin refers to this as the Omega Point, and Sri Aurobindo as the Supermind. Aurobindo's close spiritual collaborator, Mirra Richard, came to be known as "The Mother," who in her 20s studied occultism with Max Theon. In the mid-1960s "The Mother" personally guided the founding of Auroville, an international township endorsed by UNESCO to further human unity in Tamil Nadu, near the Pondicherry border, which was to be a place "where men and women of all countries are able to live in peace and progressive harmony above all creeds, all politics and all nationalities."

Teilhard de Chardin, who was trained as paleontologist and geologist, Teilhard took part in the infamous Peking Man and Piltdown Man, the largest academic scandal in history, that attempted to substantiate the truth of Darwin's evolutionary hypothesis. Often referred to as the "Catholic Darwin," Teilhard is known for his attempt to synthesize Christianity and the theory of evolution. Teilhard was inspired by the theory of Creative Evolution of Henri Bergson, who put forward an alternate explanation for Darwin's mechanism of evolution, suggesting that evolution is motivated by a "vital impetus" that can also be understood as humanity's natural creative impulse. Teilhard was tied closely with Julian Huxley, who belonged to a family that had from the outset been closely devoted to the promotion of Darwinism. Huxley wrote the introduction to Teilhard's *The Phenomenon of Man*, referring to it as "a very remarkable work by a very remarkable human being." Teilhard signed the Eugenics Manifesto together with Julian and Theodosius Dobzhansky, the eminent twentieth century biologist, through whom he exercised his greatest influence on science, through Dobzhansky's development of the Modern Evolutionary Synthesis.

Teilhard de Chardin developed the concept of the Noosphere, as an extension of his Law of Complexity/Consciousness, reflecting the Kabbalistic notion of evolution. The Noosphere, derived from the Greek *noûs* ("mind"), is the third in a succession of phases of development of the Earth, after the geosphere (inanimate matter) and the biosphere (biological life). Teilhard defined Noosphere as the "thinking envelope of the biosphere," and the "conscious unity of souls," which was "the very Soul of the Earth," woven around the earth from the contributions of the totality of mankind. Teilhard argued that as mankind organizes itself in more complex social networks, the Noosphere will grow in awareness, culminating in the goal of history, which he referred to as the Omega Point, a maximum level of complexity and consciousness towards which he believed the universe was evolving. Teilhard argued that the Omega Point resembles the Christian Logos, namely Christ, who draws all things into himself, and who in the words of the Nicene Creed is "God from God" and "through him all things were made."

Murphy and Price's goal was to assist in the coming transformation by exploring work in the humanities and sciences, in order to fully realize what Aldous Huxley had called the "human potentialities." Esalen thus represented a fruition of The Human Potential Movement (HPM), whose founding has often been attributed to Gurdjieff, and which arose in the 1960s around the concept of cultivating the extraordinary potential that its advocates believed to lie largely untapped in all people. The movement took as its premise the belief that through the development of this "human potential" humans could experience an exceptional quality of life filled with happiness, creativity and fulfillment. According to Kripal, Huxley's call for an institution that could teach the "nonverbal humanities" and the development of the "human potentialities" functioned as the working mission statement of early Esalen, and Huxley offered lectures on the "Human Potential" at Esalen in the early 1960s.⁵

However, although packaged as "alternative spirituality," the teachings at Esalen represented the age-old menagerie of practices from the esoteric traditions of the world that formed the core of the occult tradition. Esalen soon became known for its blend of Eastern and Western philosophies, and over the years hosted an influx of philosophers, physicists, psychologists, artists, and religious thinkers. Esalen's intellectual framework contained, among much else, the philosophical and psychological ideas of Mesmer, Swedenborg, Freud, Christianity and Eastern mysticism of various kinds, including Buddhism and Sufism, not to mention parapsychology, the occult, and hallucinogenic drugs.

At Esalen, Murphy and Price hosted speakers such as Arnold Toynbee, B. F. Skinner, Abraham Maslow, Carl Rogers, Aldous Huxley, Alan Watts, Gregory Bateson and Carlos Castaneda. The more famous guests of Esalen would include mystically inclined scholars like Carl Sagan, Joseph Campbell and Fritjof Capra, author of *The Tao of Physics*; as well as astronauts and Apple executives, Christie Brinkley and Billy Joel, Robert Anton Wilson, Uri Geller, as well as numerous countercultural icons including Joan Baez, Hunter S. Thompson and Timothy Leary. Also associated with Esalen was EST (Erhard Sensitivity Training), founded in 1971 by Werner Erhard, a close friend of Alan Watts, and a former Scientologist. Erhard had become involved in Mind Dynamics seminars, which included teachings based on Rosicrucianism and Theosophy, as well as the methods of psychic Edgar Cayce.⁶ Though EST attracted celebrities such as Yoko Ono, Buzz Aldrin and John Denver, the program later achieved some notoriety for its rigidity and abusiveness.

Closely connected with sexual experimentation was the use of drugs. Kripal also points out that, in addition to his discussions of Tantra, Huxley's writings and lectures on the mystical possibilities of psychedelics and on what he called the "perennial philosophy" were foundational at Esalen. Reflecting this interest in both subjects, Timothy Leary, a regular at Esalen, believed he discovered the sexual potential of LSD "to realize that God and Sex are one, that God for a man is woman, that the direct path to God is through the divine union of male-female."⁷ Huxley explained to Leary that Tantra is the highest ideal possible, linking it to Zen Buddhism, and interpreting it in terms

of psychotherapy and gestalt therapy, and said that “LSD and the mushrooms should be used, it seems to me, in the context of this basis Tantrik idea of the yoga of total awareness, leading to enlightenment within the world of everyday experience—which of course becomes the world of miracle and beauty and divine mystery when experience is what it always ought to be.”⁸

It was through their enduring interest in neo-Vedanta of Vivekananda that Huxley, Heard, and Isherwood passed on their Hindu perennialism to Esalen and in turn to American culture. Vivekananda had achieved a wide network of influence that included Carl Jung, Joseph Campbell and Henry Miller, who was also associated with Esalen. Throughout his memoir, *The Air Conditioned Nightmare*, Miller refers to Vivekananda as the great sage of the modern age and the most able messenger to rescue the West from spiritual bankruptcy. Heard had also become a guide and mentor to numerous well-known Americans, including Clare Boothe Luce (wife of Skull and Bonesman Henry Luce of *Time*, *Life* and *Fortune*), and Bill Wilson, co-founder of Alcoholics Anonymous. In 1962, a month after he had introduced Timothy Leary to “the ultimate yoga” of Tantra, and just two months after he met Michael Murphy and Richard Price in Big Sur, Huxley published his very last novel, *Island*, a celebration of Tantric eroticism.⁹

When Leary inquired about Tantra from Huxley, he recommended to him the works of Sir John Woodroffe (aka Arthur Avalon), Heinrich Zimmer’s chapter on Tantra in *Philosophies of India*, ghostwritten by Joseph Campbell, and the works of Mircea Eliade.¹⁰ Joseph Campbell, also famous for his work in comparative religion, was another Esalen regular. In 1924, Campbell met and befriended Jiddu Krishnamurti, with whom he discussed Asian philosophy, sparking his lifelong interest in Hindu and Indian thought. Campbell’s independent studies also led him to explore the ideas of Carl Jung. Campbell edited the first papers from Jung’s annual Eranos conferences, where he was an attendee, and helped Mary Mellon found Bollingen Series of books on psychology, anthropology and myth. The series was sponsored by the Bollingen Foundation, established by Paul Mellon of Gulf Oil. Although the Bollingen Series was not a Traditionalist organization, it published the works of central figures in Traditionalism, like René Guénon’s leading disciple Coomaraswamy, and Romanian scholar Mircea Eliade (1907-1986), who was also a regular participant at Jung’s Eranos conferences. Eliade was first interested in Theosophy and the works of Louis-Claude de Saint-Martin, and in 1927 was a distant follower of Evola’s and Arturo Reghini’s Ur group and was introduced to the work of Guénon by Reghini, as Evola himself had been.¹¹

Campbell, like Eliade, was also an important figure in the modern promotion of Yoga and Kundalini, an interest they were both preceded in by Carl Jung, whose seminars on Kundalini are compiled in *The Psychology of Kundalini Yoga*. Jung’s research on Kundalini is considered a milestone in the bridging of Western psychology with the Eastern model of Kundalini. Mircea Eliade in his classic *Yoga, Immortality, and Freedom*, attempted to bring to the West some understanding of the relationship between yoga, the awakening of kundalini, and mystical states of consciousness.¹² Campbell regarded Kundalini as “India’s

greatest gift to us,” and praised Ramakrishna as a “a virtuoso in the experience of the Kundalini transformations.”¹³

Although not himself a Traditionalist, Campbell’s studies of religions reflected a Traditionalist inspiration. Campbell’s *The Hero with a Thousand Faces* (1949), which discusses his theory of the journey of the hero found in world mythologies, is an expansion of James Frazer’s theory of a dying-god, but also drawing on Freud’s Oedipus complex, Carl Jung archetypal figures and the collective unconscious, and Arnold Van Gennep’s the three stages of *The Rites of Passage* (1909), translated by Campbell into Separation, Initiation and Return. Campbell called the journey of the hero the monomyth, borrowed from James Joyce, whose *Ulysses* was also highly influential in the structuring of his theory. The classic examples of the monomyth Campbell relies most heavily upon are the stories of Osiris, Prometheus, the Buddha, Moses, and Christ.

The Hero with a Thousand Faces has influenced a number of artists, musicians, poets, and filmmakers, including Bob Dylan, Jim Morrison and George Lucas. Mickey Hart, Bob Weir and Jerry Garcia of the *Grateful Dead* had mentioned Campbell’s influence and agreed to participate in a seminar with him in 1986 entitled *From Ritual to Rapture*. On the DVD release of the famous conversations between Campbell and Bill Moyers, filmed at Lucas’ Skywalker Ranch and broadcast in 1988 on PBS as *The Power of Myth*, Campbell and Moyers discussed Lucas’s use of *The Hero with a Thousand Faces* in making his films.

Leary “turned on” another Esalen regular, religious scholar Huston Smith, whose *World’s Religions* (originally titled *The Religions of Man*) has sold over two million copies, and remains a popular introduction to comparative religion. During his career, Smith studied Vedanta, Zen Buddhism and Sufism, having developed an interest in the Traditionalism of René Guénon and Coomaraswamy, which shaped his study of world religions. As a young man, Smith was influenced by the writings of Gerald Heard and Aldous Huxley, and it was Heard who arranged for him to meet Aldous Huxley who introduced him to Vedanta. Though, Smith tried meditating for years without success, to the point of doubting that Westerners could access the same mystical experiences as Asians, until Huxley referred him to Leary. Leary introduced Smith to LSD on New Years Day in 1961, at the Center for Personality Research at Harvard, an experience Smith described in his book *Cleansing the Doors of Perception*. Smith later became the host of two series from the National Educational Television (the forerunner of PBS): “The Religions of Man and Search for America.” Bill Moyers devoted a 5-part PBS special to Smith’s life and work, “The Wisdom of Faith with Huston Smith.” Smith has produced three series for public television: “The Religions of Man”, “The Search for America”, and “Science and Human Responsibility.” His films on Hinduism, Tibetan Buddhism, and Sufism have all won awards at international film festivals.

Included in the heady mix of Esalen’s philosophical and psychological interests were ideas at the farthest fringe of mystical experimentation, even space aliens. As the Ascended Masters of Theosophy had become “space brothers,” now too at Esalen, under the influence of the CIA’s MK-Ultra project and

inspired by the teachings of Gurdjieff, shamanism came to be seen as the source of the “perennial philosophy,” where the beings in the spirit world contacted through the use of entheogens also came to be regarded as extra-terrestrials.

Sometimes referred to as a “witch doctor,” “shaman” is an umbrella term referring to a variety of spiritual practices that typically involve reaching altered states of consciousness in order to encounter and interact with the “spirit world.” Through the influence of Gurdjieff, shamanism came to be seen as the primitive origin of not only Sufism, such as the Sarmoung Brotherhood, but of all the Ancient Mysteries. This notion was popularized by Mircea Eliade, who brought much attention to the subject of shamanism in writing *Shamanism: Archaic Techniques of Ecstasy*. According to Mircea Eliade, a shaman is “...believed to cure, like all doctors, and to perform miracles of the fakir type, like all magicians [...] But beyond this, he is a psychopomp, and he may also be a priest, mystic, and poet.¹⁴ And Eliade argued that the word shaman should not apply to just any magician or medicine man, but specifically to the practitioners of the ancient religion of the Turks and Mongols of Central Asia. The pre-Buddhist Bön culture was the national form of shamanism in Tibet, which was part of Tantric Buddhism, another area of interest to Eliade, who praised Tantra as the highest form of yoga, and therefore whose works were criticized in Romania for their eroticism.

Linking Shamanism to the ancient practices of the dying-god cult, according to Eliade, “the shaman specializes in a trance during which his soul is believed to leave the body and ascend to the sky or descend to the underworld.”¹⁵ As exemplified by the Ancient Mysteries, the ultimate purpose was to achieve communion with spirits to acquire revelations of hidden knowledge. Typically, these mysteries employed intoxicants or drugs to induce such trance states, a method which was known to the modern psychological establishment and the intelligence industry, who sought to make use of them for their own nefarious plans. As Coppens suggests, it was likely through his familiarity with Carl Jung and his theory of “archetypes,” as a euphemism for disembodied spirits, that would have led Dulles, as head of the CIA, to sponsor these experiments.¹⁶

Thus, through its association with Esalen, the CIA’s MK-Ultra and Stargate projects contributed to the evolution of what is known as the “entheogen thesis,” which suggested that the use of drugs could not only help “expand consciousness,” but, like the shamans of the ancient world, achieve contact with beings on other spiritual planes of existence, which was put forward as the basis of the Ancient Mysteries, but also as a means of accessing the Ancient Wisdom.

Extraterrestrials, to the amateur ethnobotanist and Esalen representative Terence McKenna, represented “the human soul exteriorized into three-dimensional space as a religious experience,” as paraphrased by Jeffrey Kripal.¹⁷ In 1963, McKenna, who was influenced by Gordon Wasson’s ethnomycology, was introduced to the world of psychedelics through *The Doors of Perception* and *Heaven and Hell* by Aldous Huxley and certain issues of *The Village Voice*.

Heavily influenced by Teilhard de Chardin and Alfred North Whitehead,

in *Food of the Gods: The Search for the Original Tree of Knowledge - A Radical History of Plants, Drugs, and Human Evolution*, McKenna presented his “Stoned Ape” theory, which proposed that the transformation from *Homo erectus* to *Homo sapiens* was the result of the addition of the magic mushroom to their diet. The mushroom, according to McKenna, also gave humans their first religious experiences and were the basis for the foundation of all religions. He proposed that the biblical Fruit of the Tree of the Knowledge of Good and Evil was actually an entheogenic mushroom.

Terence McKenna observed how “the shamanic faith is that humanity is not without allies. There are forces friendly to our struggle to birth ourselves as an intelligent species. But they are quiet and shy; they are to be sought.” This, explains Philip Coppens, a consultant to the authors of *The Stargate Conspiracy*, is exactly what Andrija Puharich did in his psychic work for the CIA, “and it was his quest for the Nine, which he never went in search of in the darkness of the space, but in the other dimension that was accessed by the mind.”¹⁸

Through a government-funded project, Esalen became associated with the channeling of messages of a group of “extraterrestrials” calling themselves “The Council of Nine,” who would go on to have a profound impact on the shape of the emerging New Age movement and its associations with Neo-Nazi mythology, and the myth of Ancient Aliens. As the authors of *The Stargate Conspiracy*, Lynn Picknett and Clive Prince, point out, there are numerous occult associations with the number nine. In Greek mythology, when Prometheus gave Fire to mankind, an angered Zeus chained him to a rock and to punish mankind, he and eight other deities gathered to form the Council of Nine. The council members were Aphrodite, Apollo, Athena, Demeter, Hephaestus, Hera, Hermes, Poseidon and Zeus. Together this council created Pandora, and sent her as a gift to Epimetheus who was told never open it. Unable to contain her curiosity she opened the box, releasing all of the misfortunes of mankind.

The number nine also recalls the *Enneads*, the nine sections of the six books of Plotinus, considered the founder of Neoplatonism. What was distinctive in Plotinus’ system was the unified, hierarchical structuring of these elements, and the theory of ten divine emanations or spheres, corresponding with the ten Sephiroth of Jewish mysticism, and the Pythagorean Decad. For Pythagoras, the number Nine, the Ennead, was considered “the greatest of the numbers within the Decad” for “everything circles around within it.” According to Iamblichus, a key figure in the Mithraic bloodline and ancestor to Charlemagne, the ennead was known as the number that “brings completion.”¹⁹

Louis Jaccoliot’s account of Agartha spoke of the Nine Unknown Men who secretly rule the world. Reference to the Ennead, the ancient Egyptian pantheon, as “the Nine Principles,” the same language that the Council of Nine used for themselves, was mentioned by the Synarchist Schwaller de Lubicz, student of sacred geometry known for his study of the architecture of the Temple of Luxor in Egypt and his book *The Temple In Man*. De Lubicz put forward a Pythagorean system that featured the number nine, and believed that the Ennead of the Egyptians was an expression in mythological terms of

certain fundamental philosophical principles.

Albert Pike also records a Masonic legend that specifically links the number nine to a stellar tradition connected with Sirius. The “Nine Elect” are the apprentice Masons who sought to avenge the death of their Master, Hiram Abiff. The Nine Elect are symbolized by the sequential rising of nine bright stars, including those of Orion’s belt, which precedes the rising of Sirius.²⁰ The Elect of Nine are the ninth degree of Scottish Rite Freemasonry.

The Council of Nine was also mentioned as the secret guides of American Rosicrucianism. Clymer claimed that the doctrines of his society, the *Fraternitas Rosae Crucis*, were endorsed by a secret order that directed it from France, known as the Council of Nine. Clymer also established a society known as the Priesthood after the Order of Melchizedek. Melchizedek was revered by the Sufis as *al Khidr*, or “the Green One.” The name is also related to the Asiatic Brethren who were known as Melchizedek Lodges, and where the highest degree was that of “the true Brothers of the Rose-Croix.”²¹ And, Guénon equated Melchizedek with the “Lord of the World,” the ruler of Agartha. Clymer claims the order was well established in France and that its secrets originated with a manuscript handed down from the Templars.²²

Schwaler de Lubicz had also been a member of the Brotherhood of Heliopolis with Eugene Canseliet, who had been instrumental in the founding of the Sovereign Order of the Temple, the precursor to the notorious UFO cult known as the Solar Temple, whose doctrines also emphasized the importance of the secret priesthood of Melchizedek. According to them, Melchizedek was the emissary of a planet called Heliopolis, which orbits Sirius, who returned to his home planet when his mission was completed.²³

Part of Alice Bailey’s work as instructed to her by her Master, the Tibetan Djwhal Khul, was to set up a series of disciples to be known as the Groups of Nine. Djwhal Khul often referred to the two other masters with leading roles as Master R and Master M, while the representatives of The Nine who spoke to Puharich through Dr. Vinod called themselves “R” and “M.”²⁴

The council that governs the Anton LaVey’s Church of Satan also call themselves the Council of Nine. Similarly, Aquino as the official head of the Temple of Set, rules the organization through a council of nine. In the *South Park* episodes “Imaginationland Episode II” and “Imaginationland Episode III,” Imaginationland was led by a “Council of Nine” consisting of the nine most revered of all imaginary characters: Aslan, Gandalf, Glinda, Jesus, Luke Skywalker, Morpheus, Popeye, Wonder Woman, and Zeus.

More closely connected is the idea of the Enneagram, an occult glyph resembling Rosicrucian geometrical constructs or the Kabbalistic Tree of life, and which was popularized by Idries Shah, a friend to Wiccans, Gerald Gardner and Robert Graves, who wrote the foreword to his *The Sufis*. Graves’ introduction described Shah as being “in the senior male line of descent from the prophet Mohammed” and as having inherited “secret mysteries from the Caliphs, his ancestors. He is, in fact, a Grand Sheikh of the Sufi Tariqa...” Graves confessed, however, that this was “misleading: he is one of

us, not a Moslem personage.”²⁵ *The Sufis* explores the impact of Sufism on the development of Western civilization from the seventh century onward through the work of such figures as Roger Bacon, John of the Cross, Raymond Lully, Chaucer and others. Although it is disguised Luciferianism, Shah came to be recognized as a spokesman for Sufism in the West, and lectured as a visiting professor at a number of Western universities, and has played a significant role in popularizing Sufism as a “mystical” dimension of Islam. Though Shah’s works have been criticized by Orientalist scholars, he has nevertheless been defended by the famous novelist, Doris Lessing.

In 1960, Shah founded Octagon Press, which was named after the octagram, which Shah believed was related to the Enneagram of Gurdjieff. In June 1962, a couple of years prior to the publication of *The Sufis*, Shah had also established contact with members of the movement that had formed around the mystical teachings of Gurdjieff and Ouspensky. He was eventually introduced to noted Gurdjieff student J. B. Bennett, who became convinced that Shah “had a very important mission in the West that we ought to help him to accomplish.”²⁶ Shah gave Bennett a “Declaration of the People of the Tradition.” Shah declared that the Guardians belonged to an “invisible hierarchy” that had chosen him to transmit “a secret, hidden, special, superior form of knowledge.” It convinced Bennett that Shah was a genuine emissary of Gurdjieff’s “Sarmoung Monastery.”

In 1953, Bennett had undertaken a long journey to the Middle East, visiting Turkey, Syria, Iraq and Persia, which included a mysterious visit to Abdullah ad Daghestani (1891-1973), Sheikh of the Naqshbandi Haqqani Sufi order, in Damascus.²⁷ According to Kabbani, Chairman of the Naqshbandi Haqqani Sufi Order of America, in *The Naqshbandi Sufi Way: History and Guidebook of the Saints of the Golden Chain*, ad Daghestani initiated Gurdjieff and allowed him through a dream to “ascend to the knowledge of the power of the nine points,” which became the basis of his Enneagram.²⁸ The enneagram is a nine-pointed figure usually inscribed within a circle. Gurdjieff is quoted by Ouspensky as claiming that it was an ancient secret and was now being partly revealed for the first time, though hints of the symbol could be found in esoteric literature. It has been proposed that it may derive from the Kabbalistic Tree of Life, as used in Renaissance Hermeticism, which used an enneagram of three interlocking triangles, also called a nonagram or a nine-pointed figure used by the Christian medieval philosopher Raymond Lull.²⁹ In *The Commanding Self*, Idries Shah contends that the Enneagram is of Sufi origin, and that it has also been long known in coded form as an octagram, two superimposed squares with the space in the middle representing the ninth point.

The bizarre story of The Nine, the CIA and Esalen, as reconstructed in *The Stargate Conspiracy*, begins in a private research laboratory in Maine called the Round Table Foundation. It was set up in 1943 to research the paranormal and run by a medical doctor named Andrija Puharich, “father of the American New Age movement.” Puharich, who was a US Army officer in

the early 1950s, implied that the Round Table Foundation was a front for the Army's parapsychological experiments.³⁰ The Round Table Foundation also received support from Puharich's good friend, former Vice-President Henry Wallace, through substantial grants from his Wallace Fund.³¹ Puharich also later confessed that his experiments with the Round Table Foundation were originally inspired by reading the works of Alice Bailey.

Puharich himself has stated that the Round Table Foundation was a front for the Army. In addition, Puharich was also carrying out secret research into techniques of psychological manipulation, including the use of hallucinogenic drugs, and the military and intelligence capabilities of psychic skills. Picknett and Prince stated that his employment was because the Army was interested in finding a drug that would stimulate psychic abilities. According to Aldous Huxley, one of the earliest members of Puharich's Round Table and who worked with Puharich in experimenting with hallucinogenics, "...whatever may be said against Puharich, he is certainly very intelligent, extremely well read and highly enterprising. His aim is to reproduce by modern pharmacological, electronic and physical methods the conditions used by the Shamans for getting into a state of travelling clairvoyance."³²

The Round Table Foundation functioned when Puharich was working for the Army Chemical Center in Edgewood, Maryland, which is just ten miles from MK-Ultra connected Edgewood Arsenal, which cooperated with the CIA's MK-Ultra program. During that time Puharich met with various high-ranking officers and officials, primarily from the Pentagon, CIA and Naval Intelligence. One of the projects being conducted at Edgewood at the time was BLUEBIRD/ARTICHOKE. Ira Einhorn, who led seminars at Esalen, stated that his mentor Puharich "was doing LSD work for the CIA in 1954." He linked Puharich with Sidney Gottlieb and MK-Ultra and related that Puharich was involved in experiments that resulted in the death of Frank Olson.³³

In December 1952, Puharich had brought into his laboratory an Indian mystic named Dr. D. G. Vinod, who began to channel The Nine or "the Nine Principles." The Nine also referred to themselves as the Ennead, the nine major gods of the Egyptian pantheon. According to Puharich, The Nine are "directly related to Man's concept of God," and that "the controllers of the Universe operate under the direction of the Nine. Between the controllers and the untold numbers of planetary civilizations are the messengers." The Nine proclaimed themselves to be God, stating "God is nobody else than we together, the Nine Principles of God."³⁴ Among other pronouncements about the nature of the universe and the history and future of mankind, the Council of Nine, describing themselves as "a circle of universal beings living outside time and space," would also often recommend the books of Blavatsky and Alice Bailey.

Further séances in 1953 were attended by other members of Puharich's Round Table Foundation, including Henry and Georgia Jackson, Alice Bouverie, Marcella Du Pont, Carl Betz, Vonnie Beck, Arthur M. Young and his wife Ruth. Marcella Du Pont was a member of the wealthy Du Pont family, and Alice Bouverie, born Ava Alice Muriel Astor, a descendant of John Jacob Astor, was

the daughter of Colonel John Jacob Astor IV, who had died aboard the Titanic. Her first husband, Prince Serge Obolensky, had been an officer in the Czarist Army, and went on to become a major operator in the OSS during WWII.

Arthur M. Young, the designer of Bell Helicopter's first helicopter, was also an influential philosopher who, inspired by the process theory of spiritual evolution of Alfred North Whitehead, proposed theories that combined Darwinism with traditional wisdom, Jungian archetypes, Theosophy, astrology, yoga, mythology and other forms of knowledge. Young married artist Ruth Forbes of the Boston Forbes family, a great-granddaughter of Ralph Waldo Emerson. Ruth was also a close personal friend of Mary Bancroft, devoted student of Carl Jung and former mistress to Allen Dulles and later to Henry Luce. Ruth's first husband, George Lyman Paine Jr. was an associate of Trotskyite James Burnham. Burnham was also a friend of E. Howard Hunt, one of the Watergate "plumbers," and was also suspected of involvement in the JFK assassination. Ruth and Paine were the parents of Michael Paine, who married Ruth Hyde, and who together became notable after the assassination of John F. Kennedy because of his acquaintance with alleged assassin Lee Harvey Oswald. Michael and Ruth Paine met Lee Harvey Oswald and his wife Marina at a party on February 22 1963 being thrown amongst the émigré White Russian community, where they had been invited by George de Mohrenschildt. It was Ruth Paine who helped Lee get his job at the Texas School Book Depository while his wife Marina and child continued to live with her in Irving, Texas. When the assassination occurred it was the Paines who led the police to where Oswald hid his rifle, and provided much evidence such as some of the famous photos of Oswald posing with his rifle, and so forth.

In 1949, while living in New York, Young and his wife met Mary Benzenberg Mayer and enrolled in her school, the Source Teaching Society. Mayer had trained under Freud and was later associated with Carl Jung and used dreams and the study of earlier religious traditions.³⁵ In 1952, Young and his wife Ruth organized the Foundation for the Study of Consciousness in Philadelphia, the forerunner of the Institute for the Study of Consciousness, founded in Berkeley in 1972, for the scientific investigation of the phenomenon of ESP.

Three years later, there appeared to be independent confirmation of the existence of The Nine, when in Mexico Puharich met Charles and Lillian Laughead who also channeled them. The Loughheads were former Christian missionaries who were by then prominent in the burgeoning UFO contactee movement. After having become disillusioned with Christianity, the couple had become interested in the writings of William Dudley Pelley. After a meeting with Adamski, they became convinced of the reality and spiritual significance of UFOs. Puharich also knew George Adamski's fellow contactee George Hunt Williamson, who had worked for Pelley's *Valor*, and continued to praise Puharich's work with the Nine right up until the late 1970s.

After disbanding the Round Table Foundation in 1958, Puharich achieved international recognition as an inventor of medical devices and as a parapsychologist and author of *The Sacred Mushroom: Key to the Door of Eternity* and

Beyond Telepathy. In *The Sacred Mushroom*, Puharich tells how in 1954 he received a transcript of medium Harry Stone became possessed by a persona that they later identified as *Rabótep*, a man who had lived 4600 years ago. What fascinated Puharich was the description Stone had given of a plant that could separate consciousness from the physical body. Stone's drawings of the plant looked like mushrooms, and the description he gave was that of the *amanita muscaria*, or fly agaric of Gordon Wasson's Mexican shamans. Over the next three years, Harry spoke Egyptian, wrote hieroglyphics, and disclosed the role of *amanita* in Egyptian cult and divination.

In 1955, Gordon Wasson mentioned to Puharich the divinatory potential of the mushroom he had discovered in Mexico, and invited him to join that summer's expedition to Oaxaca, which was later described in the Life magazine article of 1957, but he declined due to other obligations. Though, by the fall of 1955, Puharich had an ample supply of the mushroom to experiment on his own. Another acquaintance of Puharich, New York socialite Alice Bouverie, in a trance experiment involving a Ouija board, contacted telepathically Wasson's Mexican Shaman, Maria Sabina, who advised them correctly that a specimen of *amanita muscaria* was to be found nearby in Maine.

Robert Anton Wilson, one of the Esalen Institute teachers, commented on Puharich in his famous *Cosmic Trigger I: The Final Secret of the Illuminati*, for which Timothy Leary wrote the foreword, and which deals with Wilson's experiences during a period of "self-induced brain change," when he communicated telepathically with extraterrestrials from the Sirius star system. According to Wilson:

The cumulative evidence in such books as Dr. Andrija Puharich's *The Sacred Mushroom*, John Allegro's *The Sacred Mushroom and the Cross*, R. Gordon Wasson's *Soma: Divine Mushroom of Immortality*, Robert Graves' revised fourth edition of *The White Goddess*, Professor Peter Furst's *Flesh of the Gods*, Dr. Weston LaBarre's *The Peyote Cult and Ghost Dance: Origins of Religion*, Margaret Murray's *The Witch Cult in Western Europe*, etc., leaves little doubt that the beginnings of religion (awareness of, or at least belief in, Higher Intelligences) is intimately linked with the fact that shamans—in Europe, in Asia, in the Americas, in Africa—have been dosing their nervous systems with metaprogramming drugs since at least 30,000 B.C.³⁶

Puharich became best known as the person who brought Israeli Uri Geller to the United States for scientific investigation. Like Puharich, the Israeli-born Geller, who became famous for his television performances of spoon bending and other supposed psychic stunts, was also at times in the employ of Mossad, the Israeli secret service. Puharich's study of Geller was supported by the Stanford Research Institute (SRI), and funded directly by US intelligence agencies, particularly the CIA's Office of Technical Services and Office Research. Headquartered in Menlo Park, California, one of the world's largest scientific research organizations, according to John Coleman, SRI "can be described as one of the 'jewels' in Tavistock's crown in its rule over the United

States.”³⁷ Originally founded as a means of attracting commercial business research at Stanford University in California, SRI began taking on military and intelligence contracts, many of them classified. It was SRI which initiated what came to be known as the Stargate Project, the umbrella code name of one of several sub-projects established by the US Federal Government to investigate claims of psychic phenomena with potential military and domestic applications, particularly “remote viewing,” referring to the purported ability to psychically “see” events, sites, or information from a remote distance. At least three of the key remote-viewers at SRI were former leaders in Hubbard’s Church of Scientology, Hal Puthoff, Ingo Swann and Pat Price. Price, a former police chief, after being trained as a remote-viewer, went to work for the CIA. Swann, a New York artist, went on to train remote-viewers at the Pentagon.³⁸

At first Geller started to channel “Spectra,” an entity which claimed to be a conscious super-computer aboard a spaceship. When Puharich suggested to him there might be a connection with the Nine Principles, Spectra agreed. The Nine claimed that they had programed Geller with his powers as a young child. Through Geller, The Nine claimed to have been behind the UFO sightings starting with Kenneth Arnold’s in 1947, and alerted Puharich to his life’s mission, which was to use Geller’s talents to alert the world of an imminent mass landing of spaceships that would bring representatives of The Nine. The Nine also described the “Knowledge of the Book” they had hidden in Egypt 6,000 years ago, during a previous visit to Earth. They spoke too of a race of extraterrestrials they referred to as the Hoova, who came to Earth 20,000 years ago to the area now called Israel, and that their contact with Abraham, the forefather of the Jewish people, was the origin of the Biblical story of the ladder joining Heaven and Earth.

However, Geller finally turned his back on The Nine, saying: “I think somebody is playing games with us. Perhaps they are a civilization of clowns.”³⁹ When Puharich had to find other channellers, he joined up with Sir John Whitmore and psychic and healer Phyllis Schlemmer, who had reportedly also done work for Israeli intelligence. Schlemmer became the spokesperson for The Nine. She, Puharich and Whitmore then set up Lab Nine at Puharich’s estate in Ossining, New York. The Nine’s disciples included multi-millionaire businessmen, members of Canada’s Bronfman family, European nobility, scientists from the Stanford Research Institute, Gene Roddenberry the creator of *Star Trek* and influential counterculture guru Ira Einhorn, who referred to the group of scientists of which he and Puharich were part as his “psychic mafia.”⁴⁰ Einhorn later achieved notoriety as “the Unicorn Killer,” after he beat his ex-girlfriend Holly Maddux to death, and then stored her body in a locker in his apartment for more than a year before she was discovered by the police. In his own defense, Einhorn claimed that Maddux was murdered by CIA agents who attempted to frame him due to his investigations on the Cold War and “psychotronics.”⁴¹

A key member of Lab Nine was James Hurtak, director of IONS, who was appointed Puharich’s second-in-command by The Nine. A former professor

at California State University, Northridge and California State University, Los Angeles, Hurtak's educational background includes a PhD from the University of California and a second PhD from the University of Minnesota. In 1975, Hurtak participated in the First Psychic Tournament in 1975 as part of Gnosticon, sometimes called the Gnostica Aquarian Convention. The events, which attracted many of the best-known Witches, Wiccans, Magicians and Neopagans of the time from all around the world, were covered in 1974 in *Playboy Magazine* by Mordecai Richler, author of *The Apprenticeship of Duddy Kravitz*. Hurtak claimed to belong to a group called the Sons of Light of the Order of Melchizedek, "designed to change the destinies of the world by occult means," and that he and Puharich, along with others with access to "confidential and secret information," were working to make the public aware that the people of Earth were soon to be contacted by "highly evolved beings."⁴² Their literature reveals that, to them, Melchizedek has exactly the same role as Alice Bailey's Lord of the World, as a higher being who descended during the Lemurian epoch to guide the spiritual evolution of mankind. Hurtak also refers to the ultimate authority of the universe as the Great White Brotherhood, which he also refers to as the "Hierarchy." His *The Book of Knowledge: The Keys of Enoch*, published originally in 1973, a book of channeled revelations from The Nine which he claims he was chosen to receive, draws on many ideas from Crowley, Blavatsky, Alice Bailey, and Schwaller de Lubicz, and discusses the apparently unusual relationship of the star shafts in the Great Pyramid with the "Belt" of Orion, and where he claims that pyramids were built on Mars for artificial intelligences to gather information.

Another Nine channeller was an Englishwoman named Jenny O'Connor, who was introduced to the Esalen Institute by Sir John Whitmore. She and The Nine became so influential there that they held seminars and were, strangely enough, listed on the Institute's staff, even successfully ordering the sacking of its chief finance officer and the reorganization of its entire management structure.⁴³ Mother Jones commented on the development with the headline: "Esalen Slides off the Cliff." According to Eric Erickson, who lived and worked at Esalen for more than 25 years, "the Nine were much better known for performing the role of extraterrestrial hatchet men than for giving psychic insight into how Esalen might actually improve operations."⁴⁴

Puharich and Whitmore commissioned British writer Stuart Holroyd to write an account of their adventures, which appeared in 1977 as *Prelude to the Landing on Planet Earth*. In this book the Nine confessed to being the *Elohim* of the Old Testament, and the Aeons of Gnosticism, who visited Earth from the star of Sirius. Their spokesperson was an entity called "Tom" who was revealed as being Atum, the creator-god of the ancient Egyptian religion, and with the other nine composing the Great Ennead of Heliopolis. In ancient Egyptian religion, according to the Ennead system of creation, which was developed and promoted from Heliopolis, there were nine major gods at the head of the Egyptian pantheon. The chief god was Atum, also known as Ra, or Atum-Ra, who was represented and worshiped as the sun. Atum-Ra was also seen as the

first being and the originator of the Ennead, consisting of Shu and Tefnut, Geb and Nut, Osiris, Set, Isis and Nephthys. Over time, Ra became increasingly identified with Osiris, the Egyptian version of the dying-god, and god of the underworld, in other words, Lucifer.

Communication with The Nine was an extension of the myths of the Rosicrucian traditions of Scottish Rite and Egyptian Rite Freemasonry, which claimed to follow a Christian Gnostic tradition derived from the Ancient Mysteries of Egypt founded on the worship of Osiris and Sirius. Based on the millennial surrounding these myths and the communications from the Nine, SRI embarked on a number of projects to investigate the Sphinx and the pyramids of Giza, that would shape the evolution of the UFO phenomenon into the myth of Ancient Aliens.

The major components of the Giza complex include the three major pyramids and the massive stone statue known as the Sphinx. The Great Pyramid, the largest of the three main pyramids, was the first built and is also the last remaining of the “Seven Wonders” of the ancient world. Contrary to the authors’ fanciful claims, it is a well-established fact that the Great Pyramid was built by King Khufu (Cheops) of Egypt’s Fourth Dynasty, whose reign began around approximately 2500 BC. When Herodotus reported about the pyramids in the fifth century BC, there was no mystery associated with their construction. On the contrary, the only “mystery” was that, as he was told, it took twenty years for a force of 100,000 oppressed slaves to build them.

Because the Great Pyramid of Giza is such an essential symbol of their tradition, regarded as an emblem of the Hermetic philosophy, and placed on the reverse side of the American dollar bill, the Freemasons assert that Herodotus fabricated the story, and that the truth is the pyramids were built before the great Flood. In other words, by Atlanteans. According to Ignatius Donnelly, the pyramid is patterned after a pre-Flood type of architecture, examples of which are to be found in many parts of the world. As related by Masonic and Theosophical historian Manly P. Hall in *The Secret Teachings of All Ages*, it was somewhere in the hidden chambers of these pyramids and the Sphinx that the ancient initiations took place, and that at the fulfillment of time, these secrets would again be revealed, and “the Dying God shall rise again!”⁴⁵

In those ventures, SRI collaborated on a number of projects investigating the Giza Pyramids with the Association for Research and Enlightenment (ARE), founded by renowned psychic Edgar Cayce (1877 – 1945) in 1931 to promote his work. Cayce, another seminal influence on the New Age movement, became known in the very highest echelons of American society, including a meeting with President Wilson arranged by the Secret Service. According to two biographers, Cayce was consulted on the formation of the League of Nations. One of Cayce’s early promoters was David E. Kahn, who established numerous high-level contacts, including a visit with an unidentified member of the ruling House of Savoy in Italy.⁴⁶

While in a trance state, Cayce would channel messages that mirrored

many of the teachings of Saint-Yves, Blavatsky and Bailey about the Atlantean origins of the Tibetan and Egyptians civilizations. Following the tradition of Fabre d'Olivet and Saint-Yves, Cayce refers to events on Atlantis as happening several hundred thousand years "before Ram entered India." According to Cayce, refugee Atlanteans arrived in Egypt after the sinking of their continent in 10,700 BC, bringing with them the records of their civilization, which were deposited in the "Hall of Records" buried beneath the pyramids of Giza and the Sphinx. When they will be uncovered, human civilization will be transformed. As Cayce explained:

With the changes that will be wrought, true Americanism, the universal thought that is expressed and manifested in the brotherhood of man, as in the Masonic order, will be the eventual rule in the settlement of affairs of the world.⁴⁷

In the 1970s, ARE received a sudden influx of funding from important donors, and is now a powerful organization which has supported archaeological work in Egypt and elsewhere to try to find evidence of the lost Atlantean civilization and the Hall of Records predicted by Cayce.⁴⁸ Many of the projects' remote viewers reported encountering pyramids during their sessions. So when Lambert Dolphin Jr. took charge of the SRI expedition to Giza in the 1970s, primarily aimed at searches for hidden chambers beneath the Sphinx, he had information about the plateau derived from these sessions.⁴⁹ In 1973, ARE selected Mark Lehner to be their "insider" among academic Egyptologists, and paid for his training. ARE and Lehner also collaborated on a number of projects investigating the Giza Pyramids with SRI. Most important of these was a study headed by D. Joseph M. Schoch, to determine the possibility of water erosion on the Sphinx. Schoch, like all the authors of the new Egyptology, also drew on the work of Schwaller de Lubicz. De Lubicz began his study of Luxor in 1938, finding, he believed, proof that the ancient Egyptians were the ultimate examples of synarchy, because they were ruled by a group of initiates. His conceptions of Egypt were shaped by Saint-Yves, who believed that the Sphinx was created by the Atlanteans many thousands of years before the rise of Egypt. Saint-Yves placed the end of Atlantis at around 12,000 BC. Schwaller de Lubicz therefore proposed that the erosion on the Sphinx resulted from of exposure to water, caused by a great flood that destroyed Atlantis.

Also conducting work at Giza in the late 1970s coinciding the SRI's projects was James Hurtak. Although Hurtak has never been officially employed by SRI, he has retained close contact with its senior figures, such as Lambert Dolphin Jr, who according to Hurtak, "shared private insights" about Giza with him.⁵⁰ In 1977 and 1978, following up on a tradition found in Masonic lore, Hurtak and a number of colleagues undertook a private expedition to Giza, where they measured the angles of the shafts of the King's and Queen's Chambers to test the hypothesis that they were aligned with certain stars and constellations, namely Orion and Draco, and the star Sirius.

One of the most influential books written about the mysteries of Egypt was

Robert K. G. Temple's 1976 *The Sirius Mystery*, which presents the hypothesis that the Dogon people of Mali in west Africa preserved a tradition of contact with intelligent extraterrestrial beings from the Sirius star-system. Temple's attention was first drawn to the mythology of the Dogon by Arthur M. Young, who with Puharich and others had been one of those present at the first contact with The Nine through Dr. Vinod in 1952. Young introduced Temple to the subject of the Dogon through a French book called *Le Renard pale*, which he in turn received from Harry Smith. Known as a surrealist filmmaker, Smith was a member of the OTO and claimed that Aleister Crowley was "probably" his biological father.⁵¹ Known for experimenting heavily in hallucinogenic drugs, Smith became a hero of the Beat generation of the 50s and the Hippies of the 60s, and in the last years of his life was financed by the *Grateful Dead*. He produced the *Folkways* anthology, which became an important influence for such artists as Bob Dylan and received a Grammy in 1991 for his contribution to the music industry.

Temple's *The Sirius Mystery* attracted the attention of the CIA, MI5 and the Freemasons. Temple was approached by Charles E. Webber, 33rd degree Scottish Rite and an old friend of his family and Mason, who had been high-ranking generations for generations, and asked him to join the Masons, in order to be able to discuss the book without divulging the order's secrets. Webber told Temple:

We are very interested in your book *The Sirius Mystery*. We realize you have written this book without any knowledge of the traditions of Masonry, and you may not be aware of this, but you have made some discoveries which relate to the most central traditions at a high level, including some things that none of us ever knew.⁵²

The "mystery" that is central to the book is how the Dogon allegedly acquired knowledge of Sirius B, the invisible companion star of Sirius A. And he tries to show that the knowledge of the Dogon originated in the civilizations of ancient Egypt and Sumeria. Temple believed the Dogon preserved the memories of the visit of an amphibious, extraterrestrial race called Nommo, who descended to Earth in an "ark" from the Sirius system. These beings, who are hypothesized to have taught the arts of civilization to humans, are claimed in the book to have originated the systems of the Pharaohs of Egypt, the mythology of Greek civilization and the *Epic of Gilgamesh* among other things. Temple's theory was largely based on his interpretation of the work of ethnographers Marcel Griaule and Germaine Dieterlen. However, some doubts have been raised about the reliability of their work, and alternative explanations have been proposed.⁵³ The claims about the Dogons' astronomical knowledge have been challenged.

Nevertheless, these speculations form the basis of what is called the Ancient Astronauts hypothesis. Also known as Ancient Aliens, it attempts to connect the occult legend of the Sons of God of the Bible, or Lucifer and the Fallen Angels, who supposedly created the Aryan race on Atlantis, with extra-

terrestrials. A leading proponent of the hypothesis was Zechariah Sitchin. Born in Soviet Azerbaijani, but raised in Israeli, American author Sitchin received a degree in economics from the University of London, and taught himself Sumerian cuneiform. However, Sitchin wrote his books at a time when only specialists could read the Sumerian language, and since then, sources such as the 2006 book *Sumerian Lexicon* have made the language more accessible to non-experts. Sitchin's ideas have been rejected by scientists and academics, who dismiss his work as pseudoscience and pseudohistory, and criticized for flawed methodology and mistranslations as well as for incorrect astronomical and scientific claims.

According to his interpretation of Mesopotamian iconography and symbology, outlined in his 1976 book *The 12th Planet* and its sequels, Sitchin attributes the creation of the ancient Sumerian culture to the Anunnaki, which he equates with the Nephilim of *Genesis*, and which he asserts were a race of extraterrestrials from a planet beyond Neptune called Nibiru. The Sumerian myth of the Annunaki is recognized by scholars as being connected to the story of the Anakim, or Sons of God of the Bible. The Annunaki are the seven judges of the Underworld, the children of the god Anu, who had once lived in heaven but were banished for their misdeeds. Effectively, the Annunaki are part of the common motif of giants, or Titans, found throughout the ancient dying-god mythologies. According to Sitchin, however, 50 Anunnaki, inhabitants of a planet named Nibiru, came to Earth approximately 400,000 years ago with the intent of mining raw materials, especially gold, for transport back to Nibiru. To assist them in their efforts, they genetically engineered slaves to work the mines, creating homo sapiens, the "Adapa" (Archetypal Man) or Adam of occult theology. Sitchin further claimed the Anunnaki were active in human affairs until their culture was destroyed by global catastrophes caused by the abrupt end of the last ice age some 12,000 years ago. Seeing that humans survived and all they had built was destroyed, the Anunnaki left Earth after giving humans the opportunity and means to govern themselves.

The Ancient Astronauts hypothesis is related to the "White Gods" theories, the belief that ancient cultures like those of the Egyptians and the Maya of South America, were visited by Caucasian civilizers who were ignorantly worshipped by primitive peoples as "gods." Popularized by the works of Erich von Däniken and Zecharia Sitchin, these theories fall into a category of pseudohistory known as Mayanism, derived originally from Freemasonry and Theosophy. During the eighteenth century, speculations associated Mayan history with Biblical stories of Noah's Ark, the Tower of Babel, and the Ten Lost Tribes of Israel. This included speculation about legendary culture heroes such as Votan and Quetzalcoatl. In the early nineteenth century, Alexander von Humboldt and Lord Kingsborough contributed further to such speculation, and who were in turn cited by Godfrey Higgins, whose *Anacalypsis* (1833) contributed to the emergence of *perennial philosophy* and claims that all religions had a common origin in an ancient Golden Age. Higgins proposed the existence of a secret religious order, which he labeled Pandeism, for the worship of a pantheon of

gods, that he purported had existed from ancient times, which at one time had constituted a grand world empire, and maintained that the institutions of Christianity were borrowed from the Essenes. However, the preface to Vol. I, Higgins warned of the cryptic nature of much of the book:

I think it right to warn my reader, that there are more passages than one in the book, which are of that nature, which will be perfectly understood by my Masonic friends, but which my engagements prevent me explaining to the world at large.

In the late nineteenth century, Charles Étienne Brasseur de Bourbourg became convinced that the ancient Maya culture could be traced to the lost continent of Atlantis. Brasseur's work influenced the pseudoscience and pseudohistory of Désiré Charnay, Augustus Le Plongeon, Ignatius L. Donnelly, and James Churchward. Le Plongeon and Donnelly in turn influenced H. P. Blavatsky and Rudolf Steiner who introduced misconceptions about the ancient Maya into early New Age circles. These ideas became part of a belief system fostered by psychic Edgar Cayce and later popularized in the 1960s by author Jess Stearn. Attempts at a synthesis of religion and science, a common theme in Mayanism, are one of the contributions from Theosophy. Alice Bailey's husband, Foster Bailey, wrote that Freemasonry was a remnant of the "primeval religion" that had once been common on the whole world, citing the pyramids of Egypt and South America as "witnesses" of this ancient world religion."⁵⁴

Mayanism experienced a revival in the 1970s through the work of Frank Waters, a writer on the subject of Hopi mythology. In 1970, Waters was the recipient of a Rockefeller Foundation grant to support research in Mexico and Central America. This resulted in his 1975 book *Mexico Mystique: The Coming Sixth World of Consciousness*, a discussion of Mesoamerican culture strongly colored by Waters' beliefs in astrology, prophecy, and the lost continent of Atlantis. Notions about extraterrestrial influence on the Maya can be traced to the book *Chariots of the Gods?* by Erich von Däniken, whose "ancient astronaut" theories were in turn influenced by the work of Peter Kolosimo (1922 – 1984) and especially Jacques Bergier and Louis Pauwels, the authors of *The Morning of the Magicians*. These latter writers were inspired by publications by Charles Fort (1874 – 1932), and by the fantasy literature of H. P. Lovecraft, especially in "Part One: Vanished Civilizations," where they support Lovecraft's fictional claims about alien-constructed civilizations of the past.⁵⁵ However, contributing influences also included notions of lost continents and lost civilizations, especially as popularized by Jules Verne, Edward Bulwer-Lytton, and H. Rider Haggard.

The "White Gods" theory is popular amongst White supremacists, Christian Identity groups, ancient astronaut theorists and pseudoarchaeological and Atlantis writers. White gods theorists typically make reference to various South American gods supposedly identified as pale-skinned, blue-eyed and bearded. Typically, accounts of these gods refer to them as "civilizers" who instructed their societies with various skills. Most common is the Aztec god Quetzalcoatl who, like Hermes and the other dying-gods of the ancient Middle East, was

also related to Venus, the dawn, and pertaining to merchants, arts, crafts and knowledge.⁵⁶ There were other deities, among the Maya in particular, whose identities seemed to merge closely with those of Quetzalcoatl. One was Votan, a great civilizer, whose principal symbol like that of Quetzalcoatl was a serpent.

The story of Votan in Mexico dates back to at least the late seventeenth century, when it was first related in *Constituciones diocesanas del obispado de Chiappa* (1702) by Francisco Nunez de la Vega, Bishop of Chiapas, as reported by a Jesuit priest named Francisco Javier Clavijero. These clerics associated Votan with the Biblical stories of the Tower of Babel and as proof that these Native Americans regarded themselves as descendants of Noah. In 1773, Ramon de Ordonez y Aguilar attested that Palenque was built by Votan who travelled back and forth to the Middle East.⁵⁷

The similarity between the names Votan and Wotan, a variation of Odin, has also been the source of much confusion. Assertion of a relationship between Votan and Odin is found in the work of geographer Alexander von Humboldt who wrote *Vues des Cordillères* (1810). Ignatius L. Donnelly, in *Atlantis: The Antediluvian World* (1882), in a chapter titled “The God Odin, Woden, or Wotan,” repeats Clavijero’s reference in the context of speculation about Atlantis and (following Brasseur de Bourbourg) also suggests that Votan built Palenque. In *Histoire des nations civilisées du Mexique et de l’Amérique Centrale* (1857), Charles Étienne Brasseur de Bourbourg had claimed that Votan was an ancient Phoenician legislator who had migrated from the Middle East to the Maya, built Palenque, and established an empire to have once covered all of Mexico and part of the United States. The story of Votan was further associated with the Atlantis legend by Lewis Spence, whose 1940 book *Occult Causes of the Present War* seems to have been the first book in the field of Nazi occultism.⁵⁸ In *Atlantis in America* (1925), Spence identified Votan as “a local name for Quetzalcoatl” based on the account by Nunez de la Vega.

Votan has also been cited in the literature of neo-Nazism, like that of Miguel Serrano, that associates him with Quetzalcoatl who was to have come from Venus, as proof that these civilizations were founded by Aryan extraterrestrials. Some Mormon scholars believe that Quetzalcoatl, who has been described as a white, bearded god who came from the sky and promised to return, was actually Jesus Christ who, according to the *Book of Mormon*, visited the Americas after his resurrection.

Notions about extraterrestrial influence on the ancient Maya of South America can be traced to *Chariots of the Gods*, by Erich von Däniken, which brought widespread popularity to ancient astronaut theories. Däniken’s book, titled *Gods from Outer Space* in the US and *Return to the Stars* in Britain, was an immediate best seller in the United States, Europe and India, and subsequent books, according to von Däniken, have been translated into 32 languages and together have sold more than 63 million copies.⁵⁹ The book’s television adaptation, *In Search of Ancient Astronauts* (1973), was hosted by Rod Serling of the *Twilight Zone*. Von Däniken did not credit Pauwels and Bergier’s *The Morning of the Magicians* in his books, until a lawsuit forced him to disclose the sources he paraphrased.

In *Chariots of the Gods?* von Däniken reproduced a drawing of the Sarcophagus of Palenque, the Mayan city-state in southern Mexico that flourished in the seventh century, and compared the pose depicted on it of Pacal the Great, the city's famous ruler, to that of the 1960s Project Mercury astronauts. He interpreted drawings underneath him as rockets and offered it as evidence of a supposed extraterrestrial influence on the ancient Maya:

In the center of that frame is a man sitting, bending forward. He has a mask on his nose, he uses his two hands to manipulate some controls, and the heel of his left foot is on a kind of pedal with different adjustments. The rear portion is separated from him; he is sitting on a complicated chair, and outside of this whole frame, you see a little flame like an exhaust.

To acquire an understanding of von Däniken's sources, we can consider that in his 1970 follow-up to *Chariots of the Gods* he writes of Blavatsky's *Book of Dzyan*, which he describes, much as H. P. Lovecraft did, as "older than the earth," and claimed that chosen people who simply touch the book will receive visions of what it describes, through "rhythmically transmitted impulses."⁶⁰ *Dzyan* "is supposed to contain the primordial ancient world, the formula of creation, and to tell of the evolution of mankind over millions of years." The book originated "beyond the Himalayas," and its teaching reached Japan, India and China and traces of its ideas were found in South America. It was among the books of vast size guarded by secret fraternities in China. The Church Fathers failed to suppress this secret doctrine which was transmitted orally from generation to generation. Von Däniken quotes from the book at great length, discussing how its seven stanzas of creation are a perfect account of alien visitation, and notes, "*Mahabharata*, Cabbala, *Zohar*, *Dzyan*. Identical as to facts that point in one direction. Are they accounts of things that really happened?"⁶¹

Von Däniken claims that ancient art and iconography throughout the world illustrate air and space vehicles, and artifacts of an anachronistically advanced technology. To support his theory, he makes mention of the chariot of Ezekiel and the "wheel inside a wheel" as referring to a spacecraft. He also discusses the *Ramayana*, where the gods and their avatars travel in flying vehicles, or "flying chariots" called *Vimanas*. There are many mentions of these flying vehicles in the *Ramayana*, which dates to the 5th or 4th century BCE.⁶² However, much of the information proffered by ancient astronaut theorists on *Vimana* is derived from channeled information, as is the case with most of their absurd theories. They rely on a text known as the *Vimanika Shastra*, the existence of which was revealed in 1952 by G. R. Josyer, who asserted that it was written by an Indian mystic named Pandit Subbaraya Shastry (1866 – 1940), who dictated it during the years 1918–1923. A study by the aeronautical and mechanical engineering departments at the Indian Institute of Science, Bangalore in 1974 concluded that the aircraft described in the text were "poor concoctions" and that the author showed a complete lack of understanding of aeronautics.⁶³

The Seventies

The cultural transformations of the 60s all marked the thorough success of the Frankfurt School's strategies, which used the left-wing politics of the 60s to pass through their bogus Freudian fantasies of the liberated self. Their mission accomplished, the leading intellectuals of the "non-communist left," who had been responsible for nurturing the leftist ideals that helped shape the counter-culture, made a complete ideological flip-flop to the other extreme of the political spectrum. Reinventing American conservatism to align it with neoliberal economic principles, they became known as neoconservatives. As these neoconservatives gained control of the American administration, the Cold War acquired a new intensity in the 1970s, when they redefined the country's role by reviving the notion of its mission to defend democracy around the world.

As reported by Justin Raimondo in *Reclaiming the American Right*, with the end of the CIA's Congress for Cultural Freedom (CCF), "the core group later came to be known as the Neoconservatives."¹ The CCF had faced an embarrassing scandal when its connections with the CIA and its publication of *Encounter* were made in 1962, in press articles, especially *Ramparts*, the *New York Times*, and the *Saturday Evening Post*. Irving Kristol then left *Encounter* and left-wing politics, to become the leader of the neoconservatives. The funding for his activities would continue to derive from the CIA fronts, the Rockefeller Foundation, and ExxonMobil.

For Kristol and the other Neoconservatives, their original distrust for Stalinism supposedly turned to an outright rejection of communism as they drifted to the right. As Robert Lind wrote in a 2003 article for *Salon*:

Most neoconservative defense intellectuals have their roots on the left, not the right. They are products of the influential Jewish-American sector of the Trotskyist movement of the 1930s and 1940s, which morphed into anti-communist liberalism between the 1950s and 1970s and finally into a kind of militaristic and imperial right with no precedents in American culture or political history. Their admiration for the Israeli Likud party's tactics, including preventive warfare such as Israel's 1981 raid on Iraq's Osirak nuclear reactor, is mixed with odd bursts of ideological enthusiasm for "democracy." They call their revolutionary ideology "Wilsonianism" (after President Woodrow Wilson), but it is really Trotsky's theory of the permanent revolution mingled with the far-right Likud strain of Zionism.

The reason for the hundred and eighty-degree turn was offered by Kristol who explained: “a neoconservative is a Liberal who has been mugged by reality.” Denounced as traitors by their former friends, they were mocked in the left-leaning publication *Dissent* as “neoconservatives” and the slur became their slogan.

Kristol and the Neoconservatives’ worldview was inspired by German-Jewish political philosopher Leo Strauss. As a youth, Strauss was “converted” to political Zionism as a follower of Zeev Jabotinsky. He was also friends with Gershom Scholem and Walter Benjamin of the Frankist School, who were both strong admirers of Strauss. He would also attend courses at the University of Freiburg taught by Martin Heidegger. After receiving a Rockefeller Fellowship in 1932, Strauss left his position at the Academy of Jewish Research in Berlin for Paris, where he established a life-long friendship with Alexandre Kojève. Because of the Nazis’ rise to power, he chose not to return to his native country and ended up in the United States, where he spent most of his career as a professor of political science at the University of Chicago. Prior to teaching at the University of Chicago, Strauss had secured a position at The New School of Columbia University where he joined the Frankfurt School exiles.

A significant influence on Leo Strauss was Carl Schmitt who, despite his Nazi past, was influential among the predominantly Jewish scholars of the Frankfurt School, like Walter Benjamin.² Schmitt’s highly positive reference for Leo Strauss was instrumental in winning Strauss the scholarship funding that allowed him to leave Germany, when he ended up teaching at the Rockefeller-funded University of Chicago. In turn, Strauss’s critique and clarifications of *The Concept of the Political* led Schmitt to make significant emendations in its second edition. Strauss’ fascist tendencies also have their influence in part through his and Schmitt’s mutual friend, Alexandre Kojève. Kojève and Strauss both played a major role in Schmitt’s postwar “rehabilitation.” In 1955, Kojève addressed a group of Düsseldorf businessmen at Schmitt’s invitation, and Schmitt attempted to arrange a private meeting between Kojève and Hjalmar Schacht.³ Throughout his career in the US, Strauss regularly sent his leading disciples to study under Kojève in Paris. For example, Strauss’s top protégé the late Allan Bloom travelled to Paris annually, from 1953 up until Kojève’s death in 1968, to study Kojève’s Nietzschean fascist beliefs. Bloom would consider Kojève to be one of his greatest teachers.⁴

According to Steven B. Smith, “Strauss believed that modern philosophy began with Machiavelli, through his ‘realism’ and rejection of the utopianism of the ancients, and his desire to describe a political order more in tune with the brutal nature of humanity.”⁵ Strauss believed Machiavelli contributed to three waves of European thought, marked by attempts to provide a rational basis for human morality. First were the liberal theories of Hobbes and Locke and their notions of natural rights, followed by Rousseau, Hegel, and Marx who fixed laws in history. The third phase began with Nietzsche, whose critique of reason prepared the way for the “radical historicism” of Heidegger, who

Strauss called the “highest self-consciousness” of modern thought.⁶ Strauss described how upon hearing Heidegger in 1922 it slowly became evident that Heidegger was preparing a “revolution” in thought the likes of which had not been experienced since Hegel.⁷ This was despite Heidegger’s association with Nazism. In fact, Strauss himself concedes that Heidegger, who had never praised any other contemporary political movement or leader, even refused to denounce the Nazis long after Hitler had been “muted.”⁸

Strauss shared Heidegger’s condemnation of modernity, but Strauss viewed Heidegger as falling victim himself of the fundamental problem of modernity, which was the nihilism that ensued from the rationalism of the Enlightenment, which would explain his false hope in the promise of Nazism. According to Strauss critic Luc Ferry, Strauss took over Heidegger’s critique of modernity, but gave it a more directly political meaning.⁹ While Heidegger proposed a deconstruction of history to discover the meaning of Being, Strauss proposed a similar deconstruction also through a return to the Greeks. Praise for the wisdom of the ancients and condemnation of the folly of the moderns, according to Shadia Drury, was the entire basis of Strauss’s most famous book, *Natural Right and History*. As Drury explained:

Strauss is not as obscure or as esoteric as his admirers pretend. There are certain incontestable themes in his work. The most fundamental theme is the distinction between the ancients and the moderns—a distinction that informs all his work. According to Strauss, ancient philosophers (such as Plato) were wise and wily, but modern philosophers (such as Locke and other liberals) were foolish and vulgar. The wise ancients thought that the unwashed masses were not fit for either truth or liberty; and giving them these sublime treasures was like throwing pearls before swine. Accordingly, they believed that society needs an elite of philosophers or intellectuals to manufacture “noble lies” for the consumption of the masses. Not surprisingly, the ancients had no use for democracy. Plato balked at the democratic idea that any Donald, Dick, or George was equally fit to rule.¹⁰

To Strauss, the ancients recognized the absence of any natural right to liberty. For Strauss, they correctly recognized that there is only one natural right: the right of the superior to rule over the inferior. In *On Tyranny*, Strauss referred to “the tyrannical teaching” of the ancients which must be kept secret for two reasons: to both spare the ignorant masses the humiliation and to protect the elite from reprisals. As Drury further explains:

Of course, Strauss believed that the wise would not abuse their power. On the contrary, they would give the people just what was commensurate with their needs and capacities. But what exactly is that? Certainly, giving them freedom, happiness, and prosperity is not the point. In Strauss’s estimation, that would turn them into animals. The goal of the wise is to ennoble the vulgar. But what could possibly ennoble the vulgar? Only weeping, worshipping, and sacrificing could ennoble the masses. Religion and war—perpetual war—would lift the masses from the animality of bourgeois consumption and the pre-occupation with

“creature comforts.” Instead of personal happiness, they would live their lives in perpetual sacrifice to God and the nation.¹¹

As with Marx and capitalism, the neoconservatives attacked liberalism as containing the seeds for its own destruction through historicism, relativism and nihilism. The reason for resorting to religion was that, to Strauss, the problem with liberalism was that it led to relativism. Relativism was a problem because it removed society’s belief in one absolute truth, particularly religious truth. This was not because Strauss believed that such a belief was possible. On the contrary, he rejected all possibility of such truth, regarding religions as “heroic delusions” and “noble dreams,” and said of Judaism that “no nobler dream was ever dreamt” and concluded that “it is surely nobler to be victim of the most noble dream than to profit from a sordid reality and to wallow in it.”¹² Rather, these delusions, or “noble lies,” were necessary for the masses who would succumb to nihilism for their inability to manage the awful truth that there is no truth. But for Strauss, the “philosopher,” who is equal to Nietzsche’s Superman, can create and manipulate delusions for the sake of society, but is himself beyond the truth and conventional morality, but he was required to keep his sacred mission secret from the rabble.

Strauss’ apologists who question his impact have often pointed out that Strauss managed to avoid all discussion of modern politics. However, as Shadia Drury explains, “He was a very secretive thinker who expressed his ideas with utmost circumspection.”¹³ To understand the role that he saw for himself, it is simple enough to consider how he interpreted the role of a philosopher. To Strauss, there are “gentlemen” and there are philosophers. The “gentleman” is the urban patrician who derives his income from agriculture. He must be a man of moderate wealth, or wealthy enough to be free from toil to pursue noble or honorable things. He devotes himself to the well-being of his estate, his household and his city. He is well-bred and public-spirited. He is the type of man described in Plato’s *Republic* as the lover of honor and reputation.¹⁴ He is the citizen par excellence. According to Strauss, while the best regime is the tyrannical rule of the philosopher, the best practical regime is the rule of “gentlemen” who are favorably disposed toward philosophers, and so allow them to direct political affairs in a “remote manner.”¹⁵

As Drury also noted, “There is an uncanny resemblance between Strauss’s view of the philosopher-prophet and the Sabbatean conception of the Messiah.”¹⁶ The Sabbateans, through the doctrine of holy sin believed, as Scholem pointed out, that “the elect are fundamentally different from the crowd and not to be judged by its standards. Standing under a new spiritual law and representing as it were a new kind of reality, they are beyond good and evil.”¹⁷ Strauss also betrayed other influences from the Kabbalah. For Strauss, Kabbalistic numerology became one of the most important clues for deciphering the secret meaning of the texts. Strauss was notorious for attributing significance to the number of the chapters in Machiavelli’s *Prince* and to Locke’s numbering the paragraphs of his *Two Treatises*. Strauss notes that Machiavelli’s *Prince* consists of 26 chapters, which is the same numerical value as the letters of the sacred name

of God in the Hebrew Tetragrammaton. Additionally, Strauss highlighted Machiavelli's *Discourses on Livy* where, in relation to a critique of the Aristotelian conception of the eternity of the world, Machiavelli notes that religions tend to change two or three times every 5,000 to 6,000 years. This passage indicates Machiavelli's belief that religions have a typical life span of 1,666 and not more than 3,000 years, corresponding with the date of the appearance of the false messiah Sabbatai Zevi.¹⁸

Strauss shares the Kabbalistic view of knowledge as both dangerous and erotic. The Kabbalah was considered dangerous because its heretical tendencies could lead to excommunication, and because the truth itself is not fit for uninitiated. Like the Kabbalists, Strauss associates the tree of knowledge with philosophy, with sin, the fall, and the devil. In *Persecution and the Arts of Writing*, Strauss insists that all the great authors of the Western tradition are esoteric writers for precisely these same reasons. Kabbalistic theology is highly erotic through its religious interpretations of the interplay of God as the masculine quality in relation to the *Shekhinah* as the feminine aspect, or the relation of the "lover" and the "beloved." Likewise, Strauss often relates that philosophy is a manifestation of *Eros*. To Strauss, Philosophy is the quest to understand man's true nature, which is *Eros*, as opposed societal conventions which are artificial constructs. *Eros*, like nature, is the enemy of society, marriage, and order. The fact that the Bible uses the same word for knowledge as for sexual relations reinforces the Kabbalah's identification of knowledge with *Eros*. The Greek words for "philosophy" is *philosophia*, or love of wisdom, which he identifies with Metis the first wife of Zeus. But Strauss's conception of *Eros* is also connected to the fact that he points out that the greatest philosophers, those who manage to rise above convention altogether, were pederasts.¹⁹

For Strauss, Kojève's End of History is the result of all the errors of modernity and its values of liberalism, and was equivalent to the tragedy predicted by Nietzsche, as being the days of the Last Man. The error of liberalism is that it has departed from the wisdom of the ancients, who recognized the inevitability of a natural hierarchy among men. And while Strauss recognizes that the End of History is fated to produce itself, in a Hegelian sense, he believes that it will perish only to renew the cycle of history in Nietzsche's sense of an "eternal recurrence." As Strauss explains, "There will always be men (*andres*) who will revolt against a state which is destructive of humanity."²⁰ In a world where "there is no longer a possibility of noble action and great deeds," the rebels against the universal homogenous state may be "forced" into a "nihilistic revolution that is not "enlightened by any positive goal."²¹ As Shadia Drury comments, "What is ironic is that such radicalism passes for conservatism in America."²²

Essentially, the Straussian basis of neoconservatism is that "liberalism," which is the source of western liberal democracy and free market capitalism, is in crisis because of the Enlightenment principles on which it is based, and which were articulated by Kant, Locke and Adam Smith and put into practice in the United States by Jefferson and Madison. The main anti-liberal philosophers were Nietzsche, Heidegger and Carl Schmidt.

Effectively, Neoconservatism was triggered by the repudiation of the politics of the American New Left. As journalist and writer of neoconservative ideology Jacob Heilbrunn related, “Neo-conservatism was turned into an actual movement by Irving Kristol and Norman Podhoretz,”²³ and as Podhoretz explained in an article in the leading neoconservative publication *Commentary* for which he was a long-time editor, neoconservatism “came into the world to combat the dangerous lies that were spread by the radicalism of the 1960s and that were being accepted as truth by the established liberal institutions of the day.”²⁴ As Adam Curtis explained in the BBC documentary, *The Power of Nightmares*: “Strauss explained it was the very basis of the liberal idea, the belief in individual freedom, that was causing the chaos because it undermined the shared moral framework that held society together. Individuals pursued their own selfish interests, and this inevitably led to conflict.”²⁵ According to Irving Kristol:

If you had asked any liberal in 1960, we are going to pass these laws, these laws, these laws, and these laws, mentioning all the laws that in fact were passed in the 1960s and '70s, would you say crime will go up, drug addiction will go up, illegitimacy will go up, or will they get down? Obviously, everyone would have said, they will get down. And everyone would have been wrong. Now, that's not something that the liberals have been able to face up to. They've had their reforms, and they have led to consequences that they did not expect and they don't know what to do about.²⁶

Podhoretz's *Commentary* was originally a journal of the liberal left, but became a major voice for neoconservatives in the 1970s. As Benjamin Balint described it, it was the “Contentious Magazine That Transformed the Jewish Left Into the Neoconservative Right.”²⁷ Historian Richard Pells concludes that “no other journal of the past half century has been so consistently influential, or so central to the major debates that have transformed the political and intellectual life of the United States.”²⁸ *Commentary* was published by the American Jewish Committee (AJC), which was also responsible for the publication of *The Authoritarian Personality*. In the 1970s, AJC spearheaded the fight to pass anti-boycott legislation to counter the Arab League boycott of Israel. In particular, Japan's defection from the boycott was attributed to AJC persuasion. In 1975, AJC became the first Jewish organization to campaign against the UN's “Zionism is Racism” resolution, a campaign that finally succeeded in 1991. AJC played a leading role in breaking Israel's diplomatic isolation at the UN by helping it gain acceptance in WEOG (West Europe and Others), one of the UN's five regional groups.

The theoretical framework for neoconservative foreign policy during the final years of the Cold War was articulated by Jeane Kirkpatrick, in “Dictatorships and Double Standards,” published in *Commentary* in 1979. Though she ultimately became a conservative, as a college freshman in 1945 Kirkpatrick joined the Young People's Socialist League, the youth wing of the Socialist Party of America, influenced by her grandfather who was a founder of the Populist and Socialist parties in Oklahoma. Kirkpatrick had also been involved with the

League for Industrial Democracy from 1960 to 1965 known as the Students for a Democratic Society (SDS), part of the network of the Tavistock Institute's Institute for Policy Studies (IPS), which had been instrumental in creating the New Left in America.²⁹ Kirkpatrick eventually criticized the foreign policy of Jimmy Carter, which supported detente with the Soviet Union. She went on to serve the Reagan Administration as Ambassador to the United Nations.

Ultimately, the social upheavals of the sixties caused by liberalism were perceived by the neoconservatives as a "rotting" through America's lack of self-confidence and belief in itself. Therefore, to reinvigorate America's sense of identity, the neoconservatives took hold of Strauss' notion of the need to resort to Noble Lies. They would fabricate the mythos that America was the only source for "good" in the world, and should be supported, otherwise "evil" would prevail. Of the purported threat that came to be exaggerated by the neoconservative lobby, Adam Curtis explained, "this dramatic battle between good and evil was precisely the kind of myth that Leo Strauss had taught his students would be necessary to rescue the country from moral decay."³⁰

Towards building the reinvention of America's role in the world, the neoconservatives took advantage of, or likely fabricated, the crisis in confidence that resulted from America's defeat in Vietnam and the Watergate scandal. Primarily responsible for escalating the involvement of the US in Vietnam were McGeorge Bundy and McNamara who, along with Dean Rusk, were reportedly the authors of the controversial *Report from Iron Mountain*, which called for the need to maintain perpetual war. In the documents, "an established and recognized extraterrestrial menace" is also listed among the possible "substitute institutions for consideration as replacements for the nonmilitary functions of war." McNamara was Secretary of Defense under John F. Kennedy and Lyndon B. Johnson from 1961 to 1968, and served as President of the World Bank from 1968 to 1981. Dean Rusk, an important participant in the formation of the Bilderberg Group was a top official with the CFR and then the head of the Rockefeller Foundation.

The *Report from Iron Mountain* was first published in 1967 by Dial Press, under then editor E. L. Doctorow. According to the report, a panel called the Special Study Group met at an underground nuclear bunker called Iron Mountain in 1963 to examine what problems would occur if the US entered lasting peace. A member of the panel, a professor naming himself "John Doe," decided to release the report to the public. The report concluded that peace was not in the interest of a stable society. Because war was a part of the economy, it was necessary to conceive a state of war for a stable economy. The government, the group theorized, would not exist without war and nation states existed in order to wage war. War also served a vital function of diverting collective aggression. They recommended that bodies be created to emulate the economic functions of war.

However, Leonard C. Lewin, claimed to have been the author of the work. Nevertheless, the report was reviewed in the book section of *The Washington Post* by Herschel McLandress, the pen name for Harvard professor John

Kenneth Galbraith, where he claimed to have known first-hand of the report's authenticity, because he had been invited to participate in its creation.³¹ Others have suggested it is merely a parody of the disturbing material produced by the popular think-tanks. Whatever the case may be, the conclusions mirror those discovered several decades earlier by Norman Dodds, as expressed in minutes of the tax-exempt foundations.

The crisis in confidence resulting from the quagmire in Vietnam and Watergate was then exacerbated by a series of revelations that began to appear in the media. First there were revelations of the US Army's spying on the civilian population, including the FBI's COINTELPRO plan to "destroy" the Black Panther party. Then, in 1974, the *New York Times* published an in-depth article by Seymour Hersh detailing CIA operations over the years dubbed the "family jewels." Covert action programs involving assassinations and attempts to subvert foreign governments were all reported for the first time. Additionally, Hersh's article discussed efforts by intelligence agencies to collect information on the political activities of US citizens.

These revelations convinced many Senators and Representatives that Congress hadn't been vigilant enough in carrying out its oversight responsibilities. When Congress began launching investigations into these abuses, President Gerald Ford tried to control them with the creation of the Rockefeller Commission in 1975, headed by his Vice President, Nelson Rockefeller, brother to David Rockefeller. But it was soon superseded by other Congressional investigations, most prominently, a Senate Committee headed by Frank Church. The Church Committee conducted a comprehensive investigation of intelligence agency abuses, including CIA-sponsored coups, illegal mail opening and wiretapping, the FBI's COINTELPRO and harassment of Martin Luther King, and much more, including the infamous CIA plots to assassinate foreign leaders like Fidel Castro.

A subcommittee headed by Richard Schweiker and Gary Hart took a fresh look at the JFK assassination, with regards to how the FBI and CIA worked with the Warren Commission. The Warren Commission had included among its members the least trustworthy of all American political leaders, involved in overt conflicts of interests, like John McCloy of the CFR, and Allen Dulles, CIA Director until he was forced to resign by Kennedy following the failed Bay of Pigs invasion of Cuba. The CIA was found to have destroyed or kept from investigators critical secrets connected to the assassination.³² According to subcommittee head Richard Schweiker, upon close examination the Warren Commission had "collapsed like a house of cards," and the Kennedy assassination investigation was "snuffed out before it began" by "senior intelligence officials who directed the coverup."³³ At the time of the Church Committee investigations, a bootleg copy of the Zapruder film, which had been kept from public view by *Life Magazine*, by its owner C. D. Jackson, was shown on national television for the first time. Jackson had published individual frames of Zapruder's film but did not allow the film to be screened in its entirety. The American public was stunned to see Kennedy thrown "back and to the left" from what was supposed

to have been a shot from the front of the limousine.

Also among the revelations disclosed by *Ramparts* was that Gloria Steinem, who became nationally recognized as the media spokeswoman for the women's liberation movement in the late 1960s and 1970s, was in the employ of the CIA. According to the *Jewish Women's Archive*, Steinem's father was Jewish, her mother was a Scotch Presbyterian, but she was raised in Theosophy. Gloria's paternal grandmother, Pauline Steinmen, was a reformed Jew active in women's causes who listed in *Who's Who in America* between 1910 and 1925, and was a leading member of the Theosophical Society in Toledo.³⁴ Steinem was catapulted to fame when she wrote an article titled "After Black Power, Women's Liberation" in 1969, and then co-founded *Ms Magazine*, which first appeared in 1971 as an insert in *New York* magazine, which was also funded by the CIA, by way of the Rockefeller and Ford Foundation. In the Fall of 1958, Steinem spent a year and a half on a scholarship trip to India, where she met Indira Gandhi, and then received a call asking her to join a CIA operation known as the ISI, or Independent Research Service as it was later renamed. A key contact for Steinem in her ISI publicity work was C. D. Jackson.³⁵

Steinem was hired to organize the attendance of non-communist American youth to disrupt a festivals being held by the communists in Vienna and Helsinki in 1959 and 1952. One of these was Zbigniew Brzezinski, a Harvard graduate student who would later serve as President Jimmy Carter's National Security Advisor, who was described to Jackson by Steinem as "a star member of the Independent Service." To plan their tactics, there were daily hotel-room meetings. "I remember Gloria lying in bed in a sort of frilly robe while the rest of us sat around the bed strategizing," Brzezinski recalled, "I thought it was kind of an amusing and slightly eccentric scene."³⁶ Another potential attendee, Michael Harrington, who later wrote *The Other America*, about the poverty of millions in the US, showed far more integrity than Steinem, refusing to participate in the CIA's "dirty games."³⁷ Rather, in 1967, when the *Washington Post* published interviews with Steinem in the wake of *Ramparts'* expose, she excused her participation by saying, "in my experience the Agency was completely different from its image; it was liberal, nonviolent, and honourable."³⁸

In May 1976, Redstockings, a radical feminist group, was attempting to publish *Feminist Revolution*, with a chapter titled "Agents, Opportunists and Fools," which attempted to link the CIA and a number of corporations to individuals connected to *Ms Magazine*. In 1979, Steinem and her powerful CIA-connected friends, Katharine Graham of the *Washington Post* and Ford Foundation President Franklin Thomas, raised "libel" claims that succeeded in pressuring Random House to remove the chapter. Nevertheless the revelations appeared in the *Village Voice* on May 21, 1979.³⁹ One of Steinem's CIA colleagues was Clay Felker. In the early 1960's, he became an editor at *Esquire* and published articles by Steinem which established her as a leading voice for women's liberation. In 1968, as publisher of *New York* magazine, he hired her as a contributing editor, and then editor of *Ms Magazine* in 1971. *Ms Magazine's* first publisher was Elizabeth

Forsling Harris, a CIA-connected PR executive who planned John Kennedy's Dallas motorcade route. Despite its anti-establishment image, *MS magazine* attracted advertising from the elite of corporate America. It published ads for ITT despite the fact women political prisoners were being tortured in Chile by the Pinochet regime which it helped bring about through a CIA-assisted coup against Allende in 1973.⁴⁰

Protest against America's barbarous excesses in Vietnam provided the much of the pretext for the explosion of terrorism during the 70s against "capitalism" and "imperialism," linked again ideologically with the Frankfurt School and training from Nazi stay-behind units. While in Egypt the Muslim Brotherhood focused their activism against Nasser, the first instances of the use of western methods of terrorism in the Islamic world came with the rise of Palestinian nationalism. The most well known Palestinian terrorist organization is the PLO. The violence of the PLO and PFLP was characteristic of many nationalistic movements at that time, including Spain's ETA, the FLQ in Québec, the Tamil tigers and the Provisional IRA.

In response to mounting Israeli aggression, Nasser called for the creation of the United Arab Command (UAC). Although Nasser had made secret contacts with Israel in 1954 – 55, he concluded that peace with Israel would be impossible, considering it an "expansionist state that viewed the Arabs with disdain." In a move to share responsibility over the Palestine issue, Nasser decided to support the establishment of an entity to represent the Palestinians. In May, the Palestine Liberation Organization (PLO), an umbrella group that included various Palestinian factions. Nasser aligned himself with the Arab Nationalist Movement (ANM) of George Habash and used the PLO to counter support for Fatah among Palestinians.

Yasser Arafat was among several Palestinian refugees who received training in commando tactics for possible use against British troops stationed in the Suez Canal zone from Otto Skorzeny, who planned their initial strikes into Israel via the Gaza Strip in 1953–1954.⁴¹ Inspired by the FLN and Fanon, Yasser Arafat, the nephew of "Hitler's Mufti" al Hussein, founded Fatah with members of the Muslim Brotherhood in 1954. In 1967, Fatah joined the PLO. The PLO consists of separate factions, the largest of which are Fatah, the Popular Front for the Liberation of Palestine (PFLP), and the Democratic Front for the Liberation of Palestine (DFLP). Abu Iyad organized the Fatah splinter group Black September in 1970, best known for seizing eleven Israeli athletes as hostages at the September 1972 Olympics in Munich. All the athletes and five Black September operatives died during a gun battle with the West German police. The PFLP, founded by George Habash in 1970, hijacked three international passenger planes, landing two of them in Jordan and blowing up the third. Nazi financier Francois Genoud is also believed to have masterminded the hijacking of a Lufthansa flight from Bombay by the PFLP in 1972.

PFLP was also provided support by the Paladin Group, a far-right organization created in 1970 by Otto Skorzeny and former US Colonel James

Sanders. Skorzeny's operation was based in Albufera, Spain, and lodged in the same building as the Spanish intelligence agency SCOE, which was also an office of the CIA.⁴² Paladin was intended to serve as the military arm of the anti-communist struggle during the Cold War. Ostensibly a legitimate security consultancy, the group's real purpose was to recruit and operate mercenaries for right-wing regimes worldwide. In addition to hiring many former SS members, the Group also recruited from the ranks of various right-wing and nationalist organizations, including the OAS, the Gaullist militia SAC (Civic Action Service), and the French Foreign Legion. The group's cover was a Madrid export-import firm M.C. Inc., managed by Dr. Gerhard von Schubert, formerly of Joseph Goebbels' propaganda ministry.⁴³ After the war von Schubert had been security adviser to the Peron dictatorship in Argentina, and after that a principal agent in Skorzeny's construction of the Gestapo-style Egyptian security services under Nasser.⁴⁴ The Paladin Group's other clients included the South African Bureau of State Security and Muammar al Qaddafi. They also worked for the Greek military junta of 1967–1974, and the Spanish *Dirección General de Seguridad*, who recruited some Paladin operatives to wage clandestine war against Basque separatists.

The plight of the Palestinians was also regarded by the New Left as part of the Third World liberation movements in whose cause they placed their hope for Marxist revolution. Such groups included the PKK in Turkey, Armenia's ASALA, the Japanese Red Army, the German Red Army Faction (RAF), the Italian Red Brigades, and, in the US, the Weather Underground. The Weather Underground was a product of the Tavistock Institute, and Weather Underground member Naomi Jaffe was a former undergraduate student of Herbert Marcuse. Also influenced by Marcuse were the RAF, or Baader-Meinhof Gang, founded in 1970 by Horst Mahler, Ulrike Meinhof, Andreas Baader and his mistress, Hegel's grand-daughter, Gudrun Ensslin.⁴⁵

The RAF existed from 1970 to 1998, committing numerous operations, especially in late 1977, which led to a national crisis that became known as "German Autumn." The group targeted German politicians and businessmen, as well as US military installations in West Germany. Drawing on its New Left counterparts in the US, the RAF even began to borrow such phrases as "burn baby burn," "right on," and "off the pigs." Reflecting the influence of Marcuse, *The Baader-Meinhof Complex*, a movie about the group, has Baader expressing the belief that sexual freedom and the fight against imperialism go hand in hand, exclaiming, "fucking and shooting are the same!" The RAF had links with East German intelligence and were also influenced in their support for Third World revolution by the theories of Frantz Fanon. Baader, Ensslin and Meinhof went to Jordan and trained in the West Bank and Gaza with the PFLP and the PLO, looking to the Palestinian cause for inspiration and guidance. RAF was also influenced by Che Guevara, inverting his Mao-like concept of a rural-based guerrilla war and instead situating the struggle in the cities.

After an intense manhunt, Baader, Ensslin, Meinhof, Holger Meins, and Jan-Carl Raspe were eventually caught and arrested in June 1972. During a

collective hunger strike in 1974, Jean-Paul Sartre visited Baader in prison and criticized the harsh conditions of imprisonment. Meinhof committed suicide in 1976, and the remaining leaders were sentenced to life imprisonment in 1977. In October 13 of that year, the PFLP conducted a failed attempt to secure their release with the hijacking of Lufthansa Flight 181, denominated Landshut. Following the capture of the hijackers in Somalia, Baader and Ensslin committed suicide.

After Nixon was forced to resign in 1974, the neoconservatives allied themselves with two right-wingers in the administration of his successor Gerald Ford, who used the escalation of terrorism as a pretext to adopt a hard line against Soviet communism. They were Donald Rumsfeld, the new secretary of defense, and Dick Cheney, Ford's Chief of Staff. While Nixon had initiated a period of *détente* with the Soviet Union, Rumsfeld resuscitated the old paranoia by now giving speeches about the Soviet's "steadiness of purpose" in building up their military defenses relative to those of the United States. The CIA denied the allegations, confirming that they were a complete fiction. But Rumsfeld used his position to persuade Ford to set up an independent inquiry, which he insisted would prove that there was a hidden threat to America. That inquiry would be run by a group of neoconservatives, one of whom was Paul Wolfowitz, a personal protégé of Kojève student Allan Bloom.

Rumsfeld and Wolfowitz wanted more power over the CIA, and so the neoconservatives chose as the inquiry chairman a well-known critic and historian of the Soviet Union Richard Pipes. The inquiry was called Team B with Wolfowitz as a leading member. The purpose of Team B was to gather a group of outside experts who would have access to the same evidence as the CIA, but to see if they could come up with different conclusions. But because of what turned out to be a lack of evidence, Team B fabricated the assumption that the Soviets had developed systems that were so sophisticated that they were undetectable. According to Dr. Anne Cahn, who served with the Arms Control and Disarmament Agency, between 1977 and 1980, Team B's numerous assessments of secret Soviet capabilities were all "fantasy." She notes, for example, that they proposed, absurdly, that radars were laser beam weapons. The neoconservatives set up a lobby group to publicize the findings of Team B. It was called the Committee on the Present Danger, which a growing number of politicians joined, including a Presidential hopeful, Ronald Reagan.

However, due to the revelations of CIA wrong-doing, the US Congress became determined to restrain its activities, which prevented these neoconservatives from making use of the means of battling this supposed new threat. Therefore, to bypass congressional oversight the CIA formed the Safari Club with the Saudi Arabians, who would now secretly finance covert operations on the CIA's behalf, in their mutual concern against "atheistic" communism.⁴⁶ Essentially, with the formidable wealth accumulated since the Oil Crisis and the establishment of extensive banking networks, the Saudis were in possession of a massive slush fund and ready to heighten their relationship

with the CIA, by acting as proxies for the escalation of the CIA's activities at the end of the Cold War.

Cooperation began with the Saudis funding the Contras, a right-wing militia in Nicaragua fighting the left-leaning but duly-elected Sandinista government. These activities evolved into what came to be known as the Iran-Contra Operation, whereby the US illegally made use of Israel to sell weapons to Iran. Iran then happened to be under the newly installed Ayatollah Khomeini, then blustering about America as the "Great Satan." In reality, the installation of British agent Ayatollah Khomeini was orchestrated through an alliance of a faction of the Muslim Brotherhood with two Tavistock affiliated organizations, the Aspen Institute and the Club of Rome. The Aspen Institute was founded in 1949 by Aldous Huxley and John Maynard Hutchins, president of the University of Chicago, in commemoration of the 200th birthday of German philosopher and author of *Faust* and a member of the Illuminati, Goethe. The Club of Rome was a project initiated by the Rockefeller family at their estate at Bellagio, Italy.⁴⁷ The founders of the Club of Rome were all senior officials of NATO. These included Aurelio Peccei, the chairman of Fiat who was also chairman of the Economic Committee of the Atlantic Institute, and Alexander King, the co-founder, who was Director General of Scientific Affairs of the Organisation for Economic Co-operation and Development (OECD).

The Club of Rome's "limits to growth" philosophy was exploited for overthrow of the Shah of Iran, expressed as an opposition to his expansion of Iran's nuclear industry. The Club of Rome raised considerable public attention with its report *Limits to Growth* (1972), which sold 12 million copies in more than 30 translations, making it the best-selling environmental book in world history. It predicted a Malthusian scenario where economic growth could not continue indefinitely because of the limited availability of natural resources, particularly oil. In "The Globalists and the Islamists," Peter Goodgame explained, "With the rise in energy prices the development of the Third World was checked, but the Arab Middle East became greatly enriched. This was when the Globalists turned to their allies, the Islamists, to remedy the situation. Islam would be used to attack industrialization and modernization using the lie that human progress was un-Islamic and a Western plot against the servants of Allah."⁴⁸

In 1977, the Club of Rome and the Muslim Brotherhood created an organization to pursue the retardation of Iran's industry, called Islam and the West. Headquartered in Geneva, Islam and the West came under the guidance of Muslim Brotherhood leader and former Syrian Prime Minister Marouf Dawalibi, in addition to Aurelio Peccei. One of the sponsors of Islam and the West was the prestigious International Federation of Institutions of Advanced Studies, whose funders included, in addition to Aurelio Peccei, Prince Bernhard of the Netherlands and fellow Bilderberger Robert O. Anderson, chairman of the Aspen Institute and founder of the Atlantic Richfield Oil Co.⁴⁹

An early member and supporter of the Club of Rome was Idries Shah, who, as reported by Robert Dreyfuss in *Hostage to Khomeini*, worked with the

Muslim Brotherhood in London. As the secretary to Gerald Gardner, one of the key representatives of Wicca, whose rituals he developed with Aleister Crowley, Shah was responsible for popularizing that European witchcraft, as well as the occult tradition in general, was derived from Sufism. Specifically, in *The Sufis*, Shah mentions as a source of this occult tradition the Aniza tribe, to which belonged not only Jane Digby's husband Sheikh Medjuel al Mezrab, but most importantly, the royal families of Saudi Arabia and Kuwait. Shah's claim may reveal the hidden basis for the collaboration between the West and Saudi Arabia, which has been the primary source of funding for the Muslim Brotherhood's activities, conducted on behalf of the CIA.

When Shah's associate, and Gurdjieff disciple, J. G. Bennett, visited Sheikh ad Daghestani in Damascus in 1953, ad Daghestani gave Bennett an enigmatic message relating to the coming to his home in the West of "a Messenger from God," which Bennett interpreted to mean Bapak Muhammad Subuh, the Indonesian leader of cult named Subud.²⁰ Bennett believed that the "The Reappearance of Christ" as the "Avatar of Synthesis" prophesied by Alice Bailey must refer to Subud, and Bennett and many followers of Gurdjieff were initiated into the cult. When asked as to its purpose, Muhammad Subuh himself had said: "What is the purpose of spreading Subud? Well, primarily... it concerns the work people have come to call the... United Nations."⁵⁰ At the time of Subuh's death in 1987, the chairman of the World Subud Council was Varindra Tarzie Vittachi. In 1973, he had been appointed director of the UN World Population Year, after which he became director of information on public affairs for the UN Population Fund (1974-79). From 1980, until his retirement, he was deputy executive director of UNICEF, the UN Children's Fund.

Shah's first published mention of Subud appears in his book *The Way of the Sufi*, published in the mid 1960s, claiming that Subud is of Qadiriyya and Naqshbandi origin. Shah slowly separated from Subud and started to gather his own disciples. In 1965, Shah founded SUFI (Society for Understanding Fundamental Ideas), and dubbed himself Great-Sheikh, not only of the Naqshbandi, but of all Sufi orders. Several presentations were given by scientists like Alexander King to the Institute for Cultural Research (ICR), which was originally founded by Shah in 1965 as the Society for Understanding Fundamental Ideas (SUFI).⁵¹ Other visitors, pupils, and would-be pupils included the poet Ted Hughes, novelists Alan Sillitoe and Doris Lessing, zoologist Desmond Morris, and psychologist Robert Ornstein. Over the following years, Shah established Octagon Press as a means of distributing reprints of translations of Sufi classics. Several of Shah's books, Mulla Nasrudin, considered a folkloric part of Muslim cultures, were presented as Sufi parables, and which were discussed by the RAND Corporation.⁵²

Shah's student, Claudio Naranjo along with Oscar Ichazo, were figures from the Human Potential Movement, and developed the Enneagram of Gurdjieff into a pseudo-psychological personality profile system. Chilean psychiatrist Naranjo, belonged to the inner circle at Esalen, where he became one of the three successors to Fritz Perls, the founder of Gestalt Therapy. Naranjo was also a

member of the Tavistock-affiliated US Club of Rome, and in 1969 he was sought out as a consultant for the Education Policy Research Center, created by Willis Harman at SRI. Naranjo is regarded as one of the pioneers of the Human Potential Movement, for integrating psychotherapy and the spiritual traditions through the introduction of his introduction of Gurdjieff's "Fourth Way" teachings.⁵³

Naranjo was also a close friend of Carlos Castaneda, who is famous for having written a series of books that describe his alleged training in shamanism and the use of psychoactive drugs like peyote, under the tutelage of a Yaqui "Man of Knowledge" named Don Juan. According to Kripal, like Price, what Claudio Naranjo became known for was a creative synthesis of Asian meditation and western psychotherapy. Though his ideas were developed from Tantric Buddhism, he interpreted them in terms of Shamanism, and derived from what he called his "tantric journey" which involved a Kundalini experience, which he compared to both being possessed by a serpent and an alchemical process. As Kripal explains:

The "inner serpent" of kundalini yoga is simply a South Asian construction of a universal neurobiology; it is "no other than our more archaic (reptilian) brain-mind." The serpent power "is 'us'-i.e., the integrity of our central nervous system when cleansed of karmic interference, "the human body- mind restored to its own native spontaneity.

Put a bit differently, Naranjo's "one quest" is a religion of no religion that has come to realize how "instinct" is really a kind of "organismic wisdom" and how libido is more deeply understood as a kind of divine Eros that can progressively mutate both spirit and flesh once it is truly freed from the ego.⁵⁴

Naranjo had become disillusioned with Gurdjieff, and turned to Sufism and became a student of Idries Shah, another member of the Club of Rome. Naranjo co-wrote a book entitled *On The Psychology of Meditation* (1971), with Stanford University psychologist professor Robert Ornstein. Both were associated with the University of California, where Ornstein was a research psychologist at the Langley Porter Psychiatric Institute. Ornstein, along with fellow psychologist Charles Tart and eminent writers such as Poet Laureate Ted Hughes and Nobel-Prize-winning novelist Doris Lessing, was profoundly influenced by Shah. Realizing that Ornstein could be an ideal partner in propagating his teachings, adapting them into the language of psychotherapy, Shah made him his deputy (*Khalifa*) in the United States. Ornstein was also president and founder of the Institute for the Study of Human Knowledge (ISHK), established in 1969, with the aim of publishing books on ancient and new ways of thinking for American readers, and become the sole American distributor of Shah's works of published by Octagon Press. Ornstein's *The Psychology of Consciousness* (1972) was enthusiastically received by the academic psychology community, as it coincided with new interests in the field, such as biofeedback and other techniques to achieve shifts in mood and awareness.⁵⁵

Oscar Ichazo, whose influence at Esalen is legendary, was heavily involved in psychedelic drugs and shamanism, and according to John C Lilly, who had

been through the first levels of Ichazo's Arica training, Ichazo claimed to have "received instructions from a higher entity called Metatron" and that his group "was guided by an interior master," the "Green Qutb."⁵⁶ Lilly, a friend to Timothy Leary and Allen Ginsberg, is known for his work on dolphin-human communication, as well as his experiments using hallucinogens while floating in isolation tanks. Lilly apparently gave dolphins LSD and told a story of one dolphin who seduced a man into having sex with her in a holding tank.⁵⁷ The 1980 movie *Altered States*, starring William Hurt, is partly based on his life. Naranjo, who studied with Oscar Ichazo in Chile, passed on the Enneagram teachings to Jesuit Bob Ochs, who then brought it into Roman Catholic circles at Esalen, where Naranjo taught. However, the Christian tradition derived from Gurdjieff was one that rejected the belief in Jesus as a historical person, and instead insisted that religious experiences were derived from psychoactive substances.

At a November 1977 Lisbon conference sponsored by the Interreligious Peace Colloquium—an organization set up by Cyrus Vance and Sol Linowitz—Peccei conspired with several leading members of the Muslim Brotherhood, particularly with the well-known Iranian "court philosopher" who was highly active during the Iranian revolution of 1979, Seyyed Hossein Nasr of Teheran University, a personal friend of the Shah of Iran.⁵⁸ Nasr wrote the foreword to Sheikh Kabbani's *The Golden Chain*, which reported that Sheikh ad Daghestani had initiated Gurdjieff into the mystery of the Nine Points. Sheikh Hisham Kabbani is the son-in-law and deputy of Sheikh Nazim al Haqqani, leader of the Naqshbandi-Haqqani Order, who had also been a student of Sheikh ad Daghestani, and who went to Britain where made contact with Bennett's circle from whom he developed his first group of followers.⁵⁹ Al-Haqqani traces his lineage back to the Abdul Qadir Jilani and Jalaluddin Rumi. His maternal and paternal grandfathers were sheikhs in the Qadiriya and Mevlevi orders, respectively. Kabbani serves as Chairman of the Naqshbandi Haqqani Sufi Order of America.

Nasr is a Perennialist in the school of Guénon's Traditionalism. He was initiated into the Shadhili by Ahmad al-Alawi (1869-1934), who had been recommended to him by Guénon. Al-Alawi had founded the Alawiyya branch of Shadhili (which has no relation with the Alawis of Turkey and Syria), after being instructed to adopt the name for the order and himself in a personal vision of Ali, the Prophet Muhammed's son-in-law. During the days of the Shah, Nasr directed the *Sophia Perennis*, the name of the Journal of the Imperial Iranian Academy of Philosophy.

Nasr was a student of Guénon's leading disciple Frithjof Schuon who established the Maryamiyya branch of the Shadhili in Europe and North America. Through his many books and articles, Schuon became known as a spiritual teacher and leader of Traditionalism. Some of Schuon's most eminent students include supposed converts to Islam, Titus Burckhardt and Martin Lings. Lings is best known as the author of a very popular and positively reviewed biography of Muhammad, first published in 1983. But according to Andrew Rawlinson, in *Book of Enlightened Masters: Western Teachers in Eastern Traditions*,

Schuon was not as a pious Sufi but as a charlatan. Schuon was also interested in Native American sacred traditions, and was adopted by a Sioux family and Crow medicine man and Sun Dance chief. The author of *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century* Mark Sedgwick's interest in Traditionalism was piqued when he discovered photos sent to him by Rawlinson, showing Schuon dressed up as a Native American chief, surrounded by young women in bikinis. Another showed Schuon naked, except for what looked like a Viking helmet. Another showed a painting by Schuon of a nude Virgin Mary, who is known as Myriam in the *Quran*, after which his order is named. Burckhardt expressed concerns about Schuon and episodes "involving women," but reminded other Maryamis that the followers of a Sheikh [Sufi master] should judge him by his teachings, not his actions!⁶⁰

In 1976, the Traditionalist views of the Maryamiyya featured prominently in the World of Islam Festival in London. It involved Queen Elizabeth II, who opened the festival, as well as the archbishop of Canterbury who received Guénon's protégé, Abdel Halim Mahmoud, Grand Imam of Al Azhar, who was an important influence on the Muslim Brotherhood. The festival was financed by the newly-rich United Arab Emirates and was administered by a trust dominated by Englishmen, including Harold Beely who had been British ambassador to Egypt under Nasser. Seyyed Hossein Nasr organized the exhibition of Islamic science and technology at the Science Museum. Martin Lings oversaw the exhibition of Islamic manuscripts and calligraphy at the British Library. Though books by Traditionalists and Maryamiyya featured throughout, the festival generated much favorable publicity for "traditional" Islam.

Burckhardt is read by Prince Charles, and according to Sedgwick, "Traditionalist influences are increasingly visible in some of his speeches," which explains rumors of his supposed conversion to Islam.⁶¹ Prince Charles has also written a foreword to Lings' book on the esoteric meanings in Shakespeare's plays. Prince Charles' close friend and spiritual mentor, Sir Laurens van der Post, a friend and follower of Carl Jung, introduced him to *Temenos*, a publication of Schuon's followers. One of these was English poet and literary critic Katherine Raine, who studied spiritual magic with a group she identified as descended from the Golden Dawn. Prince Charles then encouraged Raine to establish the Temenos Academy, within his own Prince's Foundation.

Instructions were passed from the Club of Rome and Aspen Institute to Professor Ali Shariati to intensify his political activity. "More than anyone else," says Robert Dreyfuss, "Shariati was the guiding light behind the Iranian students and intellectuals who brought about the Muslim Brotherhood revolution."⁶² Shariati introduced Iranian students to the works of Jean-Paul Sartre, Frantz Fanon, Albert Camus, Jacques Berque and Louis Massignon, all writers of the anticapitalist existentialist camp, and all funded and guided by the same Club of Rome networks that gathered at Persepolis. Among these was one of the most famous proponents of Postmodernism, Michel Foucault, who in 1979, soon after the Iranian Revolution, made two tours of Iran. In

the tradition of Nietzsche and Georges Bataille, Foucault had embraced the artist who pushed the limits of rationality, and seeing the same in the Iranian revolution. Both Foucault and the revolutionaries were highly critical of modernity and sought a new form of politics, and both admired those who risked their lives for ideals. Foucault wrote that the new “Muslim” style of politics could signal the beginning of a new form of “political spirituality,” not just for the Middle East, but also for Europe. He wrote:

As an Islamic movement, it can set the entire region afire, overturn the most unstable regimes, and disturb the most solid. Islam which is not simply a religion, but an entire way of life, an adherence to a history and a civilization, has a good chance to become a gigantic powder keg, at the level of hundreds of millions of men... Indeed, it is also important to recognize that the demand for the ‘legitimate rights of the Palestinian people’ hardly stirred the Arab peoples. What it be if this cause encompassed the dynamism of an Islamic movement, something much stronger than those with a Marxist, Leninist, or Maoist character? (“A Powder Keg Called Islam”)⁶³

To understand the kind of nihilism existentialism potentially tends to, Foucault tragically concluded his life with a rampage through the San Francisco gay scene, indulging in promiscuous sex and sado-masochism, which he described as “the real creation of new possibilities of pleasure, which people had no idea about previously.”⁶⁴ More disturbingly still, he claimed that the Marquis de Sade, a fanatic Satanist who inspired the most vile perversions and pleasure through violence, “had not gone far enough.”⁶⁵ Foucault finally died of AIDS in 1984.

Crucial to the overthrow of the Shah was the Iranian branch of the Muslim Brotherhood, which had been set up in the 1940s, known as the *Fedayeen-e Islam*. Their name, as noted Bernard Lewis, was borrowed from the eleventh century Assassins.⁶⁶ The group was founded in 1945 by Ayatollah Kashani, Khomeini’s god-father and mentor, who had assisted the CIA and MI6 in their overthrow of Mossadegh in 1951. Kashani was funded by the CIA, according to John Waller, who had joined the OSS in World War II, ran US operations in Iran from 1946 to 1953 and then served in the CIA until the 1970s. The CIA, says Waller, saw Kashani as key to mobilizing the religiously-minded lower classes: “it was money both to Kashani and to his chosen instruments, money to finance his communication channels, pamphleteering, and so on to the people of south Tehran.” Waller added, “I think he was truly religious, but forgive me for being a cynic. Being religious doesn’t distract you from political or commercial reality, or from sex.”⁶⁷

Kashani was no exception. The British had maintained long-standing ties with Iran’s clerics, in their desire to safeguard their cherished asset, Anglo-Persian Oil, later renamed Anglo-Iranian Oil and finally British Petroleum (BP). Ashraf Pahlavi, the deposed Shah’s twin-sister, wrote in her memoirs, “Many influential clergymen formed alliances with representatives of foreign powers, most of them British, and there was in fact a standing joke in Persia

that said if you picked up a clergymen's beard, you would see the words 'Made in England' stamped on the other side."⁶⁸ Similarly, Fereydoun Hoveyda, who served as Iran's ambassador to the UN until 1979, said the British, "had financial deals with the mullahs. They would find the most important ones and they would help them. And the mullahs were smart: they knew that the British were the most important power in the world. It was also about money. The British would bring suitcases full of cash and give it to these people."⁶⁹

During 1978, negotiations were under way between the Shah's government and British Petroleum for renewal of the 25-year old extraction agreement. By October 1978, the talks had collapsed over a British offer which demanded exclusive rights to Iran's future oil output, while refusing to guarantee purchase of the oil. The Carter Administration, prompted by National Security advisor Zbigniew Brzezinski, then collaborated with the British. In November 1978, President Carter named the Bilderberg group's George Ball, also a member of the Trilateral Commission, to head a special White House Iran task force under Brzezinski. Ball recommended that the US drop support for the Shah of Iran in favor of the Ayatollah Khomeini.⁷⁰

The Ayatollah Khomeini was a longtime member of the *Fedayeen-e Islam*.⁷¹ Up until his exile from Iran in 1964, Khomeini was based at the religious city of Qom, where, according to *Radio Free Iran*, as reported by Dr. Coleman, he received a "monthly stipend from the British, and he is in constant contact with his masters, the British."⁷² When he was kicked out of Iran he settled in Iraq, where he lived until the Iraqi government arrested and deported him in 1978. French President D'Estang was then pressured to offer Khomeini refuge in France, where his stay was financed by Francois Genoud.⁷³ As Coleman writes, "Once Khomeini was installed at the Chateau Neauphle, he began to receive a constant stream of visitors, many of them from the BBC, the CIA and British intelligence."⁷⁴ The BBC then became the Ayatollah's main promoter. Dr. Coleman writes:

It was the BBC, which prepared and distributed to the mullahs in Iran all of the cassette tapes of Khomeini's speeches, which inflamed the peasants. Then, the BBC began to beam accounts of torture by the Shah's SAVAK to all corners of the world. In September and October 1978, the BBC began to beam Khomeini's revolutionary ravings directly to Iran in Farsi. *The Washington Post* said, "the BBC is Iran's public enemy number one."⁷⁵

Soon, a large segment of the Iranian population, most of them young students, became opposed to the Shah and were convinced that a return to "pure" Shia Islam under the Ayatollah Khomeini's leadership was the only way to save their country. By 1979, political unrest had transformed into a revolution which, on 16 January, forced the Shah to leave Iran. The new ruler, Khomeini, acknowledged his debt to the revolutionary philosophy of Sayyed Qutb by placing his face on one of the postage stamps of the new Islamic republic. Soon after, the Iranian monarchy was formally abolished, and Iran was declared an Islamic republic. In his memoirs, looking back on the events that removed him from power, the Shah

lamented, “The Americans wanted me out... I was never told about the split in the Carter administration [nor] about the hopes some US officials put in the viability of an ‘Islamic Republic’ as a bulwark against communism.”⁷⁶

Soon after, in November 1979, David Rockefeller became embroiled in an international incident when he and Henry Kissinger, along with John J. McCloy and Rockefeller aides, persuaded President Jimmy Carter through the US Department of State to admit the Shah into the United States for hospital treatment for lymphoma. This action precipitated what is known as the Iran Hostage Crisis, when students belonging to the *Fedayeen* took over the American embassy in Tehran on November 4, 1979, where 52 Americans were held hostage for 444 days.

Operation Gladio

On January 20, 1981, at the moment Reagan completed his twenty-minute inaugural address, after being sworn in as President, the 52 American hostages were released by the Iranians into US custody, having spent 444 days in captivity. However, as revealed by Gary Sick, a US Navy officer who served on the National Security Council staff under Ford, Carter and Reagan, in *October Surprise: America's Hostages in Iran and the Election of Ronald Reagan*, the Reagan campaign for the presidency had involved secret talks with Iranian leaders to stall the release of the hostages in order to undermine Carter's credibility. The deal involved US and Israeli arms shipments, which the Iranians needed for their war with Iraq, thus beginning a series of transactions that would burgeon into the Iran-Contra operation.

In the same year, leading neoconservative Michael Ledeen, a chief Iran-Contra operator and go-between with the Israelis, began to serve as "anti-terrorism" advisor to Alexander Haig, now the new Secretary of State. Ledeen had just returned to Washington from his involvement in the Strategy of Tension, perpetrated with his and Haig's assistance by Italy's Gladio network. In effect, the tragedies that happened in Italy appear to have been in preparation for the CIA's use of terrorism in the Islamic world which began soon after.

When Helms lied about the CIA's involvement in the overthrow of the democratically-elected but left-leaning President Salvador Allende in 1973, he was forced to resign and was succeeded by William Colby. After having supported the setting up of Gladio terrorist networks in Scandinavia, William Colby in 1953 was transferred to the CIA station in Rome to combat communism in Italy where he helped promote the Gladio network there as well.¹ According to Colby, the network was "a major program."² As the press noted that the NATO secret armies were "the best-kept, and most damaging, political-military secret since World War II," it was not until the 1990s that the full international scope of the program was disclosed to public knowledge, which has now been treated in detail in *NATO's Secret Armies: Operation Gladio and Terrorism in Western Europe*, by Daniele Ganser.

The various Gladio networks, composed of former Nazis and other fascists of various stripes, who served as the shock troops of America's covert war on communism, would be responsible for much of the brutality perpetrated

by various dictatorial regimes around the world. A 1992 BBC2 documentary, *Operation Gladio*, revealed Gladio to be a secret army operated by the CIA and MI6 through NATO, which killed hundreds of innocent Europeans and attempted to blame the acts of terror on the Baader-Meinhof gang, Red Brigades and others. In Turkey in 1960, the stay-behind army working with the military staged a coup d'état and killed Prime Minister Adnan Menderes. In Algeria in 1961, the French stay-behind army staged a coup with the CIA against the French government of Algiers, which ultimately failed. In 1967, the stay-behind army of Greece imposed a military dictatorship. In 1971 in Turkey, the stay-behind army engaged in "domestic terror" after a military coup and killed hundreds. In 1977 in Spain, the stay-behind units carried out a massacre in Madrid.³ In Italy, where it was known as Gladio, the stay-behind network was responsible for the infamous "Strategy of Tension" during the 1970s to destabilize the country.⁴

The intent of the Strategy of Tension was to discredit the political left, as the Italian Communist Party (PCI) was very close to entering government. The campaign began with the Piazza Fontana's bombing in 1969, and culminated in the Bologna train station bombing of 1980 in which 85 people were killed.⁵ The main philosophical inspiration of these Gladio networks would come from the occult fascist thought of Julius Evola, and united an international network of neo-Nazis, Freemasons and even the UFO religion of the Order of the Solar Temple. Evola inspired the Italian Social Movement (MSI) and other extreme-right groups by proffering the ideal of the "active nihilist," who is prepared to act with violence against modern decadence. Giorgio Almirante, the MSI leader, hailed Evola as "our Marcuse—only better."⁶ Evola's journalism and his pamphlet *Orientamenti* (Orientations) stressed a "legionary spirit" and "warrior ethic" and outlined how ideals, elites and order could be maintained by the MSI, police and army taking over the state.⁷ According to Adriano Romauldi, a leading neo-fascist, Evola was the intellectual hero of militant right-wing youth in Italy "because the teaching of Evola is also a philosophy of total war."⁸

According to one scholar, "Evola's thought can be considered one of the most radically and consistently antiegalitarian, antiliberal, antidemocratic, and antipopular systems in the twentieth century."⁹ In Evola's *The Metaphysics of War* can be discerned an inspiration for terrorism. Evola describes how war can be a means through which a warrior can be called to a higher spiritual existence. He mentions armies of the past who have waged war for a spiritual cause, listing the examples of the knights of the crusades, the *Jihad* of the Muslims, the pagan Asatru, and so on, where those martyred in battle were seen as heroes and as having gone to a "higher place" when they died. Evola therefore rejected pacifism as a mark of weakness, while advocating war as: "life according to death." Evola therefore called for the "reawakening of heroic ideals" and spiritualism through war.

The most important extreme right organization of the period was *Ordine Nuovo* (New Order). *Ordine Nuovo* was a splinter group of the neofascist Italian Social Movement (MSI), which had joined Oswald Mosley's Union Movement

in creating the National Party of Europe (NPE). The motto of *Ordine Nuovo* was also that of the Nazi SS: "Our honor is our loyalty." The overtly Nazi and anti-Semitic *Ordine Nuovo* was established in 1956 by Pino Rauti, one of Evola's closest disciples, who served as editor of his journal *Imperium*. Pino Rauti worked for the Armed Forces, and was an agent of the Italian Secret Services (SID), employed in the recruitment of extremists into the Gladio network.

Another *Ordine Nuovo* member and leading representative of the far-right was Evola's most important intellectual disciple, Franco Freda. In 1963, Freda founded the Group of Ar, based on the philosophy of Evola and managed a far-right library. Later, when the Group of Ar was disbanded he founded the *Edizioni di Ar*, that promoted the idea of a pre-historic Indo-European heritage, and also published an annual review, *Risguardo*, which contained articles on the ancient Aryans, the New Europe and Third Position. *Edizioni di Ar* produced books by Traditionalist figures like Evola and René Guénon. Freda frequently reprinted and cited Evola's two most militant tracts, *Metaphysics of War* and *Aryan Doctrine*, in praise of "heroic," "exemplary" action without a decided purpose. Freda also published all the writings of Adolf Hitler including *Mein Kampf*. He also later published a German translation of Savitri Devi's *Gold in the Furnace*, and the fourth volume of *Risguardo* was devoted to her as the "missionary of Aryan Paganism." From 1971 onwards, Freda was put on trial several times, notably for involvement in the Piazza Fontana bombing. Although eventually acquitted he spent several years in jail for the crime of "subversive association."

Other important organizations involved in the Strategy of Tension were *Avanguardia Nazionale* or *Fronte Nazionale*, who began using violent means, including false-flag terrorist operations, that were then blamed on extra-parliamentary left-wing militant organizations. The original *Fronte Nazionale* was founded in 1968 by Junio Valerio Borghese who was dissatisfied by the political activities of the MSI. Borghese was an Italian Navy commander during the regime of Benito Mussolini's National Fascist Party and was a prominent hard-line fascist politician in post-war Italy. He was born into one of the leading families of the Black Nobility, the House of Borghese, of which Pope Paul V was a notable member and which maintains close ties to the Vatican. At the end of the war, he was rescued by OSS officer and later CIA head James Jesus Angleton. Borghese was then tried and convicted of collaboration with the Nazi, but offered a reduced sentence, due to his valorous expeditions during the war. With his record as a war hero, Borghese became a figurehead for pro-fascist, anti-communist groups, acquiring the nickname of the "Black Prince." Borghese wrote an introduction to Evola's *Men Among the Ruins*, affirming his political ideology of a neo-fascist aristocracy. The Front's mission was fulfilled in the *Golpe Borghese*, a failed coup attempt aimed against what was perceived as the growing risk of a Communist takeover of Italy, launched in December 1970.

According to one leader of the Gladio-affiliated *Ordine Nuovo*, "Our work since 1953 has been to transpose Evola's teachings into direct political action."¹⁰ As stated in sworn testimony by Gladio agent Vincenzo Vinciguerra, a former member of the *Avanguardia Nazionale* and *Ordine Nuovo* who is currently serving

a life-sentence for the murder of three policemen by a car bomb in Peteano in 1972, and who quoted Evola and Guénon in justification of his actions:

You had to attack civilians, the people, women, children, innocent people, unknown people far removed from any political game. The reason was quite simple. They were supposed to force these people, the Italian public, to turn to the State to ask for greater security. This is the political logic that lies behind all the massacres and the bombings which remain unpunished, because the State cannot convict itself or declare itself responsible for what happened.¹¹

A communist government in Italy would likely have opposed Italy's involvement in NATO and therefore threatened to undermine America's sphere of influence. In 2000, a Parliament Commission report concluded that the Strategy of Tension had been supported by the US to "stop the PCI, and to a certain degree also the PSI (Italian Socialist Party), from reaching executive power in the country."¹² Vinciguerra explained to *The Guardian* in 1990: "I say that every single outrage that followed from 1969 fitted into a single, organized matrix... *Avanguardia Nazionale*, like *Ordine Nuovo*... were being mobilized into the battle as part of an anti-communist strategy originating not with organizations deviant from the institutions of power, but from within the state itself, and specifically from within the ambit of the state's relations within the Atlantic Alliance."¹³ The pretext of the US involvement in Gladio's Strategy of Tension was revealed in a Pentagon document, titled *Field Manual FM 30-31B*, detailing the methodology for launching terrorist attacks in nations that "do not react with sufficient effectiveness" against "communist subversion." The manual states that of particular concern is when leftist groups "renounce the use of force" and embrace the democratic process. It is then that "US army intelligence must have the means of launching special operations which will convince Host Country Governments and public opinion of the reality of the insurgent danger."¹⁴

Deeply implicated in the Strategy of Tension and its operation of Gladio was Michael Ledeen. Ledeen, who is among Washington's leading neoconservatives, is an avid proponent of Machiavelli. Ledeen's fascist views had been shaped by George Mosse, a German Jewish émigré, best-known for his books and articles that redefined the discussion and interpretation of Nazism. Mosse argued that fascism was not merely brutal and oppressive, but a European-wide mass movement that succeeded in mobilizing large numbers of people. fascism, Mosse argued, mediated between people and leaders, through rituals, ceremonies, festivals, and striking images. Not overt manipulation or coercion, but the ability to provide millions of people with a meaningful sense of belonging to a community, along with the ability to compromise and achieve tangible economic success, ultimately accounted for the ability of fascist regimes to rule by consensus rather than force, in Germany even more than in Italy.¹⁵

Mosse directed Ledeen to Italy in 1965, where he was adopted by two senior figures, Renzo De Felice and Count Vittorio Cini, former Minister of

Communications in Mussolini's wartime cabinet, who provided him access to the Masonic archives in Rome and Venice. De Felice is best known for a massive seven volume biography of Benito Mussolini. He argued that Mussolini was a revolutionary modernizer in domestic issues, but a pragmatist in foreign policy who continued the Realpolitik policies of liberal Italy, 1861-1922.¹⁶ In *The Illuminati and Revolutionary Mysticism, 1789-1900*, De Felice traced fascism to the Masonic and Martinist lodges that organized the Jacobins in the French Revolution of 1789. In the same work he wrote, "I have always had a certain taste a psychological and human interest in a particular kind of personality that is both cold-blooded and Luciferian. There is something in common between my Jacobins and a certain kind of Fascism."¹⁷

In 1974, Michael Ledeen moved to Rome to study the history of Italian fascism. Two years earlier, he authored a doctoral dissertation titled *Universal fascism: The Theory and Practice of the Fascist International, 1928-1936*. Like Mosse, the work denounces the popular notion that fascism succeeded in gaining the support of millions "solely because they had been hypnotized by the rhetoric of gifted orators and manipulated by skillful propagandists." "It seems more plausible," Ledeen counters, "to attempt to explain their enthusiasm by treating them as believers in the rightness of the fascist cause, which had a coherent ideological appeal to a great many people." For Ledeen, as for the fascist theoretician, Giuseppe Bottai, that appeal lay in the fact that fascism was "the Revolution of the 20th century." "For the first time," maintained Ledeen, "there was an attempt to mobilize the masses and to involve them in the political life of the country," and he described the fascist state as "a generator of energy and creativity."¹⁸ Shedding light on the basis of his involvement in Gladio, he says in the book:

In order to achieve the most noble accomplishments, the leader may have to 'enter into evil.' This is the chilling insight that has made Machiavelli so feared, admired and challenging... we are rotten... It's true that we can achieve greatness if, and only if, we are properly led.¹⁹

Ledeen remained in Italy into the late 1970s, when he had been consulting for Italian military intelligence and cultivated strong connections to the right-wing in Italy, including the P2 Masonic lodge, or *Propaganda Due*.²⁰ According to John Michael Greer in *The Element Encyclopedia of Secret Societies*, P2 was a "textbook example" of an attempt to establish a synarchy, as it united politicians, the Catholic Church, and the Mafia-controlled tax-free drug economy guaranteed by the historically falsified prohibition of psychotropic substances.²¹ P2 operated under the jurisdiction of the Grand Orient of Italy from 1945 to 1976 as a pseudo-Masonic or "black" or "covert" lodge. The Grand Orient of Italy was founded in 1805, for which both Garibaldi and Mazzini had been Grand Masters.²² Initially known as "Propaganda," P2 was founded in 1877 as "*Propaganda Massonica*." The name was changed to "Propaganda Due" following World War II, when the Grand Orient of Italy numbered its lodges.

P2 operated illegally though, in contravention of the Italian constitution

banning secret lodges and membership of government officials in secret membership organizations. Adhering to a fascist ideology, P2 was headed by Licio Gelli, known as the “Puppet-master.”²³ Gelli was a member of the Memphis-Misraim Masonic Lodge, the synarchist branch of Freemasonry, prior to his founding of P2. During the war, Gelli had been a member of Mussolini’s notorious “Blackshirts” and later acted as liaison officer to the Hermann Goering SS division. Gelli also fought for Franco with Mussolini’s Blackshirts, and at the end of World War II was arrested and faced possible execution, but was rescued by joining the US Army Counter Intelligence Corps.²⁴ He later fled to Argentina following disclosures that he had been involved in the torture and murder of Italian partisans.²⁵ Gelli became intimately involved with Juan Peron’s regime and remained in Argentina for twenty years before returning to Italy with the position of honorary Argentine consul.²⁶ In the 1950s, Gelli was recruited by SIFAR, the Italian secret armed forces intelligence unit, staffed in part with former members of Mussolini’s secret police. SIFAR later changed its name to SID. In 1969, he developed close ties with General Alexander Haig who was then Assistant to National Security Advisor Henry Kissinger. As head of P2, through this network, Gelli became chief intermediary between the CIA and the SID.²⁷

Gelli and Haig were joined together as members of the Knights of Malta, which has close associations with the CIA and the Vatican. Martin A. Lee in his article “Their Will Be Done,” stated that the American branch of the Sovereign Military Order of Malta (SMOM) is one of the most important communication channels between the CIA and the Vatican, being able to transfer money in and out of countries to which neither the CIA nor the Vatican has access.²⁸ SMOM has very close ties to the CIA, where at least three directors have been members of the order: William Donovan, John McCone, and William Casey. Additionally, James Jesus Angleton, another Knight of Malta, was the long-time chief of Counterintelligence at the CIA, as well as the head of the CIA’s Vatican Desk and Israel Desk. It was Angleton who had rescued Junio Valerio Borghese after the war. Other known members of the Knights of Malta include Lee Iacocca, Skull and Bones member William F. Buckley, Alexandre de Marenches (the chief of French Intelligence under Giscard d’Estaing, himself a Knight of SMOM), as well as Otto von Hapsburg of Coudenhove-Kalergi’s synarchist Pan-European Union.

P2 was composed of many members of the MSI, which included Licio Gelli. P2 was sometimes referred to as a “state within a state” or a “shadow government.” During a fraud investigation, a search of Gelli’s villa discovered a list of 953 members of P2. The coded list mentioned three cabinet ministers, thirty generals, eight admirals, including the head of the armed forces, the heads of two intelligence services as well as the civilian collator of intelligence, 43 MPs, police chiefs of Italy’s four main cities, the mayors of Brescia and Pavia and the editor of the influential Milan daily *Corriere della Sera*.²⁹ P2 also included eventual Prime Minister Silvio Berlusconi.³⁰ Also a member was the heir to the Italian throne Victor Emmanuel IV, of the House of Savoy, who had been

early members of “Propaganda Massonica” and long-standing supporters of the Italian Fascists, and who Evola regarded as belonging to the tradition of the Grail through Ghibelines.³¹

Also involved in P2 was a leading member of the Italian Secret Service, the notorious international terrorist Stefano Della Chiaie, who was alleged to have acted as its “regulator.”³² One of Evola’s most devoted followers, Della Chiaie abandoned the MSI in 1958 and joined the newly formed *Ordine Nuovo*, and was the mastermind of many bomb attacks in Italy during the 1970s and 1980s.³³ Della Chiaie decided to leave *Ordine Nuovo* and set up his own neo-fascist organization, which eventually became known as *Avanguardia Nazionale* (AN), soon to be regarded as the “cudgel of black extremism.” He became a close ally of Junio Valerio Borghese and was suspected with him in the *Golpe Borghese*, but was acquitted because at the time he was in Barcelona, Spain.

Delle Chiaie was a prime intermediary of the international neo-fascist network involved in Gladio. He had taken part in *Aginter Press*, founded in Portugal in 1966, a front organization directed by Captain Yves Guérin-Sérac, a veteran of the OAS. Aginter press operations were designed to contribute to the “Strategy of Tension,” training its members in covert action techniques, including bombings, assassinations, subversion, infiltration and counter-insurgency. The idea, explains Stuart Christie, was “to bring about, apparently because of labor and left-wing activity, such social disruption and uncertainty that the populace would favour the installation of a strong-arm government pledged to restore ‘order.’”³⁴ According to a report by the post-1974 Portuguese intelligence service, Aginter Press provided a front for an espionage bureau run by the Portuguese secret police and, through them, the CIA and the West German BND or Gehlen Organisation.

Aginter Press was also intended as a front for an international fascist organization called Order and Tradition, with a clandestine paramilitary wing called *Organisation Armée contre le communisme International* (OACI), set up by Guérin-Sérac and Otto Skorzeny. Otto Skorzeny’s Paladin hired the services of Delle Chiaie, whose leadership qualities were immediately recognized by Skorzeny who took him under his wing as his protégé.³⁵ Skorzeny was employed by Franco’s secret service as a “security consultant” and hired Delle Chiaie to target opponents of Franco in both Spain and abroad. Members of Delle Chiaie’s secret army, including Italian right-winger Aldo Tisei, later confessed to Italian magistrates that during their Spanish exile they had tracked down and killed anti-fascists on behalf of the Spanish secret service. Delle Chiaie carried out well over a thousand violent attacks, including an estimated 50 murders.³⁶

When P2 came under increasing scrutiny in 1979, Gelli had reportedly made his base of operations the Montecarlo Comite. Reported members were Gelli, Henry Kissinger, Alexander Haig and Michael Ledeen. It was in 1974 that Gelli met secretly with Alexander Haig. Formerly the NATO Supreme Commander, Haig had meanwhile become President Nixon’s White House Chief of Staff. The secret meeting was held in the US Embassy in Rome. Receiving the blessing of Henry Kissinger, the US National Security Adviser,

Gelli left the meeting with a promise of continued financial support for the Gladio network and its plan for the “internal subversion.”³⁷

P2 was outlawed and disbanded in 1981 in the wake of the Banco Ambrosiano scandal, which was linked to the Mafia and to the Vatican Bank. When Gelli required additional funds to support P2 and operation Gladio, he turned to P2 member Roberto Calvi, Chairman of Banco Ambrosiano, the largest non-state owned bank in Italy. Calvi began to illegally siphon money from his bank using the Vatican bank, the *Istituto per de Religione* (IOR) to launder it. Calvi thus bankrupted his bank in the process making it one of modern Italy’s biggest political scandals. A source of enduring controversy, his Masonically symbolic death by hanging beneath Blackfriars Bridge near the City of London, was first ruled as suicide before being reinvestigated under pressure from Calvi’s family.

Gelli was involved in most of Italy’s scandals in the last three decades of the twentieth century. In addition to the Banco Ambrosio scandal was the kidnapping and murder of Aldo Moro in 1978 by the so-called Red Brigades, a pro-Soviet terrorist group. Recognizing their growing support, Moro wished to reach an accommodation with the Italian Communist Party (PCI), and offer their leaders cabinet posts in a new centrist ruling party. During a meeting with Henry Kissinger, Moro was told that such a move would be viewed by the Americans as “profoundly dangerous and mistaken.” In a later meeting with an unnamed intelligence official, Moro was told he must abandon any idea of cooperating with the communists “or you will pay dearly for it.” The official continued by warning Moro that “groups on the fringes of the official secret services might be brought into operation” if he didn’t desist in his plans.³⁸

Evidence now exists that shows Moro’s murder was orchestrated by P2 Masonic Lodge, and that both the “Red” and “Black” brigades were heavily penetrated by US intelligence who are credited with “running” them.³⁹ The Red Brigades, or *Brigate Rosse* in Italian, were a leftist terrorist organization formed in 1970. Their primary support came partly from the PLO, but they had also been simultaneously infiltrated by Mossad since 1974.⁴⁰ It was in 1974, when Red Brigades founders Renato Curcio and Alberto Franceschini were arrested, that Franceschini later accused two top members, Mario Moretti and Giovanni Senzani, of being spies for the Italian and US secret services.⁴¹ With the two founders out of the way, Moretti rose up through the ranks of the Red Brigades. The Red Brigades worked closely with the Hyperion Language School in Paris, which was founded by Corrado Simioni, Duccio Berio, and Mario Moretti. Simioni had worked for the CIA at Radio Free Europe (which was the brainchild of Reinhard Gehlen), Duccio Berio had been supplying the SID with information of leftist groups, and Moretti was the mastermind and murderer of Aldo Moro.⁴²

In an interview with *Radio Audizioni Italiane* (RAI), the Italian state owned public service broadcaster, and the biggest television company in Italy, Richard Brenneke, claiming to be a former agent of the CIA, maintained that Gladio

was also involved in the October Surprise conspiracy, to stall the release of the American hostages in Iran, as well as in the Iran-Contra operation. He further alleged that P2, under the guidance of Gelli, used some of the finance made available by the CIA to set up agencies in West Germany, Austria and Switzerland. He also maintained that George Bush, then director of the CIA, not only knew about these CIA activities in Italy, but was in fact one of the masterminds behind them. He said:

There is no doubt. The P-2 since the beginning of the 1970s was used for the dope traffic, for destabilization in a covert way. It was done secretly to keep people from knowing about the involvement of the US government. In many cases it was done directly through the offices of the CIA in Rome and in some other cases through CIA centers in other countries.⁴³

P2 also had branches in France, Switzerland, US and South America. P2 included among its members several Argentinian leaders involved in that country's Dirty War of 1973 to 1981. They included Raul Alberto Lastiri who was interim president of Argentina from July 13, 1973 until October 12, 1973. His brief tenure marked a turn towards right-wing policies and factions within the Peronist Party. He organized new elections in 1973 and delivered Argentina's government to Juan Peron, who had just returned to the country after twenty years of exile since a coup in 1955. The return of Peron in June 20 saw the Ezeiza massacre organized by Jose Lopez Regrua, Lastiri's father-in-law, and another P2 member and friend to Gelli. When Peron's arrival was greeted by millions, Lopez Rega had positioned snipers under Peron's stage who opened fire on the crowds and the left-wing Peronist organizations.

When Juan Peron died of a heart attack in 1974, he was succeeded by his third wife and vice-president Isabel Peron, and Lopez Rega became her Minister of Social Welfare. Lopez Rega was known as *El Brujo* (the Warlock) and the Argentine Evola.⁴⁴ According to his biography by Marcelo Larraquy, Lopez Rega developed a passion for the occult, a common interest that linked him to Isabel Peron. After winning Isabel's trust, Lopez Rega traveled to Spain where he worked first for Peron's security before becoming the couple's personal secretary. It was Lopez Rega who brought the Perons into contact with Licio Gelli, who became an adviser to Peron. Gelli and Lopez Rega then founded the Argentinian wing of P2, the Pro-Patria lodge.⁴⁵ Rega was the creator of the paramilitary organization Argentine Anticommunist Alliance ("Triple A"), which specialized in reprinting Nazi anti-Semitic literature in Spanish as well as providing auxiliaries for the security services of Latin American dictatorships.⁴⁶

Triple A death squads consisted of personnel provided by Skorzeny's Paladin Group, which included Stefano Delle Chiaie. When, with the advent of a new regime in Spain Neo-fascist groups formerly hosted by Franco ceased to be welcome, many of them fled to South America, in particular Pinochet's Chile and Argentina. The original pro-Nazi network in Latin America maintained by

Skorzeny, Luftwaffe hero Hans Ulrich Rudel, ex-Goebbels employee Johannes von Leers and Klaus Barbie, had been established in the late sixties by recruits of Aginter Press director Yves Guérin-Sérac and his network of OAS exiles. In 1972, Barbie had named Skorzeny as the chief of the *Die Spinne* network, which he claimed commanded the loyalty of 100,000 fascist sympathizers in 22 countries, and funded by Nazi gold controlled by Skorzeny.⁴⁷ In *The Great Heroic Coup*, Henrik Kruger disclosed that the International Fascist created by Skorzeny was:

...not only the first step toward fulfilling the dream of Skorzeny, but also of his close friends in Madrid, exile Jose Lopez Rega, Juan Peron's grey eminence, and prince Junio Valerio Borghese, the Italian fascist money man who had been rescued from execution at the hands of the World War II Italian resistance by future CIA counterintelligence whiz James J. Angleton.⁴⁸

As Isabel's as Minister of Social Welfare, Lopez Rega conducted an unpopular policy of implementing neoliberal policies in Argentina. In 1975 his protégé Celestino Rodrigo, Minister of Economy, devalued the Argentine peso by 50%, causing massive economic havoc, inflation, loss of savings and general hardship for the middle and lower classes. Attacked because of Rodrigo's economic policies, Lopez Rega had to resign on July 11, 1975, after which he was hurriedly appointed ambassador to Franco's Spain by Isabel Peron, where he decided to bring the Triple A, who joined the fight against ETA, the Basque freedom fighters.⁴⁹

Triple A became part of Operation Condor, which was officially launched in 1975 at a meeting in Santiago, Chile, between the chief of the political police, the Chilean secret police, *Dirección de Inteligencia Nacional* (DINA) and representatives of the CIA, as a secret operation whereby the right-wing dictatorships of Latin America united their "services" against activists and progressive opponents to military regimes.⁵⁰ The goal of Operation Condor was to eradicate "Marxist subversion and terrorist activities," and to eliminate the principal obstacles to the neoliberal economic policies Washington sought to impose on Latin America in collusion with the World Bank and the IMF.⁵¹ Condor's key members were the governments in Argentina, Chile, Uruguay, Paraguay, Bolivia and Brazil. The United States provided support, with Ecuador and Peru joining later in more peripheral roles.

In 1976, Isabel was overthrown by a coup instigated by Videla, the senior commander in the Argentine Army, and another P2 member, initiating the National Reorganization. Henry Kissinger and secretary of inter-American affairs William Rogers gave the green light to his dictatorship to "eliminate subversion within ten months."⁵² The first cooperation agreements were signed between the CIA and anti-Castro groups and Rega's Triple A death squads.

The Triple A's involvement in Operation Condor overlapped with Argentina's Dirty War which lasted from 1976 to 1983. Triple A's infamous death squads were responsible for the death of 1,500 left-wing activists and militants,

including trade unionists, students, journalists, Marxists, Peronist guerrillas and alleged sympathizers. From 1976 onwards, DINA and the *Secretaría de Inteligencia* (SIDE), the premier intelligence agency of the Argentine Republic, were its front-line troops. DINA had also been involved in Skorzeny's Paladin organization.⁵³ The SIDE had also assisted Bolivian general Luis Garcia Meza Tejada's Cocaine Coup in Bolivia, with the help of Delle Chiaie and Nazi war criminal Klaus Barbie.⁵⁴

In 1991, Chile's National Commission for Truth and Reconciliation concluded that a number of people apprehended by the DINA were really taken to the bizarre Nazi community in Chile known as *Colonia Dignidad*, which according to Miguel Serrano was a UFO base in contact with the Nazi base in Antarctica.⁵⁵ Located in an isolated area of central Chile, *Colonia Dignidad*, later known as *Villa Baviera*, was founded by a group of German emigrants in 1961. The colony was secretive, surrounded by barbed wire fences, searchlights and a watchtower. The cult-like community was led by ex-Nazi Paul Schaefer ("Permanent Uncle"), a former Luftwaffe paramedic who had left Germany after being accused of sexually abusing two boys. In 1997, Schaefer fled Chile, pursued by authorities investigating charges that he had molested 26 children of the colony.

In June and July 2005, Chilean police found two arms caches in the colony, including weapons that were as many as forty years old, as well as a battle tank. Both the CIA and Simon Wiesenthal have presented evidence of the presence at the colony of Josef Mengele.⁵⁶ Interestingly, Mengele was among hundreds of fleeing Nazi war criminals who had found safe haven in Paraguay, South America called *Nueva Germania*, founded in 1886 by Nietzsche's sister Elisabeth and her husband.⁵⁷ The idea of such an Aryan colony had been conceived of by composer Richard Wagner, who was greatly admired by Nietzsche and his sister. All that was left of the colony when it was visited by a *Vice Magazine* reporter in 2008 were two strange in-bred brothers living in utter filth and decrepitude, who were rumored by the locals to be cannibals.⁵⁸

At *Colonia Dignidad*, it was discovered that those apprehended were "held prisoner there for some time, and that some of them were subjected to torture, and that besides DINA agents, some of the residents there were involved in these actions."⁵⁹ Jack Anderson gave a few details in his column "Operation Condor, An Unholy Alliance" of August 3, 1979:

Assassination teams are centered in Chile. This international consortium is located in Colonia Dignidad, Chile. Founded by Nazis from Hitler's SS, headed by Franz Pfeiffer Richter, Adolf Hitler's 1000-year Reich may not have perished. Children are cut up in front of their parents, suspects are asphyxiated in piles of excrement or rotated to death over barbecue pits.⁶⁰

The activities of the Triple A were later taken over by Videla's junta and orchestrated by another P2 member, a military officer named Emilio Eduardo Massera during which 30,000 persons were "disappeared." However, the National Commission for Forced Disappearances (CONADEP), led by writer

Ernesto Sabato, was created in 1983, and two years later, the Trial of the Juntas largely succeeded in proving the crimes of the various *juntas*, known as the National Reorganization Process. Most of the top officers who were tried were sentenced to life imprisonment, including Vidella and Massera.

As evidence of the deep connection between Gladio and the occult tradition, Jose Lopez Rega was also the leader of the Umbanda voodoo cult which was strong in Argentina in the 1970s.⁶¹ This would make him very likely the model for a character in Umberto Eco's international bestseller *Foucault's Pendulum*, published in 1988, which inspired the genre followed by Dan Brown's *Da Vinci Code*. The novel shows that Eco is intimately acquainted with not only the myriad complexities of the occult, but that he must also have been well familiar with the intricacies of the Gladio network, as he also recognizes its sordid connections with the political underworld, terrorism, and international fascism.

The plot of Eco's novel revolves around three friends Belbo, Diotallevi and Casaubon who, after reading one too many manuscripts about occult conspiracy theories, decide they can do better and set out to invent their own conspiracy for fun. They call this satirical intellectual game "The Plan." But when adherents of other conspiracy theories learn about The Plan they take it seriously, and Belbo finds himself the target of a very real secret society that believes he possesses the key to the lost treasure of the Knights Templar.

According to the novel, Casaubon had been a student in 1970s Milan, working on a thesis on the history of the Knights Templar while observing the revolutionary and counter-revolutionary activities of the students around him, during the heyday of the Strategy of Tension. Belbo invites Casaubon to review the manuscript of a supposedly non-fiction book about the Templars. The book, by a Colonel Ardeni, postulates that the Templars were the guardians of a secret treasure, perhaps the Holy Grail, which he suspects was a radioactive energy source. According to Ardeni, after the French monarchy and the Catholic Church disbanded the Templars, some knights escaped and established cells throughout the world. Ultimately, these cells will reunite to rediscover the Grail's location and achieve world domination. Hinting at Nazi involvement, according to Ardeni's calculations the Templars should have taken over the world in 1944. Evidently the plan had been interrupted. The three friends later find out that Ardeni was a Nazi SS collaborator and veteran of the French Foreign Legion.

To explain the unlikely connection with Umbanda, Eco writes of Casaubon having a romance with a Brazilian woman named Amparo. Casaubon leaves Italy to follow her and spends a few years in Brazil. While living there, he learns about South American and Caribbean spiritualism and meets Agliè, who could be based on Jose Lopez Rega. Agliè is an elderly man extensively knowledgeable about the occult, who implies that he is the mystical Comte de Saint-Germain. Casaubon and Amparo also attend an occult event—in Umbanda rite—in Brazil.

Umbanda is a cult that blends African religions with Catholicism and indigenous lore. It is related to and has many similarities with other Afro-Brazilian religions like Candomblé and Quimbanda, which have their origin in the cult brought to south America by African slaves from West Africa called Vodun, but known elsewhere as Voodoo. The name was derived from the god Vodun of the West African Yoruba people, who lived in eighteenth and nineteenth century Dahomey, which occupied parts of today's Togo, Benin and Nigeria. Slaves brought the religion with them when they were forcibly shipped to Haiti and other islands in the West Indies.

According to Eco, the practitioners of Vodun in Africa were the heirs of the Hellenistic mysteries. He explains:

In the centuries of the late empire, Africa received the influences of all the religions of the Mediterranean and condensed them into a package. Europe was corrupted by Christianity as a state religion, but Africa preserved the treasures of knowledge, just as it had preserved and spread them in the days of the Egyptians, passing them on to the Greeks, who wreaked such great havoc with them.⁶²

It's a remarkable suggestion, since the Vodun of West Africa does in fact share a number of surprising parallels with the Western occult tradition. Vodun is a religion distinct from the various traditional animistic religions in the interiors of the same countries where it is found. Vodun features could be characterized as mystery rites, and worshipped a thunder-god named Xango, whose symbol is the double-axe, just like the numerous thunder-gods of the ancient Middle East. Particularly remarkable is the presence of a symbol for the god Dan, which is a serpent biting its own tail, exactly like the Ouroboros of the Gnostics.

According to recent research based on the dynastic tradition of the Oyo Empire of the Yoruba of Nigeria, the ancient kings mentioned are Israelite, Assyrian and Babylonian rulers. The deportation of the Ten Lost Tribes is remembered in the tradition preserved by the palace bards of Oyo as the Igboho exile.⁶³ Similarly, the Igbo Jews of southeastern Nigeria, who practice Judaism, claim descent from the Lost Tribes of Israel, specifically from the tribes of Ephraim, Naphtali, Menasseh, Levi, Zebulun and Gad. An estimated 30,000 Igbos were practicing some form of Judaism in 2008, and there are currently 26 synagogues of various sizes.⁶⁴

Igbo Jews are said to have originated from Syrian, Portuguese and Libyan Israelite migrants into West Africa. These may have been Portuguese Marrano traders who began arriving in the fifteenth century. On his popular blog, Greek Anthropologist Dienekes Pontikos has noted that some deep Sub-Saharan African populations show evidence of Eurasian admixture, and to be mostly West rather than East Eurasian.⁶⁵ Dienekes further argues that the admixture seems to have the closest connection to the Sardinian and Basque populations of Europe, which are among those with the least Indo-European impact genetically.⁶⁶ A primary example is the R1b1c Haplogroup found in the northern tip of Cameroon, which also borders northern Nigeria, at the south

of Lake Chad. It is found there at a very high frequency, where it is considered to be caused by a pre-Islamic movement of people from Eurasia.

Like R1b1a2, R1b1c is a branch of R1b, and is the most frequently occurring Y-chromosome haplogroup in Western Europe, with its highest concentrations in Ireland and Scotland, indicating that they share a common ancestor with the Egyptian Pharaohs. Besides the Atlantic and North Sea coast of Europe, hotspots for R1b include the Po valley in north-central Italy (over 70%), the Ossetians of the North Caucasus (over 40%) and nearby Armenia (35%), the Bashkirs of the Urals region of Russia (50%), Turkmenistan (over 35%), the Hazara people of Afghanistan (35%), the Uyghurs of North-West China (20%) and the Newars of Nepal (11%). R1b-V88, a subclade specific to sub-Saharan Africa, is found in 60 to 95% of men in northern Cameroon. The history of R1b and R1a, which is particularly common in a large region extending from South Asia and Southern Siberia to Central Europe and Scandinavia, are intricately connected to each other. Whereas R1b1 is found in such places as the Levant or Cameroon, R1b1b most likely originated in north-eastern Anatolia. Potentially corroborating the claim of descent from the Lost Tribes, or at least descent from Jewish peoples, is the fact that R1b featured a back migration from Asia to Africa estimated to have taken place around 15,000 years ago. A group of R1b1* people moved from the Levant to Egypt, Sudan and spread in different directions inside Africa to Rwanda, South Africa, Namibia, Angola, Congo, Gabon, Equatorial Guinea, Cameroon, Nigeria, Ivory Coast, and Guinea-Bissau.⁶⁷

Eco's fictional account gives further clarification to the mythological basis of the Gladio networks, which shows a connection with the Order of the Solar Temple, a UFO religion based upon a legend of the continuing existence of the Knights Templar. In Belgium and France the Gladio networks were known as *Plan Bleu*, *La Rose des Vents* and *Arc-en-ciel*, the regional branch of Gladio of Lyon headed by François de Grossouvre. In 1981, de Grossouvre became the adviser of former Cagoule member, President François Mitterrand, for secret operations. Mitterrand's connection to the occult was popularized in Dan Brown's *Da Vinci Code*, where the glass pyramid he had constructed at the Louvre, becomes the purported burial place of the Holy Grail. The pyramid is constructed of exactly 666 panes of glass, and is also mirrored by a pyramid below ground, resembling the star of David, which is a symbolic representation of the Hermetic dictum of "as above, so below," mentioned in the *Emerald Tablet*, being the microcosm and macrocosm. The lower portion represented a three-dimensional 'shadow' of a hyperdimensional cube that he called a "*porte cosmique*," or cosmic portal.

The pyramid was part of a Pharaonic undertaking, known as the "Grand Projects of François Mitterrand." It was an architectural program to provide modern monuments in Paris, the city of monuments, symbolizing France's role in art, politics and economy at the end of the twentieth century. The grandiose plan cost the Government of France 15.7 billion francs. His monuments' esoteric symbolism is acknowledged even by mainstream writers, such as Marie

Delarue in her 1999 study tellingly entitled, *A Republican Pharaoh*. She refers to the Parisian buildings as “a journey for initiates,” noting that they “seem to relate more to personal destiny and François Mitterrand’s pronounced taste for hermeticism and the Sacred Science, than to the politics of socialist governments.”⁶⁸ But his personal favorite is the 1989 Monument to the “Rights of Man and the Citizen” in the Parc du Champs-de-Mars, in the shadow of the Eiffel Tower. Modeled on an Egyptian funerary temple and aligned to the Sun on the summer solstice, it is covered in esoteric symbolism, much of it obviously Masonic. After Mitterrand’s death his staff revealed that he often visited it at night, silently meditating.⁶⁹

Grossouvre asked Constantin Melnik, leader of the French secret services during the Algerian War of Independence, who had been in comfortable exile in the US, to return to activity. Melnik, who was the head of the SDECE and trained by the RAND Corporation, conceived of *La Main Rouge* (“the Red Hand”), a group of state-sponsored terrorists who operated in the Algerian War. Constantin Melnik is alleged to have been involved in the creation in 1952 of the *Ordre Souverain du Temple Solaire* (OSTS), an ancestor of the Order of the Solar Temple. It was created by former members of the neo-Rosicrucian organization, Ancient Mystical Order Rosae Crucis (AMORC), in which was involved the SDECE, France’s external intelligence agency from 1944 to 1982. French journalist Serge Hutin reported links between AMORC, the CIA, P2, the Corsican Mafia, the SAC (*Service d’Action Civique*, France’s Civic Action Service) and various other knightly orders, and their involvement in international terrorism.⁷⁰ The OSTS’s Gladio connection explains the military aspects about the order that its members noticed.⁷¹

The Solar Temple is closely associated with a similarly named organization, the Sovereign Order of the Solar Temple, founded at the chateau of Arginy in the Beaujolais region of France in 1952. Involved in the founding of the order was Eugene Canseliet, who had also been a member with Schwaller de Lubicz of the Brotherhood of Heliopolis, according to whom Melchizedek was the emissary of a planet called Heliopolis, which orbits Sirius.⁷² The Order soon attracted members of high society, being officially sponsored by Prince Rainier III of Monaco, with his wife Princess Grace becoming a member. On December 21, 1997 *Channel Four* in the UK aired a special by investigative reporters David Carr-Brown and David Cohen, where the man who claimed to have been the chauffeur of a member of the order, Joseph Di Mambro, disguised under the alias of “Georges Leroux,” according to whom Princess Grace contributed \$10 million to the OTS and agreed to pay another \$6 million. She then became disillusioned with Di Mambro and threatened to expose him. On September 13, 1982, she died in a car accident, and “Leroux” implies that foul play may have been involved, orchestrated by Di Mambro.

In 1968, a schismatic order was renamed the Renewed Order of the Solar Temple (ROTS) under the leadership of French right-wing political activist Julien Origas, of whom some reports have claimed he was a Nazi SS member during World War II. Several journalists reported that neo-Nazi and White supremacist

groups, and the knights of the *Service d'Action Civique* (SAC), a private right-wing organization with connections to P2, had links with Julien Origas and Raymond Bernard.⁷³ Raymond Bernard had asked Julien Origas to establish a chapter of the Sovereign Order of the Initiatory Temple (OSTI) in 1971. OSTI evolved from the Martinist leader Papus, under whom were amalgamated a number of occult groups, including the Order of the Temple established in 1804 by Fabré-Palapat claiming himself last in line of the Grand Masters of the Templars, according to the *Charter of Larmenius*.

In 1981, Julien Origas became acquainted with Luc Jouret, a Belgian ex-military official with ties to Gladio.⁷⁴ Together with Joseph Di Mambro they founded the Solar Temple. By their own admission, the aims of the Solar Temple included establishing “correct notions of authority and power in the world,” preparing for the Second Coming of Jesus as a solar god-king and furthering a unification of all Christian churches and Islam.⁷⁵ The group reportedly drew some inspiration for its teachings from Aleister Crowley’s OTO and the Hermetic Order of the Golden Dawn.⁷⁶

George D. Chryssides of the University of Wolverhampton cited the influence of Alice Bailey’s ideas on the Order of the Solar Temple and related UFO organizations.⁷⁷ According to the Solar Temple, the star Sirius was the home of a number of Ascended Masters, also known as the Great White Brotherhood, who came to earth and inhabited Agartha. The reason of the suicide of the members of the Solar Temple was ostensibly to return “home” to the Sirius system. Documents posted to the media by the leaders of the cult stated: “The Great White Lodge of Sirius has decreed the Recall of the last authentic Bearers of an Ancestral Wisdom.” Also, the Solar Temple placed emphasis on the Great Pyramid at Giza as the focus for some immanent event in the coming years. As well, the Solar Temple stressed the importance of the Great Pyramid, which they claimed would be the focus for some momentous event in the coming years.⁷⁸

Between 1994 and 1997, a number of Solar Temple members were murdered in ritualistic fashion or committed mass suicide. The deaths occurred in Cheiry and Salvan, in western Switzerland; Vercors, France; and Morin Heights and Saint-Casimir, Quebec. The Solar Temple in Canada was specifically linked with the electricity corporation Hydro-Québec. French-Canadian journalist Pierre Tourangeau investigated the sect for two years. A few days after the mass murder, he reported that the sect was financed by the proceeds of gun-running to Europe and South America. Simultaneously, *Radio Canada* announced that the group earned hundreds of millions of dollars laundering the profits through the infamous BCCI. Montreal’s *La Presse* observed: “Each new piece of information only thickens the mystery.”⁷⁹

The Christian Right

The advent of the Reagan administration marked a watershed moment for the neoconservative movement, which had been building up its power for nearly a decade. As Gilles Kepel explained, in *The War for Muslim Minds*, by the advent of the Reagan administration in 1981, and through the “revolution” initiated by Irving Kristol, Leo Strauss’ ideas for a militaristic defense of “democracy” had become an integral part of establishment political philosophy.¹ The neoconservatives had, in effect, succeeded in redefining the basis of classical American conservatism to align it with their own values, which included not only an aggressive American foreign policy, but unconditional support for Israel, and the promotion of neoliberal economic policies. Their influence is such that, as Ribuffo noted, “What Americans now call conservatism much of the world calls liberalism or neoliberalism.”²

The supposed political alternatives of conservatism and liberalism, despite their apparent opposition, are both used to cultivate the acceptance of related ideals surreptitiously. Unlike socialism or communism, conservatism hasn’t typically represented a well-articulated economic philosophy. In 1973, British psychologist Glenn Wilson published an influential book providing evidence that a general factor underlying conservative beliefs is “fear of uncertainty.”³ Traditionally, conservatism has been a reactionary ideology primarily concerned about stemming the troubling consequences of revolution and, therefore, conserving the *status quo* or traditional systems of authority. However, by cleverly aligning themselves with the American Christian right, using the vocabulary of Christian “family values” as the sugar coating to the poison pill, the neoconservatives have deluded millions of unsuspecting Christians into associating conservatism with neoliberal economics.

Conversely, the dogmatism and bigotry that characterizes certain segments of the Christian Right has been used to malign Christian values in general, and to substantiate the supposed superiority of “liberal” values of “human rights” upheld by the left. Therefore, Christians who recognize the relativism of “human rights” are duped into justifying American imperialism and accepting neoliberalism as a natural component of conservatism, despite its contrary basis to Christian charity, while leftists, who see through the dishonesty of American foreign policy and the injustices of neoliberalism, are duped into accepting relativistic “human rights.”

It was the conservative administrations of Thatcher and Reagan that truly heralded the advent of neoliberal policies known in the US as Reaganomics, and brought forth an era of unprecedented wealth accumulation in the hands of a very few. The Institute of Economic Affairs (IEA), founded by Hayek protégé Antony Fisher of the Mont Pelerin Society, experienced the height of its influence during the right-wing Tory administration of Margaret Thatcher. In a strategy paper written in February 1985, Fisher wrote of the need to transform the “extremist” anti-government, radical free market policies of the Mont Pelerin Society into the “new orthodoxy” through the launching of hundreds of small think tanks on every continent.⁴ Milton Friedman characterized the IEA’s intellectual influence during the period as so strong that, “the U-turn in British policy executed by Margaret Thatcher owes more to him (i.e., Fisher) than any other individual.”⁵ Of seventy-six economic advisers on Ronald Reagan’s 1980 campaign staff, twenty-two were from Mont Pelerin, providing them the opportunity to push their neoliberal agenda. As many of the world’s economies were suffering as a result of the Oil Crisis and stagflation by the 1970s, Reagan and Thatcher were able to propose their drastic reforms, breaking down trade barriers and reducing government power, to supposedly revitalize their stagnant economies, thus ushering in the modern rush of neoliberal policy implementations.

Funding for these foundations derives from, among others, primarily ExxonMobil, which then funds other foundations or known CIA fronts who fund the many conservative organizations and think tanks.⁶ Funding is therefore also supplied by a number of other Rockefeller-affiliated foundations like the Lynde and Harry Bradley Foundation, Sarah Scaife Foundation and John M. Olin Foundation, who are also responsible for funding the right-wing and Tavistock-connected Heritage Foundation and the American Enterprise Institute (AEI).

AEI is the most prominent think tank associated with American neoconservatism after Irving Kristol became a senior fellow, arriving there from the Congress for Cultural Freedom. Created in 1943, the stated mission AEI, which included Milton Friedman among its early advisors, is an economic doctrine of neoliberalism: “to defend the principles and improve the institutions of American freedom and democratic capitalism—limited government, private enterprise, individual liberty and responsibility, vigilant and effective defense and foreign policies, political accountability, and open debate.”⁷ Ronald Reagan said of the AEI in 1988: “The American Enterprise Institute stands at the center of a revolution in ideas of which I, too, have been a part. AEI’s remarkably distinguished body of work is testimony to the triumph of the think tank. For today the most important American scholarship comes out of our think tanks — and none has been more influential than the American Enterprise Institute.”⁸ More than twenty AEI scholars and fellows served either in a Bush administration policy post or on one of the government’s many panels and commissions. Among the prominent former government officials affiliated with AEI are also high profile and notorious neoconservatives Paul Wolfowitz, Richard Perle and Michael Ledeen.

For nearly four decades, conservative foundations like the Bradley, the Olin and other foundations have mounted a concerted campaign to reshape politics and public policy according to neoliberal principles of selfishness and bigotry. These organizations pursue an agenda based on industrial and environmental deregulation, the privatization of government services, deep reductions in federal anti-poverty spending and the transfer of authority and responsibility for social welfare from the national government to the charitable sector and state and local government. Three books in particular, written by Bradley-funded writers played key roles in this effort: *Wealth and Poverty* by George Gilder; *Losing Ground* by Charles Murray and *Beyond Entitlement* by Lawrence M. Mead. In *Losing Ground*, Murray argued that poverty is the result not of economic conditions or injustices, but of individual failings, maintaining that most government-sponsored anti-poverty programs were ill-conceived and should be eliminated. Murray teamed up with the late Harvard psychologist Richard Herrnstein to write the book *The Bell Curve: Intelligence and Class Structure in American Life*, which argued that poverty is the result not of social conditions or policies, but of the inferior genetic traits of a sub-class of human beings. It relied heavily on research financed by the Pioneer Fund, a Neo-Nazi organization that promoted eugenics research.⁹

These foundations also form the nexus of the Christian Right, which was cultivated by the combination to gain support for their of neoliberal and imperialistic objectives, following Strauss' doctrine of using religion as a Noble Lie. According to Shadia Drury, "Secular society in their view is the worst possible thing," because it leads to individualism, liberalism, and relativism, precisely those traits that may promote dissent that in turn could dangerously weaken society's ability to cope with external threats.¹⁰ Therefore, as Adam Curtis explained in his BBC documentary *The Power of Nightmares*, many neoconservatives had been advisers to Reagan's Presidential campaign, and as they became more deeply involved with the Republican Party, they forged an alliance with the religious wing of the party. Until the late 1970s, the millions of fundamentalist Christians in the United States had been instructed by their preachers not to vote, as it would mean compromising with a corrupt and immoral society. But the neoconservatives and their new Republican allies made an alliance with a number of powerful preachers, who for the first time advised their followers to become involved with politics.

The birth of the Christian Right is usually traced to a 1979 meeting where televangelist Jerry Falwell was urged to create a "Moral Majority" organization. Falwell founded the Moral Majority along with Paul Weyrich who had also founded the Heritage Foundation in 1973, with funding from brewery magnate Joseph Coors of the Coors beer empire and Richard Scaife, heir of the Carnegie-Mellon fortune. As Paul Weyrich explained:

The conservative movement, up to that point, was essentially an intellectual movement. It had some very powerful thinkers, but it didn't have many troops. And as Stalin said of the Pope, "where are his divisions?" Well, we didn't have many divisions. When these folks

became active, all of a sudden the conservative movement had lots of divisions. We were able to move literally millions of people. And this is something that we had literally no ability to do prior to that time.¹¹

By pointing to the excesses and real intolerance of the “political correctness,” the neoconservatives have managed to mobilize the Christian Right by appealing to genuine Christian principles. Led by Robert Grant’s advocacy group Christian Voice, Jerry Falwell’s Moral Majority, Ed McAteer’s Religious Roundtable Council, James Dobson’s Focus on the Family, and Pat Robertson’s Christian Broadcasting Network, the new Christian Right combined neoconservative politics with evangelical and fundamentalist teachings.¹² They are especially amenable to neoconservative objectives for their interpretation of the role of Israel during the end times, an interpretation known as Christian Zionism. As explained by Ian Buruma, in a *New York Times* article “How to Talk About Israel”:

Indeed, Israel enjoys a zealous following among some gentiles, particularly Christian fundamentalists. (In electoral terms, Christian fundamentalists are more important to the Republican Party than Jews — there are many more of them, the Christian Coalition is highly efficient and most Jews still vote for the Democrats anyway.) Even though Israel is often described as the only democracy in the Middle East, the Christian right’s remarkable devotion to Israel is not necessarily driven by democratic principles. The “Christian Zionists” are convinced by a literal reading of the Bible that Christ will reappear only once the Jews have repossessed the Holy Land. Their other conviction, that Jews will either die in an apocalypse or be converted to Christianity, is not so reassuring.¹³

But the Christian Right is also used to further neoliberal principles. Following Margaret Thatcher’s victory, Mont Pelerin launched an ambitious overhaul of Heritage, importing several British economists from Mont Pelerin in anticipation of the 1980 Presidential run by Ronald Reagan. In 1981, the Heritage Foundation published a comprehensive report aimed at reducing the size of the federal government called “Mandate for Leadership” that proved to be the intellectual blueprint for the so-called “Reagan Revolution.”¹⁴ The report was well received by the White House, and several of its authors went on to take positions in the Reagan administration.¹⁵ As a result, proximately 60% of the 2,000 proposals were implemented or initiated by the end of Reagan’s first year in office. Heritage also advocated for the development of a new ballistic missile defense system, which Reagan adopted as his top defense priority in 1983, calling it the Strategic Defense Initiative (SDI), popularly known as “Star Wars.” By the mid-80s, Heritage had emerged as a key organization in the national conservative movement, publishing influential reports on domestic and defense issues, as well as pieces by prominent conservatives, such as Bob Dole and Pat Robertson. In 1986, *Time* called Heritage “the foremost of the new breed of advocacy tanks.”¹⁶

William Greider’s bestseller, *Who Will Tell the People: The Betrayal of American*

Democracy revealed: “Notwithstanding its role as ‘populist’ spokesman, Weyrich’s organization, for instance, has received grants from Amoco, General Motors, Chase Manhattan Bank [David Rockefeller] and right-wing foundations like Olin and Bradley.”¹⁷ Joseph Coors was a member of Ronald Reagan’s “Kitchen Cabinet,” helping finance Reagan’s political career as governor of California and US president.¹⁸ Coors was also a generous supporter of the Moral Majority. Weyrich and Coors also founded the Free Congress Foundation, the political arm of Heritage Foundation. The FCF adopts the Neoconservatives’ critique of liberalism, but compliments it with a white-supremacist tone. According to the FCF website, America is on the verge of a second American Revolution:

...what people are thinking but are often afraid to say: that the cultural Marxism of Political Correctness is destroying our country, that “multicultural” nations break apart in civil war, and that uncontrolled immigration and rising crime are turning America into a Third World nation. They ask the “forbidden” questions: is real reform still possible, or will a new Revolution be necessary to restore America’s traditional—and very successful—culture? Is the United States Government still a legitimate government? Is “racism” the real problem or do cries of racism arise as a result of bad behavior by minority groups?¹⁹

The Heritage Foundation’s fascist orientation is divulged through its ties to neo-Nazis and the American far-right, while its affiliation with Christianity disguises a white-supremacist orientation connected to the Christian Identity movement. Christian Identity, which traces its origins to British-Israelism, and is based on the pre-Adamite hypothesis first proposed by La Peyrère, Menasseh ben Israel’s co-conspirator, offers a racist interpretation of Christianity where in some cases non-whites are regarded to not have souls.²⁰ During the Enlightenment, pre-Adamism was adopted widely as a challenge to the biblical account of human origin, whereas in the nineteenth century the idea was adopted by advocates of white superiority. According to them, the pre-Adamites were a race of inferior bestial creatures that pre-dated the creation of Adam. Satan supposedly seduced Eve resulting in an offspring who was a hybrid creature called Cain. Later Cain flees to East Turkestan to establish a colony of followers intent on realizing the Devil’s plan for domination of the earth. Further elaboration of this myth involved the identification of the Jews with the cursed Canaanites, the purported descendants of Cain. It followed that, if the tribes of Judah were supposed to have intermarried with Cain’s descendants, then the Jews were the offspring of Satan as well as various nonwhite pre-Adamic races.²¹

The idea that the mark of Cain’s curse was his blackness arose in eighteenth century Europe, but also became popular in nineteenth century America.²² In nineteenth century Europe polygenism and pre-Adamism were attractive to those intent on demonstrating the inferiority of non-Western peoples, while in the United States they appealed to those concerned with racial theories. Scientists such as Charles Caldwell, Josiah C. Nott and Samuel G. Morton, rejected the

view that non-whites were the descendants of Adam. Paschal Beverly Randolph, under the name of Griffin Lee, wrote *Pre-Adamite Man* in 1863, claiming that pre-Adamite men existed on all continents around the globe 35,000 years to 100,000 years ago. The book was dedicated, with permission, to Abraham Lincoln. Randolph's book was a unique contribution towards pre-Adamism because it wasn't strictly based on biblical grounds, but used a wide range of sources from many different world traditions, esoterica and ancient religions.

A key component in these theories is British Israelism, which gained influence in Britain during the nineteenth century, before being imported to the United States. It teaches that many white Europeans are the descendants of the Lost Tribes of Israel and God's Chosen People, whereas modern Jews are Khazars and impostors.²³ By the 1960s, when Christian Identity was established as an important influence on the extreme right, the Khazar ancestry of the Jews was firmly believed. Two books came to exercise a strong influence: John Beaty's *Iron Curtain over America* (1951) and Wilmot Robertson's *Dispossessed Majority* (1972).

Through its links with the Patriot Movement, Christian Identity and the Christian Right feed on various conspiracy theories that aim to justify their rabid fears of "godless communism." The Christian Patriot Movement originally referred to the late 1980s' Posse Comitatus group, a militant far-right organization which inspired the militia movement of paramilitary groups in the United States. The group is named after legislation southern Democrats pushed through Congress in 1878, to limit the ability of the federal government to marshal troops on US soil. Known as *Posse Comitatus*, the law's authors hoped to constrain the government's ability to protect Black southerners from violence and discrimination.²⁴ Posse Comitatus charters were issued in 1969 in Portland, Oregon, by Henry Lamont Beach, a one-time member of the Silver Shirts, the Neo-Nazi organization of William Dudley Pelley.

Posse Comitatus followed an ideology based on the teachings of its founder, Christian Identity minister William Potter Gale. Gale, a former senior officer on General Douglas MacArthur's staff, warned the world that a satanic Jewish conspiracy disguised as communism was corrupting public officials and the courts, undermining the United States and wrecking its divinely inspired Constitution. Jews, explained Gale, were offspring of the devil, while non-whites were "mud people" and whites were the real Hebrews of the Bible. "Arise and fight!" Gale preached in an infamous sermon broadcast to Kansas farmers in 1982. "If a Jew comes near you, run a sword through him," he summoned them. But, it turns out that Gale was descended on his father's side from a long line of devout Jews, as explained Daniel Levitas.²⁵

Some date the Patriot Movement back to the 1950s. The reformist wing of the movement is considered to have begun in 1958 with the formation of the John Birch Society (JBS) and opposition to communism, the United Nations and the civil rights movement. It was the JBS, founded by Robert W. Welch Jr. in 1958, that published Cleon Skousen's *The Naked Communist*. Skousen served sixteen years in the FBI, but lied that for four of them he was an "Administrative Assistant to J. Edgar Hoover during World War II, a top

assignment.” Hoover denied such a position even existed within the FBI.²⁶ In 1956, Skousen became Chief of Police in Salt Lake City, but was fired by Mayor J. Bracken Lee in 1960 who described him as “a very dangerous man because he preaches one thing, practices another, does not tell the truth, and cannot be relied upon.”²⁷ Nevertheless, the January 1968 issue of the *John Birch Society Bulletin*, described Skousen as “for many years a top aide to J. Edgar Hoover.” The JBS continues to claim that in that capacity, “Skousen became knowledgeable about the subversive communist threat, knowledge that led him to publish *The Naked Communist* in 1958.”²⁸ The FBI, which was repeatedly required to corroborate Skousen’s claims, noted in a memo:

The activities of Skousen are well known to the Bureau... In recent years he has been aligned closely with the extreme right-wing such as the John Birch Society and has been characterized as an ‘unprincipled racketeer in anticommunism’ who is ‘money mad’ and who is doing everything and anything to exploit the subject of anticommunism.²⁹

The John Birch Society also published *None Dare Call it a Conspiracy*, the work of its spokesman Gary Allen, which discussed the Rothschilds, Warburgs, the Federal Reserve banking system and the Council on Foreign Relations, and which is said to have sold five million copies worldwide. The introduction to Allen’s book was written by another member of the John Birch Society, John G. Schmitz who was regarded as the third most conservative member of Congress between 1937 and 2002. Schmitz’s political career came to an end in 1982, after he admitted that he had engaged in an extra-marital affair and fathered two children with one of his former college students. Schmitz did not support or seek custody of his children by his lover Carla Stuckle. When she died in 1994, the children were placed in the care of a close friend of Schmitz’s wife, Jeane Dixon, who was one of the best-known American astrologers and psychics of the twentieth century. One of Schmitz’s daughters with his wife Mary was Mary Kay Letourneau who became the subject of much notoriety in the 1990s, when she engaged in a sexual relationship with one of her 12-year-old male students. Two of Schmitz’s other children, sons John and Joseph, have held prominent posts in Republican presidential administrations. His son Joseph Schmitz has also worked for the notorious international security firm Blackwater USA.

Gary Allen was also the speechwriter for George Wallace during the Alabama Governor’s Presidential campaigns. George Corley Wallace Jr. was an American politician and the 45th governor of Alabama, having served four non-consecutive terms between 1963 and 1987. After four unsuccessful runs for US president, he earned the title “the most influential loser” in twentieth-century American politics. He is remembered for his support for segregation during the desegregation period. He complained: “The President (John F. Kennedy) wants us to surrender this state to Martin Luther King and his group of pro-Communists who have instituted these demonstrations.”³⁰

Wallace’s anti-desegregation campaign galvanized much of the American

far-right and white supremacist groups. A memo in the FBI file of Eustace Mullins, well-known author of *Secrets of the Federal Reserve* and member of Madole's National Renaissance Party, discusses an article he wrote which was published in Conde McGinley's *Common Sense*, that developed the theme "that the Supreme Court decision outlawing segregation in schools is the culmination of a Communist International directive to the CPUSA to use the Negro racial issue and the issue of civil rights as a method to weaken America." Mullins lied, claiming the document: "is in the files of the FBI today but the Director is under strict orders not to reveal (it) at any cost because it would brand the Supreme Court as a front or agent of the Communist International."³¹ No such document was ever found.

In *Roads to Dominion: Right-Wing Movements and Political Power in the United States*, sociologist Sara Diamond noted that to reduce the cost of producing and distributing anti-Communist materials, corporations turned to non-profit organizations such as the JBS.³² According to Eustace Mullins, who claims that he was told personally by one of its founders, Revilo Oliver, whom he regarded as a "good friend," the JBS was created by Nelson Rockefeller who appointed Robert C. Welch, a 32nd degree Mason, to found and run the organization.³³ Ultimately, the JBS castigates the Illuminati, who they claim infiltrated the Freemasons, an otherwise noble and truly patriotic organization. The organization qualified their publication of the John Robison's *Proof of a Conspiracy*, exposing the Illuminati, and originally published in 1789, with:

Let it be stressed that the present publication of Robison's work is not intended to open old wounds or create new animosity or distrust toward Freemasonry, whose adherents today certainly number among our staunchest patriots and anti-Communists... The conspirators have long since discarded Freemasonry as their vehicle. If clever conspirators could use—of all groups—so fine a group as the Masons, we must open our minds to consider what infinite possibilities are available to them in our own present day society. Their main habitat these days seems to be the great subsidized universities, tax-free foundations, mass media communications, governmental bureaus such as the State Department, and a myriad of private organizations such as the Council on Foreign Relations...³⁴

Revilo Oliver left JBS, which he called "the Birch hoax," to express a more anti-Semitic worldview, and eventually to assist William Luther Pierce in forming the National Alliance. William Pierce fit within the sphere of influence of Aryan Nations, founded by another ex-Silver Shirt, Richard Butler, and which also included such notorious far-right leaders as ex-Texas Grand Dragon Louis Beam and White Aryan Resistance founder Tom Metzger. Aryan Nations is a "white Christian separatist" religious organization originally based in Hayden Lake, Idaho, founded by Richard Girnt Butler in the 1970s as an arm of the Christian Identity organization, Church of Jesus Christ—Christian. The Aryan Nations' ideology is based on the teachings of Wesley Swift, a significant figure in the early Christian Identity movement, who

combined British Israelism, extreme anti-Semitism and political militancy. The FBI has called Aryan Nations a “terrorist threat” and the RAND Corporation has labeled it the “first truly nationwide terrorist network” in the US.³⁵ These religious and political circles overlapped with the neo-Nazi movement when senior Identity figures collaborated with Lincoln Rockwell to launch the National States Rights Party in 1958. Butler himself introduced Rockwell to Christian Identity in the early 1960s. In June 1964, Rockwell met with Wesley Swift to discuss a close working relationship, motivated by Rockwell’s view that the American Nazi Party needed a pseudo-Christian theology to attract more members.

Aryan Nations, explains Goodrick-Clarke, “became the theological college from which the most violent racist radicals would graduate.”³⁶ In 1983, Robert Jay Mathews, who had visited the Aryan Nations compound many times, formed The Order along with other Aryan Nations members. The Order, whose mission was to bring about a race war, committed a number of violent crimes including murder between 1983 and 1984. Dennis McGiffen, who also had ties to Aryan Nations, formed a cell called The New Order based on Mathews’ group. However, members were arrested before they could follow through with their violent plans. Buford O. Furrow Jr., who was accused of a shooting at the Jewish Community Center in Los Angeles, California and of the murder of Filipino American postal worker Joseph Iletto, had spent some time at the Aryan Nations compound working as a security guard.

According to a 1976 investigation by the New York Assembly’s Office of Legislative Oversight, John Birch Society member John Rees’ *Information Digest* was supplying information to the FBI, CIA, and the National Security Agency (NSA).³⁷ Roy Cohn, who was legal counsel to Sen. Joseph McCarthy during the anti-Communist Senate investigations of the 1950s, later became a member of the John Birch Society (JBS). Cohn also became a principle figure in its intelligence gathering operation, the Western Goals Foundation. Like the Safari Club created with the Saudis, Western Goals was set up to side-step restrictions imposed after the Watergate and COINTELPRO revelations. As a consequence, intelligence files passed into the hands of “retired” officers and their most trusted operatives. Many of these officers, like John Rees and Congressman Larry McDonald, were members of the World Anti-Communist League (WACL), the John Birch Society and similar organizations, and joined Major General John K. Singlaub in forming the Western Goals Foundation in 1979. Western Goals acquired a reputation of acting as a “clearinghouse” for some police departments whose intelligence-collecting functions were restricted by laws such as the Freedom of Information Act.³⁸

According to Western Goals, the group’s objective was to “rebuild and strengthen the political, economic, and social structure of the US and Western Civilization so as to make any merger with the totalitarian world impossible.”³⁹ As part of this effort, the group was formed in order to “fill the critical gap caused by the crippling of the FBI, the disabling of the House Un-American Activities Committee (HUAC) and the destruction of crucial government files.”⁴⁰

According to reporters Jon Lee Anderson and Scott Anderson, groups like Western Goals allow “the ultra-right [to keep] tabs on its ‘subversive’ domestic opposition. . .”⁴¹ McDonald kept official files in his office, described by one staff member as “HUAC in exile.” These files, which had been ordered destroyed under Privacy Act provisions, were supposedly transferred by McDonald to Western Goals.⁴²

Western Goals was also associated to Reinhard Gehlen, with whom they shared a connection with the Order of the Knights of Malta (SMOM). Instrumental in obtaining Rees’ entrance to Western Goals was J. Peter Grace, who was also chairman of the Knights of Malta in the United States, as well as belonging to the CFR, and key figure in in Operation Paperclip.⁴³ Grace’s company, W. R. Grace & Company, stands out as the center of the SMOM in the United States, where no less than eight knights, including the chancellor of the order, John D. J. Moore, who was ambassador to Ireland under Nixon and Ford, have been its directors.⁴⁴ W. R. Grace was founded by Peter’s grandfather, William Grace, who was a close associate of George de Mohrenschildt, who has been suspected of involvement in the JFK assassination. After the end of World War II, de Mohrenschildt moved to Venezuela where he worked for Pantepec Oil, a company with abundant connections with the newly created CIA, and owned by the family of SMOM and Skull and Bones member, William F. Buckley.

In 1951, when the CIA smuggled Klaus Barbie out of Germany, he was sent to Bolivia to join Nazi Colonel Brite, which W. R. Grace had been accused in a military report of protecting during the war. J. Peter Grace assisted Otto Ambros, who held a supervisory role in the construction of IG Farben’s plant at Auschwitz, in his bid to enter the US, after his sentence for slavery and mass murder was commented by American recruiters from Operation Paperclip. J. Peter Grace was also connected to the son of Frederick Flick, a Nuremberg defendant as an accessory to the crimes of the SS, released by John J. McCloy. Grace has a long history of involvement with CIA-linked enterprises, such as *Radio Liberty* and *Radio Free Europe*, which was the brainchild of General Reinhard Gehlen. He is also the board chairman of the American Institute for Free Labor Development (AIFLD), whose graduates were active in covert operations that led to the military coup in Brazil in 1964. During the early 1970s, the Grace representative in Washington was a member of ITT’s Ad Hoc Committee on Chile, which was instrumental in the overthrow of Allende, and AIFLD’s National Workers’ Confederation served as the chief labor mouthpiece for the Pinochet junta.⁴⁵

Western Goals was finally wound up in 1986 when the Tower Commission revealed it had been part of the Iran-Contra funding network. Oliver North identified Western Goals founder John Singlaub as his liaison to the White House. Singlaub had served as an officer in the OSS during World War II, and then became CIA deputy chief in South Korea during the Korean War. He served for two years in Vietnam during the 1960s, and was commander of the Joint Unconventional Warfare Task Force, known as MACSOG. In that role, he

was one of the commanders of the CIA's Operation Phoenix which was designed to identify and "neutralize" key assets of the Viet Cong. In 1984, he headed a Pentagon panel to make recommendations on conducting military activities in Central America through nonconventional, counterinsurgency warfare strategies. Under the Reagan administration, he received assistance from White House and National Security Council (NSC) officials for his "private" contra-supply activities.⁴⁶

Singlaub, along with John Birch society members like Cleon Skousen and J. Peter Grace were also members of the Council for National Policy (CNP). Another member of the CNP is John Stormer, whose *None Dare Call It Treason*, which is promoted by the John Birch Society, identified the Council on Foreign Relations as a pro-Communist and a Rockefeller-funded organization aimed at undermining American society. The CNP was therefore ostensibly formed to counter the CFR and the so-called liberal agenda. However, researchers revealed that the early leadership of the CNP was, on the contrary, also represented in the CFR.⁴⁷ The CNP is an umbrella organization and networking group for American conservative activists. It was described by *The New York Times* as a "little-known group of a few hundred of the most powerful conservatives in the country," who meet three times yearly behind closed doors at undisclosed locations for a confidential conference.⁴⁸ Max Blumenthal in the *Nation* referred to it a secretive organization that "networks wealthy right-wing donors together with top conservative operatives to plan long-term movement strategy."⁴⁹ Among CNP's founding members were: Tim LaHaye, then the head of the Moral Majority, Nelson Bunker Hunt, one of the chief sponsors of Western Goals Foundation, and Joseph Coors and Paul Weyrich. Members of the CNP have also included Rev. Pat Robertson, Jerry Falwell, Senator Trent Lott, former United States Attorneys General Ed Meese and John Ashcroft, gun-rights activist Larry Pratt, Col. Oliver North, and philanthropist Else Prince, mother of Erik Prince, the founder of Blackwater USA.

CNP members have supported legislation proposed by the Church of Scientology, and John Singlaub is also a member of the national policy board of the American Freedom Coalition, a political organization with extensive ties to the Unification Church. Also known as the "Moonies," it was established by Korean religious leader and self-professed "messiah" Rev. Sun Myung Moon, who also founded the conservative *Washington Times* newspaper, and are aligned with various other groups supported by Moon such as CAUSA International.⁵⁰ CNP also has membership links to the World Anti-Communist League (WACL), an international anti-communist political organization founded in 1966 in Taipei, under the initiative of Chiang Kai-shek, with the aim of opposing communism around the world through "unconventional" methods. The US chapter of WACL, the United States Council for World Freedom (USCWF), was founded in 1981 by Singlaub. It has been alleged but not proven that the League had close ties with the governments of Taiwan under Kuomintang rule, and to a lesser extent South Korea. Numerous groups participated, including

Moon's Unification Church. Its core activity involved providing financial and material aid to right-wing organizations and anti-communist militias around the globe. By the mid-1980s, WACL had become the leading non-governmental supplier of arms to anti-communist rebel movements in southern Africa, Central America, Afghanistan and the Far East. The WACL also enjoyed support from both the Carter and Reagan administrations in the United States, particularly with regard to its backing of right-wing paramilitary death squads in Latin America, like Nicaraguan guerrillas in the Iran-Contra affair.⁵¹ Joseph Coors privately donated \$65,000 through National Security Council adviser Oliver North to buy a light cargo plane for the Contras' effort.⁵²

In 1978, Roger Pearson, who had close neo-Nazi associations, became the World Chairman of the WACL. When Joseph Coors established the Heritage Foundation, he had chosen Pearson, an outspoken anti-Semite and pro-Nazi, as co-editor of the Heritage Foundation publication *Policy Review*. Pearson was also elected to head University Professors for Academic Order (UPAO), composed of members of the Heritage Foundation, the Reagan Administration and the Mont Pelerin Society, including Milton Friedman and Friedrich von Hayek.⁵³

In the late 1950s, Pearson founded the Northern League, an organization promoting anti-Semitism and neo-Nazi ideologies that included former Nazis. Pearson served the British Army in the Indian subcontinent, and later directed various British-controlled companies in East Pakistan. It was during his time in South Asia that he became interested in Aryanism and the Indo-Aryan populations of the Subcontinent. Pearson also founded the academic *Journal of Indo-European Studies*. His books, including *Eugenics and Race*, *Blood Groups and Race*, *Race & Civilisation and Early Civilizations of the Nordic Peoples* were distributed in the US by Rockwell's American Nazi Party. As well, Pearson was a member of the Eugenics Society, and an important figure on the racist journal, *Mankind Quarterly*. Von Verschuer, Josef Mengele's co-researcher at Auschwitz, was on the editorial advisory board of the journal before his death in 1970.⁵⁴ When Pearson was elected World Chairman of the WACL in 1978, according to William H. Tucker, he "used this opportunity to fill the WACL with European Nazis—ex-officials of the Third Reich and Nazi collaborators from other countries during the war as well as new adherents to the cause—in what one journalist called 'one of the greatest fascist blocs in postwar Europe'."⁵⁵ But Pearson was forced to leave Heritage after the *Washington Post* exposed the racist and fascist orientation of the WACL. But Pearson's connection with other organizations continued, and as late as 1986 *Covert Action* criticized his continued association with James Jesus Angleton, General Robert C. Richardson and other American Security Council members.⁵⁶

CFR member Jesse Helms was also a key figure in founding the CNP. Jesse Helms (1921-2008) was a five-term Republican United States Senator from North Carolina who served as chairman of the Senate Foreign Relations Committee from 1995 to 2001. A leading conservative, Helms helped organize and fund the conservative resurgence in the 1970s, aiding Ronald Reagan's quest for the White House. The *Almanac of American Politics* once wrote that

“no American politician is more controversial, beloved in some quarters and hated in others, than Jesse Helms.”⁵⁷ He believed, writing in *When Free Men Shall Stand*, that “such utopian slogans as Peace with Honor, Minimum Wage, Racial Equality, Women’s Liberation, National Health Insurance, Civil Liberty” are ploys by which to divide humanity “as sons of God.”⁵⁸ Helms was regarded as a “master obstructionist,” being proud of his nickname, “Senator No.” He opposed, at various times, civil rights, disability rights, feminism, gay rights, affirmative action, abortion and government support for “gay-oriented artwork of photographer Robert Mapplethorpe.” A 33° Mason, Helms was also a Grand Orator of the Grand Lodge of Freemasons in North Carolina.⁵⁹ He played a leading role in the development of the Christian right, and was a founding member of the Moral Majority in 1979. Helms was close to fellow North Carolinian Billy Graham, as well as Pat Robertson, and Jerry Falwell, whose Liberty University dedicated its Jesse Helms School of Government to him.

Helms’ top aide, attorney Tom Ellis, who would later be instrumental in Ronald Reagan’s 1976 campaign and also become the chair of the National Congressional Club, succeeded Tim LaHaye in 1982 as president of the CNP. Ellis was former director of the Pioneer Fund, a foundation established in 1937 “to advance the scientific study of heredity and human differences.” The fund has also been criticized for its ties to eugenics. The Pioneer Fund has been an important source of funding for research on the partly genetic hypothesis of IQ variation among races. The 1994 publication of *The Bell Curve* drew heavily from Pioneer-funded research. Recipients of Pioneer grants have included William Shockley, Arthur Jensen and Roger Pearson, who has written that “inferior races” should be “exterminated.”⁶⁰ At the Institute for the Study of Man, Roger Pearson received over a million dollars in grants in the 80s and 90s from the Pioneer Fund. Going by the pen-name of Stephan Langton, Pearson was editor of *The New Patriot*, published in 1966–67 to conduct “a responsible but penetrating inquiry into every aspect of the Jewish Question,” which included articles such as “Zionists and the Plot Against South Africa,” “Early Jews and the Rise of Jewish Money Power,” and “Swindlers of the Crematoria.”⁶¹

When Pearson established himself in the United States, he had worked together with Willis Carto in contributing to publications of white supremacist and anti-Semitic literature, such as *Western Destiny* and Noontide Press. Carto, a longtime figure on the American far-right was an influential political racial theorist through the Liberty Lobby and successor organizations which he helped create. The Liberty Lobby, which was active in the 1950s, is regarded as the source of an insurgent wing of the Patriot Movement through its promotion of themes of White supremacy and anti-Semitism. While in prison for possessing falsified passports, Francis Parker Yockey was visited by Carto who eventually became the chief advocate and publisher of his ideas. Carto also belonged at one time to the John Birch Society.⁶² When Revilo Oliver left the JBS, he became editorial advisor for Carto’s Institute for Historical Review. Carto ran a group called Youth for George Wallace to aid the third party presidential campaign

of George Wallace in 1968. When the campaign failed, he converted what remained of the organization into the National Youth Alliance. As National Chairman for this group, Carto was successful in recruiting Dr. William Pierce, who after Rockwell's death, reorganized it into the American neo-Nazi group, the National Alliance in 1974, of which Pierce became the leader.

In 1978, Carto founded the Institute for Historical Review (IHR) as an organization dedicated to publicly challenging the commonly accepted history of the Holocaust. Sharing in Carto's denial was Frank Collin. Due to a disagreement over Koehl's successorship of the American Nazi Party (ANP), following Rockwell's assassination, some members chose to support William Luther Pierce, eventually forming the National Alliance, while Frank Collin created the National Socialist Party of America (NSPA). In 1977, Collin's NSPA created national controversy when it announced plans to march through the Chicago suburb of Skokie, Illinois, where there was the largest Jewish population per-capita in the United States, among whom were many Holocaust survivors. It prompted a landmark legal battle where the NSPA won the right to exercise their "freedom of speech" and to march in their Nazi military uniforms, but without their swastika armbands. However, Collin's downfall came when it was discovered that his father Max Simon Collin was a Jew whose original surname had been "Cohen." Max Cohen claimed to have been a prisoner at Dachau concentration camp, where Frank was said to have been conceived. Frank Collin was also convicted of child molestation in 1979, serving only three years of a seven-year sentence. After his release, Collin re-emerged as "Frank Joseph." In 1987 he had a book published, *The Destruction of Atlantis: Compelling Evidence of the Sudden Fall of the Legendary Civilization*. "Frank Joseph" is now a self-described neo-pagan and edits *The Ancient American* magazine.

Frank Collin was not a unique case. As Daniel Levitas remarked in "Exploring What is Behind the Rare Phenomenon of Jewish Anti-Semites," for *Intelligence Report*, "Some of the most zealous anti-Semites on the American white supremacist scene have turned out to have direct family links to the religion and the people they have devoted their lives to hating."⁶³ The KKK was founded, as already mentioned, by Dr. Kuttner Baruch, grandfather of Bernard Baruch, and Judah P. Benjamin, of the B'nai B'rith and the Order of Zion. Daniel Burros, who first linked up with George Lincoln Rockwell, was the New York State organizer for Robert Shelton's United Klans of America (UKA), the most notorious Klan group of the period. A front-page article in *The New York Times* in 1965 exposed his Jewish roots and Burros shot himself. In the 1980s, Jordan Gollub managed to rise to the post of Mississippi state leader of the Christian Knights of the Ku Klux Klan, until it was discovered he was Jewish, after which he created an offshoot, called the Royal Confederate Knights of the Ku Klux Klan. Another case is Bill White of the American National Socialist Workers' Party, which could boast of a total of 6 members, but came to public attention in 1996 in a frontpage article in *The Washington Post*. David Wolfgang Hawke, born Andrew Britt Greenbaum, created the Knights of Freedom, later renamed American Nationalist Party,

to make the “final solution a reality.” He has been dubbed by the press as the “spam Nazi,” earning an estimated \$600,000 for spamming ads for penis enlargement pills, before being sued by AOL.⁶⁴ Hawke told his supporters, who called him “the chosen one”:

We must all carry with us in our hearts this knowledge, that the dreams of Adolf Hitler have not faded away, but are just as alive today as they were years ago! The German army was defeated on the battlefield, but the ideals of Adolf Hitler live on in the hearts and souls of those who now carry the torch of the Aryan peoples.⁶⁵

The repeated occurrence of Jews posing as neo-Nazis should not be taken as haphazard. Their persistence would suggest they are not acting alone. We must reasonably assume that they are in the service of some agency, perhaps the Mossad, for the purpose of maintaining the impression of an enduring anti-Semitic threat, to justify the US government’s continued support for Israel. The media attention garnered by these misfits is typically disproportionately higher than their place in the white supremacist community itself. Their antics are obviously staged and absurdly exaggerated spoofs of neo-Nazism.

We may therefore also assume that the Anti-Defamation League (ADL), which was originally founded in October 1913 by the B’nai B’rith, must also be complicit in bringing these impostors to public attention. In fact, as demonstrated by Yoav Shamir in *True Stories: Defamation*, a 2010 documentary aired by *Channel 4*, the ADL tends to exaggerate or even fabricate the threat of anti-Semitism, with the purpose of generating support for Israel.⁶⁶ Noam Chomsky has characterized the ADL as having become solely an advocate for Israeli policy, and in 2005 Norman G. Finkelstein published *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History*, which argues that the specter of a “new anti-Semitism” has been invented by supporters of Israel to brand any serious criticisms of Israel’s human rights abuses as anti-Semitism.

Foxman, the ADL’s head since 1987, has a very close relationship with the Israeli government, and is sought after by Washington and governments and political leaders around the world. To Yoav Shamir he explained his power and influence as exploiting the “fine line” of anti-Semitism. Jews, he explains, “are not as powerful as Jews think we are, nor as powerful as our enemies think we are. Somewheres [*sic*] in between. They do believe we can make a difference in Washington, and we are not going to convince them otherwise.” Foxman asks, “How do you fight this conspiratorial view of Jews without using it?” Yoav Shamir interprets Foxman’s explanation to mean, “It’s like a poker game, in which Foxman bluffs the other side into thinking the Jews have more influence and power in Washington than they really have. The downside is, that the idea of Jews being so powerful can result in envy, even hate.”⁶⁷

The New Great Game

Once the Christian Right were recruited to the cause of conservatism, the neoconservatives' imperialistic objectives could also be packaged for broader popular consumption by making use of religious terminology. According to Professor Stephen Holmes, who was interviewed in the Adam Curtis' documentary, *The Power of Nightmares*:

The Straussians started to create a worldview which is a fiction. The world is not divided into good and evil. The battle in which we are engaged is not a battle between good and evil. The United States, as anyone who observes understands, has done some good and some bad things. It's like any great power. This is the way history is. But they wanted to create a world of moral certainties, so therefore they invent mythologies—fairytales—describing any force in the world that obstructs the United States as somehow Satanic, or associated with evil.¹

With Reagan in office, who now referred to the Soviet Union as the “Evil Empire,” the neoconservatives, to build on their global ambitions, escalated a covert strategy inherited when he came into office. It consisted of assisting the Muslim “freedom fighters,” the *Mujahideen* of Afghanistan, who were combatting the Soviets since their invasion of the country in 1979. The secret war was part of the Americans' ongoing confrontations, both during and after the Cold War, known as the *New Great Game*, a conceptualization of modern geopolitics in Central Eurasia, as a competition between the US, Britain and other NATO countries against Russia, China and other Shanghai Cooperation Organisation countries for “influence, power, hegemony and profits in Central Asia and the Transcaucasus.”²

The new confrontation in Afghanistan was part of a long-term plan devised by Carter's Secretary of State Zbigniew Brzezinski. Brzezinski's plan was itself an extension of the one devised by influential neoconservative academic Bernard Lewis, a former British agent and Oxford university specialist in Islamic studies. In May of 1979, four months after the installation of the Ayatollah Khomeini in Iran, Lewis presented a detailed study on the phenomenon of Islamic fundamentalism at a Bilderberg meeting in Austria. Lewis' proposal then came to be known as the Bernard Lewis Plan, a revision of

the British *Divide and Conquer* strategy, which endorsed the Muslim Brotherhood movement behind Khomeini, in order to promote the Balkanization and fragmentation along ethnic and religious lines of the entire Muslim Near East. Lewis argued that the West should encourage nationalistic upheavals among minorities, such as the Lebanese Maronites, the Kurds, the Armenians, Druze, Baluchis, Azerbaijani Turks, Syrian Alawis, the Copts of Ethiopia, Sudanese mystical sects, Arabian tribes and so on.³

Brzezinski accepted Lewis' hypothesis in believing that Islamic fundamentalism could be played as a "geo-strategic" card to destabilize the USSR.⁴ In his plans, Brzezinski was inspired by the ideas of Halford Mackinder, one of the founding fathers of "geopolitics," who had also inspired the author of the Nazi *lebensraum* policy, and Vril society member, Karl Haushofer. What Brzezinski learned from Mackinder was to regard the domination of the world as dependent on control of Eurasia, which in turn was dependent on control of Central Asia. In Brzezinski's time, however, the several states of Central Asia were all under Soviet domination, which included many of the "stans," like Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. Also in Central Asia, but only within the sphere of Soviet influence, was Afghanistan. Brzezinski's plan therefore was to create an "Arc of Crisis" by igniting a vanguard of Islamic fundamentalism across the Middle East and Asia to confront the Soviets.⁵ In the second chapter of *The Grand Chessboard*, entitled "The Eurasian Chessboard," Brzezinski describes a "global-zone of percolating violence" that can be skillfully manipulated to impede Eurasian integration. According to a map of this region in the book, this zone includes all of Central Asia, extending westward to include Turkey, northward to include southern Russia and eastward to touch upon the western borders of China. It includes the entire Middle East, where Brzezinski claims it is imperative for the United States to retain control, especially in the critical Persian Gulf. And, the zone extends eastward to include Afghanistan and Pakistan, up to the latter's border with India.

Brzezinski's plan began by triggering the war in Afghanistan. Little publicized in the West is the fact that the Americans started to fund factions of the Muslim Brotherhood in Afghanistan, knowing full well that it would provoke the Russians into invading the country.⁶ Once the plan had succeeded and the Russians invaded in December 1979, the Americans continued to fund these *Mujahideen* factions, then being celebrated in the media as "Freedom Fighters," with the Saudis matching their funding "dollar for dollar." Code-named Operation Cyclone, it became one of the longest and most expensive covert CIA operations ever undertaken, with combined contributions eventually achieving a total of ten billion dollars. To ensure the CIA's plausible deniability, support to the *Mujahideen* was coordinated by Pakistan's Inter-Services Intelligence (ISI). The ISI originally established in 1948 by Joseph Cawthorn, a British Intelligence agent of MI6, with whom it has continually maintained close ties.⁷

As Gilles Keppel explains in *The War for Muslim Minds*, “The young neoconservatives who came to Washington during the Reagan years seized upon the Afghan conflicts as a proxy war against the Soviet Union, part of a broad global strategy to combat communism around the globe.”⁸ To recruit President Reagan to their objectives, the neoconservatives had set out to prove that the Soviet threat was far greater than what Team B had initially proposed. They would demonstrate that the majority of terrorism and revolutionary movements around the world were part of a secret Soviet conspiracy. The main proponent of this theory was Michael Ledeen, acting as the special adviser to the Secretary of State from 1981 to 1982. Over the next several years, Ledeen would use his position as consultant to Haig, the Pentagon and the National Security Council under Ronald Reagan, to lead the neoconservatives in their attempt to demonstrate the notion of a global terrorist conspiracy based in the Kremlin, whose KGB pulled the strings of all of the world’s key terrorist groups, especially in the Middle East.

Ledeen had been influenced by a best-selling book called *The Terror Network*, which alleged that all terrorist groups, from the PLO to the Baader-Meinhof group in Germany and the IRA were secretly run by the Soviet Union. Though the CIA denounced the allegations as more neoconservative fantasy, William Casey, who was the new head of the CIA, was a powerful ally of the neoconservatives. He was convinced of the plot outlined in the *Terror Network* and called a meeting of the CIA’s Soviet analysts and told them to produce a report for the President that proved the network existed. But the analysts informed him that much of the information in the book came from black propaganda the CIA deliberately invented to impugn the Soviet Union. All the analysts were therefore dismissed.

However, at the State Department, then-Secretary of State Alexander Haig and his director of policy planning Paul Wolfowitz also believed these charges and asked the CIA to prepare a National Intelligence Estimate on Soviet sponsorship of international terrorism. The draft estimate concluded that Moscow provided arms and training to such groups as the PLO and that Moscow’s East European allies provided support to terrorist groups. However, it noted, there was no evidence of such Soviet involvement, nor was there any evidence of Soviet links to such groups as the Red Brigades in Italy, Baader-Meinhof in West Germany or the Provisional Irish Republican Army (IRA). In fact, the draft explained that the bulk of the evidence pointed to the contrary and the intelligence organizations of Italy, West Germany and the United Kingdom agreed.⁹

Under this intense lobbying, Reagan agreed to yield to the neoconservatives and signed a secret document that would now allow the funding of covert operations to combat the supposed hidden Soviet threat around the world.¹⁰ The escalation of America’s covert war against the Soviets in Afghanistan then evolved in stages. Over the first five years, the US objective was not to win the war or defeat the Soviets and force a withdrawal, but rather to bleed and cause them international embarrassment. In 1984, however, with the help of Rep.

Charlie Wilson, with the enthusiastic support of director William Casey, the CIA's funding increased rapidly, compounded by the matching contributions of the Saudis. In addition to increasing funding, Casey also sought to provide the *Mujabideen* more sophisticated weaponry, like the Stinger missiles, which are believed to have been decisive in changing the momentum of the war.

To add to the number of *Mujabideen* fighting the Soviets, William Casey endorsed a worldwide recruitment effort to be organized through the CIA. Arab governments from around the world, including Egypt and Saudi Arabia, and international organizations, in addition to the Muslim Brotherhood, like the Muslim World League, the International Relief Organization, the Jamat Tabligh, a Pakistani missionary organization, all ran to recruit fighters.

From Egypt were recruited those fanatics who had been responsible for the assassination of its president Anwar Sadat in 1981. At the time, the revolution had succeeded in Iran, the CIA-backed war was under way in Afghanistan and a wave of Islamic activism was sweeping across the Arab world. As Robert Dreyfuss explains:

This extraordinary series of developments were made possible in part by Sadat's and America's favorite ally, Saudi Arabia. Now awash in tens of billions of petrodollars, thanks to the 1970s oil-price increases imposed by the Organization of Petroleum Exporting Countries, the Saudis used cold, hard cash to build a pro-American empire of Islamic banks and financial institutions in Egypt, Sudan, Kuwait, Turkey, Pakistan, and elsewhere. It was the marriage between the Muslim Brotherhood's ideology and the power of Islamic banking that finally catapulted right-wing Islamism to worldwide power.¹¹

Sheikh Omar Abdur Rahman, also known as the Blind Sheikh, was among the recruits of Sadat's project Islamization, having been a founding member of the Faisal Islamic Bank of Egypt (FIBE). Nevertheless, he was ultimately involved in inspiring the radicals responsible for Sadat's assassination in 1981. Although praised in the West, recipient of the Nobel Peace Prize and honored as "Man of the Year" on the cover of *Time* magazine, in 1977 Sadat gained the ire of the Islamists by taking a controversial stance in the Muslim world by opening negotiations with Israel that led to the Camp David Egypt-Israel agreement. To make matters worse, Israel quickly and brashly exploited the peace treaty by annexing East Jerusalem, constructing West-Bank settlements, and bombing Iraq's nuclear facilities, further infuriating the Muslim World.

Sadat's assassination was coordinated by Abdul Salam Faraj, leader of the Cairo branch of Islamic Jihad, to which Sheikh Omar belonged. As explained by Kamal Habib, a founding member of Islamic Jihad:

We spearheaded the jihadi state of mind rather than the earlier, more moderate ideas in the liberal era that simply accepted reality. Psychologically we thought we were superior to reality. We despised the everyday vision of the world, and we wanted to transform or change this reality. Therefore our dream was to get rid of Sadat.¹²

Faraj made a significant contribution in elevating the role of “*Jihad*” in radical Islam with his pamphlet *Al-Farida al-Ghaiba* (“The neglected obligation”), which popularized the use of the bogus *Mardin Fatwa*, and that has become a manifesto for militant groups. The original goal of Faraj’s Islamic Jihad was to overthrow the Egyptian Government and replace it with an Islamic state. Later it broadened its aims to include attacking American and Israeli interests in Egypt and abroad. The culmination of this terror campaign was the assassination of Sadat at an army parade by a group of Army officers who were a part of Islamic Jihad, led by Lieutenant Khalid Islambouli.

Eric Margolis of the *Toronto Star* said General Hosni Mubarak, who was wounded in the attack, was then put into power with US assistance.¹³ Many members of Islamic Jihad were immediately arrested, and the regime launched a massive manhunt. Among the leaders arrested were Ayman al Zawahiri, later to become bin Laden’s second-in-command. From his jail cell Zawahiri pronounced to the media:

Now, we want to speak to the whole world! Who are we? Who are we? Why did they bring us here? And what we want to say? About the first question: we are Muslims! We are Muslims who believe in their religion, in their broad feelings, as both an ideology and practice. We believe in our religion, both as an ideology and practice. And hence, we tried our best to establish [unintelligible] Islamic state and Islamic society!¹⁴

Al Zawahiri hails from an elite Egyptian family. His father’s uncle, Rabia al Zawahiri, was the grand imam of Al Azhar University. His mother came from the wealthy and influential Azzam clan. Her father, Ayman’s grandfather, served as the president of Cairo University and founded King Saud University in Riyadh, Saudi Arabia.¹⁵ His great-uncle was British agent Abdul Rahman Azzam, who was also associated with the Muslim Brotherhood. After World War I, when the Sanussi Brotherhood became an asset of British Arab Bureau in Cairo, Azzam was dispatched to Tripolitania to help organize the order’s political work. Azzam would eventually become the first Secretary-General of the British-sponsored League of Arab States after World War II.¹⁶

Zawahiri’s interpretation of “*Jihad*” showed how Islamic terrorism could be employed by Western powers by completely betraying the very essence of Islam. Worse still, Zawahiri exemplified a Machiavellianism which is a complete reversal of the message of Islam. As explained Azzam Tamimi of the Institute of Islamic Political Thought:

...came to the conclusion that because you have what you believe to be a sublime objective, then the means can be as ugly as they can get. You can kill as many people as you wish, because the end means is noble. The logic is that “we are the vanguards, we are the correct Muslims, everybody else is wrong. Not only wrong, but everybody else is not a Muslim, and the only means available to us today is just to kill our way to perfection.”¹⁷

Following the assassination of Sadat, an offshoot of Islamic Jihad was created, known as *al-Gama'a al-Islamiyya* (also known as "The Islamic Group"), of which Sheikh Omar became the leader. Zawahiri has since come to be considered bin Laden's second hand man, and then the leader of Egyptian Islamic Jihad, after the organization was formally merged with al Qaeda. Al Qaeda was created when the ISI requested the presence of a Saudi prince to lead the "Jihad" in Afghanistan. While no volunteers were forthcoming, the Saudi leaders recommended the scion of a wealthy family that was close to the monarchy, Osama bin Laden. Bin Laden was the son of Mohammed bin Awad bin Laden, a Yemeni who started a Saudi construction firm, which after his death in 1967 his sons built into the Saudi BinLaden Group, a multibillion-dollar enterprise. Mohammed established a close relationship with Ibn Saud, who asked him to rebuild the sacred city of Mecca. Bin Laden, according to at least two separate reports, was recruited by the CIA in 1979.¹⁸ And contrary to common perception, bin Laden was not a fighter.¹⁹ Working closely with Saudi intelligence, bin Laden was the bagman responsible for transmitting funds to the front, and to train the thousands of Arab and other fighters recruited from around the world to fight Brzezinski's "*Jihad*."²⁰

Casey also oversaw the complexities of what came to be known as the Iran-Contra Operation, which was viewed as "off-the-shelf," meaning unaccountable and invisible, which involved an international network of illicit drug trafficking to garner secret funds to assist the "*Jihad*" in Afghanistan. It was as a response to the Iranian Hostage Crisis that the Americans had imposed an arms embargo on Iran, but which the CIA breached, despite Reagan's campaign promise to never "negotiate with terrorists." The key Iranian broker for arms talks between the Israelis and Iran was Ahmed Kashani, the son of British agent Ayatollah Kashani. Ahmed Kashani visited Israel in 1980, but according to Sick, "other channels between Israel and Iran were functioning long before he arrived."²¹ While American policy had otherwise tilted towards support for Iraq, the Israelis, along with Casey and many neoconservatives, who held Zionist inclinations, saw otherwise. As Robert Dreyfuss explains:

Israel's ties to Khomeini's Iran were multifaceted. They had links to Iran's armed forces and the successor organization to the Shah's SAVAK secret service. In addition, thousands of Iranian Jews had long been active in the bazaar merchant class, many of whom had immigrated to Israel but maintained ties to Iran, including links to the families of the wealthier, conservative ayatollahs.²²

Funds from sales to the Iranians were then traded with the Contras for cocaine, which was then shipped to Mena, Arkansas, under then Governor Bill Clinton's supervision, touching off the crack cocaine epidemic of the 80s.²³ Government involvement in drug-trafficking dates back to Britain's Opium Wars against China, headed by Lord Palmerston in 1840 and 1858. Starting in 1773, the British East India Company established a monopoly on the production of Indian opium, transporting it to China. The CIA's involvement with drug-trafficking goes back at least to its predecessor the Office of Strategic

Service (OSS). Allen Dulles, then Swiss “Station Chief” for the OSS, allowed the former Nazis he had hired to finance themselves from their vast stocks of morphine, plundered Jewish gold and a mass of counterfeit British banknotes.²⁴ Then, during the Vietnam War, with the Air America network of aircraft the CIA took over control of the opium trade controlled by the French, known as the French Connection.

One estimate suggests that Barry Seal, known as the greatest drug dealer in American history, but who also worked for the CIA and the Drug Enforcement Administration (DEA), ran as much as a hundred million worth of cocaine a month through Mena.²⁵ But it was the crashing of Barry Seal’s plane in Nicaragua that finally exposed the Iran-Contra affair. Nevertheless, CBS News correspondent Bill Plante complained there was a trail of “tens of millions of dollars in cocaine profits [from Mena], and we don’t know where it leads. It is a trail that has been blocked by the National Security Council.”²⁶

Barry Seal had been recruited at the age of seventeen along with Lee Harvey Oswald by CIA agent David Ferrie at a two-week summer camp of the Louisiana Civil Air Patrol in 1957.²⁷ Ferrie is the bizarre character and known pedophile portrayed by Joe Pecci in Oliver Stone’s *JFK*. A career US intelligence agent, Ferrie was a participant in the assassination of President Kennedy, and the first focal point of Jim Garrison’s investigation of Kennedy’s murder. The assassination team went by the name of Operation 40, established by Allen Dulles under Eisenhower in 1960, and later presided over by then Vice President Richard M. Nixon until 1961. Operation 40 played a major role in the Bay of Pigs invasion during the Kennedy administration, and recruited former Batista-regime intelligence officers, mob henchmen, and mercenaries like Frank Sturgis, CIA case officer Howard Hunt, who would later become one of the Watergate burglars, and Felix Rodriguez who was later involved in the execution of Che Guevara.²⁸ Agents of Operation 40 were also commanded by Otto Skorzeny for operations in Guatemala, Brazil and Argentina.²⁹

The primary money laundering mechanism was the notorious Bank of Commerce and Credit International (BCCI), which was closely affiliated with the Muslim Brotherhood’s Faisal Islamic Bank of Egypt (FIBE). Founded in 1972 by Pakistani Hassan Abedi, BCCI eventually collapsed under extensive fraud allegations in 1998. The BCCI had become the favored bank for Middle Eastern terrorists, and arms and drug runners, South American drug cartels, organized crime lords, and intelligence services such as the ISI, Mossad, MI6 and the CIA.³⁰ In Senate testimony, Robert Gates, the CIA director under former President George Bush Sr., referred to BCCI as the “Bank of Crooks and Criminals International.”

One of the directors of BCCI was Khalid bin Mahfouz, who along with Salem bin Laden, head of the wealthy Saudi Arabian family and one of seventeen brothers to Osama bin Laden, was in business in Texas with young George W. Bush through his intermediary James Bath. Bath was recruited in 1976 by then CIA Director George H. W. Bush, to create offshore companies to move CIA funds and aircraft between Texas and Saudi Arabia.³¹ While

also acting as Salem's sole US business representative, Bath ran a business for bin Mahfouz and joined a partnership with him and Gaith Pharaon, BCCI's frontman in Houston. In 1979, Bush's first business, Arbusto Energy, obtained financing from Bath. As one of many investors, Bath gave Bush fifty thousand dollars for a five percent stake in Arbusto. In the *Outlaw Bank: A Wild Ride Into the Secret Heart of BCCI*, authors Beaty and Gwynne suggest that Bath's investment in Arbusto may have belonged to bin Mahfouz, since James Bath "had no substantial money of his own at the time."³²

Bath also operated Skyway Aircraft Leasing Ltd., an aviation business based in the Cayman Islands, owned by bin Mahfouz. First, within a month of its incorporation, the temporary board at Cotopax named Bath as company president, changed the company name to Skyways and then resigned en masse, leaving Bath as sole director. One of the original subscribers to Cotopax, a company called Cayhave Corporate Services, Ltd, was also a subscriber to IC Inc. In reality, IC Inc was the same entity as ICIC, which is the International Credit and Investment Corporation of Grand Caymans, termed BCCI's "bank-within-a-bank" in the Kerry Committee report. The company was found by investigators to be at the very center of a chart, found in Oliver North's White House safe, showing the banking network of the Iran-Contra operation.³³

Secretary of State Madeleine Albright told the Saudi Defense Minister Prince Sultan, that Mahfouz had channeled tens of millions of dollars into terrorist accounts in London and New York.³⁴ As shown in an excellent article by Martin Rivers titled "A Wolf in Sheikhs Clothing: Bush Business Deals with 9 Partners of bin Laden's Banker," Mahfouz was part of an intricate network that spanned numerous CIA activities and personalities. Mahfouz at the time was also the owner of the Saudi National Commercial Bank (NCB). During the 1980s, Mahfouz's banking syndicate performed major CIA-inspired banking operations for such former CIA assets, in addition to bin Laden, as Saddam Hussein, Manuel Noriega and other drug-dealing generals, such as in Pakistan. Mahfouz's NCB was affiliated with the InterMaritime bank, whose president Bruce Rappaport was deeply implicated in the BCCI Affair. Bruce Rappaport, a golfing buddy of then CIA director William Casey, also partnered with Oliver North in the Iran-Contra operation. Dr. Alfred Hartmann, the InterMaritime Bank's Vice President, was also chief financial officer of Mahfouz's BCCI Holdings of Luxembourg. In addition, Mahfouz's Saudi Investment Corporation (SICO) was partnered with the Saudi BinLaden Group, and Hartmann, Rappaport, and William Casey were responsible for arranging SICO's financing of Osama bin Laden. Simultaneously, Dr. Hartmann was also the managing director of a subsidiary of BCCI, the *Banque de Commerce et de Placements* (BCP) in Geneva. It was BCP that helped to finance Arbusto. SICO was chaired by Osama's brother Yeslam bin Laden.³⁵ Board members included Baudoin Dunant, one of French-speaking Switzerland's leading lawyers, who is on the boards of over twenty companies in Geneva, Fribourg, Morges, Nyons, etc. He received international publicity in 1983, when he represented Nazi banker Francois Genoud.³⁶

After several transformations, Arbusto emerged in 1986 as Harken Energy Corporation. In 1987, when Harken ran into trouble, a 17.6 percent share was purchased by Saudi Sheikh, Abdullah Taha Bakhsh, a business partner with Pharaon, while his banker was bin Mahfouz.³⁷ Though Bush told the *Wall Street Journal* he had “no idea” BCCI was involved in Harken’s financial dealings, the network of connections between Bush and BCCI is so extensive that the *Journal* concluded by stating: “The number of BCCI-connected people who had dealings with Harken all since George W. Bush came on board raises the question of whether they mask an effort to cozy up to a presidential son.”³⁸ Bath finally came under investigation by the FBI in 1992 for his Saudi business relationships accused of funneling Saudi money through Houston in order to influence the foreign policies of the Reagan and first Bush administrations.

Sami Baarma, a top executive of the Saudi National Commercial Bank (NCB), sits on the board of Mahfouz’s Middle East Capital Group (MECG) that had on its board, Sheikh Bakhsh. In addition, Baarma sat on the board of the notorious Carlyle Group, which had former President George H. W. Bush as a senior advisor. Carlyle is the eleventh largest military contractor in the US, and a leading contributor to George W. Bush’s 2000 presidential campaign. Former President George H. W. Bush has visited Saudi Arabia at least twice to successfully court bin Laden family financing for the Carlyle Group.

Bin Laden’s activities were in service of the worldwide recruitment effort endorsed by CIA director William Casey in 1986.³⁹ In charge of the entire operation, according to John Loftus, a justice department official in the eighties, was Reagan’s Vice President George Bush Sr.⁴⁰ In his own words, as bin Laden said, “I set up my first training camp where these volunteers were trained by Pakistani and American officers. The weapons were supplied by the Americans, the money by the Saudis.”⁴¹ While Osama was responsible for the organization and training of new recruits, it was Sheikh Abdullah Azzam who formulated the legal justification for participation in the war in Afghanistan as a fulfillment of Islamic “*Jihad*,” based on the *Fatwas* of Ibn Taymiyyah. Azzam was a Palestinian-born teacher of religion, and an active member of the Muslim Brotherhood in the West Bank. After receiving his doctorate in Islamic jurisprudence from Al Azhar University in 1973, Azzam met the family of Sayyed Qutb. Thereafter, he moved to Saudi Arabia after being invited to teach at King Abdul Aziz University, where he linked up with Sayyed Qutb’s brother Mohammed. Barnett R Rubin, a Columbia University associate professor and senior fellow at the CFR, says sources have told him that Abdullah Azzam was “enlisted” by the CIA.⁴² Azzam was killed in 1989, some say, a hit commissioned by bin Laden.

Though he had been tied to the assassination of Anwar Sadat, the CIA nevertheless regarded Sheikh Omar, Azzam’s associate in Afghanistan, as a valuable asset. Also according to Barnett Rubin, Sheikh Omar was in the employ of the CIA as well. As a reward for his services, the CIA gave Sheikh Omar a one-year visa to the US in May, 1990, even though he was on a State Department terrorism watch list.⁴³ Once in the US, the CIA paid Sheikh

Omar “to preach to the Afghans about the necessity of unity to overthrow the Kabul regime.”⁴⁴ As one FBI agent said in 1993, he is “hands-off... It was no accident that the sheikh got a visa and that he’s still in the country. He’s here under the banner of national security, the State Department, the NSA, and the CIA.”⁴⁵ However, Sheikh Omar was finally sentenced to life imprisonment in the US for his role in the 1993 World Trade Center bombing. According to Rubin, not long after he was arrested, a source asked Robert Oakley, former US Ambassador to Pakistan, how the US would respond if the Sheikh disclosed he had worked for the CIA. Oakley laughed, saying it would never happen, because the admission would ruin the Sheikh’s credibility with his militant followers.⁴⁶ Sheik Omar’s *al-Gama’a al-Islamiyya* is also reported to be responsible for the killing of hundreds of Egyptian policemen, soldiers and civilians, including the 1997 Luxor massacre in which 58 foreign tourists and four Egyptians were killed.

Of the many groups that emerged in Afghanistan to fight the Soviets, the CIA chose the most radical, primarily Gulbuddin Hekmetyar, head of the *Hezbi Islami*. Hekmetyar was part of the illicit trade in narcotics that began in Nicaragua and eventually expanded to include opium from Afghanistan, which eventually became the world’s largest producer of the drug, accounting for 90% of world production. The opium supply chain that Hekmetyar established before he departed from Afghanistan was eventually managed by bin Laden.⁴⁷ The DEA confirms having received multi-source information that bin Laden had been involved in the financing and facilitation of heroin trafficking activities.⁴⁸ Al Qaeda reportedly earned as much as six billion a year from drug-trafficking.⁴⁹

Following the withdrawal of the Soviets from Afghanistan, the Americans acquiesced to a plan devised by the ISI whereby the nascent movement of the Taliban would be brought to power, to oust the warring factions of the ensuing civil war, and purportedly create stability by uniting the country. The Taliban were for the most part Afghan refugees who had been brainwashed in Saudi-funded *Madrassas* in Pakistan. The *Madrassas* were run mainly by Fazlur Rahman, and his *Jamiat e Ulema*, based on the Deobandi movement, which for a century or more had been closely connected to Wahhabism.⁵⁰ Rahman, whose party formed a combined government in Pakistani elections in 2002 and 2008, is described in a cable released by *WikiLeaks* as “more politician than mullah” and as professing his “support for cooperation with the United States.”⁵¹

The Taliban represented a cruel and grossly deformed caricature of Islam. But for a purpose. As a seasoned American observer told John Cooley, author of *Unholy Wars*:

The Taliban began, essentially, as a kind of experimental Frankenstein monster. They were created in the laboratories, so to speak, of Pakistani intelligence, the ISI — in order to produce a counter-force to Iran and Iranian Islamism, which would be even more repugnant and unacceptable to the West and Russia than the Ayatollah Khomeini’s successors in Tehran.⁵²

The creation of the Taliban was “actively encouraged by the ISI and the CIA,” according to Selig Harrison, an expert on American relations with Asia.⁵³ According to journalist Ahmed Rashid, author of *The Taliban*, “The United States encouraged Saudi Arabia and Pakistan to support the Taliban, certainly right up to their advance on Kabul.”⁵⁴ When the Taliban took power, State Department spokesperson Glyn Davies said that he saw “nothing objectionable” in the Taliban’s plans to impose strict Deobandi version of the *Shariah*. “The Taliban will probably develop like the Saudis,” said another US diplomat in 1997, “There will be Aramco, pipelines, an emir, no parliament and lots of *Sharia* law. We can live with that.”⁵⁵ Once the Taliban had served their purpose, they opened the way for the Americans to invade the country themselves, fulfilling Brzezinski’s and Mackinder’s long-term objective towards controlling Eurasia.

Petrodollar Islam

While the Taliban have been employed as a reminder of the purported dangers of “theocracy” and the barbarism of “Shariah Law,” they are not an apt representation of Islam, but nor are almost any other mainstream voices in Islam today. The reason is that, for the most part, the Taliban, as with many modern movements within Islam, represent the embarrassing aberrations derived from the nefarious influence of Wahhabism.

As the Prophet Mohammed foretold, “If the leaders do not govern according to the *Book of God*, you should realize that this has never happened without God making them into groups and making them fight one another.”¹ In the absence of a traditional Sunni establishment, or the political backing to help it defend its cause, numerous schematics have come forward to make their claims of Sunni legitimacy. Due to their immense wealth, of these many groups it is the Saudi-funded trends collectively referred to as “Islamic fundamentalists” who, though they represent a mere 3% of the Muslim population of the world, and therefore minuscule in numbers compared to their disproportional influence, gain the most attention, and have stifled saner voices. Of the fundamentalists, according to a description produced by an international Muslim body, “This is a highly politicized religious ideology popularized in the 20th century through movements within both the Shi’a and Sunni branches of Islam—characterized by aggressiveness and a reformist attitude toward traditional Islam.” This fundamentalist faction is described as consisting primarily of Wahhabis/Salafis and the Muslim Brotherhood.²

The Saudis have been able to propagate this version of Wahhabism and Salafism through a large-scale campaign, made possible only through their access to a seemingly limitless flow of petrodollars. Since 1975, the Saudis have spent as much as seventy billion dollars towards this international project. That ranks the Saudi endeavor, according to Alex Alexiev of the Center for Security Policy, a Washington think tank, as the largest propaganda campaign in history, far larger than Soviet propaganda efforts at the height of the Cold War.³

An authoritative 2008 report by *Policy Exchange*, the UK’s leading center-right think tank, entitled *The Hijacking of British Islam: How extremist literature is subverting Britain’s mosques*, concluded that Saudi Arabia is responsible for the majority of literature distributed in British mosques, which is rife with

incitements to racism. In *American Islam*, Paul Barrett relates that, “if there is one source of influence that bears special responsibility for exporting the Muslim world’s worst ideas to the West, it is our equivocal ally Saudi Arabia.” In the US, he says, a “Saudi underwritten boom has produced scores of mosques and Islamic centers.” Barrett repeats the claim of a Saudi charity official that, as of 2001, Saudi Arabia had funded half the Islamic schools and mosques in the US.⁴ A report by the Center for Religious Freedom, titled *Saudi Publications on Hate Ideology Invade American Mosques*, concludes, “Saudi Arabia is overwhelmingly the state most responsible for the publications on the ideology of hate in America.”⁵

However, despite the appearance of the country’s independence, the Rockefellers, primarily through their stewardship of ExxonMobil, continue to effectively control Saudi Arabia. After World War II, Aramco was still owned 70 percent by Rockefeller companies—Exxon, Mobil, and Socal—and 30 percent by Texaco, and produced all of Saudi oil. Supposedly, the Saudi government took a 25% stake in Aramco by 1973, increased it to 60% in 1974, and finally attained full ownership of the company by 1980. Now known as Saudi Aramco, it is the world’s largest, richest and most valuable company of all time. But as Stephen Schwartz explained in *The Two Faces of Islam*:

The conversion of Aramco into a Saudi firm was perhaps the murkiest operation in global business history. Saudi Aramco continued its exclusive export contracts with the US corporations that had created it, and American personnel remained in its leading management strata. Saudi-citizen employment by Saudi Aramco was slow and was expected to reach 87 per cent in the year 2005. The replacement of Aramco by Saudi Aramco was a remarkable example of international financial sleight-of-hand.⁶

More than half of Saudi oil production goes to the old Aramco-Rockefeller consortium, which sells the oil at a profit to whomever they wish, in obedience to Saudi cartel regulations.⁷ Moreover, until at least 1988, Exxon and the other US oil giants operated the company, even though it was owned by the Saudis. As of 1990, Exxon still indirectly owned 28.33% of Aramco. Board members of Aramco continue to include the former chairmen of Exxon and Chevron, both companies descended from Standard Oil.⁸ In 1990, Exxon merged with another Standard Company, Mobil, to form ExxonMobil, which became the largest of the six oil “Supermajors,” the five largest oil companies who replaced the Seven Sisters. In 2005, ExxonMobil was ranked the largest corporation in the world, by market capitalization and second largest by market revenue. Saudi Arabia ranks as the largest exporter of petroleum, accounting for as much as 26% of the world’s proven oil reserves, and produces the largest amount of the world’s oil. The United States is heavily dependent on this industry, as about 40% of the energy consumed by the United States comes from oil. With only 5% of the world’s population, the US is responsible for 25% of the world’s oil consumption. The Americans’ oil expenditures alone constitute a third of their trade deficit.

In Saudi Arabia, oil accounts for more than 90% of exports and nearly 75% of government revenues. It should be obvious that as the world's superpower and the world's leading producer of oil respectively, America and Saudi Arabia are entangled in a delicate and mutually inter-dependent relationship. According to an American attaché, "The only ambition of the Saudis is to remain masters at home. To do that, no matter what happens, they need the United States, while internal stability is, for the moment, maintained through a flawless ballet between the religious and police authorities."⁹ In return for guarantees of its continued sovereignty, the Saudis promise the Americans access to their formidable oil reserves. Additionally, the broader ramifications of this arrangement are, as Richard Lebeviere notes in *Dollars for Terror*; that "this protection also makes it possible to ensure the security of the state of Israel."¹⁰

Therefore, whichever version of Islam is promoted by Saudi Arabia is done, one way or the other, either with the acquiescence of or in the service of the oil industry they depend upon. As a consequence, Saudi Arabia has had to foster two competing and contradictory interpretations of Islam. First of all, given the blatant hypocrisy of their arrangement with the US and Israel, in order to protect themselves from criticism, and in turn, to safeguard foreign oil interests in the country, the Saudi monarchy have also nurtured a docile version of Islam maintained internally. Secondly, however, the Saudis have promoted a type of virulent Islamism abroad to serve American imperialist interests. Explaining the reasoning behind America's continuing support of this type of Islamic fundamentalism, Reuel Marc Gerecht, a former CIA officer with experience in Iraq and the Middle East, as well as a neoconservative hardliner with the notorious Rockefeller funded American Enterprise Institute (AEI), said:

Most American liberals and conservatives will strongly resist the idea that Islam's clergymen and lay fundamentalists, who usually dislike, if not detest, the United States, Israel, and progressive causes like women's rights, are the key to liberating the Muslim Middle East from its age-old reflexive hostility to the West. These men, not the much admired liberal Muslim secularists who are always praised and sometimes defended by the American government and press, are the United States' most valuable potential democratic allies.¹¹

Since the embarrassing revelations that followed 9/11, where the majority of the hijackers purportedly involved were Saudis, and therefore the increasing attention being paid to the role of Wahhabis in fostering Islamic terrorism, the Saudis have tried to distance themselves from the Muslim Brotherhood, at least publicly. The Saudis have attempted to suggest that they had given them shelter following Nasser's crackdown, but that the Brothers had betrayed their gracious hospitality by fomenting subversion and militancy within the kingdom. However, the Saudis had financed the Muslim Brotherhood almost from the outset. As Robert Dreyfuss described in *Devil's Game: How the United States Unleashed Fundamentalist Islam*, "Throughout its entire existence, too, the Muslim Brotherhood had an ace-in-the-hole, namely, the political support and money it received from the Saudi royal family and the Wahhabi establishment."¹²

After Muslim Brotherhood members were shuttled to Saudi Arabia with the assistance of the CIA following Nasser's crackdown in 1954, Brotherhood militancy influenced movements within the Kingdom, collectively referred to as *al-Sahwa al-Islamiyya* (the Islamic Awakening), or simply, *Sahwa*. Most importantly, Brotherhood adherents helped build much of Saudi Arabia's education system and thus shaped the Kingdom's modern curriculum, which has ensured a steady stream of *Sahwa*-influenced ideologues ever since.¹³ As Gilles Keppel explains in *The War for Muslim Minds*:

At a time when a wave of nationalist fever was sweeping the Arab World under the charismatic influence of Nasser, a Soviet client, the Saudi kingdom had come to depend on the support of reactionary and unsophisticated *ulema* (doctors of Islamic law), who were very knowledgeable about the balance of tribal power in the Arabian peninsula but ignorant of the changes in the world (which they believed was flat) and therefore poorly armed to do battle against the socialist propaganda machines of Cairo, Damascus, or Baghdad. Saudi Arabia welcomed the Muslim Brothers because they bridged the gap between the kingdom's intellectually weak religious fundamentalists and the pragmatic agenda of the Saudi dynasty. The government rewarded the Brothers handsomely for their service, and the Brothers jockeyed for better position by making sure never to quarrel with their Saudi partners.¹⁴

The flip-side of militant Wahhabism is the state-sponsored version apologetic of the regime's obvious excesses. Given their roles as custodians of the sacred precincts of Mecca and Medina, the Saudis are bound to enforce a semblance of Islamic rule to maintain the pretense of legitimacy. The religious clerics are a key tool in maintaining that charade. State control over the religious establishment began after Ibn Saud eliminated the *Ikhwan* movement in 1927, after which he then directly appointed who was permitted to issue *Fatwas*.¹⁵ According to Roel Meijer, when Ibn Saud curtailed the power of the *Ikhwan*:

He thereby established the present division of labour and laid the foundation for a return of the main contradiction of Wahhabism/Salafism between its passive presence and activist past. At present the political and bureaucratic elite rule the Saudi state and determine its economic and foreign policy without regard for the *shari'a* in these spheres, while the religious establishment has been given control over society, enforcing strict Wahhabi morality in exchange for political subservience. Partly this division has been sanctioned by the Wahhabis in the doctrine of *wali al-amr*, the duty of obedience to the ruler, but its inner tensions could not be so easily laid to rest and would be revived by more activist Salafis who could use it to challenge the political legitimacy of the Saudi rulers.¹⁶

The leading state-controlled establishment scholars, and the leading authorities of the Salafi movement, have been Sheikh Ibn Baz, Mohammed ibn al-Uthaymeen and Nassir ad Deen al Albani. As explained by Madawi al-Rasheed in *Contesting the Saudi State*, "Under their guidance Wahhabiya ceased to be a religious revivalist Salafi movement and became an apologetic institutionalized religious discourse intimately tied to political authority."¹⁷ These scholars were

dependent on the state for their positions and authority, and therefore served the state. “The majority of them confirmed political decisions by providing a religious seal of approval for policy matters,” says al-Rasheed.¹⁸ Restricted from expressing any criticism against the state, they compensated by creating a façade of piety through exaggerated and overly oppressive interpretations of Islam. As Madawi al-Rasheed explains:

Wahhabiyya sanctioned a regime that claims to rule according to Islam but in reality in the twentieth century retain only Islamic rhetoric and external trappings. The latter include public beheadings, excluding women from the public sphere, closing shops for prayer as well as other orchestrated and dramatized displays of religiosity. The exclusion and confinement of women have become a symbol for the piety of the Saudi state. Islam is consequently reduced to this dimension. In reality the regime operates according to personalized political gains rather than religious dogma or national interest.¹⁹

Al Albani began his career by becoming influenced by articles in *al Manar*, the mouthpiece of Rashid Rida, Freemason and successor to Mohammed Abduh, who was responsible for the marriage of Salafism and Wahhabism. Most Salafis reject the “Wahhabi” label, claiming that Muhammad ibn Abdul Wahhab did not found a new school of thought, but restored the Islam practiced by the earliest generations of Muslims, the *Salaf*. Rida thus facilitated the Wahhabis’ adoption of the term “Salafi,” and thereby played an important role in the formulation of the modern doctrines of Wahhabism, contributing to their opposition to *Taqlid*, their support of the reformist *Ijtihad* and their obsession over eradicating *Biddah* (corrupting innovations). However, modern Salafis now acknowledge that Afghani and Abduh were Freemasons, but regard Rida as being “not as misguided,” to justify their inheritance from him.

Al Albani also studied under a student of Qasimi of Damascus, who was among the chief Revivalists responsible for reviving Ibn Taymiyyah’s reputation. Albani was first expelled from Syria, and then accepted a post in Saudi Arabia on the invitation of Ibn Baz, who would continue to support him throughout his career. Al Albani’s trouble with the Saudis began when his pronouncements against *Taqlid* as “blind following” went so far that he even criticized the Saudis’ partial adherence to the Hanbali tradition. He went so far as to declare that the founder of Wahhabism himself, Ibn Abdul Wahhab, was not a true “Salafi” for following the Hanbali *Madhhab*. To al Albani, who claimed to follow, like the neo-*Ahlul Hadith* of India, the medieval school of the same name, *Hadith* alone can provide answers to matters not found in the *Qur’an*, without relying on the *Madhhabs*.²⁰ To al Albani, the mother of all religious sciences therefore becomes the “science of hadith,” through which he claimed to have identified over five thousand among them to be suspect.

Ibn Baz was the Grand Mufti of Saudi Arabia from 1993 until his death in 1999. Ibn Baz had also come under the influence of the neo-*Ahlul Hadith* of India through his teacher Saafazd ibn Atiq, who spent nine years among the group starting in 1881. Of Ibn Baz’s dubious distinction, his obituary

in *The Independent* remarked, “His views and *fatwas* (religious rulings) were controversial, condemned by militants, liberals and progressives alike.”²¹ According to his obituary in *The Economist*, Ibn Baz “was an easy man to mock. His pronouncements—that the earth was flat, that photography of a living thing was immoral, that women who studied with men were no better than prostitutes—embarrassed the more liberal princes.”²²

Most importantly, it was Ibn Baz’s *Fatwa* during the Gulf War of 1990 allowing the Americans to set up bases in Saudi Arabia, from which to fight their war against Iraq, that exploded the delicate façade of religiosity that the Saudis had attempted so carefully to maintain. Clearly written in service of the state, and thereby the Americans, the *Fatwa* laid bare the limits of Wahhabi propaganda, and created a crisis that split the Salafi movement into several competing factions. Locally, with its strict call for reviving monotheism and the eradication of *Biddab* (unfounded innovation), it should follow that Wahhabi reform would be directed against the obviously debauched Saudi rulers. Therefore, the conflicting imperatives have produced competing approaches that have split the Salafi movement.

Therefore, in response to Ibn Baz’s *Fatwa*, the leading *Sabwa* scholars began to critique the Saudi regime and call for its overthrow. As a result, the *Sabwa*’s two leading exponents, Salman al Awda and Safar al Hawali, were imprisoned in 1994. To a large degree, the *Sabwa* had exercised a monopoly on religious activism in the Kingdom. They enjoyed broader popular appeal than the regime clerics because of their greater attention to political realities, such that many in the *Sabwa* leadership were seen to rule on issues that were more pressing and more relevant to the general public.²³ So the Saudis used the opportunity of this dissension in the ranks to further purge the *Ulema* of subversive trends.

Despite their differences with him otherwise, the Saudi state made use of al Albani’s criticism of the Muslim Brotherhood to lend supposed religious authority to their agenda. While the Wahhabi religious establishment, including Ibn Baz himself, had been in the habit of praising Sayyed Qutb as a “martyr,” al Albani was the first among them to dare to criticize him as well as Hassan al Banna. Al Albani’s primary complaint against the Brotherhood was that they placed too much emphasis on “politics” instead of knowledge (*Ilm*) and creed (*Aqeedah*). Essentially, al Albani characterized all criticism of the state as futile banter, which disregarded the more pressing issue of reforming society which had fallen away from a “pure” understanding of Islam, in the perverted Wahhabi sense.

Thus, exploiting the reputation of al Albani, the Saudi state purged the university system of Muslim Brotherhood influences. They thereby have created a collaborationist version of Salafism, where any sense of social justice is absent, and which has become the primary version now promoted in its worldwide campaign. As noted by Bernard Heykal, in *Global Salafism: Islam’s New Religious Movement*, although al Albani had been expelled for his influence over the violent attempt to take over the Grand Mosque in 1979:

On the other hand, it was equally possible for other followers of al Albani to wholeheartedly support the regime, as happened with his neo-*Ahl al-Hadith* disciples Rabi ibn Hadi Madkhali and Mohammed Aman al-Jami, who supported the Saudi invitation to American troops in 1990. They were allowed to gain control over such important institutions as the Islamic University of Medina in exchange for purging them of the *Sabwist* and Muslim Brotherhood critics of the regime. Whereas the “political” genealogy leads to Afghanistan and Jihadi-Salafism, the “apolitical” trend can be traced to Europe, as many foreign students who studied at institutions such as Medina’s Islamic University, or other Islamic universities in Saudi Arabia, brought the Madhkali trend back to countries like France and the Netherlands.²⁴

This was certainly accomplished with the cognizance of their paymasters, the oil Supermajors, whose very livelihood depends on the stability of the Saudi regime. These collaborationist Salafis, now known as *Madkhalis* and *al-Jamiyyah*, denounced all Muslim Brotherhood ideologues as “innovators.” And although they reject the Salafi tradition going back to the Muslim Brotherhood and Afghani, they now regard themselves as true Salafis, which they equate with Wahhabism and adherence to Ibn Taymiyyah. Most importantly, they required obedience to the rulers, even unjust ones, as a purported religious obligation, providing the pretense that opposition to the rulers would contribute excessive difficulties (*Fitnah*). They therefore do not concern themselves with issues of international politics, claiming that Muslims are not “ready” for the larger issues, but instead need to be educated so as to reform them of their “deviant” practices.²⁵ This followed upon al Albani’s excuse, where he said, “All Muslims agree on the need to establish an Islamic state, but differ on the method to be employed to attain that goal. [For me] only by the Muslims’ adhering to *Tawbeed* [monotheism, according to Wahhabi prescriptions] can the causes of their dissensions be removed, so that they may march toward their objective in closed ranks.”²⁶

The Salafi were made to focus their mission on “reforming” other Muslims on minor ritual details and creedal tenets as departures, called *Biddah*, from what they considered “true” Islam. Thus, deprived of knowledge of the true depths of the state’s corruption or complicity in the conquest of Muslim lands and exploitation of the rest of the world by the Western powers, with the Salafi movement, the Saudi regime created a neutered version of Islam. Essentially, at the behest of American interests, the Saudis have robbed Islam of any sense of social justice, which is the message that the world is actually waiting to hear, and ensured that a politically amenable version is disseminated to other parts of the world. And, as explained by Joas Wagemakers, this Salafi doctrine was then propagated by an international legion of students educated at the Islamic universities in Saudi Arabia, such that it “was rapidly exported out of Arabia, so that it today constitutes an unavoidable element of Salafi Islam in many Muslim and Western countries.”²⁷

Islam is the world’s fastest growing religion and according to the 2010 German domestic intelligence service annual report, Salafism is the fastest growing Islamic movement in the world.²⁸ What has made Salafism attractive to

some is that, typically, adherence to Islam among modern Muslims is weak and uninspiring. Salafis, on the contrary, exhibit an intensity that can be misread as enthusiastic piety. What Salafism inculcates, however, is haughtiness. And, though the Salafis reject the *Madbhabs*, they have essentially created their own by following the prescriptions of their three scholars, Bin Baz, Uthaymeen and Al Albani. Much like orthodox Jews, the Salafis are easily recognizable for their insistence on certain modes of dress and behavior, which they deem to derive from “correct” interpretations of the evidence, and the fulfillment of which they see as a measure of piety. Their wives normally wear *Nikab* (*Burqa*), they insist on the beard for men, and normally wear white thobes, and keep their pant hems above their ankles. In prayer they hold their hands on their chests, and abut each others’ toes together. Worse still, they have inherited the anthropomorphism of Ibn Taymiyyah, regarding God as “above” creation in order to “affirm” his attributes. All these minutiae are considered emblematic of their superior knowledge of Islam, and all those who do otherwise are condescended upon as “deviants.”

The truth is that the development of the *Madbhabs* took place as a dialogue involving the entire Muslim community. The conclusions arrived at were collective decisions. Hence the concept of “*Ijma*.” So while the Wahhabis berate *Taqlid* as “blind following,” if they were sincere in their attempts at reform, they would follow that precedent, and present their reformulations for discussion by the whole community. Instead, they cowardly denounce the rest of that community as “*albul biddab*” for failing to see things their way. Thus, they ignorantly create new *Madbbab*, and with every bifurcation resulting from all their incessant bickering and acrimony, they contribute to a multiplicity of *Madbhabs*. That’s of course not the way they see it, but that’s effectively what they are causing. And that was the reason for the closing of *Ijtihad* in the first place, the positive benefit which in their arrogance they fail utterly to appreciate or comprehend.

What the Wahhabis and Salafis tend to be universally condemned for is their lack of tact. In other words, their fanaticism, which paints a picture of Islam all too familiar in the West, the most egregious example being the Taliban. Everywhere they make their presence felt, the Wahhabis and Salafis have a tendency towards harsh criticism of other Muslims, for what they deem to be “innovations” (*Biddah*), and therefore have often been derisively referred to among other Muslims as the “Biddah Brigade.” However, as the Prophet Mohammed remarked, “the only reason I have been sent is to perfect good manners [*Akhlag*],”²⁹ and that “the best amongst you are those who have the best manners and character.”³⁰ Finally, the Prophet also said, “make things easy for people, and do not make them difficult for them, and give them good tidings and do not make them turn away (from Islam).”³¹

Regrettably, for the fundamentalists, theirs is a vengeful, punishing God, who lifts the status of “Believers” and humiliates the “Unbelievers,” in the next world, as well as in this one. The Prophet Muhammad said in a well-known Hadith: “No one truly believes until he wants for his brother what he wants for himself.” The leading Hanbali jurist, Ibn Rajab said: “The brotherhood

referred to in this Hadith is the brotherhood of humanity.³² But this is the message of Islam that has been forgotten. Like the Jews and Christians before them, Muslims have lost sight of the “Spirit of the Law.” This also was the essence of Jesus’ message. When asked by the Jewish priests of his time to explain the meaning of the Law, Jesus replied: “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself.” When asked to clarify who one’s “neighbor” was, he responded with the story of the *Good Samaritan*, to explain that, obviously, one’s neighbor is any other human being. In other words, that our responsibility is towards all men, regardless of race or religion.

Essentially, the various Salafi factions that have emerged are a consequence of the duplicitous language of the Saudi state, who encourage the pro-regime Salafis at home, and denounce the Brotherhood publicly, but continue to finance them in coordination with American foreign policy objectives abroad. But the duplicitous strategy, and the inherent exclusivism it nurtures, seems to be contributing to the undoing of the Salafis and Wahhabis. As Bernard Haykel, professor of Middle East studies at Princeton, commented, “For several decades, there has been a dynamic at work in the radical Sunni Islamist community where each new generation becomes less principled, less learned, more radical, and more violent than the one before it.”³³ In an article in the *New York Times*, Robert Worth noted, “In fact, recently some Western counterterrorism experts have seized on this trend and hailed it as proof that al Qaeda and its affiliates are doomed to destroy themselves in an orgy of violence and in-fighting.”³⁴

The problem is partly as the Revivalists claim, that Muslims have to return to the purity of their religion to improve their situation. But the answer is not to be found in reinterpreting Islam, or in the more accurate performance of prescribed rituals, but in rediscovering the spiritual message articulated in traditional scholarship. As the *Quran* advises: “Verily never will God change a condition of a people until they change what is within their souls.”³⁵

However, a return to traditional Islam alone is not sufficient either, unless Muslims also rediscover the true spirit of the religion. The real problem afflicting the Muslim world is as the Prophet Mohammed foretold. Accurately describing the advent of colonialism of Muslim lands, he said:

The People will soon summon one another to attack you as people when eating invite others to share their food.” Someone asked, “Will that be because of our small numbers at that time?” He replied, “No, you will be numerous at that time: but you will be froth and scum like that the flood waters, and God will take the fear of you from the breasts of your enemy and cast al *Wahn* into your hearts.” Someone asked, “O Messenger of God, what is al *Wahn*?” He replied, “Love of the world and dislike of death.”³⁶

In other words, what would plague Muslims in such times would be materialism and cowardice, or an unwillingness to confront the world’s

injustices for fear of reprisals. The Prophet Muhammad also said, “God does not punish the individuals for the sins of the community until they see the evil spreading among themselves, and while they have the power to stop it, do not do so.”³⁷ In short, Muslims have to rediscover the universality of the message of Islam, and the futility of violence, and thereby assist the rest of the world in recognizing the same, so that we can all stand up against the injustices that threaten all of us.

The Clash of Civilizations

Essentially, all the so-called Islamic “terrorists” are the equivalent of George Orwell’s Emmanuel Goldstein character in his dystopian novel, *Nineteen Eighty-Four*: Goldstein is the number one enemy of the people according to Big Brother and the Party, who heads an elusive organization called The Brotherhood. But Goldstein is only actually seen and heard on telescreen, and may in fact be nothing more than a useful propaganda fabrication of the Ministry of Truth. Goldstein is also supposedly responsible for a subversive and highly illegal *The Book*, much like the *Protocols of the Learned Elders of Zion*, which is deliberately but carefully distributed by the state to lure dissidents astute enough to recognize *The Book* to be an accurate reflection of the conspiratorial nature of Big Brother’s regime.

However, Goldstein’s persona as an enemy of the state serves to distract and to focus the anger of the people of Oceania. Effectively, Goldstein serves an important role as both a convenient scapegoat for the totalitarian regime of Big Brother, and as a justifying reason for more military buildup, surveillance and elimination of civil liberties. As Orwell explains of Winston’s love interest, Julia, she was more acute than he and far less susceptible to party propaganda. Julia realized that Goldstein and his Brotherhood “were simply a lot of rubbish which the Party had invented for its own purposes,” and that the bombs which fell daily on London were probably fired by the Government itself, “just to keep people frightened.”

Similarly, the neoconservatives followed Leo Strauss in thinking, “that a political order can be stable only if it is united by an external threat,” as Drury wrote in her book, *Leo Strauss and the American Right*, and that, “following Machiavelli, he maintained that if no external threat exists then one has to be manufactured.”²¹ In the early 1990s, with the Soviet Union effectively defeated and communism discredited, that new threat would become Islamic “fundamentalism,” or more specifically, Wahhabism/Salafism and the Muslim Brotherhood. Therefore, after the Americans’ success in covertly defeating the Soviets in Afghanistan, the neoconservatives would then exploit the attacks of 9/11, perpetrated by the same “terrorists”—formerly called “freedom fighters”—they helped create. This was in order to replace their puppet regime of the Taliban by occupying the country themselves, and to embark on a wholesale plan to reorganize the Middle East through the spread of

“democracy.” In other words, according to Drury, the neoconservatives “really have no use for liberalism and democracy, but they’re conquering the world in the name of liberalism and democracy.”²²

The neoconservatives’ new strategy would employ methods that date back to Albert Wohlstetter (1913 – 1997), who was an influential though controversial nuclear strategist of the Cold War. In response to what was presented as the failures of prior American military campaigns, Wohlstetter promoted a strategy of precise action. This became the basis of the policies promoted by the neoconservatives in Washington, including preemptive military action.

Wohlstetter was the dominant figure at the RAND Corporation, the Tavistock-affiliated defense and information think tank in the Los Angeles area, before ending up at the University of Chicago where he joined Milton Friedman and Leo Strauss. As reported in a book review of Alex Abella’s *Soldiers of Reason* in the *Washington Post*, “It was not so much Wohlstetter himself as his acolytes... who had a major impact in Washington.” These included Richard Perle (who once dated Wohlstetter’s daughter), Paul Wolfowitz, Zalmay Khalilzad, and Andrew Marshall, formerly a RAND economist in Donald Rumsfeld’s Defense Department, who was dubbed the Pentagon’s “Yoda.” Titled “Dr. Strangelove’s Workplace,” the review reported that, in the latter half of the 1950s and the early 1960s, while Wohlstetter was with the RAND corporation and also a professor at UCLA “those bright, eager and ambitious young men... had sat cross-legged on the floor with their mentor at his stylish house in [of all places!] Laurel Canyon.”²³

Philosophically, Wolfowitz and his cabal were beholden to Leo Strauss. In 1996, *Time* magazine considered Strauss among the most influential figures in Washington DC. Strauss’ cult appeared in Saul Bellow’s autobiographical novel *Ravelstein*, where Strauss is Davarr, Hebrew for “Word.” Jeffrey Steinberg reported that Strauss allies and protégés in the neoconservative movement have included Irving Kristol, Willmoore Kendall, Norman Podhoretz, Samuel Huntington, Seymour Martin Lipset, Daniel Bell, Jeane Kirkpatrick, and James Q Wilson. In 1997, Drury listed the leading Straussians in Washington who included in addition to Wolfowitz, Supreme Court Justice Clarence Thomas, Judge Robert Bork, William Kristol the son of Irvin Kristol and *Weekly Standard* editor, William Bennett, William F. Buckley the former CIA operative and editor of the *National Review*, Alan Keyes, Francis Fukuyama, ex-Attorney General John Ashcroft, Ken Masugi, Michael Ledeen, Undersecretary of Defense for Intelligence Stephen Cambone, Abram Shulsky and Richard Perle of the Pentagon, Elliott Abrams of the National Security Council, George Will, Newt Gingrich, Robert Kagan, and even Clinton advisor, William Galston, and fellow Democrat, Elaine Kamark.

As Shadia Drury explained, even though Strauss “had a profound antipathy to both liberalism and democracy, his disciples have gone to great lengths to conceal the fact.”²⁴ But the neonservatives are afraid to admit the fact, with the excuse, as expressed by the Jack Nicholson character in *A Few Good Men*, that the rest of us “can’t handle the truth.” The truth, for Strauss and his followers,

is that the ends justify the means and the ultimate end is the fulfillment of Zionist ambitions. In February 2009, Andrew Sullivan, a former editor of *The New Republic*, wrote that he no longer took neoconservatism seriously because its basic tenet was defense of Israel:

The closer you examine it, the clearer it is that neoconservatism, in large part, is simply about enabling the most irredentist elements in Israel and sustaining a permanent war against anyone or any country who disagrees with the Israeli right. That's the conclusion I've been forced to these last few years. And to insist that America adopt exactly the same constant-war-as-survival that Israelis have been slowly forced into... But America is not Israel. And once that distinction is made, much of the Neoconservative ideology collapses.⁵

The majority of neoconservatives hold dual citizenship in the US as well as Israel, which is a blatant conflict of interest, bringing into question to which nation they remain loyal in their service to American people. And these are not Jews in the traditional sense. A Jew is a follower of the religion of Judaism. When a follower of Judaism rejects or strays from the religion, he would be excommunicated. The Jewish religion had also traditionally been open to conversion. To suggest there is a Jewish “race” is as absurd as to suggest there is a Christian or Muslim one. The notion of the possibility of retaining Jewish identity while at the same time eschewing belief in the Bible was a contradiction contrived by the secularism of the Sabbateans. The neoconservatives are not religious Jews. To them, religion is merely a convenience, a “noble delusion.” Also inherited from Sabbateanism, is that they reject the authority of the *Torah* and its numerous legal prescriptions and morality, but nevertheless hold to the messianic aspirations of the future domination of the world by God’s “Chosen People” and the restoration of Zion.

Those neoconservatives with both American and Israeli citizenship include, Richard Perle, Paul Wolfowitz, David Frum, Douglas Feith, Michael Chertoff, Kenneth Adelman, Lewis “Scooter” Libby, Elliot Abrams, Ari Fleischer, and many others. Regrettably, the record shows that they have not remained objective, but loyalty to Israel seems to have overshadowed their devotion to American concerns, and they have consistently used their positions to push right-wing Zionist policies. Speaking of the influence of Richard Perle, Paul Wolfowitz, as well as AEI and PNAC, Ian Buruma wrote in 2003 in the *New York Times* that:

It has indeed become an article of faith (literally in some cases) in Washington that American and Israeli interests are identical, but this was not always so, and ‘Jewish interests’ are not the main reason for it now...

What we see, then, is not a Jewish conspiracy, but a peculiar alliance of evangelical Christians, foreign-policy hard-liners, lobbyists for the Israeli government and neoconservatives, a number of whom happen to be Jewish. But the Jews among them—Perle, Wolfowitz, William Kristol, editor of *The Weekly Standard*, et al.—are more likely to speak about freedom and democracy than about *Halakha* (Jewish law).

What unites this alliance of convenience is a shared vision of American destiny and the conviction that American force and a tough Israeli line on the Arabs are the best ways to make the United States strong, Israel safe and the world a better place.⁶

Essentially, neoconservatives combined a support for American Empire building with unconditional support for the state of Israel. As Robert Lind wrote in a 2003 article for *Salon*: “The major link between the conservative think tanks and the Israel lobby is the Washington-based and Likud-supporting Jewish Institute for National Security Affairs (JINSA), which co-opts many non-Jewish defense experts by sending them on trips to Israel.” JINSA is among a number of prominent think-tanks and organizations which are closely related to the neoconservatives, in addition to the American Enterprise Institute (AEI) and the American Israel Public Affairs Committee (PNAC). John Mearsheimer and Stephen Walt, in their controversial bestseller, *The Israel Lobby and US Foreign Policy*, list the AEI as a principle aspect of America’s powerful Zionist lobby, which is dominated by American Israel Public Affairs Committee (AIPAC), the foremost pro-Israel lobbying organization in the US.⁸

The neoconservatives’ new strategy began to achieve dangerous proportions when in 1992 Wolfowitz, as Dick Cheney’s undersecretary of defense for policy, authored a “Defense Planning Guidance Paper,” which outlined the US’ strategic priorities in the post-Cold War era. Leaked to the *New York Times*, the document prescribed securing global supremacy for the US through military confrontation with various regimes, calling for America to assert its interests wherever they existed, with particular emphasis on oil supplies and the security of Israel. Such ideas gained a foothold with the publication in the CFR’s *Foreign Affair* magazine of a 1996 article by William Kristol and Robert Kagan, titled “Toward a Neo-Reaganist Foreign Policy.” According to the authors, it was time for the US to achieve unparalleled military superiority through a massive build up of the country’s military capabilities. This same worldview was furthered with the creation of a specifically designed think tank, headquartered in the same building that housed Irving Kristol’s AEI, known as the Project for a New American Century (PNAC). The signatories to the project included Dick Cheney, Donald Rumsfeld, and leading neoconservatives, like Wolfowitz, Douglas Feith, Richard Perle and Elliot Abrams, who had been found guilty of lying about his role in the Iran-Contra operation, but was later pardoned by George H. W. Bush.

In particular, the PNAC was concerned with the political situation in the Middle East, shaped largely by the new paradigm articulated by Samuel Huntington and Francis Fukuyama, that pitted Western secular democracy against Islamic fundamentalism. Western liberal democracy, we are told by leading neoconservative Francis Fukuyama, is the “End of History” in a Hegelian sense, representing the triumph of centuries of intellectual progress. Fukuyama was strongly influenced by Alexandre Kojève who, as early as 1948, also believed that the United States was the model of economic life at the end of history. Long before the Cold War came to an end, Kojève anticipated

the triumph of America over the Soviet Union, anticipating that it would not be a military triumph, but an economic one.⁹ Ultimately, Fukuyama's claim borrows indirectly from Isaac Luria's Kabbalistic conception of the process of human intellectual history. In other words, combined with the advent of liberal democracy, the supremacy of "Western" civilization supposedly marks the culmination of human intellectual evolution. In Fukuyama's own words:

What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government.¹⁰

However, there is no real "democracy" in the West. The sham of the serial dictatorships, where the people are told who to vote for every four years, is designed to hide that the West is composed of oligarchies. Industrial interests use their influence over the government, the media and the educational system, to pursue their shared globalist aspirations. Rather, both the notions of a *Clash of Civilizations* and the *End of History* derive their influence from the fascist ideology of maintaining perpetual war, and which is now focusing on Islam as the new enemy, according to Carl Schmitt's notion of the "political." Though Fukuyama gained the inspiration for his thesis from Alexandre Kojève, as summarized by Bryan Turner, "The popular debate about the Huntington thesis has obscured its intellectual dependence on an academic tradition of political philosophy that sought to define sovereignty in terms of civilizational struggles between friend and foe, namely the legacy of Carl Schmitt and Leo Strauss."¹¹

It was in response to Fukuyama's claim that Samuel Huntington developed the notion of a "Clash of Civilizations," originally formulated in a 1992 lecture at the American Enterprise Institute (AEI), which was then developed in a 1993 article of the CFR's *Foreign Affairs* magazine. The phrase itself was first put forward by Bernard Lewis in a 1990 article in *The Atlantic Monthly*, titled "The Roots of Muslim Rage." Huntington began by surveying the diverse theories about the nature of global politics in the post-Cold War era. Some theorists argued that with the collapse of communism as an ideology, human rights, liberal democracy and capitalist free market economy had become the only remaining ideological alternatives. Huntington, however, believed that while the age of ideology had ended, the world had only reverted to a normal state of affairs characterized by conflict between cultural blocs. In his thesis, he argued that the primary axis of conflict in the future will be along cultural and religious lines. He suggests that it is different civilizations, as the highest rank of cultural identity, that will become increasingly useful to analyze the potential for conflict.

Huntington's theory is partly useful. Many of the recent nationalistic or ideological differences between nations or cultures were largely fabricated, such as the case of Arab nationalism, or the Soviet Union, which precariously

united numerous different religions and peoples. There is some degree of truth to recognize that there are earlier-established and more entrenched cultural differences that would finally emerge once these artificially imposed ideologies and borders were removed. For example, Eastern European countries of the former Soviet Union are reaffirming their collective identity within Orthodox Christianity. Likewise, without the conflicting choice of inclining towards the East or West, the Islamic world is opened to rediscovering their common identity as Muslims. Misleadingly, however, Huntington argues that civilizational conflicts are “particularly prevalent between Muslims and non-Muslims,” identifying the “bloody borders” between Islamic and non-Islamic civilizations. To suggest that, in the absence of a unified leadership, or significant economic or military resources, that the Islamic world could now pose a threat to the West is just fear mongering and a dishonest refusal to acknowledge the West’s culpability in fabricating those “bloody borders,” from Bosnia to Afghanistan.

This fact was largely acknowledged by Zbigniew Brzezinski himself. As to whether or not such a phenomenon of “Islamic Fundamentalism” is a menace to the world today, in an interview with *Le Nouvel Observateur* on January 15, 1998, Brzezinski responded:

Nonsense! It is said that the West had a global policy in regard to Islam. That is stupid. There isn’t a global Islam. Look at Islam in a rational manner and without demagoguery or emotion. It is the leading religion of the world with 1.5 billion followers. But what is there in common among Saudi Arabian fundamentalism, moderate Morocco, Pakistan militarism, Egyptian pro-Western or Central Asian secularism? Nothing more than what unites the Christian countries.

Rather, the rise of this so-called militancy was deliberately fabricated by the Americans, who grossly exaggerated the threat and then brazenly exploited it to provide the necessary pretext to pursue their imperialistic objectives. In the same interview, Brzezinski also conceded, when asked if he regretted supporting Islamic fundamentalism in Afghanistan, which led to the rise of the Taliban and al Qaeda:

Regret what? That secret operation was an excellent idea. It had the effect of drawing the Russians into the Afghan trap and you want me to regret it?... What is most important to the history of the world? The Taliban or the collapse of the Soviet empire? Some stirred-up Moslems or the liberation of Central Europe and the end of the cold war?

Nevertheless, by referring to the deplorable example of the Taliban and contrasting them to the neoconservatives’ abstract notion of “democracy,” the Muslims’ insistence that religion and politics are inseparable, and their demand for the establishment of a “theocracy,” is presented as an anachronism and resistance to the inevitable intellectual progress and fate of mankind, and therefore ultimately contributing to a fundamental Clash of Civilizations. As

Fukuyama wrote in a 2008 *Washington Post* opinion piece, “Democracy’s only real competitor in the realm of ideas today is radical Islamism.”¹² However, the fabrication of the supposed threat of Islam obviously disguised more nefarious political goals. As Gilles Keppel explained:

Huntington’s Clash of Civilizations theory facilitated the transfer to the Muslim world of a strategic hostility the West had inherited from decades of Cold War. The parallel drawn between the dangers of communism and those of Islam gave Washington’s strategic planners the illusion that they could dispense with analyzing the nature of the Islamic “menace” and could simply transpose the conceptual tools designed to apprehend one threat to the very different realities of the other.

The neoconservative movement played a crucial role in bringing about this rhetorical permutation. It placed a facile way of thinking in the service of a precise political agenda, aimed at expanding the American democratic model into the Middle East—the only part of the world that it had not penetrated at the end of the twentieth century—and at modifying US policy in the region to give Israel’s security precedence over an alliance with the Saudi petro-monarchy.¹³

However, because the Islamic world is in complete disarray, and incapable to mobilizing a threat to the West, and because Islam is fundamentally opposed to terrorism, Islamic terrorism had to be deliberately fostered from the ranks of the wayward Muslim Brotherhood, and financed by Saudi petrodollars. After a Lugano, Switzerland, conference in 1977, attended by Yusuf Qaradawi as well as Dr. Jamal Barzinji and Ahmed Tontonji, they created the International Institute of Islamic Thought (IIIT), eventually headquartered in Fairfax County, Virginia. Signing the incorporation papers for the opening of the IIIT in the US in 1980 was Dr. Jamal Barzinji. Another Brotherhood functionary was Dr. Hisham Altallib, who became a voting member of the Munich Islamic Center in 1978.

During that period, Qaradawi and the other Muslim Brotherhood members convening in Lugano formalized a long-term plan to use their wealth to finance the “cultural invasion” of the West, in a treatise entitled *Towards a Worldwide Strategy for Islamic Policy*, also known as “The Project.” The document was recovered in a raid by Swiss authorities in 2001, two months after 9/11, that targeted Youssef Nada. Since then, information about the document has been limited to Western intelligence communities, until the Swiss journalist Sylvain Besson of *Le Temps* and his book *La conquête de l’Occident: Le projet secret des Islamistes* (*The Conquest of the West: The Islamists’ Secret Project*), made it public.

Contrary to the conventional method of open proselytism commanded in Islam, “the Project” prescribes furtive methods of infiltration. Al Qaradawi wrote the explicit document which calls for the use of numerous tactics, ranging from immigration, surveillance, propaganda, protest, deception, political legitimacy and terrorism. The points in the document mirror the expansion of Saudi-funded “Islamic” projects, and the political life of Muslims as it has developed in the West ever since. Among the points outlined in the 12-point plan are:

- Using deception to mask the intended goals of Islamist actions, as long as it doesn't conflict with the *Sbariab*;
- Avoiding *open* alliances with known terrorist organizations and individuals to maintain the appearance of "moderation";
- Infiltrating and taking over existing Muslim organizations to realign them towards the Muslim Brotherhood's collective goals;
- Establishing financial networks to fund the work of conversion of the West, including the support of full-time administrators and workers;
- Conducting surveillance, obtaining data, and establishing collection and data storage capabilities;
- Putting into place a watchdog system for monitoring Western media to warn Muslims of "international plots fomented against them";
- Cultivating an Islamist intellectual community, including the establishment of think-tanks and advocacy groups, and publishing "academic" studies, to legitimize Islamist positions and to chronicle the history of Islamist movements;
- Building extensive social networks of schools, hospitals and charitable organizations dedicated to Islamist ideals so that contact with the movement for Muslims in the West is constant;
- Involving ideologically committed Muslims in democratically-elected institutions on all levels in the West, including government, NGOs, private organizations and labor unions;
- Instrumentally using existing Western institutions until they can be converted and put into service of Islam;
- Instituting alliances with Western "progressive" organizations that share similar goals;
- Inflaming violence and keeping Muslims living in the West "in a *jihad* frame of mind";
- Making the Palestinian cause a global wedge issue for Muslims;
- Adopting the total liberation of Palestine from Israel and the creation of an Islamic state as a keystone in the plan for global Islamic domination;
- Instigating a constant campaign to incite hatred by Muslims against Jews and rejecting any discussions of conciliation or coexistence with them;
- Supporting *jihad* movements across the Muslim world through preaching, propaganda, personnel, funding, and technical and operational support;¹⁴

The trio of Tontonji, Barzinji and Altallib were joined in the US by Youssef Nada, the close associate of the notorious Yusuf al Qaradawi. Qaradawi, a long-standing member of the Muslim Brotherhood, having worked directly with Hassan al Banna, twice declined offers to lead the organization, but claims to be accepted by them as their Mufti. In 1988, al Qaradawi and Youssef Nada had founded the Bank *Al-Taqwa*, literally meaning "Fear of God." *Al Taqwa* was the Muslim Brotherhood's semi-official bank, whose international branch was long

associated with Said Ramadan. It was eventually accused by the US Treasury Department during the Bush administration of financing al Qaeda. According to a former manager of a large Saudi bank that was closely tied with *Al Taqwa* who spoke with Labeviere on condition of anonymity, *Al Taqwa* is the “principal financial tool of the Brothers, particularly of the international organization of the Fraternity which is now directed from Lugano and Milan.”¹⁵

Nada is the key conduit for continuing ties between the Muslim Brotherhood and neo-Nazis. Nada was appointed president to *Al Taqwa* by former Nazi Francois Genoud, the principal financial manager of the hidden assets of the Nazis.¹⁶ Of his Nazi past, Genoud said “My views have not changed since I was a young man. Hitler was a great leader, and if he had won the war the world would be a better place today.”¹⁷ Nada has also been associated with Muslim convert and neo-Nazi Ahmed Huber, who served on the board of Nada Management, a component of *Al Taqwa*. A former journalist who supposedly converted to Islam, changing his name from Albert, Huber is a well-known figure in European neo-fascist circles, and whose views were strongly influenced by his meeting in 1965 with Mufti al Husseini. But Huber is also a member of a group composed of former SS veterans calling itself Avalon, which claims to be based on the “great Celtic tradition,” and at every solstice he meets under the moon in a forest grove with a few hundred European Druids, with whom he is preparing the “end of our decline.” And with the Thule Society, he also works for the restoration of “greater Germany.”¹⁸ Essentially, Huber “sees himself as a mediator between Islam and right-wing groups,” according to Germany’s Office for the Protection of the Constitution.¹⁹ He was also influenced as well by Johann von Leers, who had also become a Muslim and produced anti-Semitic propaganda for Nasser’s government. Huber also claimed to have met Hitler’s secretaries Traudl Junge and Christa Schroeder, and Artur Axmann who had been a leader of the Hitler Youth, as well as several former SS officers, including Belgian Waffen-SS leader Léon Degrelle. Degrelle had been brought to Madrid by Skorzeny who made him his chief aide. It was reported that Huber knew Dr. William Pierce, who went on to become leader of the National Alliance.

The Bank *Al Taqwa* had been channeling funds to Muslim extremist organizations around the world, which included Hamas in Palestine. Hamas, another important faction of the Muslim Brotherhood, was created by the Mossad, the Israeli secret service. The Mossad, like many other Western intelligence services, also maintained a long-standing relationship with the Muslim Brotherhood. According to Robert Dreyfuss, in *Devil’s Game: How the United States Helped Unleash Fundamentalist Islam*: “And beginning in 1967 through the late 1980s, Israel helped the Muslim Brotherhood establish itself in the occupied territories. It assisted Ahmed Yassin, the leader of the Brotherhood, in creating Hamas, betting that its Islamist character would weaken the PLO.”²⁰

According to Charles Freeman, a veteran US diplomat and former US ambassador to Saudi Arabia, “Israel started Hamas. It was a project of Shin

Bet [Israeli domestic intelligence agency], which had a feeling that they could use it to hem in the PLO.”²¹ This was explained by Victor Ostrovsky, a former Mossad officer who left the agency and became a strong critic, and wrote two well-known books about the service. In *The Other Side of Deception*, he wrote:

Supporting the radical elements of Muslim fundamentalism sat well with Mossad’s general plan for the region. An Arab world run by fundamentalists would not be party to any negotiations with the West, thus leaving Israel again as the only democratic, rational country in the region. And if the Mossad could arrange for Hamas... to take over the Palestinian streets from the PLO, then the picture would be complete.²²

Essentially, the Machiavellian purpose of supporting Hamas is to maintain a level of apprehension among the Israeli population to justify continued cruelty against the Palestinians, and the further colonization of their lands. As analyst Ray Hannania pointed out in “Sharon and Hamas: How the Likud Bloc Mid-wifed the Birth of Hamas,” published in *Counterpunch*, “Undermining the peace process has always been the real target of Hamas and has played into the political ambitions of Likud. Every time Israeli and Palestinian negotiators appeared ready to take a major step forward achieving peace, an act of Hamas terrorism has scuttled the peace process and pushed the two sides apart.”²³

Also in the service of fomenting the Clash of Civilizations are the international terrorists who derived from a further split in the Salafi movement, known as Jihadi Salafis. The Jihadi Salafis represent a reaction against the moderate stance of the apolitical Salafis toward the Saudi regime, and emerged during the war in Afghanistan against the Soviet Union, adopting a program of violent Jihad against the US and the West. The most prominent of these is of course Osama bin Laden, when his rejection of bin Baz’ *Fatwa*, allowing the Americans to set up bases in the Gulf, led him to turn his back on the Saudi regime, thus radicalizing al Qaeda, which then turned the focus of its violence against their sponsors, the Americans.

But other Salafis eventually emerged who rejected the Muslim Brotherhood as doctrinally deviant, but agreed on the need to revolt against those they consider apostate rulers, including the ruling family of Saudi Arabia. Salafi jihadists distinguished themselves from Salafis they called “sheikist,” because according to the jihadists they had forsaken servitude to God for servitude to “the oil sheiks of the Arabian peninsula, with the Al Saud family at their head.”

Its leaders included veterans of the “*Jihad*” in Afghanistan, such as Abu Qatada and the Palestinian-Jordanian Isam ibn Mohammed ibn Tahir al-Barqawi, also known as Abu Mohammed al Maqdisi. Maqdisi, considered the founder of Salafi-Jihadism, spent time in Pakistan and Afghanistan in the 1980s, where his writings and speeches legitimizing violence influenced Osama bin Laden and others. Originally influenced by the Muslim Brotherhood, al Maqdisi began to see the rulers of the Muslim world as apostates (*Kafir*) who should be fought in order to apply the *Shariah*. Unsatisfied with them, he attempted to combine Salafism with the Brotherhood’s more radical teachings. According to Joas Wagemakers, “Whereas Salafism had mostly been a passive

version of Islam whose adherents were subservient to their rulers, al-Maqdisi used the tools that Salafism offered him against those very same rulers. This way, he turned the seemingly obedient Salafi ideology upside-down and revolutionized it.”²⁴

Abu Qatada, who had studied under al Albani, is a known M15 agent. A Palestinian militant of Jordanian citizenship, Qatada is under worldwide embargo by the UN for his affiliation with al-Qaeda, and is considered to have acted as the ideologue for that organization and as the leader of terrorist groups in Algeria, the US, Belgium, Spain, France, Germany, Italy, and Jordan. Abu Qatada became infamous after 1994 when he supported the *Fatwa* of an Algerian cleric that the killing of women and children by the militants in the Algerian civil war was justified. And, according to the indictment of the Madrid al Qaeda cell, Abu Qatada was the organization’s spiritual leader in Europe, as well as that of the Armed Islamic Group (GIA), the Salafist Group for Preaching and Combat (GSPC), and the Tunisian Combat Group. In London, where he lived in the 1990s, Abu Qatada became a spokesman of Jihadi causes as imam at a mosque. He became also a leading member of the group, Al-Muhajiroun, led by Omar Bakri Mohammed. However, in the mid-1990s Abu Qatada offered his services to MI5, boasting of his wide influence, but promising that he would not “bite the hand that fed him.”²⁵ Britain then ignored warnings from half a dozen governments about Abu Qatada’s links with terrorist groups and refused to arrest him.

The true purpose of exploiting the boogeyman of “Islamic fundamentalism,” in fomenting the so-called Clash of Civilization, is to induce the United States into pursuing Israeli foreign policy by proxy. A telling example of collusion between neoconservatives and Israel began with the publication of *A Clean Break: A New Strategy for Securing the Realm* (commonly known as the “Clean Break” report), a policy document that was prepared in 1996 by a study group led by Richard Perle for Benjamin Netanyahu, then Prime Minister of Israel. The report explained a new approach to solving Israel’s security problems in the Middle East through an appeal to “western values.” Instead of trading land for peace, the neocons advocated tossing aside the Oslo agreements that established negotiations and demanding unconditional Palestinian acceptance of Likud’s terms, peace for peace.²⁶ Among the policies proposed was, “rather than pursuing a “comprehensive peace” with the entire Arab world, Israel should work jointly with Jordan and Turkey to “contain, destabilize, and roll-back” those entities that are threats to all three.” On how to address these threats, it recommends, “Israel’s new agenda can signal a clean break by abandoning a policy which assumed exhaustion and allowed strategic retreat by reestablishing the principle of preemption, rather than retaliation alone and by ceasing to absorb blows to the nation without response.”

The reason for preemption in Lebanon was an agreement between Israel and the US that Iranian nuclear plants would eventually have to be bombed. If that were to happen, Iran would use the Hezbollah in Lebanon to attack

Israel. Thus Hezbollah would have to be disarmed and Israel would use force as soon as a pretext became available.²⁷ Similarly, because Iraq “could affect the strategic balance in the Middle East profoundly” Israel should back Jordan in its efforts to redefine Iraq, and by “supporting King Hussein, by providing him with some tangible security measures to protect his regime against Syrian subversion; encouraging—through influence in the US business community—investment in Jordan to structurally shift Jordan’s economy away from dependence on Iraq; and diverting Syria’s attention by using Lebanese opposition elements to destabilize Syrian control of Lebanon.”

In relation to these objectives, in September 2000, the PNAC drafted a plan for US global domination. Titled, “Rebuilding America’s Defenses: Strategy, Forces and Resources for a New Century,” the PNAC report envisioned an expanded global military role for the US by stipulating, “The United States has for decades sought to play a more permanent role in Gulf regional security. While the unresolved conflict with Iraq provides the immediate justification, the need for a substantial American force presence in the Gulf transcends the issue of the regime of Saddam Hussein.” A “core mission” for the US military, according to the PNAC, is to “fight and decisively win multiple, simultaneous major theatre wars.” However, it added, “even should Saddam pass from the scene,” the plan states, US military bases in Saudi Arabia and Kuwait will remain, despite domestic opposition in the Gulf states to the permanent stationing of US troops. Iran, it says, “may well prove as large a threat to US interests as Iraq has.”

Ominously, the document stated: “the process of transformation,” the plan further clarified, “is likely to be a long one, absent some catastrophic and catalyzing event—like a new Pearl Harbor.”²⁸ That event, of course, was the attack of 9/11, orchestrated to provide the neoconservatives with their needed pretext to expand their imperial objectives into the Middle East and Central Asia. Much like the Warren Commission before it, the myth of 19 hijackers was then fabricated by the 9/11 Commission, denouncing as “conspiracy theorists” all who dared to point to the mountains of evidence and simple common sense that undermined the official government version of events.

But while the purported culprits were al Qaeda, along with the Muslim Brotherhood with the support of Saudi Arabia, these groups had also been involved in bringing George W. Bush to the White House. Not only had George W. long received the direct financial support of the Saudis, but it was also discovered in October 2001 that the Muslim Brotherhood’s Dr. Jamal Barzinji was at the time president of the Safa Group, a secretive group of prominent Muslim charities and businesses in Northern Virginia funneling millions of dollars to foreign terrorists, and part of a suspicious agenda designed to sway the Muslim vote in favor of George W. Bush’s run at the presidency. The probe of the groups in Herndon, Virginia, was the largest federal investigation of its kind in the world. The network was centered around the SAAR Foundation, named after its chief sponsor, Sulaiman Abdul Aziz al Rajhi, head of one of Saudi Arabia’s wealthiest families. The treasurer of SAAR was Cherif Sedky, an

American lawyer for the Rahji family, and representative of George W. Bush's former business partner and head of BCCI, Khalid bin Mahfouz. The Safa trust provided funds for a political group with a name that is oxymoronic: the Islamic Free Market Institute. The nonprofit Islamic Institute was started by Grover Norquist in collaboration with Karl Rove, George W. Bush's chief political adviser. Norquist, who along with other institute leaders, courted Muslim voters for the Bush 2000 presidential campaign, credits the "Muslim vote" of putting Bush in a position to win the Florida contest.²⁹ It is a sad commentary on the fatal ignorance of American Muslims, who voted in the President who incepted the War on Terror, a propagandistic euphemism for what is actually the "War on Islam."

According to reports, Khalid bin Mahfouz, who had maintained close business relationships with the Bush family, transferred millions of dollars through NCB to charities operating as fronts for al-Qaeda. Mahfouz personally owned a 20% stake in BCCI, and in 1993, he was indicted by a New York state grand jury for fraud but denied any culpability. The fraud charges were settled for \$225 million in lieu of fines. Mahfouz also helped set up a charity organization called the Muwafaq Foundation, which in 2001 the U.S. Treasury Department named a front organization. In 2002, a raid by Bosnian authorities on the Sarajevo offices of the Benevolence International Foundation, a multimillion-dollar charity, led to the discovery of a document called the "Golden Chain," a list of Al Qaeda sponsors. According to Craig Unger, "The donors of the Golden Chain were not just wealthy Saudis—they were the crème de la crème of the great Saudi industrial and mercantile elite."³⁰ In addition to bin Mahfouz, they included three billionaire bankers, a former government minister, and leading Saudi merchants and industrialists, as well as the bin Laden brothers who ran the Bin Laden Group. By that time, bin Mahfouz had taken over NCB, and become the banker of the Saudi royal family, and the most powerful banker in Saudi Arabia.

Daniel Hopsicker, in *Welcome to Terrorland: Mohamed Atta & the 9-11 Cover-up in Florida*, reveals that least eight of the terrorist pilots received their initial training in Venice, Florida, at either of the flight schools owned by Arne Kruihof and Rudi Dekkers, who were part of a hornets' nest of CIA activity. Yeslam bin Laden also provided several students for training at Huffman, though he still claims to be estranged from his step-brother. Less than three months before the two terrorists began flight training, a Lear jet owned by Wally Hilliard, Dekkers' financier, carrying 43 pounds of heroin, was seized by the DEA. Hilliard was then loaned a plane—a Beechcraft King Air 200, worth over \$2 million—by Truman Arnold for only one dollar. Arnold, the chief fund-raiser for the Democratic Party in 1995, also played golf with Clinton. The plane was conveyed from Arnold to a Hilliard company, Oryx, founded by Sheik Kamal Adham—former director of Saudi intelligence, and BCCI frontman—and Adnan Khashoggi. Wally Hilliard also did business with Myron Du Bain, who had worked alongside late ex-CIA director John McCone, on the boards of several banks.

Britannia Aviation, which operated from a hangar at Huffman Aviation at the Venice Airport, had a “green light” from the Justice Department’s Drugs Enforcement Administration (DEA), and the Venice Police Department “had been warned to leave them alone.” It was also found that Britannia had been providing maintenance services for Caribe Air, a Caribbean company, and notorious CIA proprietary carrier. Britannia was contracted to operate a large maintenance facility at the Lynchburg, Virginia, Regional Airport. Britannia’s move from Venice to Lynchburg, VA, was eased because Hilliard had loaned Jerry Falwell a million dollars. Many flight trainers who trained the Arab terrorists also moonlighted by flying “Christian missionary” flights to Central and South America, out of the Venice and Sarasota Airports, for Falwell crony, Pat Robertson’s Operation Blessing.³¹

Hilliard was also involved in the mysterious evacuation of a number of leading Saudis in the days immediately following 9/11, at a time when every other private plane in the nation was grounded due to safety concerns. *The Tampa Tribune* called it “The Phantom Flight from Florida,” because the federal government denied it ever took place. It carried a Saudi Arabian prince, the son of that nation’s defense minister, as well as the son of a Saudi army commander, and it flew from Tampa to Lexington, Kentucky. They flew on Wally Hilliard’s charter aircraft to private fields of military contractor Raytheon, and departed on a 747.

Boarding a plane from Lexington was Prince Ahmed bin Salman, a nephew of King Fahd of Saudi Arabia. Ahmed’s father, Prince Salman bin Abdul Aziz, was the governor of Riyadh and member of the Sudairi clan, who had worked closely with Osama bin Laden during the Afghanistan war. Ahmed was better known as the owner of many top racehorses, like Point Given, the 2001 Horse of the Year, which won two legs of the Triple Crown. When Abu Zubayda, the chief of operations for al Qaeda, was captured in Pakistan. The CIA attempted to intimidate him into confessing by sending a team of Arab Americans posing as Saudi security agents, because of their reputation for brutality. The opposite was the effect. Instead, Zubaydah was relieved, and provided the agents the contact information for Prince Ahmed bin Salman, explaining, “he will tell you what to do.” He said that, several years earlier, the royal family had settled a deal with al Qaeda, by which the Saudis would help the Taliban, if al Qaeda would refrain from attacking Saudi Arabia. Therefore, Zubayda added, he dealt with Prince Ahmed.³²

The Machiavellian purpose of the tragedy of 9/11 was also described by Philip Zelikow, the executive director of the 9/11 Commission. While at Harvard, Zelikow had worked on the use of history in policymaking. He and his fellow researchers observed, as Zelikow noted in his own words, that “contemporary” history is “defined functionally by those critical people and events that go into forming the public’s presumptions about its immediate past.”³³ In writing about the importance of beliefs about history, Zelikow has called attention to what he has referred to as “searing” or “molding” events taking on “transcendent” importance and, therefore, retaining their

power even as the experiencing generation passes from the scene.³⁴ In the November-December 1998 issue of *Foreign Affairs*, he co-authored an article entitled “Catastrophic Terrorism,” in which he speculated that if the 1993 bombing of the World Trade Center had succeeded:

...the resulting horror and chaos would have exceeded our ability to describe it. Such an act of catastrophic terrorism would be a watershed event in American history. It could involve loss of life and property unprecedented in peacetime and undermine America’s fundamental sense of security, as did the Soviet atomic bomb test in 1949. Like Pearl Harbor, the event would divide our past and future into a before and after. The United States might respond with draconian measures scaling back civil liberties, allowing wider surveillance of citizens, detention of suspects and use of deadly force. More violence could follow, either future terrorist attacks or US counterattacks. Belatedly, Americans would judge their leaders negligent for not addressing terrorism more urgently.³⁵

Then, the neoconservatives, taking advantage of the myth, made use of arguments first formulated by Carl Schmitt of the need to create a “state of emergency,” whereby “legitimate” authority then becomes entitled to seize power and act unilaterally. According to Allan Janik in his review of *A Dangerous Mind: Carl Schmitt in Post-War European Thought*:

...George Bush’s politics of determined retaliation in the wake of September 11, 2001, follows a scenario entailing the United States identifying a mortal enemy against which it can clearly define itself that could well have been written by Schmitt. Bush, Donald Rumsfeld, and company (with perhaps even a few “New Europeans” thrown in)—like Schmitt—believe that powerful states have a mandate to assert themselves come what may, i.e., that international law is for the weak, not the strong as the United States demonstrated in Afghanistan and Iraq...³⁶

The obvious pretext of the 9/11 attacks are revealed by General Wesley Clark, who would later joined the 2004 race for the Democratic Party presidential nomination. In an interview with *Democracy Now* in 2007, Clark related that only nine days after the attack, on September 20, 2001, he visited the offices in the Pentagon of the Joint Staff who used to work for him, and was told confidentially by one of the generals, “We’re going to war with Iraq!” When Clark asked why, the general said, “I don’t know... I guess they don’t know what else to do.” When he went back to see him a few weeks later, by which time the Americans were already bombing Afghanistan, Clark recounts:

I said, “Are we still going to war with Iraq?” And he said, “Oh, it’s worse than that.” He reached over on his desk. He picked up a piece of paper. And he said, “I just got this down from upstairs”—meaning the Secretary of Defense’s office—“today.” And he said, “This is a memo that describes how we’re going to take out seven countries in five years, starting with Iraq, and then Syria, Lebanon, Libya, Somalia, Sudan and, finishing off, Iran.”³⁷

Again, during his tenure on a highly knowledgeable and well-connected body known as the President's Foreign Intelligence Advisory Board (PFIAB), which reports directly to the president, Philip Zelikow revealed the true aims behind the US' invasion of Iraq, which had supposedly been in retaliation for 9/11. Zelikow told a crowd at the University of Virginia on September 10, 2002, speaking on a panel of foreign policy experts:

Why would Iraq attack America or use nuclear weapons against us? I'll tell you what I think the real threat [is] and actually has been since 1990—it's the threat against Israel...

And this is the threat that dare not speak its name, because the Europeans don't care deeply about that threat, I will tell you frankly. And the American government doesn't want to lean too hard on it rhetorically, because it is not a popular sell.³⁸

Finally, just prior to America's invasion of Iraq, Brian Whitaker reported in *The Guardian* in 2002 that "With several of the *Clean Break* paper's authors now holding key positions in Washington, the plan for Israel to transcend its foes by reshaping the Middle East looks a good deal more achievable today than it did in 1996. Americans may even be persuaded to give up their lives to achieve it."³⁹ Among the leading neoconservatives in this cabal was the Strategy of Tension's Michael Ledeen, who became a holder of the Freedom Chair at AEI, and was a founding member of JINSA. Despite his dubious credentials, Ledeen's ideas were quoted daily by such figures as Dick Cheney, Donald Rumsfeld and Paul Wolfowitz. In 2003, the *Washington Post* discovered that Ledeen was the only full-time international affairs analyst consulted by Karl Rove, George W. Bush's closest advisor.⁴⁰

In an article for *Salon*, Glenn Greenwald took Ledeen to task, calling him "one of the most dishonest and ludicrous jokes on the political scene."⁴¹ While Ledeen had been busy fabricating the fear of a Soviet threat, when the time came, he would then shift the locus of the international terrorist conspiracy to the Middle East. Ledeen was calling for the US to wage war against Iran, Syria, Lebanon, Sudan, and Libya because, he alleges, they are all "masters of terror." Leading up to the invasion of Iraq, Ledeen was again involved in the fabrication of evidence, this time in the case of the forged documents "uncovered" by Italian intelligence, contacts from his days with Gladio. These documents supposedly depicted an attempt by Iraq's Saddam Hussein regime to purchase yellowcake uranium from Niger, which formed the basis of President Bush's support for the invasion of Iraq, and which subsequently unraveled into the "Plamegate" scandal.⁴²

Already in 2002, Michael Ledeen was pronouncing that the Middle East, as currently constituted, must be utterly destroyed in a regional war. Ledeen predicted that an invasion of Iraq would follow, and that it would be a good thing, because, it will give "us" a chance to "ensure the fulfillment of the democratic revolution." Summing up his Machiavellian motives, Ledeen clarified, "Paradoxically, we advanced the cause of freedom by violently undemocratic means." Reflecting this fascist thinking, Ledeen explained:

Creative destruction is our middle name, both within our society and abroad. We tear down the old order every day, from business to science, literature, art, architecture and cinema to politics and the law. Our enemies have always hated this whirlwind of energy and creativity, which menaces their traditions (whatever they may be) and shames them for their inability to keep pace... We must destroy them to advance our historic mission.⁴³

A key agent for reviving the specter of al Qaeda in Iraq, to justify America's continued occupation of the country, was another prominent Jihadi Salafi Abu Musab al Zarqawi, whose spiritual mentor was al Maqdisi, and who had ties to Abu Qatada. The initial leader of al Qaeda in Iraq, Zarqawi achieved notoriety for decapitating hostages. However, an ideological split emerged between al Maqdisi and Zarqawi in 2004, due to Zarqawi's *Takfiri* pronouncements against the Shia of Iraq, who had subsequently become the focus of his violence instead of the Americans. Al Maqdisi was briefly released from prison and criticized Zarqawi's car-bombing campaign against the Shia. Those pronouncements led some to accuse him of becoming a tool for the Jordanian or American authorities, an accusation that has been renewed in recent years.⁴⁴ The writings of al Maqdisi still have a wide following. A study carried out by the Combating Terrorism Center of the United States Military Academy (USMA) concluded that al Maqdisi "is the most influential living Jihadi Theorist" and that "by all measures, Maqdisi is the key contemporary ideologue in the Jihadi intellectual universe."

When Abu Qatada disappeared in the wake of 9/11, French officials accused MI5 of abetting him, claiming "British intelligence is saying they have no idea where he is, but we know where he is and, if we know, I'm quite sure they do."⁴⁵ Almost a year later Abu Qatada was found hiding in a flat not far from Scotland Yard. But, on February 7, 2012, *The Daily Telegraph* reported that a senior manager at the BBC had instructed its journalists not to call Qatada an extremist.⁴⁶

Further demonstrating that "Islamic" terrorism is a fabricated scare, as revealed in a *Mother Jones* article of October 2011, the FBI has been using a strategy known as "preemption," "prevention," or "disruption," to not only bring out terrorists, but to frame Muslims who had no prior intention of becoming terrorists. In a typical case, an FBI informant, posing as a Muslim, would befriend another Muslim or group of Muslims, and encourage them to carry out acts of terror or at least plan on doing so. *Mother Jones* discovered that the FBI's actions were a kind of entrapment, where in case after case, the government would provide the plot, the means, and the opportunity. With the assistance of the Investigative Reporting Program at the University of California-Berkeley, they examined prosecutions of 508 defendants in terrorism-related cases, as defined by the Department of Justice. Their investigation found that nearly half of the prosecutions involved the use of informants, many of them enticed by money or the need to work off criminal or immigration violations. Sting operations resulted in prosecutions against

158 defendants, of which 49 participated in plots led by an agent of the FBI. With three exceptions, all of the high-profile domestic terror plots of the last decade were actually FBI stings.⁴⁷

Pan-Turkism & the Neo-Caliphate

Although the Americans managed to defeat the Soviet Union, conflict with the two remaining powers of Russia and China for control of Central Asia is not yet over, and the New Great Game continues. And just as the legend of Shambhala was employed by the competing sides in the earlier episodes of the Great Game, now that the American's have secured their hold in much of the region, so the same legend continues to be featured in the US's actions, but now more precisely in the region said to be the location of the legendary city, Xingxiang, China. To this purpose, the same pan-Turkism that first gave rise to the popularization of the story of Shambhala is being used by the Americans, in a covert strategy that is deceptively using the notion of uniting Turkic peoples of Central Asia and under a neo-Caliphate to be ruled from Turkey, to rally the naïve Muslims of the region to do battle against China.

The majority of the information pertaining to these covert activities has been revealed by FBI translator Sibel Edmonds, who has claimed on Iranian state-owned *Press TV* that the US was on intimate terms with the Taliban and Al-Qaeda, using them to further certain goals in Central Asia, right up until 9/11.¹ Edmonds gained public attention following her firing from her position as a language specialist at the FBI's Washington Field Office in March, 2002, after she accused a colleague of covering up illicit activity involving foreign nationals, alleging serious acts of security breaches, cover-ups, and intentional blocking of intelligence which, she contended, presented a danger to the United States' security. Her later claims have gained her awards and fame as a whistleblower.

The Muslim Brotherhood's strategy of dissimulation explains the participation in this strategy of Turkey's Gülen organization, which is part of the wider plans of the Americans in Central Asia. While also leading the movement behind Turkey's current Islamic "renaissance," Fethullah Gülen is one of the key operatives who have been fronting for the CIA in the radicalization of Central Asia, involving drug trafficking, money laundering, the nuclear black market, and false-flag terrorism. A number of sources reveal that the Gülen organization has been used as a tool for the Special Operations Department of the Turkish police force, which evolved from the Counter-Guerrilla, the Turkish Gladio.² Counter-Guerrilla has exerted great influence over the country's Cold War history, and was responsible for numerous unsolved acts

of violence, most notably inepting the military coups of 1971 and 1980. The Counter-Guerrilla were responsible for the development of the Ergenekon, the name given to an alleged clandestine, Kemalist ultra-nationalist organization in Turkey, with ties to members of the country's military and security forces. Ergenekon, which is accused of terrorism in Turkey, has frequently been shown to be part of a "deep state."³ Alleged members have been indicted on charges of plotting to foment unrest, among other things by assassinating intellectuals, politicians, judges, military staff, and religious leaders, with the ultimate goal of toppling the incumbent government.

"Ergenekon" is a name deriving from a supposed Turkish legend describing it as a mythical place located in Eurasia, in the inaccessible valleys of the Altai Mountains. However, according to several Turkish scholars, the legend is a hoax with no basis in Ottoman or prior history.⁴ According to a Turkish government investigation into its activities, the Ergenekon myth employed as a model for itself the synarchist idea of the mythical underground realm of Agartha, which so fascinated the Theosophists, Guénon, Evola and the Nazis.⁵

The Ergenekon connection to Agartha is related to the Pan-Turkism movement of the powerful Dönme community of Turkey. As reported by Wayne Madsen's article, "The Dönme: The Middle East's Most Whispered Secret," for the *Strategic Culture Foundation*, the description of the Ergenekon organization "matches up completely with the Dönme presence in Turkey's diplomatic, military, judicial, religious, political, academic, business, and journalist hierarchy."⁶ An article in *The Forward* of May 8, 2007, revealed that Dönme dominated Turkish leadership "from the president down, as well as key diplomats... and a great part of Turkey's military, cultural, academic, economic, and professional elites."⁷ As explains Madsen, "hidden in the Ergenekon coup plot is that the Dönme and Ergenekon are connected through their history of being Kemalists, ardent secularists, pro-Israeli, and pro-Zionist."⁸ Madsen offers a final and penetrating observation, when he explains that he discussed the sensitive subject of the Ergenekon "deep state" with leading Turkish officials, but that however:

...it was also whispered by one high-ranking Turkish foreign policy official that there were other "deep states" in surrounding nations and Egypt, Saudi Arabia, Jordan, and Syria were mentioned by name. Considering the links between Ergenekon and the Dönme in Turkey and the close intelligence and military links between the Dönme-descendent Saudis and Wahhabis in Arabia, the reports of close links between ousted Egyptian President Hosni Mubarak and his intelligence chief Omar Suleiman and the Binyamin Netanyahu government in Israel may be seen in an entirely new light...⁹

After World War II, the US sought to exploit the violent Pan-Turkism movement in their continuing fight against communism. Due to its geographic location, Turkey was of high strategic value. Turkey is an essential component of the true "axis of evil," which includes the US, Britain, Israel, Pakistan and Saudi Arabia. Turkey had been an important conduit in the international

drug trade controlled by the world's intelligence agencies. Heroin was smuggled from Turkey to France and then to the United States, in what is known as the notorious French Connection. The operation reached its peak in the late 1960s and early 1970s, and was responsible for providing the vast majority of the illicit heroin used in the United States. Most of its starting capital came from assets that Auguste Ricord had stolen during World War II when he worked for Henri Lafont, one of the heads of the Carlingue, French auxiliaries of the Gestapo, during the Nazi occupation of France. The French Connection was headed by the Corsican Gang, which was closely allied after World War II with the CIA and the SDECE, France's external intelligence agency, with the purpose of preventing French communists from bringing the Old Port of Marseille under their control.¹⁰

Throughout the Cold War, Turkey represented NATO's most eastern outpost, and hence was equipped with high-tech gear and used as a listening post. Armed by the US, Turkey set up the largest armed forces in Europe, and the second largest in NATO after the Americans. In 1961, the US stationed nuclear missiles in Turkey targeting the Soviet Union, and when Soviet leader Nikita Khrushchev reciprocated by stationing nuclear missiles in Cuba, the Cuban Missile Crisis erupted. President Kennedy resolved the crisis by promising to remove the missiles from Turkey in return for Khrushchev's promise to do the same in Cuba.

A military accord between the CIA and the Turkish government in 1959 had stressed that in addition to fighting communism, the secret army were to become operational "also in the case of an internal rebellion against the regime."¹¹ The Paris-based *Intelligence Newsletter* reported in 1990 that they had obtained declassified strategy documents with specific reference to how the Pan-Turkism movement could be exploited strategically by the United States. Turkey, according to the Pentagon document, is an "extremely favorable territory for the establishment of both guerrilla units and Secret Army Reserves. Politically the Turks are strongly nationalistic and anti-Communistic, and the presence of the Red Army in Turks will cause national feeling to run high."¹²

US support of Pan-Turkism in bolstering Turkey's role in NATO came in the person of a right-wing extremist named Colonel Alparslan Turks, who during World War II had been the contact person of the Nazis in Turkey. Convinced of the theories of Turkish racial superiority, Colonel Turks in many of his speeches during his career quoted from Hitler's book *Mein Kampf*. After the war, he made contacts with the CIA in 1948 and set up a secret anti-Communist stay-behind army in Turkey. When Turkey joined NATO in 1952, Turks had already set up a Turkish secret army. Turks' unit was eventually renamed the Special Forces Command, which operated Counter-Guerrilla.¹³ Colonel Turks also ran a right-wing terrorist group known as the Grey Wolves. After the discovery of NATO's involvement in Gladio in 1990, it was revealed in Turkey that Colonel Turks had recruited heavily among the Grey Wolves to staff the Counter-Guerrilla. Based explicitly on the Pan-Turkism movement, the Grey Wolves derived their name and flag from the mythological legend

of the grey wolves that led the Turk peoples out of Asia to their homeland in Anatolia. The Grey Wolves' dream is to create the "Turan," the "Great Turkish Empire," to include all Turkic peoples of the Central Asian countries of the former Soviet Union, as well as the Caucasus and the Uighurs' homeland of East Turkestan in the Xinjiang, China.

According to Turkish authorities, the Grey Wolves carried out 694 murders between 1974 and 1980.¹⁴ As related by investigative reporter Lucy Komisar, the 1981 attempt on John Paul II's life by Grey Wolves member Mehmet Ali Agca may have been related to Gladio.¹⁵ However, Michael Ledeen had been trying to serve ulterior political motives in fanning Cold War hysteria by casting the attempt as a communist conspiracy, making the implausible suggestion that right-wing Agca had supposedly been taking orders from the Soviet Union's KGB and Bulgaria's secret service. Known as the "Bulgarian Connection," Ledeen's theory of KGB involvement in the assassination attempt on the pope has since been attacked recently by a number of journalists. These include *Washington Post* reporter Michael Dobbs who initially believed the story. And according to Craig Unger, "With Ronald Reagan newly installed in the White House, the so-called Bulgarian Connection made perfect Cold War propaganda. Michael Ledeen was one of its most vocal proponents, promoting it on TV and in newspapers all over the world."¹⁶

A suspected leader of the Ergenekon is the current leading devotee of Julius Evola, the controversial Russian Alexandr Dugin.¹⁷ But Dugin is not a Turk. He is a Russian, and the most popular ideologist of Russian expansionism, nationalism, and fascism. He was born in Moscow into a family of a high-ranking Soviet military intelligence officer, and continues to have close ties to the Kremlin and Russian military. There were many reports that Dugin's Eurasia Movement was heavily funded by associations of retired officers of the SVR and the FSB, the foreign intelligence and domestic security services into which the Soviet KGB had been divided in 1991.¹⁸

Dugin likes to see himself as the inheritor of the "ancient Eurasian order," elements of which were already present in the *Sicherheitsdienst* (SD), the secret service of the SS.¹⁹ He is also a follower of Sir Halford Mackinder, seeing Central Asia as a key aspect of geopolitics, but taking the reverse view, where he sees Russia as needing to create a Eurasian block to impede American imperialism. Dugin's platform is the basis of the Eurasia Party which he founded in 2001. Eurasianism was originally a political movement in the Russian émigré community in the 1920s. After the fall of the Soviet Union, Dugin posited that Russian civilization does not belong in the "European" category, and that the October Revolution of the Bolsheviks was a necessary reaction to the modernization of Russian society. It suggested that the Soviet regime was capable of evolving into a new national, non-European Orthodox Christian government, shedding off the initial mask of proletarian internationalism and militant atheism.

Sometimes called Greater Russia, the movement is closely aligned to Pan-Turkism, and is described as a political aspiration of pan-Russian nationalists to retake some or all of the territories of the other republics of the former

Soviet Union, and territory of the former Russian Empire, and amalgamate them into a single Russian state. Founded on the ideals of Traditionalism, the Eurasia Party therefore claims support by leaders of the Orthodox Christian, Muslim, Buddhist, and Jewish faiths in Russia, as well as some military circles. The party hopes to play a key role in attempts to resolve the Chechen problem, with the objective of setting the stage for Dugin's dream of a Russian strategic alliance with European and Middle Eastern states, primarily Iran. As defined in his 1997 book, *Foundations of Geopolitics*, Dugin sees the need for an alliance between Turkey, Russia, Iran and the Central Asian republics against the Western hemisphere:

The new Eurasian empire will be constructed on the fundamental principle of the common enemy: the rejection of Atlanticism, strategic control of the USA, and the refusal to allow liberal values to dominate us. This common civilisational impulse will be the basis of a political and strategic union.²⁰

Dugin's call for an alliance with Islam is reflected in his associate Gaydar Jamal, a Muscovite of Azerbaijani origin, who exemplified the relationship between Traditionalism and Islamic extremism. Once a member of Naqshbandi Sufism, Jamal was the founder of the Party of the Islamic Renaissance (PIR) in 1990. In 1992, Jamal led a splinter group towards alliances with Islamist extremists in the Middle East and with the domestic opposition to Yeltsin, in the form of the Communist Party of the Russian Federation (CPRF). Jamal's relations with the Middle East included Hasan al Turabi, leader of the Sudanese Islamic Front. In 1991, after he left Saudi Arabia for his opposition to Ibn Baz's Gulf War Fatwa, bin Laden first went to Pakistan and back to Afghanistan, before finally settling in Sudan. General Omar Hassan al-Bashir had taken power in a military coup in 1989. Just a few months later, at a Muslim Brotherhood meeting in London, it was decided that Sudan would be a new base for the Islamist movement, and a Muslim Brotherhood leadership council of nineteen members was subsequently established in Khartoum under Turabi, who would emerge as the real power in the Sudanese regime.²¹ According to bin Laden biographer Roland Jacquard, Turabi visited London in 1992 and was a guest at the Round Table's Royal Institute of International Affairs (RIIA).²² In addition, Turabi seems to have Masonic connections. When their relationship had broken down, and after Turabi had foiled an attempted coup by him and his party, Bashir denounced Turabi as being sponsored by "Zionists and freemasons."²³

Jamal's PIR was replaced by the Islamic Committee of Russia (ICR), which became part of a network of radical Islamic movements under Turabi's leadership, which included Hamas in Palestine and Hezbollah in Lebanon.²⁴ According to Jamal's own admission, in 1999 the ICR formed a united front with the Movement in Support of the Army, Defence Industry and Military Science, an independent opposition group aligned with the CPRF and run by the chairman of the Duma State Security Committee.

Another example of the meeting of Traditionalism and radical Islam is

Claudio Mutti, whose works have been promoted by Dugin. Mutti was also apparently a friend of Luc Jouret, the founder of the notorious Solar Temple cult with links to Gladio.²⁵ Mutti, a one-time follower of Franco Freda, converted to Islam through the influence of Guénon, which he discovered through his study of Evola. Mutti had taught Romanian and Hungarian at the University of Bologna, before losing that job when he had to serve a prison term for his terrorist activities. Mutti founded the publishing house *Edizioni all'Insegna del Veltro*, which published the works of Evola, Johann von Leers, Savitri Devi and Holocaust denier Robert Faurisson. When he converted to Islam, Mutti took the name of Omar Amin, in honor of Johann von Leers, who had taken the same name before him on his own conversion.²⁶

Claudio Mutti was also appointed Emir in the notorious Murabitun Movement, founded by a Scottish convert to Islam named Ian Dallas, a.k.a. Sheikh Abdalqadir al-Murabit. Dallas is also a member of the Darqawi branch of the Shadhili Sufi order, also descended from Ahmad Al-Alawi, Guénon's friend who initiated Schuon into the order. Dallas celebrates Hitler as a "great genius and great vision," praises Wagner as the "most spiritual of men among men in a age of darkness," and regards the black stone of the Kabbah in Mecca as the Holy Grail. In 1990, he held a symposium in honor of the occultist Ernst Junger, one of the fathers of Nazi ideology, and which ended with a Masonic ceremonial. Also in attendance was Albert Hofmann, the scientist who discovered LSD.²⁷ Hofmann had told Leary about his informal "wisdom school" centered around psychedelic sessions with leading European intellectuals, including Ernst Junger.²⁸

Dugin's ideas, particularly those on "a Turkic-Slavic alliance in the Eurasian sphere" have recently become popular among certain nationalistic circles in Turkey, most notably among alleged members of Ergenekon. The most prominent figure is Dogu Perinçek, the leader of the Workers Party, and an associate of Dugin, who in 2008 was arrested on suspicion of being a member of Ergenekon. Perinçek combines Kemalism with Marxism but is also a neo-Eurasianist, meaning that he strives towards an alliance between Turkey, Russia, Iran and the Central Asian republics against the Western hemisphere.²⁹

Neo-Eurasianism is the latest phase of the long-standing British plan, first proposed by Wilfred Scawen Blunt and later T. E. Lawrence, to create a Neo-Caliphate. Despite its claims of presenting an obstacle to American imperialism, Neo-Eurasianism is aligned with recent American designs in Central Asia, through the assistance of the Gülen network and his links to Counter-Guerrilla. Gülen presents himself and his movement as a modern, tolerant version of Anatolian Sufism, with reference to the literature of famous Sufi thinkers such as Jalal ad-Din Rumi, from whom descended the Mevlevi Whirling Dervishes, and Haji Bektash Veli, the eponym of the Bektashi Sufi order.³⁰ Gülen was a student and follower of the popular Turkish mystic Bediuzzaman Said Nursi (1878 – 1960), who was influenced by al Ghazali, Rumi, al Jilani and the Naqshbandi Sufi order.³¹ Nursi was put on trial in

1909 for his apparent involvement in the Committee of Union and Progress' activities of the same year, but he was acquitted, and later famously rejected an offer from Kemal Atatürk to the position of Minister of Religious Affairs for the eastern provinces of Turkey. Nusri then lived in exile and was arrested many times between 1930 and 1949. After the introduction of the multi-party system in Turkey, he advised his followers to vote for the Democratic Party, whose pro-Western orientation he supported because he considered communism the greatest danger of that time, leading to his support of NATO, CENTO (Central Eastern Treaty Organisation, also known as the Baghdad Pact of 1955) and Turkey's participation in the Korean war.

Evidence of Gülen's collusion with the CIA was found among the documents that the attorneys for the State Department presented in favor of rejecting Gülen's application for a permanent visa. There are claims about the Gülen movement's financial structure, it being emphasized that its economic power reached \$25 billion. The lawyers state: "Because of the large amount of money that Gülen's movement uses to finance his projects, there are claims that he has secret agreements with Saudi Arabia, Iran, and Turkic governments. There are suspicions that the CIA is a co-payer in financing these projects."³² Most incriminating is the list of references that Gülen provided in an apparent effort to bolster his application, namely those of George Fidas, Graham Fuller, and Morton Abramowitz. Graham Fuller happens to be listed as one of the American Deep State rogues as noted by whistleblower Sibel Edmonds. Edmonds conceived of a clever legal way to sidestep the gag order placed on her by the Bush Administration, where she didn't name the people she held incriminating information against, but instead provided unnamed photos of them on her website, in a list she referred to as "State Secrets Privilege Gallery."³³

Graham Fuller is an American author and political analyst, specializing in "Islamic extremism." Formerly vice-chair of the National Intelligence Council, he also served as Station Chief in Kabul for the CIA. A "think piece" that he wrote for the CIA was identified as instrumental in leading to the Iran-contra affair.³⁴ George Fidas worked thirty-one years for the CIA, while Morton Abramowitz was also deeply involved with Afghan *Mujahideen* and Kosovo rebels. As ambassador in Turkey, Abramowitz was succeeded by Marc Grossman, another neoconservative with dual citizenship with Israel, after working under him in Ankara for a number of years. During that period, the US opened an espionage investigation into activities at the embassy involving Major Douglas Dickerson, a weapons procurement specialist for Central Asia. Dickerson and his wife, an FBI translator, later became famous when they tried to recruit Sibel Edmonds to spy for this criminal network. Grossman is currently receiving \$1.2 million per annum from Ihlas Holding, a Gülen-linked Turkish conglomerate.³⁵

The Pan-Turkism ideals espoused by Gülen, as an ostensible project of creating a pan-Islamic Caliphate to be ruled from Turkey, is merely part of America's post Cold War strategy to control Central Asia with the aim of containing Russia and China. The invasion of Afghanistan is an important part

of this strategy and an extension of the plans already outlined by Brzezinski. Coordination with the Gülen movement is tied to recent plans to confront China through the support of an independence movement of the Uighurs, a Turkic and predominantly Muslim minority of Xinjiang, in northwestern China. The CIA plotting came to a head in July 2009, with a series of violent clashes that erupted between Uighurs and the Chinese state police and Han Chinese residents in Xinjiang. As was also stated in 2004 with regards to the separatist moves over Xinjiang, according to *TurkPulse*: “One of the main tools Washington is using in this affair in order to get Turkey involved in the Xinjiang affair is some Turkish Americans, primarily the Fetullah Gülen.”³⁶

Another Turk used in this affair is Enver Yusuf Turani, also featured in Sibel’s Gallery, who is Prime Minister of Xinjiang, with the US being the only country to recognize it as “East Turkistan.” In fact, Abramowitz and Fuller were key players in the establishment of “East Turkistan,” and according to *TurkPulse*, “proclaiming the government in exile in May 2004, and completing the proclamation in mid-September. The ceremony was held at Capitol Hill under American flags in Washington.”³⁷ East Turkistan is the home of the Eastern Turkistan Islamic Movement, a UN-nominated terrorist organization funded, according to *China Daily*, “mainly by Osama bin Laden’s al-Qaeda network and received training, support and personnel from both the al-Qaeda and the Taliban regime of Afghanistan.”³⁸ Uighur nationalists, with ties to al Qaeda, constitute as many as 22 of the Guantanamo Bay detainees. Five of those have been set free, and were eventually sent to Albania amid much controversy.

The Gülen Movement founded madrassas all over the world in the 1990s, most of them in the newly independent Turkic republics of Central Asia, including Azerbaijan, Turkmenistan, Uzbekistan, Kazakhstan, Kyrgyzstan and Russia. The madrassas, says Luke Ryland, “appear to be used as a front for enabling CIA and State Department officials to operate undercover in the region, with many of the teachers operating under diplomatic passports.”³⁹ The FSB, the Russian intelligence organization formerly called the KGB, has repeatedly taken action against the Gülen movement for acting as a front for the CIA. The FSB has claimed that the Nurcu religious brotherhood in Turkey has engaged in espionage on behalf of the CIA, through the companies connected with Fethullah Gülen. Russia has banned all of Gülen’s madrassas, and in April of 2009 banned the Nurcu Movement completely.

Ryland called Sibel Edmonds, now founder of the National Security Whistleblowers Coalition (NSWBC), to ask her to comment on those developments. Her highly astute observation is as follows, in full:

You’ve got to look at the big picture. After the fall of the Soviet Union, the super powers began to fight over control of Central Asia, particularly the oil and gas wealth, as well as the strategic value of the region.

Given the history, and the distrust of the West, the US realized that it couldn’t get direct control, and therefore would need to use a proxy to gain control quickly and effectively. Turkey was the perfect proxy; a NATO ally and a puppet regime. Turkey shares the same heritage/race as the entire population of Central Asia, the same language (Turkic),

the same religion (Sunni Islam), and of course, the strategic location and proximity.

This started more than a decade-long illegal, covert operation in Central Asia by a small group in the US intent on furthering the oil industry and the Military Industrial Complex, using Turkish operatives, Saudi partners and Pakistani allies, furthering this objective in the name of Islam.

This is why I have been saying repeatedly that these illegal covert operations by the Turks and certain US persons dates back to 1996, and involves terrorist activities, narcotics, weapons smuggling and money laundering, converging around the same operations and involving the same actors.

And I want to emphasize that this is “illegal” because most, if not all, of the funding for these operations is not congressionally approved funding, but it comes from illegal activities.

And one last thing, take a look at the people in the State Secrets Privilege Gallery on my website and you will see how these individuals can be traced to the following; Turkey, Central Asia, Pakistan and Saudi Arabia—and the activities involving these countries.

In 2009, Sibel Edmonds was required to give sworn testimony on videotape, in which under-oath she revealed allegations involving a number of these individuals including bribery, blackmail, espionage and infiltration of the US government that resulted in the sale of nuclear weapons technology to black market interests including Pakistan, Iran, North Korea, Libya and others. Though Edmonds was careful to not “discuss the intelligence gathering method by the FBI,” she notes in her deposition that her claims are “based on documented and provable, tracked files and based on... 100 percent, documented facts.”²⁴⁰

In addition to Marc Grossman and Graham Fuller, Sibel’s “State Secrets Privilege Gallery” includes notorious hard-core Zionists and neoconservatives Richard Perle and Douglas Feith. Feith served as the Under Secretary of Defense for Policy to George W. Bush. Prior to 2001, Feith was part of the DC law firm of Feith & Zell which he co-founded with Marc Zell who was based in Israel. The firm engaged in lobbying efforts for, among others, the Turkish, Israeli and Bosnian governments.

She listed Eric Edelman, a former Under Secretary of Defense for Policy who was US Ambassador to Turkey from 2003 to 2005.

Also, Brent Scowcroft who served under Presidents Nixon and Ford and under George H. W. Bush as Chairman of the President’s Foreign Intelligence Advisory Board, and assisted President Barack Obama in choosing his national security team. Critics have suggested that Scowcroft employed unethical practices in his lobbying for the Turkish and Azeri governments because of his ties with Lockheed Martin and other defense contractors that do significant business with Turkey.⁴¹

Larry Franklin, a former US Air Force Reserve colonel, pleaded guilty to passing information about US policy towards Iran to the American Israel Public Affairs Committee (AIPAC), the foremost pro-Israel lobbying organization in

the U.S, while he was working for the Defense Department.

She listed John Dennis “Denny” Hastert, the longest-serving Republican Speaker in history. Hastert currently works as a lobbyist for private corporations and foreign governments, including a \$35,000 per month contract working on behalf of Turkey.⁴² Edmonds claimed that Hastert was “[T]he recipient of both legally and illegally raised donations, campaign donations from... Turkish entities.”⁴³ In fact, Hastert has been shown to have spent more than \$1 million on his office space and staff from 2008 to 2010.⁴⁴ Each month, taxpayers provide \$40,000 worth of office space, cell phones, staff, and an SUV for Hastert.⁴⁵

In the list is Tom Lantos, a Democratic member of the US House of Representatives. According to Edmonds, he was involved in bribery, disclosing high-level intelligence and weapons technology information to both Israel and Turkey.⁴⁶

There is also Bob Livingston who was a DC-based lobbyist and a former Republican Representative from Louisiana. He was Chairman of the Appropriations Committee from 1995 to 1999. He was chosen as Newt Gingrich’s successor as Speaker of the House of Representatives late in 1998 but chose to withdraw and retire after an extramarital affair was discovered. According to Edmonds’ deposition, he was involved until 1999 in “...not very legal activities on behalf of foreign interests and entities, and after 1999 acting as a conduit to, again, further foreign interests, both overtly and covertly as a lobbyist, but also as an operative.”⁴⁷

Sibel named Alan and David Makovsky. David Makovsky is the director of the Washington Institute for Near East Policy Project on the Middle East Peace Process (WINEP). WINEP was founded in 1985 with the goal of helping advance US interests in the Middle East, with particular focus on Turkey and the rise of Islamic politics in understanding the political trends in the post-Soviet Middle East. Also at WINEP, who Edmonds also names, is Professor Sabri Sayari of the Institute of Turkish Studies, Georgetown.

Edmonds listed Mehmet Eymür, a retired Turkish intelligence official, who was found to have connections to Gülen.⁴⁸ Eymür led the counter-terrorism department of the National Intelligence Organization (MST), and was assigned to Washington as a representative of Turkey’s National Intelligence Organization (MIT) to US intelligence agencies and security firms. Turkish government investigations also discovered that he was linked to Ergenekon through MIT’s Counterterrorism Department, and was discharged and his department disbanded in 1997.⁴⁹ Eymür finally left the MIT in 1999, and moved to McLean, Virginia, the seat of the CIA.

The New Age

The Clash of Civilizations is merely the most recent front of attack in the West's attempt at colonizing the rest of the world with its value system of Humanism. There are of course a number of positive aspects to what are proposed as human rights, but they are used to package what amounts to a challenge to traditional values. Through the theories of the *Authoritarian Personality* and the covert operations of the CIA was developed the modern concern for "women's rights." Not to deny that there were certain serious concessions to be made to the rights of women, but to suggest that the man's role is typically exploitive instead of altruistic is simply deceitful. The man and woman's roles in a traditional marriage are different, but commensurate with their respective natures and of course equal in merit and in importance. But, with the age-old arrangement between man and wife brought into question, it was also possible to question the basis of the male-female role itself, and of traditional attitudes towards extra-marital and heterosexual sex. Thus was opened the way for the acceptance of other "rights," such as "gay rights," which are deceptively equated with more conventionally accepted rights, like "civil rights." All disapproval of homosexuality is characterized as hatred, through the use yet again of a disingenuous Freudian interpretation, calling it "homophobia," suggesting that it is the result of the opponent's conflicts over his own "repressed" desires.

The problem, more precisely, is not what are proposed as "rights" *per se*, but how they are used for ulterior political objectives. Where once Christianity was used as the pretext to "civilize" the "savages," the West now resorts to "human rights." The underlying aim is still the same: imperialist conquest. There is no doubt that the Muslim world is in need of much reform, but Western conceptions about *Shariah* are largely fabricated. Rather, Muslims must return to their genuine traditions, not adapt them to conform to modern Western notions of right and wrong. Yet, the egregious cases of the Wahhabis, Salafis and their Frankenstein creation the Taliban, are to serve as alarming examples of the consequences of adopting not just *Shariah*, but of theocratic rule at all, and to therefore offer contrast to the supposedly more favorable secular values which includes "democracy" and "human rights." However, as Saadia Toor has pointed out in "Imperialist feminism redux," the ideals of

feminism have been exploited to provide a pretext for the America's invasion of Afghanistan, providing a more palatable justification than the more extremist pronouncements of the neoconservatives:

The fact that the meme of the Muslim woman who must be saved from Islam and Muslim men—through the intervention of a benevolent Western state—11 years after the very real plight of Afghan women was cynically deployed to legitimize a global war, and long after the opportunism of this imperialist feminism was decisively exposed, points to a serious and deep investment in the assumptions that animate these claims. These assumptions come out of a palpable disease with Islam within the liberal mainstream and portions of the Left, a result of the long exposure to Orientalist and Islamophobic discourses that ideologues such as Bernard Lewis have continuously fed for several decades, and that is being supplemented and affirmed by a new generation of intellectuals, many of them trading on their “authenticity” as Muslims.¹

The lie is that the Western “rights” are “inalienable” and, therefore, ought to be universally accepted. And, using the pretext that various religions can put aside their differences through “interfaith dialogue,” traditional faiths are being coerced into modifying their beliefs to conform to these modern Western values. What the approach truly entails is an attempt to create a one-world religion based on the philosophy of the New Age, a mission supported by the United Nations, which is seen as an important step towards establishing world-government.

Contrary to the lie proposed by the New Age, true unity comes from people learning to respect one another's differences in beliefs, not condemning them for failing to accept what is perceived as the single universal truth. The danger inherent in the New Age agenda, therefore, is that tolerance is then not extended towards traditional faiths. Even if the Islamic world were to fully revive its true traditions, and purge itself of the more barbarous practices of recent fundamentalists, the fact is that Muslims would still adhere to beliefs that Westerners would not agree with. The blatant contradictions inherent in the so-called interfaith perspective is typified by Hans Küng, one of the world's best-known theologians, in *Global Responsibility: In Search of a New World Ethic*, where he states:

Any form of... church conservatism is to be rejected... To put it bluntly: no regressive or repressive religion—whether Christian, Islamic, Jewish or of whatever provenance—has a long-term... If ethics is to function for the wellbeing of all, it must be indivisible. The undivided world increasingly needs an undivided ethic. Post-modern men and women need common values, goals, ideals, visions. But the great question in dispute is: does not all this presuppose a religious faith?... What we need is an ecumenical world order.²

According to Bailey, Freemasonry would form the basis of the coming Universal Religion. Agreeing with Bailey is Benjamin Creme, a Scottish artist and

one of her leading followers. When the Age of Aquarius will begin, according to Creme, it would be a time of peace, world unity and one-world government under the Ascended Masters, by way of the United Nations. Creme, who is editor of the New Age magazine *Share International*, was the Vice-President of the Aetherius Society, from 1957 to 1959. In 1958 he met George Adamski and says he can personally vouch for the authenticity of Adamski's UFO contacts.

Beginning in 1959, Creme was contacted by one of the Ascended Masters, who told him he had a mission to perform for the advancement of the Masters' plan for humanity. Creme was instructed to prepare the way for the second coming prophesied by many religions, a Master named Lord Maitreya, who would assume human form and begin preparing humanity for the advent of the Age of Aquarius. In 1982, Creme placed ads in newspapers around the world proclaiming, "The Christ is now here." He asserted that Maitreya materialized a physical body for himself in early 1977 in the Himalayas and then boarded a plane from Pakistan to London, just as had been prophesied in 1946 by Alice Bailey. Lord Maitreya, claims Creme, is living in an Asian community, in the Brick Lane area of East London, has vast superhuman powers and is also in regular telepathic contact with the space brothers in their flying saucers.

Benjamin Creme subscribes to the belief that Nordic aliens, like those mentioned by Adamski, pilot flying saucers from the Way-Station on Venus that is thought to exist on the etheric plane. Thus, Creme's followers assume that Sanat Kumara and the "Lords of the Flame" visit from Venus in a flying saucer. Creme's acolytes believe that Shambhala, which is envisioned as a floating city about five miles above the surface of the earth on the etheric plane, is equipped with numerous flying saucer landing pads. They believe there is regular flying saucer traffic between Venus and Shambhala as well as other locations on Earth, especially where crop circles appear. In addition, says Creme, the Venusians have cigar-shaped "mother ships" up to four miles long to accommodate the transport of multiple individual flying saucers to and from Venus.

Public awareness of the New Age subculture was first raised with the production of the 1967 musical *Hair: The American Tribal Love-Rock Musical*, with its opening song *Aquarius* and its opening line "This is the dawning of the Age of Aquarius." Widespread usage of the term New Age began in the mid-1970s, reflected in the title of the monthly periodical *New Age Journal* and the proliferation of several thousand "New Age" bookstores.

In May 1974, SRI led a study on how to transform the US into Aldous Huxley's *Brave New World*, entitled "Changing Images of Man." The report was prepared by a team that included anthropologist Margaret Mead, psychologist B. F. Skinner, Ervin Laszlo of the United Nations and Sir Geoffrey Vickers of British intelligence. The stated aim of the study was to change the image of mankind from that of industrial progress to one of "spiritualism." The report stressed the importance of the United States in promoting Masonic ideals, effectively creating the ideal Masonic state.³ Leading the study was Willis Harman, a former consultant to the White House, who had also been involved with Puharich in experiments with Geller. In 1968, Harman had

hired Alfred Hubbard, the “Johnny Appleseed of LSD” who, although he had no medical training, collaborated on running psychedelic sessions with LSD at the International Federation for Advanced Study in Menlo Park.⁴

In 1976, Harman wrote *An Incomplete Guide to the Future* in which he advocated a society based on the ideals of Freemasonry. Harman believes that the symbol of the pyramid with the floating capstone on the Great Seal “indicates that the nation will flourish only as its leaders are guided by supraconscious intuition,” and he defines this as “divine insight.”⁵ This recalls the words of Henry Wallace, who was responsible for the adoption of the Great Seal, who wrote:

It will take a more definite recognition of the Grand Architect of the Universe before the apex stone is finally fitted into place and this nation in the full strength of its power is in position to assume leadership among the nations in inaugurating “the new order of the ages.”⁶

Harman had been president of the Institute for Noetic Sciences (IONS) in their first remote-viewing experiments. IONS, where James Hurtak was director, was established by Edgar Mitchell, the sixth astronaut to walk on the moon, who claimed to have undergone a cosmic consciousness experience on his return flight to earth. Mitchell briefed then CIA director George Bush on the activities and results of the IONS.⁷ IONS was founded in 1973 to encourage and conduct research on human potentials. IONS, it claims, “conducts, sponsors, and collaborates on leading-edge research into the potentials and powers of consciousness, exploring phenomena that do not necessarily fit conventional scientific models while maintaining a commitment to scientific rigor.” IONS partly funded the Geller experiments at SRI, as well as remote-viewing experiments, until the CIA eventually acknowledge responsibility for them.

Willis Harman disciple Marilyn Ferguson in *The Aquarian Conspiracy* (1980), depicts the counterculture as the realization of H. G. Wells’ *The Open Conspiracy*, tried to popularize them by painting the drive to foster New Age doctrines as a spontaneous and positive development. According to Ferguson:

While outlining a not-yet-titled book about the emerging social alternatives, I thought again about the peculiar form of this movement; its atypical leadership, the patient intensity of its adherents, their unlikely successes. It suddenly struck me that in their sharing of strategies, their linkage, and their recognition of each other by subtle signals, the participants were not merely cooperating with one another. They were in collusion. It—this movement—is a conspiracy!⁸

Ferguson’s book is an overly effusive paean to the array of practices proposed by Esalen and the Human Potential movement, intoxicated on a utopian promise and patriotic fantasies about America’s role in bringing about a profound “transformation” into a new “consciousness,” as the culmination of centuries of human intellectual evolution. Ferguson traces the origin of this transformation to the entire gamut of the occult tradition, naming the “alchemists, Gnostics, cabalists, and hermetics.” She specifies the influence of Meister Eckhart, Pico della Mirandola, Jacob Boehme and Emanuel Swedenborg. According

to Ferguson, just as Boehme influenced Swedenborg who influenced William Blake, so all three influenced the American Transcendentalists, Ralph Waldo Emerson, Henry Thoreau, Bronson Alcott, and Margaret Fuller, who sought spiritual understanding from many sources: intuition, the Quaker movement, the *Bhagavad Gita*, the German Romantics, historian Thomas Carlyle, poet Samuel Coleridge, and the English metaphysical writers of the seventeenth century. Transcendentalists, in turn, impacted literature, education, politics, and economics, influencing Nathaniel Hawthorne, Emily Dickinson, Herman Melville, Walt Whitman, John Dewey, the founders of the British Labor party, Gandhi, and Martin Luther King.

The book was then praised by Arthur Koestler, who called it “stunning and provocative,” and UN Assistant Secretary-General and prominent New Ager Robert Muller described it as “remarkable” and “epoch-making.” Psychologist Carl Rogers credited her with having “etched, in unforgettable vividness, the intricate web of changes shaping the inevitable revolution in our culture,” and said the book “gives the pioneering spirit the courage to go forward.” Philosopher and religious scholar Jacob Needleman also predicted that the book would help to make “New Age” thinking “more understandable and less threatening” to the general public in America. *The Aquarian Conspiracy* steadily climbed the best-seller list, and was credited by *USA Today* as “the handbook of the New Age” and by *New York Times* as “working its way increasingly into the nation’s cultural, religious, social, economic and political life.”

Ferguson used the word “conspiracy” in its literal sense of “breathing together,” as one of her great influences, the French philosopher, Jesuit priest and Julian Huxley associate, Teilhard de Chardin, of the Piltdown Man hoax, had done before her, writing of a “conspiracy of love,” saying: “The only way forward is in the direction of a common passion, a conspiracy.” Ferguson conducted a survey of 185 leaders of the Human Potential and New Age Movement and found that they answered that the most influential thinkers in their lives were Teilhard de Chardin, followed by Carl Jung Aldous Huxley, Abraham Maslow and Jiddu Krishnamurti. Others frequently mentioned include: Hermann Hesse, Alfred North Whitehead, Margaret Mead, Gregory Bateson, Alan Watts, Sri Aurobindo, Willis Harman, Erich Fromm, Werner Erhard and Oscar Ichazo, Buckminster Fuller who coined the term “Spaceship Earth,” Alfred Korzybski who developed General Semantics, and Heinz von Foerster an architect of cybernetics, and Marshall McLuhan, the Canadian philosopher of communication theory, who is also celebrated throughout Ferguson’s *The Aquarian Conspiracy*.

Although Teilhard had come into conflict with the Catholic Church, and was severely reprimanded and his works condemned by the Holy Office, more recently, Pope John Paul II indicated a positive attitude towards him, and in 2009, Pope Benedict XVI mentioned Teilhard’s idea of the universe as a “living host.” Teilhard and his work have a continuing presence in the arts and culture. An auto mechanic quotes Teilhard in Philip K. Dick’s *A Scanner Darkly*, and the character of Father Lankester Merrin in *The Exorcist* was based on him. Tom

Wolfe suggests that Teilhard de Chardin was a hidden influence on the work of Marshal McLuhan.

Teilhard's concept of the Noosphere is currently being researched as part of the Princeton Global Consciousness Project (GCP), which is privately funded through the Institute of Noetic Sciences (IONS). GCP monitors a geographically distributed network of hardware random number generators in a bid to identify anomalous outputs that correlate with widespread emotional responses to sets of world events, or periods of focused attention by large numbers of people.

From September 20 to 21, 1983, at the United Nations headquarters in New York, an international colloquium was held in honour of de Chardin. In a message to participants, secretary-general H. E. Javier Perez de Cuellar mentioned that he, as did his predecessors Dag Hammarskjöld and U Thant, revered Teilhard as one of the contemporary thinkers who exercise great influence on them. At the colloquium, the recipient of the Teilhard Foundation Award was Robert Muller, for his important contribution to shaping the UN, an "institution that functions so specifically in the spirit of the Noosphere." Muller, who served as Assistant Secretary-General of the UN for forty years, was also the former vice president of the Teilhard Center. Robert Muller wrote that, "Teilhard [de Chardin] had always viewed the United Nations as the progressive institutional embodiment of his philosophy."¹⁰ He also noted:

...Teilhard de Chardin influenced his companion [Father de Breuver], who inspired his colleagues, who started a rich process of global and long-term thinking in the UN, which affected many nations and people around the world. I have myself been deeply influenced by Teilhard.¹¹

According to Muller, "We must move as quickly as possible to one-world government, a one-world religion, under a one-world leader."¹² Muller's ideas about world government, world peace and spirituality led to the increased representation of religions in the UN, especially of the New Age Movement. He was known by some as "the philosopher of the United Nations."¹³ Muller, who won the UNESCO Prize for Peace Education in 1989 for his World Core Curriculum, said, "The underlying philosophy upon which The Robert Muller School is based will be found in the teaching set forth in the books of Alice A. Bailey by the Tibetan teacher, Djwhal Khul."¹⁴

In the 1980s, numerous projects were sponsored by the United Nations to promote notions of a universal religion and global citizenship, such as World Healing Day, World Instant of Cooperation, World Peace Day, Annual Global Mind Link, Human Unity Conference, World Conference on Religion and Peace, and Provisional World Parliament. In 1995, the UN asked the Temple of Understanding, founded by Bailey's Lucis Trust, to host the 50th Anniversary of its founding, and to organize two inter-faith services. The Temple of Understanding is located in Manhattan's historic Cathedral of St. John the Divine, dedicated to St. John, traditionally revered by Freemasons according to the Johannite creed. The completion of the cathedral was such a prized accomplishment for the Freemasons that it was featured on the front page of

Masonic World of March 1925. The Cathedral is replete with occult symbolism and often features unusual performances.

The presiding bishop of the cathedral was the bisexual Bishop Paul Moore, whose family were heirs to the Nabisco company fortune, and as a priest in Indianapolis he gave Jim Jones's People's Temple cult its start. Having been dormant for several years, the Temple of Understanding was revived at the cathedral in 1984 at a ceremony presided over by Moore and the Dalai Lama. While the chairman of the Temple was Judith Dickerson Hollister, those involved with its founding included: Dame Margaret Mead, Robert Muller, who had been involved as well with the Lucis Trust, and Winifred McCulloch, leader of the New York-based Teilhard de Chardin Society.

The Cathedral also houses the Lindisfarne Center, founded in 1972 with funding from Laurance Rockefeller, brother to David Rockefeller, by cultural historian William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Lindisfarne functioned as a sponsor of New Age events and lectures, as well as a think tank and retreat, similar to the Esalen Institute, with which it shared several members, like Gregory Bateson and Michael Murphy. Their aim is participate in the emerging planetary consciousness, or Noosphere. In addition to Teilhard de Chardin, Thompson is influenced by Alfred North Whitehead, Rudolf Steiner, Sri Aurobindo and Marshall McLuhan, the Canadian philosopher of communication theory, who is also celebrated in Ferguson's *The Aquarian Conspiracy*. Lindisfarne has also been supported by the Lilly Endowment, the Rockefeller Brothers Fund, and Rockefeller Foundation, and lists among its faculty members Amory Lovins, Gaia theory biologist James Lovelock, and Luciferian adept and New Age author David Spangler. Lindisfarne was founded in 1972 by New Age philosopher William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Thompson said: "We have now a new spirituality, what has been called the New Age movement. The planetization of the esoteric has been going on for some time... This is now beginning to influence concepts of politics and community in ecology... This is the Gaia [Mother Earth] politique... planetary culture." Thompson further stated that, the age of "the independent sovereign state, with the sovereign individual in his private property, [is] over, just as the Christian fundamentalist days are about to be over."¹⁵

Held at the Cathedral of St. John the Divine, the Temple called together leaders of the world's religions to offer prayers, and invited the world's leading artists to perform music, poetry and dance. In 1997 and 1998, with the Interfaith Center of New York, the Temple of Understanding held an Interfaith Prayer Service at St. Bartholomew Church to pray for the work of the General Assembly and the Secretary General of the UN. It was also at the Cathedral of St. John the Divine that the controversial "Islamic feminist" preacher named Amina Wadud led a Muslim Friday prayer in 2005, breaking with the tradition of having only male Imams, and conducted without the traditional separation between male and female sections.

The Temple of Understanding promotes the “Interfaith Movement” with its centennial celebration of the World’s Parliament of Religions. The first Parliament of World Religions Conference, as a successor to the first Parliament of World Religions Conference, in effect the Theosophical Congress, gathered in Chicago in 1883. It had been founded by Reverend Dr. John Henry Barrows, according to whom, “The best religion must come to the front, and the best religion will ultimately survive, because it will contain all that is true in all the faiths.”¹⁶ The Parliament was dominated by Theosophists, such as Annie Besant, Dharmapala and the Hindu universalist Vivekananda who, in his famous speech, called for an end to religious conversions, and instead for each to “assimilate the spirit of the other,” and said, “The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each religion must assimilate the spirit of the others and yet preserve its own individuality and grow according to its own law of growth.”¹⁷ Commenting on the Parliament, Max Müller told an audience at Oxford University:

Such a gathering of representatives of the principal religions of the world has never before taken place; it is unique, it is unprecedented; nay, we may truly add, it could hardly have been conceived before our own time... It established a fact of the greatest significance, namely, that there exists an ancient and universal religion, and the highest dignitaries and representatives of all the religions in the world can meet as members of one common brotherhood, can listen respectfully to what each religion had to say for itself, nay, can join in a common prayer and accept a common blessing, one day from the hands of a Christian archbishop another day from a Jewish Rabbi, and again another day from a Buddhist priest.¹⁸

The recent one-world-religion agenda has been pushed with the re-establishment of the Parliament of World Religions Conference, the United Religions Initiative (URI) and United Religions Charter. The URI was founded in 1995 by Episcopalian bishop William Swing and dedicated to promoting inter-faith cooperation. The URI, which aspires to have the stature of the United Nations, was established to “promote enduring, daily inter-faith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.”

The Parliament of the World’s Religions was reconvened again in the city of Chicago in 1993. The Institute of Muslim Minority Affairs based in Jeddah, Saudi Arabia, was one of the co-sponsors of the Parliament, along with the Muslim World League, which was originally founded by Said Ramadan and Mufti al Hussein with the assistance of the CIA. Prince Muhammad al-Faisal bin Turki, former director of Saudi intelligence, who had worked closely with bin Laden and the CIA during the fight against the Soviet invasion of Afghanistan, was one of its speakers. The first address was delivered by Robert Müller, titled “Inter-faith Understanding,” who said:

There is one sign after the other, wherever you look, that we are on the eve of a New Age which will be a spiritual age... We are entering an age of universalism. Wherever you turn, one speaks about global education, global information, global communications—every profession on Earth now is acquiring a global dimension. The whole humanity is becoming interdependent, is becoming one... this Parliament and what is happening now in the world... is a renaissance, a turning point in human history. So even the astrologers begin to tell us that there will be a fundamental change.¹⁹

The popularity of the New Age movement had begun to increase with the release of Shirley MacLaine's book *Out on a Limb*, in 1983, adapted in 1987 into a television mini-series of the same name. As a result of the large-scale activities surrounding the Harmonic Convergence, the American mass-media further popularized the term as a label for the alternative spiritual subculture, including practices such as meditation, channeling, interest in Eastern mysticism, past lives, and environmentalism. Several New Age publications appeared by the late 1980s such as *Body, Mind & Spirit*, *Yoga Journal*, *New Age Voice*, *New Age Retailer*, and *NAPRA ReView* by the New Age Publishers and Retailers Alliance. Relevant New Age works include the writings of James Redfield, Eckhart Tolle, Barbara Marx Hubbard, Christopher Hills, Marianne Williamson, Deepak Chopra, John Holland, Gary Zukav, Wayne Dyer, and Rhonda Byrne.

The Harmonic Convergence, held in 1987 at Sedona in Arizona, was organized by New Age spiritual leader José Argüelles, based on the concept of the same name which was part of Alice Bailey's "the Plan." As one of the originators of the Earth Day concept, Argüelles founded the first Whole Earth Festival in 1970. After experimenting with LSD in the mid-1960s, Argüelles produced a series of psychedelic art paintings that Humphrey Osmond named *The Doors of Perception*, after Aldous Huxley's book of the same name.²⁰ Argüelles co-founded the Planet Art Network (PAN) in 1983, which upholds the Nicholas Roerich Peace Pact and Banner of Peace, symbolizing "Peace Through Culture."

In 1987, Argüelles organized the Harmonic Convergence, associated with the 2012 phenomenon, at Sedona in Arizona. Claimed portents of the year 2012 are based from the ending of the current *baktun* cycle of the Maya calendar, which many believe will create a global "consciousness shift" and the beginning of a New Age. Speculation about the date can be traced to the first edition of *The Maya* (1966) by Michael D. Coe, an archaeologist who also worked for the CIA, and married the daughter of Teilhard de Chardin's associate, eminent eugenicist Theodosius Dobzhansky. Coe suggested the winter solstice of December 24, 2011, as one on which the Maya believed "Armageddon would overtake the degenerate peoples of the world and all creation."²¹ This date became the subject of speculation by Frank Waters, whose research in Mexico and Central America in 1970 funded by Rockefeller Foundation resulted in his 1975 book *Mexico Mystique: The Coming Sixth World of Consciousness*, a discussion of Mesoamerican culture and the lost continent of Atlantis, in which he tied Coe's original date of

24 December 2011 to astrology and the prophecies of the Hopi.²²

After the publication of Waters's book, Mayanism experienced a revival in the 1970s. Mayanism has been promoted by specific publishing houses, most notably Inner Traditions - Bear & Company, which has produced a number of books on the theme of 2012 by authors such as José Argüelles, Terence McKenna, and also publishes on a wide range of topics including Freemasonry, the New Age and the occult, by authors such as Zecharia Sitchin, Robert Bauval, as well as synarchists, Saint-Yves d'Alveydre and Schwaller de Lubicz; Rudolf von Sebottendorff and Nazi grail hunter Otto Rahn; and Traditionalists like Julius Evola and Martin Lings.

Both José Argüelles in *The Transformative Vision* and Terence McKenna, "ethnobotanist" of the Esalen Institute, in *The Invisible Landscape*, discussed the significance of the year 2012 without mentioning a specific day. McKenna was inspired by the concept of Noosphere developed by Teilhard de Chardin. In 1983, Robert J. Sharer became convinced that 21 December 2012 had significant meaning, and by 1987, the year in which he organized the Harmonic Convergence, Argüelles was using the date in *The Mayan Factor: Path Beyond Technology*. Argüelles devised a numerological system by combining elements taken from the pre-Columbian Maya calendar with the I Ching and elements of shamanism and geometry. These were combined with concepts from modern science such as "genetic codes" and "galactic convergences." Argüelles reinterpreted the Mayan cycles in a modern context and named it the *Dreamspell Calendar*, which was instrumental in encouraging people to consider the meaning of 2012. It is the source of his 364-day 13 Moon/28 Day Calendar, which begins on July 26, the heliacal rising of the star Sirius. Many of *Dreamspell's* influences come from non-Maya sources, such as Benjamin Franklin's magic square of 8, the cosmology of Ibn Arabi, the *Major Arcanum* of the Tarot, and mystical and pseudohistorical works like Erich von Däniken's *Chariots of the Gods?* Associations of Votan with Palenque had led Argüelles to identify Pacal the Great as "Pacal Votan," and to identify himself as a reincarnation of "Valum Votan," who will act as a "closer of the cycle" in 2012.

The timing of the Harmonic Convergence allegedly correlated with the Maya calendar, with some consideration also given to European and Asian astrological traditions. The chosen dates marked a planetary alignment with the Sun, Moon, Mars, and Venus, astrologically called a conjunction. According to Argüelles' interpretation of Mayan cosmology, the selected date marked the end of twenty-two cycles of 52 years each, or 1,144 years in all. These were divided into thirteen "heaven" cycles, which began in AD 843 and ended in 1519, when the nine "hell" cycles began, ending in 1987. The beginning of the nine "hell" cycles was the day that Cortez landed in Mexico, correlating to the date "1 Reed" on the Aztec/Mayan Calendar, a day sacred to Mesoamerican god Quetzalcoatl.

In 1993, in the second edition of *The Invisible Landscape*, McKenna referred to the 21st of December 2012 throughout. According to McKenna the universe has a teleological attractor at the end of time that increases interconnectedness. He predicted that a singularity of infinite complexity would be reached in 2012,

at which point everything imaginable would occur simultaneously. He conceived this idea, referred to as the Eschaton, over several years during the 1970s while using magic mushrooms and DMT. In 2006, author Daniel Pinchbeck popularized New Age concepts about the date in his book *2012: The Return of Quetzalcoatl*, linking it to beliefs in crop circles, alien abduction, and personal revelations based on the use of hallucinogenic drugs and channeling.

As narrated by Leonard Nimoy in a 1978 episode of *In Search Of*, the Mayans supposedly believed that on December 24, 2011, “a cataclysmic earthquake would terminate their cycle of civilization. New men of knowledge would then appear to fight the forces of evil and lead the people to create a world government.” Adherents believed that signs indicated a “major energy shift” was about to occur, a turning point in Earth’s collective karma and dharma, and that this energy was powerful enough to change the world from conflict to co-operation. Shirley MacLaine called it a “window of light,” allowing access to higher realms of awareness. According to Argüelles, the Harmonic Convergence marked the beginning of a new age of universal peace and also began the final 25-year countdown to the end of the Mayan Long Count in 2012, which would be the so-called end of history and the beginning of a new 5,125-year cycle. Evils of the world would end with the birth of the 6th Sun and the 5th Earth on December 21, 2012.

The year 2012 is supposed to herald the Age of Aquarius and a one-world government by way of the United Nations, headed by the Maitreya, who is said to be awaited also by Christians, Jews, Buddhists, Hindus and Muslims, though he is known by these believers respectively as Christ, Messiah, the fifth Buddha, Krishna or Imam Mahdi. As Alice Bailey explained, as part of “the Plan,” prior to the establishment of world government, and as the need for their personal involvement increases, there will be an “Externalization of the Hierarchy,” when the Spiritual Hierarchy of the Great White Brotherhood, who are only known to elect occultists with whom they communicate telepathically, will take physical form and everyone will know of their presence on Earth. The deliberate manipulation of the myth of extra-terrestrial life by agents within the government seems to represent the attempt to prepare the world for such an event. It is only then, according to Bailey, when world government and religion are finally realized, that the New Age, or the Age of Aquarius, will have dawned.

According to a recent *National Geographic Channel* study, thirty-six percent of Americans—about 80 million people—are certain UFOs exist and one in 15 believe they’ve spotted one. Nearly half of those surveyed said they were unsure, while only seventeen percent said they did not believe in UFOs.²³ Nearly four-fifths of respondents of the poll said they believe the government has concealed information about UFOs from the public. This of course is a belief that has been popularly reinforced through movies such as Spielberg’s *Close Encounters* and *E.T.*, and more recently the *X Files* TV series. However, the government “cover-up” myth also appears to be one that is deliberately fabricated. Jacques Vallée, author of *Messengers of Deception*, shares insights he learned from a man

he refers to anonymously as “Major Murphy,” although his actual rank is much higher than that of Major. Murphy advised him that all major UFO research organizations were infiltrated by intelligence agents who regard them as useful idiots, and supply selected types of disinformation: “In intelligence circles, people like that are historical necessities. When you’ve worked long enough for Uncle Sam, you know he is involved in a lot of strange things. The data these groups get are biased at the source, but they play a useful role.”²⁴

The media typically promote the ideas of the popular mythmakers of extraterrestrial contact, at the expense of more qualified opinions. Rather, it appears the “evidence” of extra-terrestrial contact is cherry-picked by those who insist on promoting the mythology. According to Vallée:

The belief in UFO contact, and the expectation of visitation by beings from space, is promoted by certain groups of people who are responsible for advertising UFO contacts, for circulating faked photographs (often in connection with genuine sightings), for interfering with witnesses and researchers, and for generating systematic “disinformation” about the phenomenon. We may find that they belong, or have access, to military, media, and government circles. In these games it is not clear exactly which side is infiltrating the other.²⁵

A well-known false report is one titled “Proposed Studies on the Implications of Peaceful Space Activities for Human Affairs,” often referred to as “the Brookings Report,” which was commissioned by NASA. The report was created by the Tavistock and CFR-affiliated Brookings Institution, in collaboration with NASA’s Committee on Long Range Studies in 1960. It has become known for a short section titled, “Implications of a discovery of extraterrestrial life.” The section briefly considers possible public reactions to the discovery of extraterrestrial life, stressing a need for further research in this area. It recommends continuing studies to determine the potential social impact of such a discovery and its effects on public attitudes, including study of the question of how leadership should handle information about such a discovery and under what circumstances leaders might or might not find it advisable to withhold such information from the public.

Another important hoax is the notorious Majestic 12 (or MJ-12) documents. MJ-12 was the supposed code name of a secret committee of scientists and government officials formed in 1947 by an executive order of US President Harry S. Truman. The purpose of the committee was purportedly to investigate the recovery of a UFO north of Roswell in 1947. As revealed by Greg Bishop in *Project Beta*, the earliest mention of the term “MJ Twelve” surfaced in a US Air Force Teletype message from 1980. Known as the “Project Aquarius” Teletype, it was given to Albuquerque physicist and businessman Paul Bennewitz in 1980, by US Air Force Office of Special Investigations (AFOSI) counterintelligence officer Richard C. Doty. It was part of a disinformation campaign to discredit Bennewitz, who had photographed and recorded electronic data of what he believed to be UFO activity over and nearby Kirtland AFB, a sensitive nuclear facility. Bennewitz reported his findings to officials at Kirtland, including

Doty. Later it was discovered the Aquarius document was phony and had been prepared by Doty.²⁶ As Greg Bishop writes:

Here, near the bottom of this wordy message in late 1980, was the very first time anyone had seen a reference to the idea of a suspected government group called ‘MJ Twelve’ that controlled UFO information. Of course, no one suspected at the time the colossal role that this idea would play in 1980s and ‘90s UFOlogy, and it eventually spread beyond its confines to become a cultural mainstay.²⁷

What came to be known as the “MJ-12 papers” first appeared on a roll of film in late 1984 in the mailbox of television documentary producer Jaime Shandera, who had been collaborating with Roswell researcher William Moore since 1982. Moore had also been contacted by Doty in 1980, who described himself as representing a shadowy group of 10 military intelligence insiders who claimed to be opposed to the UFO “cover-up.” In January 1981, Doty provided Moore with a copy of the phony Aquarius document with mention of MJ Twelve. Moore would later claim in 1989 that he began collaborating with AFOSI in spying on fellow researchers such as Bennewitz, and dispensing disinformation ostensibly to gain the trust of the military officers, but in reality to learn whatever truth he could glean about UFOs, and how the military manipulated UFO researchers. Moore claims that he tried to push Bennewitz, who had been in a mental health facility on three occasions after suffering severe delusional paranoia, into a mental breakdown by feeding him false information about aliens. Later it would turn out that some of the UFO documents given to Moore were forged by Doty and compatriots, or were retyped and altered from the originals.²⁸

Paul Bennewitz was also involved in spreading the belief of reptilian aliens that had begun to gain popularity in the 1990s. Bennewitz apparently became convinced he had located a secret alien facility that he called Dulce Base, after intercepting what he thought were electronic communications originating from alien spacecraft located outside of Albuquerque, New Mexico. According to his account, a treaty was brokered between the aliens and the US government, according to which the base was to be operated jointly by the aliens and the CIA. However, treaty violations on the part of the aliens led to open conflict. The aliens are of such power, however, that they cannot be removed. By 1982, Bennewitz had begun to spread his ideas about the Dulce base to others in the ufology community. Bennewitz wrote *Project Beta* in 1988, which was mostly concerned with how the base might be successfully attacked. In 1988, William F. Hamilton III and Jason Bishop III both visited Dulce and wrote extensively about the base. Hamilton described the aliens as “small humanoid beings [that] may belong to the class we know as Reptilia rather than Mammalia.” Bishop called them “descendent [*sic*] from a Reptilian Humanoid Specie.”²⁹ Thomas Edwin Costello, who claimed he had been a security guard at Dulce, called the aliens at Dulce “reptilian humanoids.”

As Barkun noted, the area had already attracted the attention of people

interested in the paranormal. The Colorado-New Mexico border region had emerged as one of the major sites for the cattle-mutilation stories then current in the West. Dulce is also not far from the Baca ranch in the San Luis Valley of southern Colorado, owned by Maurice Strong, which is one of the areas of the most intense paranormal activity in the US. Strong, who has been heralded as the “indispensable man” at the center of the UN’s global power, is also the Finance Director of the Lindisfarne Center. According to the authors of *Dope Inc.*, Strong is also a top operative for British Intelligence and controls the Order of the Golden Dawn, which is now an international drug ring.³⁰

Strong got his start with the Demarais’ Power Corporation of Canada, and later became CEO of Petro-Canada, and then under-secretary general of the United Nations. He has served as director of the World Future Society, trustee of the Rockefeller Foundation and Aspen Institute, and is a member of the Club of Rome. He was a founding member the Planetary Citizens founded by Donald Keys, a disciple of Alice Bailey. In the early 1970s, he was Secretary General of the United Nations Conference on the Human Environment and then became the first Executive Director of the United Nations Environment Programme.

Strong was Secretary-General of the UN Conference on Environment and Development (UNCED), held at the June 1992 UN Earth Summit in Brazil. During his address at the conference, which Time magazine described as a “New Age carnival,” Edmund de Rothschild quoted Teilhard de Chardin, who said, “Man can harness the wind, the waves and the tides, but when he can harness the energy of love, then for the second time in the history of the world, man will have discovered fire.” The idea of an Earth Charter originated in 1987, when the UN World Commission on Environment and Development called for a new charter to guide the transition to sustainable development. One of the principle creators of the Earth Charter was Steven Clark Rockefeller, who is professor emeritus of Religion at Middlebury College and an advisory trustee of the Rockefeller Brothers Fund. In 1992, the need for a charter was urged by then-Secretary General Boutros Boutros-Ghali at UNCED, but the time for such a declaration was not yet considered right, and in 1994, Maurice Strong and Mikhail Gorbachev, working through organizations they each founded, the Earth Council and Green Cross International respectively, restarted the Earth Charter as a civil society initiative.

Joe Montville, an Esalen figure and career diplomat claimed that Gorbachev’s new ideological directions were taken from cues developed at Esalen.³¹ In the 1980s, several Soviet officials who would rise to high rank in Gorbachev’s regime had attended Jenny O’Connor’s channeling of The Nine.³² At the time, Michael Murphy and his wife Dulce were instrumental in organizing Esalen’s Soviet-American Exchange Program, which was credited with substantial success in fostering peaceful private exchanges between citizens of the “super powers.” In 1989, Esalen brought Boris Yeltsin on his first trip to the United States, during which he supposedly converted to free-market capitalism in a Houston grocery store. Two former presidents of the exchange program included Jim Garrison and Jim Hickman. After Mikhail Gorbachev

stepped down, and effectively dissolved the Soviet Union, Garrison helped establish The State of the World Forum, with Gorbachev serving as chairman.

The San Luis Valley and northern New Mexico also happen to be regions where there has been discovered a tradition of secret Jews, descended from Spanish Marranos, and still secretly Catholic.³³ This may suggest a Kabbalistic and perhaps Sabbatean origin of the paranormal phenomena. The modern history of unexplained occurrences at Baca began in the 1950s when green fireballs were reportedly seen by thousands, and even before that were rushes of "UFOs" that sound like what the Natives called "spirit lights." So frequent are such reports in the valley that a UFO "watchtower" was erected. "From the fall of 1966 through the spring of 1970 there were hundreds of unidentified flying object sightings and many of the first documented cases of unusual animal deaths ever reported," notes Christopher O'Brien, in *The Mysterious Valley*, a website dedicated to a study of the strange occurrences and sightings in the region. "During peak 'UFO' sighting waves in the late 1960s dozens of cars would literally 'line the roads' watching the amazing aerial displays of unknown lights as they cavorted around the sky above the Great Sand Dunes/Dry Lakes area."³⁴

A mystic had informed Maurice and his wife Hanna that the ranch, which they call "the Baca," "would become the center for a new planetary order which would evolve from the economic collapse and environmental catastrophes that would sweep the globe in the years to come." The Strongs say they regard the Baca, which they also refer to as "The Valley Of the Refuge Of World Truths," as the paradigm for the entire planet. The first groups to join the Strongs in setting up operations at the site were the Aspen Institute and the Lindisfarne Association. The Baca is replete with monasteries, and Ashram, Vedic temple, Native American shamans, Hindu temple, ziggurat, and subterranean Zen Buddhist center. Shirley MacLaine's astrologer told her to move to the Baca, and she did. She is building a New Age study center there where people can take short week-long courses on the occult. Another of Strong's friends, Najeeb Halaby, a CFR member, former chairman of Pan American, and father of the Queen of Jordan, wife to Freemason King Hussein, has built an Islamic ziggurat at the Baca. Apparently, the Kissingers, the Rockefellers, the McNamaras, the Rothschilds also make their pilgrimage to the Baca.³⁵

In an interview from an article titled "The Wizard Of the Baca Grande," in *West* magazine of Alberta, Canada, in 1990, Strong shared details of his vision, which may provide some insight on how these insiders are intending to prepare the world for a transition to a new world order. Strong concluded with a disturbing apocalyptic scenario he would include in a novel he says he would like to write:

Each year the World Economic Forum convenes in Davos, Switzerland. Over a thousand CEOs, prime ministers, finance ministers, and leading academics gather in February to attend meetings and set the economic agendas for the year ahead.

What if a small group of these word leaders were to conclude that the principle risk to the earth comes from the actions of the rich countries? And if the world is to survive, those rich countries would

have to sign an agreement reducing their impact on the environment. Will they do it? Will the rich countries agree to reduce their impact on the environment? Will they agree to save the earth?

The group's conclusion is "no." The rich countries won't do it. They won't change. So, in order to save the planet, the group decides: Isn't the only hope for the planet that the industrialized civilizations collapse? Isn't it our responsibility to bring that about? This group of world leaders form a secret society to bring about a world collapse. It's February. They're all at Davos. These aren't terrorists—they're world leaders. They have positioned themselves in the world's commodity and stock markets. They've engineered, using their access to stock exchanges, and computers, and gold supplies, a panic. Then they prevent the markets from closing. They jam the gears. They have mercenaries who hold the rest of the world leaders at Davos as hostage. The markets can't close. The rich countries...?" and Strong makes a slight motion with his fingers as if he were flicking a cigarette butt out of the window.³⁶

Maurice Strong's apocalyptic scenario is strikingly similar to Sydney Sheldon's 1991 bestseller, *The Doomsday Conspiracy*, which fed such fears, and for which the MJ Twelve papers served as supportive evidence. Serving as technical consultant for the book was James Hurtak of the CIA's Lab Nine. In *The Doomsday Conspiracy's* cover-up scenario, the protagonist Robert Bellamy is a man hired by the NSA to locate the witnesses to the crash of a weather balloon that the American authorities are anxious to swear to secrecy. When Bellamy reaches Switzerland he soon finds out that the so-called weather balloon was really a UFO and that the witnesses saw the bodies of two aliens.

When the passengers Bellamy finally located are mysteriously killed one by one, Bellamy finds that he himself has been placed on the hit list by a cabal of top-ranking officials of many different governments. Based on the experience with the *War of the Worlds* broadcast, they are concerned that the arrival of extraterrestrial visitors may cause worldwide panic or economic chaos. However, the real reason is that the aliens, who have the ability to shapeshift and communicate telepathically, from their mothership hovering above the earth, are observing humanity in disappointment. They want the world to stop harming the environment, using fossil fuels, contributing to global warming and causing wars. Concerned about the potential impact on their industries, the cabal is conspiring to keep the secret from humanity and working to develop SDI, or Reagan's "Star Wars" program, to combat the alien intruders.

Islam & Democracy

In 2000, the UN organized the Millennium World Peace Summit consisting of more than a thousand religious leaders from the world's religions, funded largely by private foundations such as Ted Turner's Better World Fund and the Templeton, Carnegie and Rockefeller Brothers foundations. The representatives included Francis Cardinal Arinze, president of the Vatican's council for inter-religious dialogue; Konrad Raiser, secretary-general of the World Council of Churches; Rabbi Israel Meir Lau, the chief rabbi of Israel; Sheikh Abdullah Salaih Al-Obaid of the Muslim World League of Saudi Arabia; and Sheikh Ahmad Kufaro, the Grand Mufti of the Syrian Arab Republic.

The involvement of the supporters of the most fanatical fringes of Islam in the UN's interfaith discussions betrays the true nature of their mission. Like Jamal ud Din al Afghani before them, they merely use the language of Islamic fundamentalism to assist their co-conspirators in the West in undermining Islam from within, towards its eventual replacement with a one-world New Age religion. The historical basis of this nefarious cooperation dates back to the relationship between the Templars and the Assassins who, though one being ostensibly Christian and the other outwardly Muslim, both shared not only an identical doctrine, that of the Kabbalah, but also a mendacious *modus operandi* which recognized the value of employing the guise of religion for manipulating the masses.

While the solution to the Muslims' problems is to be found in Islam, is not found in the wayward pronouncements of the Wahhabi-supported factions around the world. No "reform" or return to "pure" Islam is necessary. The answer is the solution has been there all along. It is to be found in the classical scholarship of the *Madhhabs*, and that is of course why there has been such a concerted effort to distance Muslims from it. Regrettably, the imposition of Saudi Wahhabism and Salafism has resulted in a collective amnesia amongst Muslims, where too many have now forgotten the basics of traditional Sunni Islam, or the value of resorting to classical scholarship. As such, Sunni Muslims have become susceptible to the influence of the proliferation of fundamentalist sects, including not only the Wahhabis, Salafis, and the Muslim Brotherhood, but also Ahlul Hadith, Deobandis, Barelvis, Jamat Tabligh, Hizb ut Tahrir and others. Enabling controversy is the addition to the melee of those groups

which fundamentalists claim to oppose, particularly the Sufis.

Too often, *Takfir* (accusations of apostasy) are pronounced by one against the other. As a consequence, many Muslims ignorant of the true basis of Sunni Islam have become dismayed and choose to avoid all such controversy by calling for an end to acrimony, and of accepting all as Muslims. However, those who reject the Sunni tradition of *Taqlid* are outside of the fold, falling away from the majority (*Jamah*). But this should not contribute to controversies of *Takfir*, or pronouncing them “Unbelievers.” No, that is something that should not be tolerated. Rather, it is a matter protecting the true faith. Because, by failing to differentiate themselves from the schismatics, the Muslims have allowed themselves and the rest of the Sunni community to become polluted with their deviant ideas. And, the multiplicity of voices and contradictory explanations of what constitutes “true” Islam, that Western audiences are therefore accustomed to hear, leads to confusion over “who speaks for Muslims.”

As pointed out by Daniel Pipes, while otherwise known for his Islamophobia, in a 2008 interview, Muslims can be divided into three categories: “traditional Islam,” which he sees as pragmatic and non-violent, “Islamism,” which he sees as dangerous and militant, and “moderate Islam,” which he sees as underground and not yet codified into a popular movement. Interestingly, however, he did concede that he did not have the “theological background” to determine which group follows the *Quran* the closest and is truest to its intent.¹ While the media tout the value of “moderate Islam,” the Western world is as yet unaware of the possibilities of traditional Islam, a heritage which even the Muslims themselves have forgotten. As identified by the late historian Marshall Hodgson, Islam’s “great pre-Modern heritage” is possibly the richest source Muslims possess for creating a coherent vision of their religion’s place in the world today. Yet, he comments: “One of the problems of Muslims is that on the level of historical action their ties with relevant traditions are so tenuous.”²

However, while the answer is to be found in traditional Islam, Muslims must be careful where they source this knowledge. As the Prophet Muhammad advised his followers, “Some people will be standing and calling at the gates of Hell; whoever responds to their call, they will throw him into the Fire,” and he described them as, “They will be from our own people, and will speak our language.” When questioned as to what do in such times, he advised Muslims to adhere to the majority who were united under a single leader. When asked what to do if there was no such leader, in other words, as the case is in our time, he advised: “Isolate yourself from all of these sects, even if you have to eat the roots of trees until death overcomes you while you are in that state.”³ Essentially, Muslims must be on their guard from all groups, and seek to revive the true Islamic heritage, free of the filters of the modern corrupters who, typically, are in the service of a Western imperialist agenda.

Though the Sufi ideologues purportedly defend traditional Islam, and also aim to justify Sufism as a legitimate Islamic science, self-purification is not attained by bobbing one’s head back and forth saying “Allah, Allah...” in the *Dhikr*

practices they prescribe. These practices have no precedent whatsoever in the Mohammed's manner of worship. Rather, purification is achieved by praying, fasting and by standing up for justice and coming to the assistance of the poor and oppressed. In Arabic, the word for purity, *Zakat*, is the same word used for charity. It is meant to imply that the spending one's wealth in charity or for some other good cause purifies both one's accumulated wealth as well as one's soul.⁴

The Sufis like to market themselves as a more "spiritual" alternative to the fundamentalists, making a distinction between the "lesser *Jihad*," or military Jihad, and the "greater *Jihad*," which is the struggle against temptation. Contrary to the claims of the Sufis, self-purification is not a goal in itself. It is intended to ensure that one's actions are pure and to achieve a degree of clarity to be able to discern one's right obligation. Because, more important is action, active participation in the society, or the true meaning of *Jihad*, which is not violent terrorism, but which means striving to improve society through activism.

Influential is Sheikh Haqqani, who in 1991 made the first of four nationwide tours of the US, in a number of venues, including churches, temples, universities, mosques and New Age centers. Reportedly, during these speeches and *Dhikr* gatherings thousands of individuals entered the fold of Islam through his efforts. Regrettably, these are not converts to Islam, but are attracted to a hippie-dippy version that is more about Sufism's vague promises of "spirituality." The key to Haqqani's success is his openness to Muslims as well as non-Muslims, and his flexibility towards Islamic law. According to Haqqani, "One is not entitled to refute or object to any of the matters of his sheikh even if he contradicts the pure rules of Islam."⁵

Haqqani's liberalism was exemplified in his visit in 1999 to Glastonbury in England, where Joseph of Arimathea was to have concealed the Holy Grail, and which is now a center of alternative spirituality. Haqqani called on the people to aim for eternity without regard of their religion, and acknowledged the local legend that Jesus had visited the site. A Haqqani community subsequently established itself in the town, engaging in *Dhikr* meetings, which include musical performances, Whirling Dervishes and "Sufi meditation" workshops. Haqqani believes in the coming of the Mahdi is immanent, and gives his followers the impression that he is in spiritual contact with him.⁶

Nevertheless, in our time, the only articulate critics of the Wahhabis and Salafis are the Sufis, who defend the cause of traditional Islam and *Taqlid*, but at the same time promote the mystical speculations of philosophers like Ibn Arabi. Such devotion to Ibn Arabi can be found in other important Sufis like Dr. Gibril Haddad and Muhammad Said Ramadan al-Bouti. Haddad, a well-known scholar and religious leader of Lebanese-American background who converted to Islam, was listed amongst the inaugural 500 most influential Muslims in the world. After also exploring Shadhili Sufism, Haddad became a disciple of Sheikh Nazim Al-Haqqani, leader of the Naqshbandi-Haqqani Order.

And are vociferous opponents of Wahhabism and Salafism, publishing extensively on traditional Islam, but also aiming to justify Sufism as a legitimate Islamic science. Haddad was also a former teacher on the traditional online

Islamic institute Sunnipath, and is a major contributor to the website *ESheikh.com*, which gives traditional teachings on Islamic spirituality. Sheikh Kabbani supervises *Sunnah.org*, which touts itself as one of the top Islamic websites in the world. Also associated with Kabbani's wing of Shaikh Haqqani's Naqshbandi-Haqqani order is Stephen "Suleyman" Schwartz, Jewish convert to Islam and author who has been published in a variety of media, including *The Wall Street Journal*. Schwartz is also a vocal critic of the "Wahhabi lobby," having written *The Two Faces of Islam: The House of Sa'ud from Tradition to Terror*, and a defense of Sufism titled *The Other Islam: Sufism and the Road to Global Harmony*.

The leading exponent in this camp is Nuh Ha Mim Keller, an American convert to Islam who resides in Amman, Jordan. Keller is an initiate of the Shadhili Sufi order. Keller was initiated by Sheikh Abd al Rahman Al Shaghouri, a student of Ahmed al-Alawi, who was a friend of René Guénon and who initiated Schuon into the order. Keller denounces the universalist teachings of Guénon and Schuon, but nevertheless defends Ibn Arabi and Freemason Abdul Qadir al Jazairi.

In order to corroborate his claim that Sufism is a legitimate aspect of Islamic study, Keller likes to quote the eminent historian Ibn Khaldun to the effect that Sufism is "dedication to worship, total dedication to Allah most High, disregard for the finery and ornament of the world, abstinence from the pleasure, wealth, and prestige sought by most men, and retiring from others to worship alone."⁷ However, the eminent Muslim scholar Ibn Khaldun differentiated practices founded in the *Sunnah* from those that characterized many of the Sufis of his time, criticizing that, "Among the followers of the Sufis are a group of simple fellows and idiots who resemble the insane more than they do rational people..." and issued a *Fatwa* that Ibn Arabi's books ought to be burned.⁸

Al-Bouti, a highly popular doctor of Islamic Law from the University of Damascus and a noted critic of Salafism, is listed among the Top 50 of the 500 most influential Muslims in the world. Al-Bouti is also affiliated to the Naqshbandi branch in Syria, the only Sufi organization in the country to be allowed freedom of action by the Asad regime, with whom it is closely associated. This is despite the fact that the Asad family are members of the Alawi sect. Sheikh al-Bouti is the leading Islamic scholar in Syria. An active opponent of the Salafis, al-Bouti is the author of *Abandoning the Maddbabs is the Most Dangerous Bid'ah Threatening the Islamic Shari'ah*.

Under the leadership of Ahmad Kuftaro (1915-2004), Grand Mufti of Syria, the Naqshbandi branch in Syria has been closely associated with the Muslim Brotherhood. Kuftaro was also on good terms with Sheikh Haqqani, and in particular his deputy Kabbani, who sends some of his key students to him.⁹ Kuftaro has long been engaged in interfaith dialogue, and upholds the belief that the three monotheistic religions stem from a common source, and are all different traditions of the one universal religion. Consequently, Kuftaro has been involved in an "Abrahamic dialogue," advocated by many other leading Muslims, Christians and Jews. He was one of the editorial advisors alongside a

collection of representatives from all kinds of religions of A World Scripture, that “gathers passages from the scriptures of the various religious traditions around certain topics,” first conceived by Reverend Sun Myung Moon. He also participated in the Assisi interfaith service for peace led by pope John Paul II in 1986. He has gone as far as praying the Hail Mary with the Cardinal of Baltimore, Cardinal Keeler, who was the President of the National Conference of Catholic Bishops.¹⁰

Other than the fundamentalists and the Sufis, there is still another fringe in Islam today known as “modernists,” who unabashedly call for the wholesale modification of Islam according to Western values. While they offer good content for the media who enjoy feeding controversy, by presenting them as genuine reformers of the more stereotypical dislikes about Islam, they are on the margins of the Muslim community and dismissed as shameless apologists by traditional Muslims and fundamentalists.

However, despite their differences with the fundamentalists, the modernists share with them a call for the reopening of the Doors of *Ijtihad*. Revivalism had evolved in two directions which both claim their origin with Afghani and Abduh. The one is the Salafi fundamentalism of the Muslim Brotherhood. The other are the modernists, who call for a reappraisal of classical Islam based on an adoption of certain Western values. This minority fringe has been gaining increasing traction in our time, due to growing support from US governmental agencies and think tanks, who are trying to produce a mollified version of Islam in response to the growing criticism of the religion since 9/11.

According to the New York University Center for Dialogues: Islamic World–US–The West, in a publication entitled *Who Speaks for Islam*, the renewed call for reform is referred to a “New Ijtihad.” Present-day modernists, the publication explains, differ from their predecessors in the scope of their intellectual sources. In other words:

Whereas the early modernists worked exclusively within an Islamic frame of reference, today’s thinkers avail themselves of multiple critical and interpretive frameworks. Most of these thinkers combine knowledge of Islamic learning and scripture with secular training (often undertaken in the West) in the social sciences, including anthropology, sociology, philology, philosophy, and hermeneutics. Their roots in Islamic and Western intellectual processes offer them a unique critical perspective on Islamic scripture and heritage.¹¹

Most Muslims, however, see through the attempts of the modernists, who have managed to represent one of the smallest factions of Islam, at only 1% of the total. As explained by John Esposito, a professor of International Affairs and Islamic Studies at Georgetown University:

Islamic modernism is a reform movement started by politically-minded urbanites with scant knowledge of traditional Islam. These people had witnessed and studied Western technology and socio-political ideas, and

realized that the Islamic world was being left behind technologically by the West and had become too weak to stand up to it. They blamed this weakness on what they saw as ‘traditional Islam,’ which they thought held them back and was not ‘progressive’ enough. They thus called for a complete overhaul of Islam, including—or rather in particular—Islamic law (*sharia*) and doctrine (*aqida*). Islamic modernism remains popularly an object of derision and ridicule, and is scorned by traditional Muslims and fundamentalists alike.

At the farthest fringe is Irshad Manji, the lesbian Muslim “refusenik” who first wrote *The Trouble With Islam*, and has since created a website called *Project Ijtihad*. “Manji” is a common Ismaili name, and her family are originally from Uganda, which was heavily settled by Ismailis. But Irshad denies the connection, as it would obviously undermine her crusade against Islam.

But likely the most recognized modern proponent of the renewal of *Ijtihad* is Tariq Ramadan, the son of Said Ramadan, and grandson of Hassan al Banna, the founder of the Muslim Brotherhood, currently Professor of Contemporary Islamic Studies in the Faculty of Oriental Studies at Oxford University. Reflecting some of the prerogatives outlined in the Muslim Brotherhood’s “Project,” and completely disregarding the traditions of the *Madhhabs*, Tariq Ramadan believes that Muslims in the West must create a “Western Islam,” just as there is a separate “Asian Islam” and an “African Islam,” which supposedly take into account cultural differences. European Muslims, he believes, must re-examine the fundamental texts of Islam and interpret them in light of their own cultural background, but influenced by European society. Blah, blah, blah...

The American strategy to manipulate the topic of *Ijtihad* was laid bare in a conference in 2004, sponsored by the United States Institute of Peace (USIP), which was created by Congress as a non-partisan, federal institution and publishes works on interfaith dialogue and peacebuilding. The conference was titled, tellingly enough, “Ijtihad: Reinterpreting Islamic Principles for the Twenty-first Century.” The four presenters, all considered “experts” on Islamic law and interpretation, included Muzammil H. Siddiqi, a member of the Fiqh (Islamic Law) Council of North America who teaches at California State University and Chapman University; Imam Hassan Qazwini, director of the Islamic Center of America, based in Detroit; Muneer Fareed, associate professor of Islamic studies at Wayne State University; and Ingrid Mattson of the Islamic Society of North America (ISNA), a Muslim Brotherhood front.

ISNA developed from the American branch of the Muslim Students Associations (MSA), both affiliates of the Muslim Brotherhood and the Munich Islamic Center. The Muslim Brotherhood trio of Tontonji, Barzinji and Altallib, after study in Britain, had left for the US in the 1960’s, settling in Indianapolis, evidently in pursuit of the goals of “The Project.” They used Saudi money to build a national headquarters in Plainfield, Indiana. There they created several Muslim Brotherhood fronts: the North American Islamic Trust, used to provide *Shariah* “compliant” mortgages for mosque construction and expansion; the Muslim Student Association (MSA); and ISNA, which

became the largest Muslim advocacy group in the US.¹² In 1980, they also branched into the Council on American-Islamic Relations (CAIR), America's largest Muslim civil liberties advocacy organization, created in 1994. However, in 2007 the organization was named by US Federal prosecutors in a list of unindicted co-conspirators in a Hamas funding case involving the Holy Land Foundation, which caused the FBI to cease working with CAIR outside of criminal investigations.

Despite the USIP conference attendees' known ties to Islamic extremism, it included on its board the rabid Islamophobe, the son of neoconservative Richard Pipes, Daniel Pipes, who was appointed to the Middle East Forum by George W. Bush in 2003. Pipes was named in a 140-page report titled *Fear, Inc.: The Roots of the Islamophobia Network in America* by the Center for American Progress as one of five who form a "small, tightly networked group of misinformation experts guiding an effort that reaches millions of Americans through effective advocates, media partners, and grassroots organizing." Other than Pipes, they include Frank Gaffney of the Center for Security Policy, David Yerushalmi of the Society of Americans for National Existence, Robert Spencer of Jihad Watch and Stop Islamization of America, and Steven Emerson of the Investigative Project on Terrorism. The group received more than \$40 million from the typical Rockefeller and CIA-connected right-wing donors, like Richard Scaife, the Bradley Foundation and others who also fund Zionist activities. Despite confessing to not know which tradition is truer to the *Quran*—traditional Islam, Islamism or "moderate" Islam—Pipes has written, "It's a mistake to blame Islam, a religion 14 centuries old, for the evil that should be ascribed to militant Islam, a totalitarian ideology less than a century old. Militant Islam is the problem, but moderate Islam is the solution."¹³

The USIP study was co-chaired by Radwan Masmoudi and David Smock. Smock was a past staff member of the Ford Foundation and executive associate to the president of the United Church of Christ, which places high emphasis on worldwide interfaith efforts. Masmoudi is president of the Center for the Study of Islam and Democracy (CSID). According to Masmoudi, paraphrased in the USIP report, the closing of *Ijtihad* "was the beginning of the decline of Muslim civilization. Since then, Islamic law has become increasingly detached from reality and modernity. Old interpretations no longer provide suitable answers to the difficult questions facing the Muslim world." Likewise, another panelist was Muzammil H. Siddiqi, a member of the Fiqh Council of North America, who was educated at the University of Medina, the preeminent Wahhabi institution. According to Siddiqi, there cannot be true *Ijtihad* unless scholars are free to express their opinions and therefore, that the "democratization" of Muslim societies is necessary for the process to work. Siddiqi also proposes undermining the authority of the *Madhhabs*, suggesting that students should learn from all of them, but then further dilute the process through the study as well of comparative religion, modern logic, philosophy and history, economics and political theory. As the report summarizes:

As Masmoudi pointed out, all four panelists mentioned the lack of freedom and democracy as serious impediments to *Ijtihad*. Without freedom and democracy, which are sharply limited in the Muslim world and particularly in Arab countries, *Ijtihad* cannot be performed. Democracy is the key to opening up *Ijtihad*, and *Ijtihad* is the key to solving the principle problems confronting the Muslim world today.¹⁴

Despite the earnest sounding calls for reform and democracy, they serve to disguise plans for Western imperialism. CSID program officer Aly Abuzakuk was a founding member of the National Front for the Salvation of Libya (NFSL), a group dedicated to assassinating Muammar Qaddafi and overthrowing his regime. According to several sources, the NFSL was supported by Saudi Arabia and the CIA.¹⁵ On March 16, 2011, Masmoudi was signatory to a letter to President Obama requesting him to “assume a leading role in halting the horrific violence being perpetrated by Colonel Qaddafi’s forces,” urging him to create a coalition to impose a no-fly zone over Libya.¹⁶ The rebel forces in Libya were led by Abdelhakim Belhaj, who had fought with the *Mujabideen* in Afghanistan, before being arrested by the CIA in 2004 who “renditioned” him back to Libya, where he underwent “deradicalization.” Belhaj and his associates formed the “Islamic Movement for Change” and called for NATO to intervene on the rebels’ behalf.¹⁷

Evidently, the goals of the modernists and the fundamentalists are not too far apart, but converge in their use of “democracy” as a revolutionary principle to upturn their governments, in fulfillment of the neoconservative plan for the wholesale reorganization of the Middle East. Thus, the American invasion of Iraq was just a prelude where the neoconservative ivory tower commandos would brazenly exploit the lives of young Americans in the advancement of their Zionist ambitions in the region, continuing the use of “freedom” as a Noble Lie to topple the various governments of the Middle East, now known as the Arab Spring.

Ledeen prescribed that a destructive dynamism would transform the Middle East, not only Iraq, but also Syria, Saudi Arabia, Iran, and beyond. According to Ledeen, the governments of all these countries must be overthrown, either by a US-supported internal rebellion or by outright military invasion. Ledeen predicted:

Our unexpectedly quick and impressive victory in Afghanistan is a prelude to a much broader war, which will in all likelihood transform the Middle East for at least a generation, and reshape the politics of many other countries around the world.¹⁸

Similarly, Richard Perle’s book *An End to Evil: How to Win the War on Terror*, coauthored with fellow neoconservative David Frum, son of well-known Canadian journalist and broadcaster Barbara Frum, in 2004, criticized American bureaucracy, suggesting that “we” as “Americans” must “overhaul the institutions of our government to ready them for a new kind of war against a new kind of enemy” including the FBI, CIA, armed forces, and State Department.¹⁹ The book also defends the 2003 invasion of Iraq and outlines

important neoconservative aspirations, including ways to abandon all Israeli-Palestinian peace processes, invade Syria, and implement strict US domestic surveillance, with biometric identity cards and public vigilance to hinder potential terrorist immigrant or terrorist sympathizer threats. Perle and Frum conclude, shamelessly: “For us, terrorism remains the great evil of our time, and the war against this evil, our generation’s great cause... There is no middle way for Americans: it is victory or holocaust.”²⁰

Evidently, the countries Ledeen lists in the Middle East do not present a “clear and present” danger to the United States. All these abstract articulations were designed to hide the ignoble pursuit of Israeli foreign policy objectives, as outlined in the *Clean Break* strategy. Acts of “preemption,” as it prescribed, would therefore include Israel engaging Hezbollah, Syria, and Iran, by confronting their proxies in Lebanon. Political commentator Phyllis Bennis pointed to the obvious similarities between the strategies outlined in the *Clean Break* and the subsequent 2006 Israel-Lebanon conflict.²¹ Already in September 2006, Taki of *The American Conservative* reported:

...recently, Netanyahu suggested that President Bush had assured him Iran will be prevented from going nuclear. I take him at his word. Netanyahu seems to be the main mover in America’s official adoption of the 1996 white paper *A Clean Break*, authored by him and American fellow neocons, which aimed to aggressively remake the strategic environments of Iraq, Palestine, Lebanon, Syria, and Iran. As they say in boxing circles, three down, two to go.

Shortly after, Joshua Muravchik, a self-confessed “dyed-in-the-wool, true-believer neocon,” outlined the pretext for America spreading “democracy” at the point of a gun. Speaking for the neoconservatives:

We agreed on the need to address the root causes of terrorism, but for us that root cause was the political culture of the Middle East. Political culture did not mean Islam. Rather, it meant a habit of conducting politics by means of violence. At the time of the attacks, not one of the region’s rulers (apart from Israel’s) had been freely elected to his post. All relied on force and intimidation.

The neocon solution involved overhauling the way the region thinks about politics so that terrorism would no longer seem reasonable. This was a wildly ambitious idea, of course, but similar transformations had occurred in Europe and much of Asia over the previous half-century. If democracy had shown its potency in discouraging war elsewhere, it stood to reason that it also could be a cure to terrorism in the Middle East.²²

The eradication of terrorism and the imposition of democracy is of course a pretext. The numerous regimes of the Middle East are clearly not democratic, but corrupt and often brutal. However, these countries all originated in divisions imposed by the British and French after the dissolution of the Ottoman Empire following World War I, and often in support of Zionist ambitions. And, these puppet regimes have been headed by dictators who have all achieved and have since maintained power over the years through American support.

The upheavals of the Arab Spring fall within the context of George W. Bush's *Greater Middle East Project*, proclaimed after 2001 to bring "democracy" and "liberal free market" economic reform to the Islamic countries from Afghanistan to Morocco.²³ In advance of the several revolutions of the Arab Spring, as the *Wall Street Journal* was already reporting in 2007, the State Department's intelligence unit organized a conference of Middle East experts to examine the merits of engagement with the Muslim Brotherhood, particularly in Egypt and Syria. According to officials, US diplomats and politicians have also met with legislators from parties connected to the Muslim Brotherhood in Jordan, Egypt, and Iraq, to hear their views on democratic reforms in the Middle East.²⁴

As William Engdahl was reporting in April 2011, "contrary to the carefully-cultivated impression that the Obama Administration is trying to retain the present regime of Mubarak, Washington in fact is orchestrating the Egyptian as well as other regional regime changes from Syria to Yemen to Jordan and well beyond in a process some refer to as 'creative destruction'."²⁵ As Engdahl reveals, the template for such covert regime change was developed by the Pentagon, US intelligence and various think-tanks such as the ubiquitous RAND Corporation. Kefaya was at the center of the unfolding Egyptian uprisings, with the Muslim Brotherhood involved in the background. The word "*Kefaya*" translates to "enough!" The formal name of Kefaya is Egyptian Movement for Change, founded in 2004 by several Egyptian intellectuals at the home of Abu'l-Ala Madi, leader of the *al Wasat*, a party reportedly created by the Muslim Brotherhood.²⁶

RAND Corporation has conducted a detailed study of Kefaya, sponsored by the Office of the Secretary of Defense, the Joint Staff, the Unified Combatant Commands, the Department of the Navy, the Marine Corps, the defense agencies and the defense Intelligence Community. The study notes that while the invasion of Iraq showed questionable success, "indigenous reform movements are best positioned to advance democratization in their own country."²⁷ In 2008, the RAND National Security Research Division's Alternative Strategy Initiative includes, in its own words, "research on creative use of the media, radicalization of youth, civic involvement to stem sectarian violence, the provision of social services to mobilize aggrieved sectors of indigenous populations, and the topic of this volume, alternative movements."²⁸

In May 2009, just before Obama's Cairo trip to meet Mubarak, US Secretary of State Hillary Clinton hosted a number of the young Egyptian activists in Washington under the auspices of Freedom House, another "human rights" Washington-based NGO, with a long history of involvement in US-sponsored regime change operations from Serbia to Georgia to Ukraine. Clinton and Acting Assistant Secretary of State for Near Eastern Affairs, Jeffrey Feltman, met the sixteen activists at the end of a two-month "fellowship," organized by Freedom House's New Generation program.²⁹

Freedom House and US government-funded NGO, National Endowment for Democracy (NED) are the key actors behind the so-called Arab Spring. Two subsidiary organizations of the NED are the International Republican

Institute and the National Democratic Institute for International Affairs, mentioned by the RAND document study of Kefaya as recommending carrying training of reformers. The NED is active in all the countries that have experienced “spontaneous” popular uprisings: Tunisia, Egypt, Jordan, Kuwait, Libya, Syria, Yemen, and Sudan. As the architect and first head of the NED, Allen Weinstein told the *Washington Post* in 1991, “a lot of what we do today was done covertly 25 years ago by the CIA.”³⁰ The late political analyst Barbara Conry noted that “NED has taken advantage of its alleged private status to influence foreign elections, an activity that is beyond the scope of AID or USIA and would otherwise be possible only through a CIA covert operation. Such activities, it may also be worth noting, would be illegal for foreign groups operating in the United States.”³¹

While the upheavals of the Arab Spring were represented in the media as popular demands for democracy, they were manufactured by the US as a means to reorganize the Middle East, by employing the Muslim Brotherhood and the Salafis who, unbeknownst to Westerners, in their own way, have characterized the same uprisings as Islamic revolutions. Therefore, on February 18, after the 2011 Egyptian “revolution,” Friday prayers were led in Tahrir Square for an audience estimated to exceed two million Egyptians by Yusuf al Qaradawi.

A partner with Youssef Nada in the founding of Bank *al Taqwa*, today Qaradawi is best known for his TV program, *ash-Shariah wal-Hayat* (“Shariah and Life”), broadcast on *Al Jazeera*, which has an estimated audience of sixty million worldwide. He is also the founder of a popular website, *IslamOnline*, for which he now serves as chief religious scholar. Given his media profile, Qaradawi’s views tend to be contradictory so as to, at times, attempt to appease Western criticisms of Islam, while at others exemplifying the type of extremism on which those same criticisms are founded. This is often reflective of the Muslim Brotherhood’s varying political aspirations. Because they seek success through the democratic process in Egypt, the Muslim Brotherhood are unable to express their more radical views openly, despite their support for terrorism elsewhere. Similarly, Qaradawi has been guilty of anti-Semitic pronouncements and of denouncing suicide-bombing, unless perpetrated by Palestinians. He condones suicide attacks on all Israelis including women, since Israeli society is “completely military” and does not include any “civilians.”³² He also considers pregnant women and their unborn children to be valid targets, as the babies could grow up to join the Israeli Army.³³ And yet, Qaradawi has spoken in favor of democracy in the Muslim world. On February 22, 2011, he held an exclusive interview with *OnIslam.net*, dismissing the allegation that he wanted a religious state established in Egypt: “On the contrary, my speech supported establishing a civil state with a religious background, I am totally against theocracy. We are not a state for mullahs.”³⁴

The Muslim brotherhood won the Egyptian elections on 24 June 2012. Mohamed Morsi became the first president-elect of Egypt after the 2011 Egyptian revolution, backed by the Muslim Brotherhood.

Similarly, on behalf of the Americans, armed and Saudi-funded Salafis have been brought in to help destabilize the government of Iran’s strategic ally

in the region, Syria.³⁵ According to the *Wall Street Journal*, the CIA have been working with Saudi Arabia, Turkey, Qatar and other allies, in helping the opposition Free Syrian Army (FSA) develop logistical routes for moving supplies into Syria and providing communications training. US officials have also been considering sharing intelligence with FSA, to allow the rebels to evade pro-Assad forces.³⁶ The *New York Times* reported that, according to American officials and Arab intelligence officers, CIA officers inside of Turkey have been providing support to Syrian opposition fighters. The weapons, including automatic rifles, rocket-propelled grenades, ammunition and some antitank weapons are being transmitted by way of a network of intermediaries including Syria's Muslim Brotherhood and paid for by Turkey, Saudi Arabia and Qatar. "CIA officers are there and they are trying to make new sources and recruit people," said one Arab intelligence official.³⁷

American subversive activities in Syria have been coordinated through a Muslim Brotherhood-connected organization, the National Salvation Front (NSF), which unites liberal democrats, Kurds, Marxists and former Syrian officials in an effort to transform President Assad's regime. The founders of the NSF were Ali Sadreddin Al Bayanouni who took over as president of the Brotherhood's Syrian arm in 1979, and Abdul Halim Khaddam, Syria's vice president until 2005 who criticized Assad's rule and fled to Paris. Initial contact between the White House and the NSF was forged by Najib Ghabdian, a University of Arkansas political scientist, who suggested the US work with his group and its contacts, including the Muslim Brotherhood. Ghabdian began meeting with the deputies of prominent neoconservative and former Iran-Contra operative Elliot Abrams, the White House's chief Middle East adviser in 2006. Through these intermediaries, as the *Wall Street Journal* reported, "the White House exhorted the NSF to build a wide coalition of opposition groups and to run it in a transparent and democratic manner."³⁸

As noted by Charlie Skelton in *The Guardian*, "Indeed, a number of key figures in the Syrian opposition movement are long-term exiles who were receiving US government funding to undermine the Assad government long before the Arab spring broke out."³⁹ Generally recognized as "the main opposition coalition" is the Syrian National Council (SNC). Also a part of the NSF group, *The Washington Times* described the SNC as "an umbrella group of rival factions based outside Syria."⁴⁰ The most senior of the SNC's official spokespeople is the Paris-based Syrian academic Bassma Kodmani, who in 2012 attended her second Bilderberg conference. In 2005, Kodmani was working for the Ford Foundation in Cairo, and in September of that year, was made the executive director of the Arab Reform Initiative (ARI), a research program of the Council on Foreign Relations (CFR). More specifically, the ARI was initiated by a group within the CFR called the "US/Middle East Project," chaired by General (Ret.) Brent Scowcroft, a former national security adviser to the US president, also listed in Sibel Edmond's "State Secrets Privilege Gallery." Sitting alongside Scowcroft was Brzezinski. Earlier in 2005, the CFR assigned "financial oversight" of the project to the Center for European

Reform (CER). The CER is overseen by Lord Kerr, the deputy chairman of Royal Dutch Shell, a former head of the diplomatic service and a senior adviser at the influential British think-tank, Chatham House.⁴¹

Another oft-quoted SNC representative is Radwan Ziadeh, a senior fellow at the USIP. In February 2012, Ziadeh joined in signing a letter calling on Obama to intervene in Syria, along with former head of the CIA James Woolsey, Karl Rove, and Elizabeth Cheney, former head of the Pentagon's Iran-Syria Operations Group. In 2009 Ziadeh became a visiting fellow at Chatham House, and in June of 2011 was featured on the panel at one of their events, "Envisioning Syria's Political Future," sharing a platform with fellow SNC members Ausama Monajed and Najib Ghadbian. Along with Kodmani and Ziadeh, Monajed is one of the most important SNC spokespeople. He is the founder and director of Barada Television, a pro-opposition satellite channel based in Vauxhall, south London. According to the *Washington Post's* report: "Barada TV is closely affiliated with the Movement for Justice and Development, a London-based network of Syrian exiles. Classified US diplomatic cables show that the state department has funneled as much as \$6 m to the group since 2006 to operate the satellite channel and finance other activities inside Syria."⁴²

In a *USA Today* op-ed written in February 2012, Ambassador Dennis Ross declared: "It is time to raise the status of the Syrian National Council," urging for the creation of "an aura of inevitability about the SNC as the alternative to Assad."⁴³ One of the most widely quoted western experts on Syria and a proponent of western intervention is Michael Weiss. Weiss is also the director of communications and public relations at the Henry Jackson Society, whose international patrons include leading neoconservatives like James Woolsey, Michael Chertoff, William Kristol, Robert Kagan and Richard Perle. Weiss is the author of the influential report *Intervention in Syria? An Assessment of Legality, Logistics and Hazards*, which was endorsed by the SNC. Hamza Fakher, a Syrian pro-democracy activist, is the co-author with Weiss of *Revolution in Danger*, a "Henry Jackson Society Strategic Briefing," published in February of 2012. Fakher is the communication manager of the London-based Strategic Research and Communication Center (SRCC), founded by Ausama Monajed. On the board of the SRCC is Murhaf Jouejati, a professor at the National Defence University in DC, "the premier center for Joint Professional Military Education (JPME)" which is "under the direction of the Chairman, Joint Chiefs of Staff."⁴⁴

Ideally, Muslims will soon awake to the deception, as next on the neoconservative agenda is Iran. As he once cried wolf about the Soviet sponsorship of international terrorism, Ledeen now rails against Iranian terrorism in his recent book *The Terror Masters: Why It Happened. Where We Are Now. How We'll Win*. According to the *Pacific News Service* of May 19, Ledeen gave a speech at a JINSA policy forum on April 30, 2011, titled "Time to Focus on Iran—The Mother of Modern Terrorism."

Conspiracy Theory

However, for those astute enough to recognize that the mainstream media are purveyors of lies, and that conspiracies do exist, just as there are left-wing intellectuals to manipulate the debate, so too is the information on conspiracies rife with disinformers to corral the curious into particular beliefs systems and ideologies. At every step of the way as a person advances towards the truth, there is a new snare to deceive him. As a *Hadith* relates: “The Messenger of God [Mohammed] drew a line for us and then said: “This is the Straight Path of God.” And he drew lines on the left and right of it, and then said: “These are paths of which there is not one except that there is a devil upon it calling towards it.”

As noted by Ernie Lazar, a researcher focused on exposing the lies and sordid connections of modern conspiracy theorists, “We all know that conspiracies exist”:

However: the entire purpose of most political conspiracy theories is NOT to carefully present evidence and then use reason and logic to arrive at sound, verifiable conclusions. Instead, most political conspiracy theories are primarily an intellectual device by which individuals and organizations identify and demonize their perceived enemies whom they propose to vanquish.¹

The intensity of the propaganda against the “threat” of communism has bullied the Left almost into submission, who have had to reinvent themselves, now instead calling themselves “progressives.” However, much like the “non-communist left” deployed by the CIA of the Congress for Cultural Freedom (CCF) and Operation Mockingbird, today’s Left serve as “gate-keepers,” who are willing the chastise America for its “imperialism” and various other abuses, as long as these critiques don’t slip into the realm of “conspiracy theory.”

Regrettably, the Left have enforced upon themselves a sort of self-censorship, where they have confined themselves to a list of tenets that are believed to conform to “progressive” dialogue. These are a set of neo-Marxist criticisms of the state and economy, combined with the gamut of “liberal” values, denounced by the Right as “political correctness,” such as women’s rights, same-sex marriage, abortion, and denunciations of racism. However, the concerns of the Left, while often valid, are also for the most part formed

from prejudices against religion. The trick of liberal values is they appeal to a sense of compassion, but those who have chosen to exercise concern for others are too easily duped into upholding ideas which they vainly assume are in defense of the wrongly oppressed.

As such, it becomes easy to recruit “progressives” into justifying the same American imperialism, with the false claim that military action is carried out with the purpose of coming to the defense of human rights. The propaganda machine of the CIA is then marshaled to spew forth a barrage of either fabricated or largely exaggerated incidents, to elicit the liberal sympathies of the American populace. A well-known case is the Nayirah Testimony which provided much of the pretext for America’s initiation of the Gulf War of 1990-91. In a testimony given before the non-governmental Congressional Human Rights Caucus, a female calling herself Nayirah, stated that she had witnessed Iraqi soldiers taking babies from incubators in a Kuwaiti hospital, and leaving them to die. It was later revealed that she was the daughter of Saud bin Nasir Al-Sabah, the Kuwaiti ambassador to the United States, and that her testimony was organized as part of the Citizens for a Free Kuwait public relations campaign, which was run by Hill & Knowlton for the Kuwaiti government.

Likewise, the Left can be easily mobilized to oppose nuclear energy for the sake of the oil industry, who in turn are denounced as “Big Oil,” who supposedly oppose the controversy of human-induced Global Warming, a cause they have in fact themselves fostered. As revealed by Alexander King in *The First Global Revolution*, a report from the Club of Rome, in 1993:

The common enemy of humanity is man. In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. All these dangers are caused by human intervention, and it is only through changed attitudes and behavior that they can be overcome. The real enemy then, is humanity itself.²

And according to Stephen Schneider, a Stanford University scientist and co-author of the Intergovernmental Panel on Climate Change (IPCC) reports that shared the 2007 Nobel Prize with former Vice President Al Gore:

...we need to get some broad based support, to capture the public’s imagination... So we have to offer up scary scenarios, make simplified, dramatic statements and make little mention of any doubts... Each of us has to decide what the right balance is between being effective and being honest.³

Today, Noam Chomsky, like Michael Moore and Amy Goodman, are among the leading left-wing intellectuals who continue to deny the numerous suspicious facts surrounding 9/11. Chomsky has been described as a prominent cultural figure, and was voted the “world’s top public intellectual” in a 2005 poll. Suspiciously, he views himself as a libertarian socialist or anarcho-syndicalist or communist anarchist, in the tradition of Bakunin, Kropotkin and

others. Chomsky has been a Senior Scholar at the Tavistock-affiliated Institute for Policy Studies (IPS), which has stage-managed the Left since the 1960s. In his book *The Conspirator's Hierarchy*, Dr. John Coleman named Chomsky as a deep cover CIA agent working to undermine social protest groups. With reference to Chomsky, Canadian journalist Barrie Zwicker, author of *Towers of Deception*, recalls that Redstockings had asserted: "one major CIA strategy" during the Cold War "was to create or support parallel organizations which provide alternatives to radicalism and yet appear progressive enough to appease dissatisfied elements of the society." According to Zwicker:

A study of Chomsky's stands on particularly dreadful actions such as JFK's assassination, 9/11, and with regard to the roles of the CIA and FBI, shows Chomsky to be a de facto defender of the status quo's most egregious outrages and their covert agency engines. He conducts his de facto defence of the Empire he appears to oppose through applying the very propaganda methods against which he has warned, including use of the derogatory phrase "conspiracy theorist," which in one context he has characterized as "something people say when they don't want you to think about what's really going on."⁴

Michael Moore's *Fahrenheit 9/11* was a farce, which utterly failed to make light of all the information surrounding the attacks that was being circulated by the alternative media, particularly with regards to the scheming of the neoconservatives. When Austin Texas radio host Alex Jones questioned Moore on why he wasn't willing to ask more penetrating questions, Moore rudely dismissed Jones and said "...That would be un-American."⁵ Worse still, Moore's recent message to the Syrian people is presented alongside clips from President Obama and Hilary Clinton denouncing the atrocities of the Assad regime and defending the people's aspirations for "freedom" and "democracy."⁶

But for those who are not intimidated into denying the darker realities, just as there are left-wing intellectuals to manipulate the debate, so too is the information on conspiracies rife with disinformers to corral the curious into particular beliefs systems and ideologies. The Christian Right, in particular, continues to maintain some disturbing connections with advocates of white supremacy. Influential is Willis Carto who helped found the Populist Party that served as an electoral vehicle for neo-Nazi and Ku Klux Klan members such as David Duke in 1988, and Christian Identity supporter Bo Gritz—on whom the movie character of Rambo was modeled—in 1992. Carto's current American Free Press (AFP) continues in the spirit of the Liberty Lobby's *The Spotlight*, running columns by Joe Sobran, James Traficant, Paul Craig Roberts, and presidential candidate Ron Paul. Writers for the newspaper also include Michael Collins Piper, and James P. Tucker, Jr., a longtime *Spotlight* reporter known for this coverage of the Bilderberg Group. AFP focuses on conspiracy theory, nationalist economics, and anti-Zionism. It continues to promote alternative theories to the 9-11 attacks and supports presidential candidates favoring individual liberty.

William Luther Pierce, who Carto had recruited to his National Youth

Alliance, and who went on to become leader of the National Alliance, later became infamous for his authorship of *The Turner Diaries*, which depicts a violent revolution which leads to the overthrow of the United States government, nuclear war and ultimately to a race war. It includes a detailed description of “the Day of the Rope,” referring to mass hangings in the streets of Los Angeles of “race traitors,” especially Jews, homosexuals and those in inter-racial marriages, followed by the systematic ethnic cleansing of the entire city. This violence and killing is called “Terrible yet Absolutely Necessary.” The novel has been associated with a number of violent crimes committed by white separatists, and is believed to have inspired Timothy McVeigh, the perpetrator of the Oklahoma City bombing in 1995.⁷

Eventually writing for Carto’s magazine *Barnes Review* around the end of his life was National Renaissance Party member Eustace Mullins, the well-known author of the *Secrets of the Federal Reserve*, considered a classic of conspiracy research. In 1987, Mullins wrote a strange work called *The Curse of Canaan*, which regurgitates ideas expressed by Christian Identity minister William Potter Gale. Mullins followed the course of history as a battle between the descendants of Shem against the descendants of Canaan. The descendants of Canaan are polluted through interbreeding with a “pre-Adamite” population, who are black-skinned, and with demons from the time of the Sons of God of *Genesis*. Throughout history they represented parasitical merchants, beginning with the Phoenicians and to the Black Nobility of our time. The descendants of Shem, or Semites, he believes, should not be confused with the Jews, who are impostors descended from Edomite Khazars. The descendants of Shem are the builders of civilization, and ancestors of the Irish. Thus, explains Mullins, “the history of mankind for the past three thousand years has been the history of struggle between the fair-skinned descendants of Shem and the darker-skinned descendants of his brother, Ham, yet you will not find this struggle defined in any historical work.”

The other well-known critic of the Federal Reserve system is Edward G. Griffin, author of the 1994 book, *The Creature from Jekyll Island*. Griffin was also involved in the network of paleoconservatives around George Wallace run for President in 1968, serving as a writer for Wallace’s vice presidential candidate, Curtis LeMay, a retired General of the Air Force. He has been a member and officer of the John Birch Society for much of his life and a contributing editor to its magazine, *The New American*. Griffin’s work stresses the point which Federal Reserve chair Marriner Eccles made in Congressional testimony in 1941: “If there were no debts in our money system, there wouldn’t be any money.”⁸ In 2002, Griffin founded Freedom Force International, a libertarian activist network. The organization’s position regurgitates neoliberal prerogatives, that the exclusive role of government is to protect people’s rights and property, not to provide services like welfare, reflecting Griffin’s view that collectivism and freedom “are mortal enemies.”⁹ He endorsed Ron Paul for President in the 2008 elections.

Similarly, Don Black, former Ku Klux Klan leader and white nationalist activist, told the *New York Times* that it was Ron Paul’s newsletters that inspired

him to become his supporter.¹⁰ Black created *Stormfront.com*, which started as an online bulletin board system in the early 1990s, before being established as a website in 1995 which popularizes the ideas of Esoteric Hitlerism. Black was a member of the American Nazi Party in the 1970s, when it was headed by Matt Koehl who, drawing on the teachings of Savitri Devi, began to suggest that National Socialism was more akin to a religious movement than a political one. Koehl espoused the belief that Hitler was the gift of divine providence to rescue the white race from gradual extinction caused by a declining birth rate and race-mixing. Hitler's death in 1945 was viewed as a type of martyrdom, that looked forward to a future spiritual resurrection of National Socialism.

Black was convicted in 1981 for attempted armed overthrow of the government of the Dominican Republic, in violation of the US Neutrality Act. He was sentenced to three years in prison, during which time he learned computer programming, which led him to establish Stormfront. Stormfront featured the writings of William Luther Pierce and David Duke, as well as works by Carto's Institute for Historical Review (IHR). In a 2001 *USA Today* article, journalist Tara McKelvey called Stormfront "the most visited white supremacist site on the net."¹¹ By June 2008, the site was attracting more than 40,000 unique users each day.¹²

Despite some dubious supporters, Paul attracted a wide following by saying a lot of the right things, particularly to the conspiracy-minded crowd. As noted by James Kirchick, who was the first to break the story of Paul's newsletter in an article in *The New Republic*, "If you are a critic of the Bush administration, chances are that, at some point over the past six months, Ron Paul has said something that appealed to you."¹³ As Kirchick further describes, "Antiwar conservatives, disaffected centrists, even young liberal activists have all flocked to Paul, hailing him as a throwback to an earlier age, when politicians were less mealy-mouthed and American government was more modest in its ambitions, both at home and abroad."¹⁴ But Paul and his associates published a number of newsletters, particularly in the period between 1988 and 1994 when Paul was no longer in Congress, dwelling on conspiracy topics like "industrial-banking-political elite," the Bilderberg Group, the Trilateral Commission, and the CFR, praising anti-government militia movements and warning of coming race wars. The newsletters offered praise for David Duke and other controversial figures. On his website, Duke boasts of the endorsements and kind words he received from Paul in his newsletters and in turn endorsed Paul for president. During his 1996 congressional election, Paul said the material had been taken out of context, but in later years claimed the articles were ghostwritten and that he was unaware of their content. Paul's former staffer Eric Dondero said Paul was not telling the truth.¹⁵ Likewise, Paul's former secretary said, "It was his newsletter, and it was under his name, so he always got to see the final product... He would proof it."¹⁶ Paul continued to deny the accusations and to disavow the material.

Dondero related that Paul's newsletter was a joint effort between Paul and another popular political commentator, Lew Rockwell, and others joined in

later on.¹⁷ Rockwell is an American libertarian and proponent of the Austrian School of economists, such as Friedrich Hayek. He formed the Ludwig Von Mises Institute, which Paul still has a close working relationship with. Ludwig von Mises (1881 – 1973), a member of the Mont Pelerin society, who was born to wealthy Jewish parents in the Ukraine, was another Austrian school economist who had a significant influence on the libertarian movement in the US. He had also become one of the closest economic advisers of Engelbert Dollfuss and Otto von Habsburg of the Knights of Malta as well as Mont Pelerin, who were both in Coudenhove-Kalergi's synarchist Pan-European Union.

Rockwell was closely associated with a student of von Mises, Murray Rothbard, his teacher and colleague. Rothbard was born in the Bronx, the son of Jewish immigrants from Poland. In 1954 Rothbard, along with several other students of Ludwig von Mises, such as George Reisman and Ralph Raico, associated with novelist Ayn Rand. Rand was the author of two best-selling novels, *The Fountainhead* and *Atlas Shrugged*, which offered a philosophy of selfishness, which is the basis of libertarianism and neoliberalism. According to Rand's philosophy of Objectivism, the proper moral purpose of one's life is the pursuit of one's own happiness (or rational self-interest) and the only social system consistent with this morality is complete respect for individual rights embodied in laissez-faire capitalism. Rothbard also made use of the insights of fascist theorists Gaetano Mosca and Robert Michels to build a model of state personnel, goals, and ideology.

Rockwell's political ideology, like Rothbard's, combines a form of anarcho-capitalism with cultural conservatism and the Austrian School of economics. Rothbard considered the monopoly force of government the greatest danger to liberty, labeling the state as "the organization of robbery systematized and writ large," and concluded that all social services could be provided more efficiently by the private sector. Rothbard also lent support to the concern among conspiracy buffs about the pernicious role of the Federal Reserve.¹⁸ As well, Rothbard also reflected the inherent racism that afflicts much of conservative policy. In a 1963 article, Rothbard wrote that "The Negro Revolution has some elements that a libertarian must favor, others that he must oppose. Thus, the libertarian opposes compulsory segregation and police brutality, but also opposes compulsory integration and such absurdities as ethnic quota systems in jobs."¹⁹ In a 2003 Southern Poverty Law Center essay, Chip Berlet commented that Rothbard was "a man who complained that the 'Officially Oppressed' of American society (read, blacks, women and so on) were a 'parasitic burden,' forcing their 'hapless Oppressors' to provide 'an endless flow of benefits.'"²⁰

The Southern Poverty Law Center also lists the Ludwig von Mises Institute as a neo-Confederate organization. Thomas E. Woods Jr., a member of the institute's senior faculty, is a founder of the secessionist group the League of the South, and the author of *The Politically Incorrect Guide to American History*, a pro-Confederate, revisionist tract published in 2004. Paul reviewed the book positively, saying that it "heroically rescues real history from the politically correct memory hole."²¹ As Kirchick describes:

The people surrounding the von Mises Institute—including Paul—may describe themselves as libertarians, but they are nothing like the urbane libertarians who staff the Cato Institute or the libertines at *Reason* magazine. Instead, they represent a strain of right-wing libertarianism that views the Civil War as a catastrophic turning point in American history—the moment when a tyrannical federal government established its supremacy over the states.²²

According to a *Reason* magazine article on the Paul newsletters, “Rockwell and the prominent libertarian theorist Murray Rothbard championed an open strategy of exploiting racial and class resentment to build a coalition with populist ‘paleoconservatives’...”²³ After Paul garnered only 1 percent of the vote in a presidential run as leader of the Libertarian Party, libertarians had searched for ways to broaden their appeal. Rockwell and Rothbard advocated a coalition of libertarians and so-called “paleoconservatives,” who unlike war-mongering “neocons” were socially conservative, noninterventionist and opposed to what they viewed as state-enforced multiculturalism.²⁴ A detailed description of the strategy was presented in an essay Rothbard wrote for the January 1992 *Rothbard-Rockwell Report*, titled “Right-Wing Populism: A Strategy for the Paleo Movement,” which is summarized by Sanchez and Weigel:

Lamenting that mainstream intellectuals and opinion leaders were too invested in the status quo to be brought around to a libertarian view, Rothbard pointed to David Duke and Joseph McCarthy as models for an “Outreach to the Rednecks,” which would fashion a broad libertarian/paleoconservative coalition by targeting the disaffected working and middle classes. (Duke, a former Klansman, was discussed in strikingly similar terms in a 1990 Ron Paul *Political Report*.) These groups could be mobilized to oppose an expansive state, Rothbard posited, by exposing an “unholy alliance of ‘corporate liberal’ Big Business and media elites, who, through big government, have privileged and caused to rise up a parasitic Underclass, who, among them all, are looting and oppressing the bulk of the middle and working classes in America.”²⁵

Paul’s newsletter’s outlook showed sympathy for the cause of the radical Patriot Movement, where armed revolution against the federal government was seen as justified. In January 1995, three months before right-wing militants bombed the Murrah Federal Building in Oklahoma City, a newsletter listed “Ten Militia Commandments,” describing “the 1,500 local militias now training to defend liberty” as “one of the most encouraging developments in America.”²⁶

Ron Paul has given extensive interviews to the magazine of the John Birch Society, and has frequently been a guest of the radio show of Alex Jones, a representative of the Christian Patriot Movement and the most popular propagandist of the conservative version of conspiracy. The Patriot Movement are in complete denial of the Masonic roots of the American Revolution and of its purpose against Christianity in creating secularism. They have created a cult out of the “Founding Fathers,” and by denouncing the CFR and other “Globalist” organizations for distancing the United States from the “ideals of the Constitution,” their “libertarianism,” which celebrates the cause of “Liberty,”

is a merely a call for neoliberalism. But in following the program of the CNP, JBS and the Christian Identity ideology of the Patriot Movement, Jones is also exposed to its latent white-supremacism. Therefore, Jones repeats the excuse put forward by the movement which has rebranded itself as not being against other races, but being “for” white pride, and sees the “conspiracy” as being intent on exploiting minority issues to undermine the rights of pro-gun and “freedom-loving” white Americans.

Thus, by serving as the unwitting mouthpiece for their hidden neo-Nazi sympathies, Jones is acting to popularize the racist Aryan theories that ultimately tie the conservative movement to the New Age. Though the New Age denies its close relationship to Nazism, it nevertheless shares with it its roots in the thought of Blavatsky, as expressed by Alice Bailey. Both the New Age and Nazism hold in common the belief in the creation of an Aryan race by extra-terrestrials on Atlantis, which has become the basis of the UFO phenomenon. Presented as a fulfillment of Bailey’s “Externalization of the Hierarchy,” and the Age of Aquarius, extra-terrestrials are “Ancient Aliens” who have guided humanity throughout the centuries, and who will now come forward to lead the establishment of a New World Order according to a one-world religion.

Between 2005 and 2007, the Esalen Institute held three annual conferences to gather the Council of Nine. They were composed of eight channelled discarnate entities and one still living being, who included Goethe, Hegel, William James, Alfred North Whitehead, Rudolf Steiner, Sri Aurobindo, Carl Jung, Teilhard de Chardin and the Dalai Lama.²⁷ According to Palden Jenkins, editor of the 1992 *The Only Planet of Choice*, a book of channeled information from The Nine by way of Puharich associate Phyllis Schlemmer, which has had an unprecedented influence over the New Age, an increasing number of channellers are realizing that the real source of their wisdom is The Nine. According to the entity named Tom, in a description reminiscent of the Gnostic idea of the battle between the forces of light and the forces of darkness, the Earth was created as a battleground to enable The Nine to confront the Others, the Pleiadean followers of the Beast on a physical plane. Every being in the universe must be incarnated on Earth to experience the delights as well as challenges of free will, which exists nowhere else in the universe, hence the title, *The Only Planet of Choice*.

The Nine are supposedly guiding the genetic evolution of mankind by the Alteans and the Hoova, who arrived in our solar system 1.6 million years ago, to found the civilizations of Tibet and Atlantis. They claim that they left a store of knowledge hidden beneath the Giza plateau, which was to be used as apart of the final “awakening” to raise man to a new level of spiritual awareness to the point where we as a race would be welcomed into a benevolent galactic federation. All the races of the earth are therefore part extra-terrestrial, or “divine,” except the Blacks however, who are the only truly indigenous race of Earth. According to James Hurtak in *The Keys of Enoch*, his guides Enoch and Metatron advised him not to allow his “. . .seed to marry with the fallen races of the earth.”²⁸ Hurtak claims that Islam has been influenced by the “Fallen

One,” and refers to Muslims as the “Children of Darkness.” According to Tom the Holocaust as a sad tragedy necessary for the creation of the state of Israel, an important part of the plan for Earth: “The greatest portion of these six million came at that time to sacrifice self, to make your planet aware that there were those who would attempt to rule and control humanity.”²⁹ Ultimately, according to Tom, Jesus and Jehovah are one and the same, and have a special relationship to The Nine. Jesus was “the last of us to visit planet Earth.” The Second Coming will be a mass landing of extra-terrestrials, when Jesus will return as the Messiah of the Jews.

James Hurtak, who was director of the Institute for Noetic Sciences (IONS), where Willis Harman was president, established himself as a New Age guru, travelling the world giving workshops on his book of channelled revelations from The Nine, *The Keys of Enoch*. One disciple described him reverently as “almost the Messiah.”³⁰ Hurtak was also associated with the Human Potential Foundation, founded in 1989 by Senator Claiborne Pell, who as well was a member of the Institute of Noetic Sciences (IONS). Also a member of the CFR, Pell was a very powerful figure in Washington, having served as Chairman of the Senate’s Foreign Relations Committee from 1987 to 1994. Pell was also a leading member of the Club of Rome as well as friend of Aurelio Peccei.³¹ Pell was also a close friend of BCCI figure Clark Clifford.

Pell was mentor to former Vice-President Al Gore, with whom he shares an avid interest in the paranormal, with both supporting government-funded research into the matter. In 1988, Pell introduced a bill to acquire government funding for the new age group the National Committee on Human Resources, of which Al Gore was a co-sponsor. The resolution was to establish the Center for Human Resource Development and spoke of the “normal aspiration of all citizens to more fully achieve their potential in body, mind and spirit... [and] there is a role for government to assist in research and education on techniques that promote the... fuller realization of human potential.”³²

The Human Potential Foundation’s president was one of Pell’s aides, C. B. “Scott” Jones, a veteran of US Navy intelligence. According to researcher Jim Schnabel, “Scott was in touch with a ring of psychics around the United States, who he occasionally put in touch with various intelligence officials on operational matters.”³³ The Human Potential Foundation also received funding from Laurance Rockefeller. Its employees included Dick Farley, who resigned over concern that the Council of Nine exercised increasing influence over politicians and decision-makers. He wrote that the Nine “maintain a working network of physicists and psychics, intelligence operatives and powerful billionaires, who are less concerned about their ‘source’ and its weirdness than they are about having every advantage and new data edge in what *they* believe is a battle for Earth itself.”³⁴

IONS was founded by former astronaut Edgar Mitchell, who has become one of the chief authorities on the supposed government “cover-up” of extra-terrestrial contact. Mitchell has publicly expressed his opinions that he is “90 percent sure that many of the thousands of unidentified flying objects,

or UFOs, recorded since the 1940s, belong to visitors from other planets”³⁵ and that UFOs have been the “subject of disinformation in order to deflect attention and to create confusion so the truth doesn’t come out.”³⁶ He offered his opinion that the evidence for such “alien” contact was “very strong” and “classified” by governments, who were covering up visitations and the existence of alien beings’ bodies in places such as Roswell, New Mexico. He further claimed that UFOs had provided “sonic engineering secrets” that were helpful to the US government.³⁷

An important promoter of the myth of alien-constructed structures on Mars first proposed by Hurtak is David M. Myers, who is another channeller of The Nine, also in contact with Tom. Myers is co-author with Britain’s David S. Percy of *Two-Thirds*, a history of the galaxy and the human race according to Myers’ other-worldly contacts. Percy touts himself as an award-winning film and television producer, member of the Royal Photographic Society, and is best known as a champion of the “Face on Mars” and the moon-landing hoax theory. He was involved in the making of two Moon Hoax movies, *Dark Moon: Apollo and the Whistle-Blowers* and *What Happened On the Moon?* The “face” on Mars refers to an unusual photograph taken by Viking 1 probe in 1976 when in Mars’ orbit.

The other major proponents of the “monuments” of Mars and their alleged connection with ancient Egypt is Dr. Richard Hoagland, who bills himself a former NASA consultant and CBS News advisor, who has promoted this idea since 1973. In 1971, it was Hoagland who came up with the idea he passed on to Carl Sagan, of equipping the Pioneer 100, the first space probe to leave the solar system, with a plaque bearing symbolic information about human civilization, and a diagram indicating the Earth as the third planet from the Sun. He was also instrumental in the campaign to name the first space shuttle “Enterprise,” inspired by his friend Gene Roddenbery, creator of *Star Trek*.

In 1983, Hoagland was working for the Stanford Research Institute (SRI) on a project concerning the rings of Saturn, and while studying photos from the Viking archive, found what he believed to be a pyramid complex near the “face” on Mars, in the Cydonia region. When Hoagland decided to set up a project to study the features further, he approached the Institute for the Study of Consciousness, founded by Arthur M. Young, who introduced him to Lambert Dolphin Jr., who had headed the SRI expedition to Giza in the 1970s. Hoagland and Dolphin then formed the Independent Mars Mission, with funding from SRI. The American and European Director of Operations for Hoagland’s Mars Mission were, respectively, David Myers and David Percy.

According to Uri Geller, the Face on Mars had been discovered by remote viewing in the early 1970s.³⁸ In fact, Hoagland’s interpretation of the “monuments” of Mars comes directly from The Nine. Hoagland’s writings claim “the Face on Mars” is part of a city built on Cydonia Planitia consisting of very large pyramids and mounds arranged in a geometric pattern, which must be trying to “tell us something.” According to Hoagland:

For it is now clear... that, if appropriately researched and applied to many current global problems, the potential “radical technologies” that

might be developed from the “Message of Cydonia” could significantly assist the world in a dramatic transition to a real “new world order”... if not a literal New World.³⁹

Hoagland described his theories in *The Monuments of Mars: A City on the Edge of Forever*, and co-authored the book *Dark Mission: The Secret History of NASA*, a *New York Times* Best Seller. Hoagland claims that advanced civilizations exist or once existed on the Moon, Mars and on some of the moons of Jupiter and Saturn, and that NASA and the United States government have conspired to keep these facts secret as explained in the “the Brookings Report.” Among Hoagland’s other claims are that the US government has covered up the presence of extraterrestrials, that the Space Agency murdered the Apollo 1 astronauts, that NASA missions to Mars are a “well documented interest of the Bush family,”⁴⁰ and that there is a clandestine space program which uses antigravity technology reverse-engineered from lunar artifacts and communicated by secret societies. He goes on to say that NASA is suppressing knowledge of an ancient civilization on the Moon, and that the advanced technology of this civilization is lying around on the Moon’s surface.⁴¹

All related to the communications from The Nine, and the research of the SRI and ARE at Giza in Egypt, these authors are characterized by Picknett and Prince, in *Stargate Conspiracy*, as part of a conspiracy for the “manipulation of beliefs about the origins and history of human civilization, in particular of beliefs about the existence of an advanced civilization in the ancient past and its influence on the earliest known historical civilizations, primarily that of Egypt.”⁴² Expressed through a number of popular pseudo-scientific non-fiction works of a field known as “Alternative Egyptology,” the best-known names in this conspiracy are Robert Temple, John Anthony West, Robert Bauval and Graham Hancock, whose works have been instrumental in arousing interest in the “mysteries” of ancient Egypt.

In 1990, Dr. Zahi Hawass granted a license to John Anthony West and Robert Schoch, known as the Schoch Project, backed by the University of Boston, where Schoch was a professor. Also influenced by Schwaller de Lubicz, in 1993 West’s work with Schoch was presented by Charlton Heston in a NBC special called *The Mystery of the Sphinx* that won West an News & Documentary Emmy Award for Best Research and a nomination for Best Documentary. Investors in the project included Dr Joseph M. Schor, one of two leading members of ARE, whose aim was to fulfill the prediction made by Edgar Cayce in 1933 that a secret chamber would be discovered under the Sphinx that contained the so-called “Hall of Records,” a repository of Atlantean knowledge. ARE had also arranged a scholarship for Dr. Zahi Hawass at the University of Pennsylvania, where he gained his PhD in Egyptology, before going on to become Egypt’s Minister of State for Antiquities Affairs. The project’s main discovery was water erosion on the Sphinx, but it also undertook seismographic tests to detect the possible existence of chambers beneath the Sphinx. According to Bauval and Hancock, a total of nine chambers in all were

discovered, which they called the Genesis chamber. Also enthusiastic about these discoveries was Dr. Zahi Hawass, who suggested they may represent the symbolic “tomb of Osiris.”⁴³

Also in 1993, Rudolf Gatenbrink famously sent a robot fitted with a camera to explore shafts in the pyramid of Giza. Bauval seized upon the opportunity to interpret Gatenbrink’s data to suggest that the southern shaft of what is called the Queen’s Chamber would have been aligned to the star Sirius in around 2450 BC, which therefore must have been the date of its construction. However, Bauval’s claim had nothing to do with the research of Gatenbrink, who rejected Bauval’s theory, but was rather developed from ideas first proposed by James Hurtak and derived from Masonic literature dating back at least to the late nineteenth century.⁴⁴

One of the many recurring themes in several of Hancock’s works has been an exposition on the “Orion Correlation Theory” (or OCT). It was the subject of a bestseller, *The Orion Mystery* by Robert Bauval, as well as a BBC documentary, *The Great Pyramid: Gateway to the Stars* in 1994. The OCT proposes that the layout and formation of the pyramids of Giza correspond to the stars in the constellation of Orion. This is taken as evidence by the authors of advanced knowledge of the stars, which would purportedly indicate the extra-terrestrial origins of its builders.

The book that launched Hancock’s career as a bestseller was *The Sign and the Seal* (1992), where, following clues found in the Bible, the Grail epic of Eschenbach and the Knights Templar, he traces the location of the Ark of the Covenant from its supposed source in ancient Egypt, to Jerusalem, and from there to its final resting place in Ethiopia. In *Fingerprints of the Gods* (1995), without stating so explicitly, Hancock attempts to prove the historical accounts of Theosophy, by attempting to prove that a universal cataclysm took place, presumably the sinking of Atlantis, and that numerous cultures of the ancient world report the occurrence of “white gods” who taught them the arts of civilization, the proof of which are the various enigmatic monuments around the world.

Hancock has since updated his Ancient Aliens hypothesis by marrying it with the entheogen thesis, by suggesting that “supernatural” entities such as aliens and fairies are actually transdimensional beings encountered by human beings under altered states of consciousness, most likely achieved by ingesting psilocybin mushrooms or ayahuasca. It was through such “contact,” he proposes, that early human civilizations learned advanced skills from their encounters with these beings.

These authors started forming expectations about a Giza discovery around year 2000, which was supposed to herald the Age of Aquarius. The source of these predictions were not only the visions of Edgar Cayce, but the traditions of AMORC. Spencer Lewis claimed to have inside knowledge about Giza derived from the “Rosicrucian Archives” which formed a major part of AMORC’s beliefs. These ideas formed the bedrock of Bauval’s Project Equinox 2000, announced in 1998, and based around a group of twelve authors in addition to himself, whom he referred to as the Magic 12. It originally included Graham

Hancock, John Anthony West, Andrew Collins, Robert Temple, Michal Baigent, one of the authors of the *Holy Blood Holy Grail*, and Christopher Knights and Robert Lomas, authors of the *Hiram Key*, which contains a radical hypothesis regarding the origins of Freemasonry, seeking to demonstrate a heritage through the Knights Templar to the Jerusalem Church and Pharaonic Egypt.

The Magic 12 were to hold a series of conferences held on the equinoxes and solstices throughout the year 1999, at locations regarded as the major Hermetic sites of the world, such as Giza, Alexandria, Stonehenge and San Jose, the headquarters of AMORC. According to Bauval, the purpose was to perform a global ritual symbolizing the return of the Hermetic tradition to Egypt. The year's rituals were to culminate on New Years Eve, when the 12 authors would deliver their "message to the planet" in front of the Sphinx, and which would mark the "return of the gods" to Egypt.

Hawass, who is also linked to AMORC, had announced that a ceremony of blatant Masonic symbolism was also to take place, where a gold capstone was going to be placed on the top of the Great Pyramid, but the event was finally cancelled due to overwhelming protests. Hawass has received widespread publicity internationally, and was the subject of a reality television series in the US, *Chasing Mummies*. But his links to business ventures and the Mubarak regime have caused controversy. In connection with the awarding of a gift shop contract at the Egyptian Museum and alleged smuggling of antiquities, he was sentenced to a prison term, which was later lifted.

Most recently, the pseudo-history of these authors, as well as the ancient astronaut theorists Zecharia Sitchin and Erich von Däniken, has been popularized in another *History Channel* documentary, called "Ancient Aliens." Von Däniken was convicted of several financial crimes including fraud shortly after publication of his first book, but later became a co-founder of the Archaeology, Astronautics and SETI Research Association (AAS RA), which produces the *Legendary Times* magazine, published by Giorgio Tsoukalos, the Consulting Producer for the "Ancient Aliens" series. However, in *Debunking Ancient Aliens*, Chris White does an excellent job of not only making evident the dreadfully poor scholarship demonstrated by many of these authors, but also in several cases, the very bold mendacity employed in making many of their claims.

Effectively, the plot to promote Bailey's New Age philosophy takes place on many fronts, even among the most vehement opponents of the "New World Order." One such example is the highly popular David Icke. As revealed in another excellent documentary by Chris White, called *David Icke Debunked*, Icke claims to be imparted with insights from a spiritual entity named Rakorski, who he also identifies with the name St Germain. Rakorski is none other than Bailey's Master Rakoczi, one of the Ascended Masters of Theosophy, Lord of Civilization, whose task is the establishment of the new civilization of the Age of Aquarius. Icke calls him the Lord of All Creation, saying that he is "directly responsible for the changes the earth will undergo." Essentially, Icke, like other conspiracy researchers such as Jordan Maxwell, Michael Tsarion, and Acharya S, is an ardent

critic of the Illuminati, but presents the myriad speculations of Theosophy as the truth being suppressed. All his main teachings are Theosophical.

In 1989, Icke began to feel a presence around him, and in 1990 a voice told him to look in a bookstore at a particular section of books, one of which was by Betty Shine, a psychic healer. When he met her, Shine told him that she had a message for him from Wang Yee Lee, a being who she said looked like a Chinese mandarin and had Socrates standing next to him, that Icke had been sent to heal the Earth and that the spirit world was going to pass ideas to him. Icke decided in 1991 to visit the pre-Inca Sillustani burial ground near Puno, Peru, where he became fixated at a certain mound in a circle of stones, and felt a number of powerful sensations and new ideas began to pour into him. He described it later as the “kundalini,” exploding up through his spine, activating his brain and his Chakras, triggering a higher level of consciousness. He returned to England and began to write a book about the experience, which he titled *Truth Vibrations*. Icke wrote that he had been channeling for some time, and had received a message through automatic writing that he was a “Son of the Godhead,” interpreting “Godhead” as the “Infinite Mind.”

Michael Barkun has described Icke’s position as “New Age conspiracism.” To Icke, the Illuminati are the enemies of the New Age. The Illuminati, to Icke, are descended from ETs, called the Babylonian Brotherhood, reptilians humanoid beings from the constellation Draco, and who live in tunnels and caverns inside the earth. In his book on the reptilians, *Children of the Matrix*, Icke also made extensive use of Maurice Doreal’s translation of the so-called *Emerald Tablets*, where he presented dire political warning about a Serpent Race. According to Icke, the tablets were found in a Mayan temple where they had been deposited by Egyptian priests. Their supposed author, Thoth, had written them thirty-six thousand years ago in an Atlantean colony in Egypt. Based on the influence of Zecharia Sitchin, Icke argues that the reptilians are the race of gods known as the Anunnaki in the Babylonian creation myth, *Enuma Elish*.

One of the main sources for David Icke’s reptilian hypothesis is a woman who goes by the name of Arizona Wilder. But on her Facebook page, she apparently retracted anything she confessed to Icke, claiming she was deliberately programed for the interview.⁴⁵ Another of David Icke’s sources for the reptilian theory is Stewart Swerdlow, who claims to have been a victim of a mind control operation at Montauk Point from the age of 14 in the early seventies, when he was one of the so-called “Montauk Boys.” He claims to have personally witnessed Lawrence Gardner, author of *Bloodlines of the Holy Grail*, and conservative pundit William F. Buckley, shapeshift into reptilian form during a human sacrifice ritual. Swerdlow also claims his great-uncle, Yakov Swerdlov, was the first president of the Soviet Union, and that his grandfather helped found the Communist Party in the United States in the 1930s. To ensure his loyalty to the US government, he says, he was “recruited” for specific government mind-control research, including 13 years at the Montauk Project, which was supposed to have enhanced his natural abilities.⁴⁶ Janet Diane Mourglia-Swerdlow, Swerdlow’s wife and partner in offering their psychic healing services, “sees and hears frequencies on all levels,” an ability she

ascribes of her mix of American Indian and Celtic ancestry, as well as her lineage from Mary Magdalene, which extends back through to the Waldensian heretics.⁴⁷

Icke is a classic example of the Aryan racism that typifies the channeled information of the occult. Icke teaches that Martians came to Earth and founded the Aryan race, which the reptilians used as a vehicle to overtake the planet, and that the Aryans who inhabited Atlantis were blond giants whose skin glowed white. As Atlantis was destroyed, our ultimate objective is to re-attain the powers we once had. According to Icke, we will enter the New Age by rediscovering our hidden psychological potential. Icke said, "Many of you will remember the Atlantean times, you will remember you communicated with, say, dolphins and whales, you understood these sentient creatures, you could levitate, you could manifest things, you could cause spontaneous combustion by not miraculous means at all."⁴⁸

Icke is gifted with an affable charm that is the key to his popularity, and gives every impression that he is sincere. According to Nicholas Goodrick-Clark, author of *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, "it is clear from Icke's book that he is a transmitter of this information rather than its originator. ...Who is then guiding Icke and his New Age following toward the beliefs of the millenarian-conspiracy cults?"⁴⁹ He remarks that recent investigations by Matthew Kalman and John Murray of *Open Eye* magazine suggest that far-right and neo-Nazi groups are exploiting Icke to penetrate the Green and New Age movements.

In his book *The Robots' Rebellion*, Icke praised the popular New Age magazine *Nexus*, which has been exposed for its far-right links. *Nexus'* range of topics cover "prophecies, UFOs, Big Brother, the unexplained, suppressed technology, hidden history and more." Although formerly concerned primarily with Green issues and Third World causes, *Nexus* took up the subject of the US Patriot movement under its new editor Duncan M. Roads. Roads visited Qaddafi in Libya in 1989, and is a close friend of the right-wing Qaddafi supporter and convert to Islam, Robert Pash. In the late 1970s, Pash was the Australian contact for the US-based Aryan Nations and distributed material of the Ku Klux Klan. As chairman of the Australian Peoples Congress, Pash is also closely involved with the Australian League of Rights, an ultra-right anti-Semitic organization. Among Pash's other introductions to Libya is John Bennett, president of the Australian Civil Liberties Union, and an associate of Holocaust denier David Irving and Willis Carto. Bennett serves on the editorial committee of Carto's *Journal of Historical Review*. *Nexus'* British agent is also an admirer of Irving and a Holocaust denier.⁵⁰

The London-based New Age magazine *Rainbow Ark* maintains an influential relationship with Icke, printing excerpts of his work and helping to organize his lectures and meetings. The magazine betrays a wide range of far-right links. In particular is Donald Martin, the anti-Semitic publisher of Bloomfield Books, who is the leader of the British League of Rights. Donald Martin represents the Australian League of Rights that Robert Pash is involved in. Martin has also run the ultra-right British Federation for European Freedom and the UK arm

of the World Anti-Communist League (WACL). Donald Martin has published in *Spearhead*, the magazine of John Tyndall, leader of the British National Party, who regards Martin as his ally in opposing immigration. Tyndall, an admirer of Sir Oswald Mosley, was a former deputy to Colin Jordan of the neo-Nazi National Socialist Movement in the early 1960s, and corresponded with Savitri Devi. In 1963, Tyndall eventually fell out with Jordan over Françoise Dior who, though originally engaged to Tyndall, hastily married Jordan who had been released from prison before him, to avoid being expelled from Britain as an undesirable alien.

In 2004, Tyndall joined in signing the New Orleans Protocol, written by David Duke. In 2004, Duke organized a weekend gathering of “European Nationalists,” in the spirit of white nationalism in Kenner, Louisiana. In an attempt to overcome the divisiveness that had followed the death of William Pierce in 2002, Duke presented a unity proposal for peace within the movement. His proposal, now known as the New Orleans Protocol, pledged adherents to a pan-European outlook, recognizing national and ethnic allegiance, but stressing the value of all European peoples. The Protocol was signed by and sponsored by a number of white supremacist leaders and organizations, including Don Black and Willis Carto.

The editor of *Rainbow Ark* has steered Icke toward meetings with militant US patriots, and recommended Bloomfield Books. The same editor has hinted at their manipulation of Icke, by suggesting Icke wasn’t “ready for this yet,” referring to a spoof document entitled *Further Protocols*, outlining plans of “secret Zionism” for the “Goyim.”

Ultimately, David Icke’s message like that of the New Age itself, spells consequences with fascist overtones, foreboding a new holocaust intended for the “fundamentalists” of Islam, Christianity, and Judaism, who refuse to adapt their age-old faiths for the ecumenism of the New Age movement. According to New Age or occult interpretation, the Atlanteans were destroyed because of their transgressions. Likewise, despite their wishy-washy claims of universal brotherhood and tolerance, the New Age warns of a coming confrontation with all those who resist the transformation promised by the Age of Aquarius. Betraying these same fascist tendencies, according to Alice Bailey, “...let us never forget that its the Life, its purpose and its directed intentional destiny that’s of importance; and also that when a form proves inadequate, or too diseased or too crippled for the expression of that purpose, it is—from the point of view of the Hierarchy—no disaster when that form has to go. Death is not a disaster to be feared; the work of the Destroyer is not really cruel or undesirable... Therefore, there is much destruction permitted by the Custodians of the Plan and much evil turned into good...”⁵¹ Similarly, according to David Icke:

I do not seek to hide the severity of this period of fundamental change. It will be tough for every one of us... Many will return to light levels (die) in the wake of the physical events and the quickening vibrations. The Earth Spirit is already rising up the subplanes, and through the years ahead she will progress through the whole frequencies in her

journey back to Atlantis and beyond... Those who cannot quicken their own vibrations through love and balance will find themselves out of synchronization with the environment around them. This process is already apparent.⁵²

Another popular author who employs the conspiracy genre to preach a New Age doctrine is Jim Marrs. Marrs is a prominent figure in the JFK conspiracy press and his book *Crossfire*, which reached the *New York Times Paperback Non-Fiction Best Seller* list in 1992, was a source for Oliver Stone's film *JFK*. Marrs' *Rule By Secrecy* describes a conspiracy linking the Round Table, Skull and Bones, the Trilateral Commission, the Illuminati, and the Templar, as making use of the knowledge of the ancient mystery schools, revealed to ancient civilizations by extra-terrestrials. In support of his claims, Marrs resorts to the new Egyptologists, as well as David Icke, von Däniken, Sitchin and even the prophecies of Edgar Cayce. He quotes Icke as an authority, according to whom humans were creations engineered by extra-terrestrials, who are "a race of interbreeding [royal] reptile-human hybrid] bloodlines... were centered in the Middle East and Near East in the ancient world and, over the thousands of years since, have expanded their power across the globe... creating institutions like religions to mentally and emotionally imprison the masses and set them at war with each other."⁵³ Marrs also quotes Masonic historian Manly P. Hall, "The ancient knowledge was given to early man by "their progenitors, the Serpent Kings, who reigned over the Earth. It was these Serpent Kings who founded the Mystery Schools... and other forms of ancient occultism."⁵⁴

To Marrs, the Templars were "non-conformists" mistreated by the evil Catholics, and preserved these traditions that were inherited by the Freemasons and other secret societies. Therefore, Marrs concludes: "Since it has been clearly demonstrated that this knowledge—or view of the world—is still tightly held within the inner sanctums of the secret societies, there appear to be but three possibilities: the small inner elite continues to accumulate wealth and power in the hope of contacting our ancient creators (nonhuman intelligences); or they have already achieved such contact and are being guided or controlled; or they are the ancient creators, the Anunnaki, the Serpent Kings."⁵⁵

These claims are similar to those put forward by Dan Brown in his latest novel, *The Lost Symbol*. Throughout all his books we are teased to believe that the secret societies have been preserving a hidden truth contrary to the teachings of the organized religions. Similarly, in *The Lost Symbol*, we are pulled into a labyrinth of plot twists only to discover, after all, that the "Lost Symbol," the Holy Grail as it were, the great secret that has been kept from us over so many centuries, is the *Bible!* But, Dan Brown explains, it's not the *Bible* you or I read, and he quotes from occult artist William Blake who confessed, "Both read the Bible day and night, but thou read black where I read white." In other words, the secret is in an inverse Gnostic or Luciferian interpretation of the *Bible*, the hidden esoteric interpretation of the Kabbalah. And what is that? That there is no God outside of ourselves and that, allowed to discover our true "potential," we will find that we possess "divine" powers to be able to perform works of

magic, by which we will become like “gods” and, supposedly, transform our world for the better.

Effectively, it would seem, what is being prepared is the revelation of the expected messiah, known as Maitreya, the Mahdi, St. Germain and Christ, the “King of the Jews” of the *Protocols*, the proposed leader of the New World Order, who will come down to earth in, as the ancients ignorantly described, a flaming chariot, which in actuality, we are to believe, will be a flying saucer. This scenario mirrors allegations presented in 1994 by Quebecois journalist and conspiracy theorist Serge Monast. Monast claims to reveal a secret plot known as Project Blue Beam, with the assistance of NASA, to attempt to implement a New Age religion with the Antichrist at its head and start a New World Order, via a technologically-simulated Second Coming. The image of God speaking in all languages will appear in a gigantic “space show” with laser projections of multiple 3-dimensional holographic images worldwide. The project was apparently supposed to be implemented in 1983, but was postponed several times, first to 1995, 1996, and finally by the year 2000.

As absurd as this prognostication may appear to be, these are precisely the expectations of many New Agers, and who knows what other groups, which may include secret societies, UFO religions, neo-Nazis and so on. And, given the success of the 2012 hullabaloo, we may wonder to what extent these same expectations will filter to the rest of society, and to what effect.

Endnotes

Shariah

- 1 “The Roots of Muslim Rage,” *The Atlantic Online*, September 1990.
- 2 *The War for Muslim Minds*, (Harvard: Belknap, 2004) p. 170.
- 3 Schacht, Joseph. *An Introduction to Islamic Law*. (Oxford: Clarendon Press, 1982), preface p. v.
- 4 Abu Daud, *Aqdiya*, 11.
- 5 Schacht, *An Introduction to Islamic Law*, p. 70-71.
- 6 *International Journal of Middle East Studies*. Vol. 16, No. 1, Mar., 1984.
- 7 quoted from Sheikh Dr. Muhammad Sa’id Ramadan al Buti, Al la-Madhhabiya: Abandonin Madhhabiya the Madhhabs is the Most Dangerous Bid’ah Threatening the Islamic Shari’ah. Damascus: Sunni Publications. 2007. p. 84.
- 8 “The Roots of Muslim Rage,” *The Atlantic Online*, September 1990.
- 9 Lewis, Bernard. *The Jews of Islam*. Princeton: Princeton University Press, 1984.
- 10 *Ibid.*, p. 57.
- 11 Shireen Hunter, Huma Malik. *Islam and Human Rights: Advancing a US-Muslim Dialogue*. (Washington DC: Center for Strategic and International Studies, 2005) p. 93. n. 8.
- 12 *Ibid.*, p. 93. n. 8.
- 13 *Ibid.*
- 14 “Minority Report,” *The Nation*, April 15, 2002.
- 15 Narrated in Abu Daud, & Ibn Majah.
- 16 “Fundamentals of Islamic Economic System,” *MuslimTents.com* [http://www.muslim-tents.com/shaafi/b16/b16_19.htm]
- 17 Imam Malik: 31.19.44.

Black Magic & Ancient Mysteries

- 1 Peter R. Mitchell and John Schoeffel, eds., *Understanding Power: The Indispensable Chomsky*, (The New Press, 2002), p. 26.
- 2 Christopher McIntosh, *Rose Cross and the Age of Reason: Eighteenth-Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment*, (Albany: SUNY, 1992) p. 1.
- 3 *The Mythology of Secret Societies*, (London: Secker and Warburg, 1972) pp. 10-11.
- 4 Peter Goodgame. *The Giza Discovery*, “Part Three: The Saviors of the Ancient World” [<http://www.redmoonrising.com/Giza/DyingandRising3.htm>]
- 5 Donald Brown, *Human Universals*, (New York: McGraw-Hill, 1991).
- 6 Würthwein, Ernst. trans. Rhodes, Errol F. *The Text of the Old Testament: An Introduction to Biblia Hebraica*. (Grand Rapids: William B. Eerdmans Publishing Company, 1988), p. 105
- 7 Livingstone, *The Dying God: The Hidden History of Western Civilization*. (Joshua Tree, Calif: Progressive Press, 2011).
- 8 M. L. West, *The East Face of Helicon : West Asiatic Elements in Greek Poetry and Myth*,

- (Oxford: Clarendon, 1997) p. 59.
- 9 Josephus. *Antiquities of the Jews*, p. 612
 - 10 Diodorus Siculus. XI: 3.2
 - 11 “Forging an Identity,” *The Oxford History of the Biblical World*, p. 128.
 - 12 Rabbi Joel C Dobin, *Kabbalistic Astrology: The Sacred Tradition of the Hebrew Sages*, (Rochester. Vt.: Inner Traditions International, 1999), p. 109.
 - 13 West. *The East Face of Helicon*, p. 55.
 - 14 Walter Burkert. *Greek Religion* (Cambridge, Mass: Harvard University Press, 1998), p. 49.
 - 15 cited in Bernal. *Black Athena, Volume I: The Fabrication of Ancient Greece 1785—1985*. (New Jersey: Rutgers University Press, 1987), p. 110.
 - 16 cited in Baigent. Leigh and Lincoln, *Holy Blood, Holy Grail*, (New York: Dell Publishing Co., 1982), p. 277.
 - 17 H. D. Muller, “Mythologie der griech.” *Stimme*, II 39 f; K. O. Müller, *Aeschylus, Eumeniden*, p. 146 f. ; Stengel, “Die griech.,” *Sakralalterthimer*, S. 87; cited in Arthur Fairbanks, “The Chthonic Gods of Greek Religion,” *The American Journal of Philology*, Vol. 21, No. 3 (1900), pp. 241.
 - 18 Clement. *Protreptic*, 22.2.
 - 19 *Greater Bundabishn*, 182. 2. cited in R. C. Zaehner, *Zurvan: A Zoroastrian Dilemma*, (New York: Biblo and Tannen, 1972), p. 15.
 - 20 Eusebius. *Praeparatio Evangelica*, 9.27 .1-37.
 - 21 Eusebius. 13.13.3-8.
 - 22 Menippus 6, quoted from Kingsley, *Ancient Philosophy, Mystery and Magic*, (Oxford: Clarendon Press, 1995) p. 226. n. 33
 - 23 Proclus, *In Rem Publicam Platonis*, quoted from Bidez & Cumont, *Les Mages Hellenisees* (New York: Arno Press, 1975), t. II, p. 159.
 - 24 987d-988a.
 - 25 Eusebius. 13.12.1f.
 - 26 *Alien Wisdom: The Limits of Hellenization*. (Cambridge: Cambridge University Press, 1971), p. 144.
 - 27 *L’Egypt des Astrologues*, p. 22-3; cited in Bernal, *Black Athena, Volume I: The Fabrication of Ancient Greece 1785—1985*. (New Jersey: Rutgers University Press, 1987), p. 136.
 - 28 Franz Cumont, *Oriental Religions in Roman Paganism*, (Montana: Kessinger Publishing Company, 1911), p. 64.
 - 29 *Ibid.*, p. 64.
 - 30 *De Mensibus*, 83 T.
 - 31 *Saturnalia*, Book I, 18, 20
 - 32 *History of Rome*, 39.8
 - 33 Edwin Goodenough, *By Light, Light: the Mystic Gospel of Hellenistic Judaism* (New Have: Yale University Press, 1935). p. 8. 99.
 - 34 Marsha Keith Schuchard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*. (Leiden: Brill, 2002) p. 13.
 - 35 E. Wolfson, *Speculum*, 109; cited in Marsha Keith Schuchard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*. (Leiden: Brill, 2002) p. 25.
 - 36 Livingstone, *The Dying God: The Hidden History of Western Civilization*.
 - 37 *Song of Solomon* 1:5.
 - 38 *Al Baqaru*, 2:79.
 - 39 *Al Tamba*, 9:30.
 - 40 *Two Powers in Heaven*, (Brill, 1977/2002), p. 91.
 - 41 *Kabbalah*, (New York: Meridian, 1978), p. 31.
 - 42 *Ibid.*, p. 376.
 - 43 Pearson. *Judaism and Egyptian Christianity*, (Minneapolis: Fortress Press, 1990), p. 14.
 - 44 Attilio Mastrocinque, *From Jewish magic to Gnosticism*, (Tübingen: Mohr Siebeck, 2005), p. 47.
 - 45 *Yasna* 9.10, 17.39, 19.32-33, 32.8, 32.10, 48.10. see Nigosian. *The Zoroastrian Faith*, p. 19
 - 46 M. J. Vermaseren. *Mithras: The Secret God*. (London: Chatto & Windus, 1963), p. 17-18
 - 47 Goodenough, Erwin R. *Jewish Symbols in the Greco-Roman Period*. ed. & abrgd. Neusser, Jacob. (Princeton: University of Princeton Press, 1992), p. 50

- 48 Ibid., p. 34
- 49 David Livingstone, *Terrorism and the Illuminati: A Three Thousand Year History*, (Joshua Tree, Calif: Progressive Press, 2011) p. 7.
- 50 Kevin Alan Brook, *The Unexpected Discovery of the Vestiges of the Medieval Armenian Jews*. <http://www.sefarad.org/publication/lm/045/4.html>>
- 51 Jonah Gabriel Lissner, *Adiabene, Jewish Kingdom of Mesopotamia*. [<http://www.khazaria.com/adiabene/lissner1.html>]
- 52 *Life of Pompey*, 5.
- 53 H. H. Scullard, *From the Gracchi to Nero: A History of Rome 133 BC to AD 68*, (Routledge, 2010), p. 239.
- 54 *Natural History* 30.1.6
- 55 *Wars of the Jews*, Book VI, Chap IX: 3.
- 56 Cumont, *The Mysteries of Mithras*, p. 47.
- 57 Roger Beck, "The Mysteries of Mithras: A New Account of their Genesis", *The Journal of Roman Studies*, Vol. LXXXVIII, (1998), p. 122.
- 58 Ibid., p. 122.
- 59 Robert Eisenman, "Paul as Herodian," Institute for Jewish-Christian Origins California State University at Long Beach. JHC 3/1 (Spring, 1996), 110-122.
- 60 Ibid.
- 61 *Corinthians* 15:45-47
- 62 Elaine Pagels. *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters*, (Philadelphia: Trinity Press International, 1992) p. 37.
- 63 Ibid., Intro. xxx.
- 64 Hyam Maccoby, *The Mythmaker*, (Barnes & Noble Publishing, 1998) p. 182.
- 65 Ibid., p. 181.
- 66 *On the Contemplative Life*, XI: 89.
- 67 De Prof., quoted from Mead, *Thrice Greatest Hermes* (Health Research Books, 1986) p. 165.
- 68 John Dillon, *The Middle Platonists*, (Ithica, New York: Cornell University Press, 1996) p. 164.
- 69 *History of the Arians*, cited in Javier Teixidor, *A journey to Palmyra: collected essays to remember*, (Brill, 2005) p. 218.
- 70 Damascius, *Life of Isidore*, cited in Emma C. Clarke, John M. Dillon, Jackson P. Hershbell, *Iamblichus: De Mysteriori*, (Society of Biblical Literature, 2003), p. xx.
- 71 Kieren Barry, *The Greek Qabalah: Alphetetic Mysticism and Numerology in the Ancient World* (York Beach: Samuel Weiser Inc., 1999), p. 83.
- 72 I; 60.
- 73 *First Apology*, LXVI.
- 74 Mary Beard, J.A. North, and S.R.F. Price, *Religions of Rome: A Sourcebook* (Cambridge University Press, 1998), vol. 2, p. 124; Craig A. Williams, *Martial: Epigrams Book Two* (Oxford University Press, 2004), p. 259; "Bacchanalia and Saturnalia," *The Classical Tradition*, edited by Anthony Grafton, Glenn W. Most, and Salvatore Settis (Harvard University Press, 2010), p. 116.

The Sufis

-
- 1 (Mariner Books, 2002), p. 81-82.
- 2 Dreyfuss Robert, *Hostage to Khomeini*, 1st edition (New Benjamin Franklin House, June 1981) p. 113.
- 3 Gershom Scholem. *Origins of the Kabbalah*. (Princeton University Press, 1990) , p. 69.
- 4 Deutsch, Nathaniel, *The Gnostic Imagination: Gnosticism, Mandaeism and Merkabah Mysticism*. (Leiden: E.J. Brill, 1995). p. 123.
- 5 Richard Sorabji, *The Philosophy of the Commentators, 200-600 AD: Psychology (with Ethics and Religion)*. (Cornell University Press, 2005) page 11.
- 6 *A History of Islamic Philosophy*, p. 15.
- 7 "Abdallah ibn Saba," *Encyclopedia Judaica*. 1906.
- 8 Chapter 57, *Al Hadid*: 27.

- 9 James W. Morris, "An Arab 'Machiavelli'? : Rhetoric, Philosophy and Politics in Ibn Khaldun's Critique of 'Sufism,'" *Proceedings of the Harvard Ibn Khaldun Conference*, ed. Roy Motahedeh, (Cambridge, Harvard, 2003).
- 10 *Islam: An Introduction*, (State University of Albany: New York Press, 1992), p. 123.
- 11 p. 194.
- 12 Reprinted at the end of M. al-Tanji's edition of the *Shifa' al-Sa'il fi Tahdhib al-Masa'il*, (Istanbul, 1958), pp. 110-11.
- 13 *Quran*, "Al-Kahf," 18:66.
- 14 Abraham Elqayam, *Shorter Encyclopedia of Islam*.
- 15 Brannon Wheeler. *Moses in the Qur'an and Islamic Exegesis* (London: Routledge/Curzon, 2002) p. 24.
- 16 Richard G. Hovannisian and Georges Sabagh. *Religion and Culture in Medieval Islam*. (Cambridge University Press, 200) pp 109-110.
- 17 Livingstone, *The Dying God*, p. 111.
- 18 George Sarton, *A History of Science* (Cambridge: Harvard UP, 1959) p. 246; Yves Marquet, "Ikhwan al-Safa," *Encyclopedia of Islam*, rev. ed. (London: Luzac, 1971) p. 1074.
- 19 Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwan Al-Safa, Al-Biruni, and Ibn Sina*, (SUNY Press, 1993), pp 34–35.
- 20 *Rasail* 21st., p. 166.
- 21 see Nesta Webster, *Secret Societies and Subversive Movements*.
- 22 *The Travels of Marco Polo*, XLI.

The Holy Grail

- 1 Ernst-Friedrich Kraentzler, *Ancestry of Richard Plantagenet & Cecily de Neville* (Ernst-Friedrich Kraentzler, 1978)
- 2 Geoffrey of Monmouth, *Historia Regum Britanniae*.
- 3 Jamie Allen's Family Tree, "Constantine 'the Great' of ROME" <http://freepages.genealogy.rootsweb.com/~jamesdow/s020/f000004.htm>
- 4 Robert Vermaat, The Draco, the Late Roman military standard, [<http://www.fectio.org.uk/articles/draco.htm>]; Keith Blayney; King Arthur, the Red Dragon and improbable Blayney links. [<http://www.keithblayney.com/Blayney/KingArthur.html>]
- 5 "Mommy, Where Do Bonos Come From? | Culture." *Vanity Fair*. June 20, 2007;
- 6 Book 1, sec. 28, 1-5.
- 7 *Antiquities*, 11:2.
- 8 *Histories*, IV:11.
- 9 *Surah al-Kahf*: 83-98.
- 10 Tirmidhee, *Abwaab al-Tafsir: Soorat al-Kahf* (Hadeeth 5160), 8/597- 99. Ibn Maajah, *Kitaab al-Fitan*, (Hadeeth 4080), 2/1364. Ahmad, Musnad, 2/510, 511.
- 11 Kevin Alan Brook, *The Jews of Khazaria* (2nd ed.). (Rowman & Littlefield, 2009), pp. 7–8, 96.
- 12 Vahan Kurkjian, *History of Armenia*. Chapter IV.
- 13 Raphael Patai and Jennifer Patai, *The Myth of the Jewish Race* (Detroit, MI: Wayne State University Press, 1989) p. 72.
- 14 Edmund Spencer, *A View of the Present State of Ireland*, c. 1596.
- 15 Roderick W. Stuart, *Royalty for Commoners*. (Baltimore, Maryland: Genealogical Publishing Co., Inc., 1998)
- 16 Snorri Sturluson, *The Younger Edda, Also Called Snorre's Edda of the Prose Edda*. (S.C. Griggs, 1879) footnote, p. 226.
- 17 Heyerdahl, Thor. "Scandinavian Ancestry: Tracing Roots to Azerbaijan," *Azerbaijan International*.
- 18 Wells, R. Spencer, et al. "The Eurasian Heartland: A continental perspective on Y-chromosome diversity." 2001, *The National Academy of Sciences*.
- 19 David K. Faux. "The Genetic Link of the Viking – Era Norse to Central Asia: An As-

- assessment of the Y Chromosome DNA, Archaeological, Historical and Linguistic Evidence.”
- 20 Nicholas Wade, “Geneticists Report Finding Central Asian Link to Levites.” *New York Times*, September 27, 2003.
- 21 Hammer, M. F.; A. J. Redd, E. T. Wood, M. R. Bonner, H. Jarjanazi, T. Karafet, S. Santachiara-Benerecetti, A. Oppenheim, M. A. Jobling, T. Jenkins, H. Ostrer, and B. Bonn -Tamir (May 9 2000). “Jewish and Middle Eastern non-Jewish populations share a common pool of Y-chromosome biallelic haplotypes.” *Proceedings of the National Academy of Sciences* 97 (12).
- 22 Ibid.
- 23 “Origins, age, spread and ethnic association of European haplogroups and subclades,” Eupedia [http://www.eupedia.com/europe/origins_haplogroups_europe.shtml#HV]
- 24 Doron M. Behar et al., “The Matrilineal Ancestry of Ashkenazi Jewry: Portrait of a Recent Founder Event,” *American Journal of Human Genetics*, vol.78 , no. 3 (2006), pp. 487-97.
- 25 David K. Faux, “The Genetic Link of the Viking.”
- 26 Tejral J., “Neue Aspekte der fr hv lkerwanderungszeitlichen Chronologie im Mitteleldonauraum. (In : *Neue Beitr ge zur Erforschung der Sp tantike im mittleren Donauraum*. Brno, 1997).
- 27 Tamara Talbot Rice, *The Scythians*. (F.A. Praeger, 1957), cited in David K. Faux. “The Genetic Link of the Viking – Era Norse to Central Asia: An Assessment of the Y Chromosome DNA, Archaeological, Historical and Linguistic Evidence.”
- 28 Brandt, cited in David K. Faux.
- 29 David K. Faux, “The Genetic Link of the Viking.”
- 30 David Livingstone, *Terrorism and the Illuminati: A Three Thousand Year History*. (Joshua Tree: Progressive Press, 2011) p. 64
- 31 Zuckerman, Arthur J. *A Jewish Princedom in Feudal France, 768-900*. (New York:Columbia University Press, 1972).
- 32 Nathaniel Taylor. “Saint William, King David, and Makhir.” *The American Genealogist* 72, 1997, p. 209.
- 33 James Allen Dow, “Rusticus (Saint; Bishop) of Lyon” [<http://fabpedigree.com/s098/f897937.htm>]
- 34 “Redburga (of the Franks) of Wessex” [<http://www.wikitree.com/genealogy/of%20the%20Franks-Family-Tree-141>]
- 35 Peter Townend, editor, Burke’s Genealogical and Heraldic History of the Peerage, Baronetage, and Knightage, One Hundred and Fifth Edition (London: Burke’s Peerage Limited, MCMLXX (1970)), pg. I. Robert Brian Stewart. “Kr ulewna Polska Gunhilda Piastr.” <http://homepages.rootsweb.com/~cousin/html/p286.htm#i17312>
- 36 James Allen Dow, “Sveyn I HARALDSSON (King) of DENMARK & Norway.” [<http://fabpedigree.com/s050/f140350.htm>]
- 37 “Irene of the Khazars,” Jamie Allen’s Family Tree <http://freepages.genealogy.rootsweb.com/~jamesdow/s007/f749065.htm>
- 38 James Allen Dow, “Boleslav (Boleslaw) I Kruty PREMYSLOVCI (Duke) of BOHEMIA.” <http://freepages.genealogy.rootsweb.com/~jamesdow/s030/f560545.htm>
- 39 James Allen Dow, “Gunhild (Sigrid Sygryda) MIEZKODOTTER av VENDEN” [<http://fabpedigree.com/s001/f005195.htm>]
- 40 Bisztray, George, *Thousand Years of Hungarian Thought*.(University of Toronto, 2000)
- 41 James Allen Dow, “Adelaide (Adelajda) `the White’ PIAST of POLAND” [<http://fabpedigree.com/s041/f140388.htm>]
- 42 Ian Mladjov, “Reconsidering Agatha, Wife of Eadward the Exile,” in *The Plantagenet Connection*, vol. 11, Summer/Winter 2003, pp. 1-85; cited in R. B. Stewart, *My Lines* [<http://homepages.rootsweb.ancestry.com/~cousin/html/p75.htm#i9894>]
- 43 “Bagratuni,” *Jewish Encyclopedia*.
- 44 Aleksandr A. Vasil’ev, *History of the Byzantine Empire: 324-1453*, Vol Two, (University of Wisconsin Press, 1980), p. 383.
- 45 cited in Nesta Wesbter. *Secret Societies and Subversive Sects*, p. 64.
- 46 “The Bulgarian Descent of HM Simeon II,” *Sega* (April 13, 2002); James Allen Dow, “Dubrawka (Princess) of BOHEMIA” [<http://fabpedigree.com/s065/f280272.htm>]
- 47 David Hughes, *Davidic Dynasty*. “King of the Silures Bran Fendigaid ap Llyr Lleddiarth of Britain.”

- 48 Chapter 38, Footnote 138.
- 49 Gershom Scholem. *Kabbalah*. (New York: Meridian, 1978) p. 31.
- 50 Gershom Scholem. *Origins of the Kabbalah*. (Princeton University Press, 1990) p. 12.
- 51 Meir Ben-Dov, *In the Shadow of the Temple. "The Discovery of Jerusalem."* trans. Ina Friedman. (New York: Harper and Row, 1985), p. 347.
- 52 Gershom Scholem *Origins of the Kabbalah*, p. 69.
- 53 Gershom Scholem, *Kabbalah*, p. 22.
- 54 *The Thousand and Twelve Questions*, quoted from Deutsch, *The Gnostic Imagination*, p. (Leiden: E.J Brill, 1995), 123.
- 55 Nathaniel Deutsch. *The Gnostic Imagination: Gnosticism, Mandaeism and Merkabah Mysticism*. p. 123.
- 56 Gershom Scholem. *Origins of the Kabbalah*, p. 197, 234-238.
- 57 *A History of the Jews*, p. 214.
- 58 p. 142-43.
- 59 Denis de Rougemont, *Love in the Western World*. trans. Montgomery Belgion. (New York: Pantheon, 1956).
- 60 quoted from Idris Shah, *The Sufis*. (New York: Doubleday, 1964) p. 358.
- 61 Ibid.
- 62 Mark Wischnitzer, *A History of Jewish Crafts and Guilds* (New York: Jonathan David, 1965) p. 67, 74.
- 63 Marsha Keith Schuchard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*, (Leiden: Brill, 2002) p. 30
- 64 Ibid., p. 25-26.
- 65 Ibid., p. 32.
- 66 Rachel Hachili, "The Niche and the Ark in Ancient Synagogues," *Bulletin of American Schools of Oriental Research*, 222 (1976), 43-50.
- 67 Franz Landsberger, *A History Jewish Art* (Cincinnati: Union of American Hebrew Congregations, 1946) p. 200-3.
- 68 Salo Baron, *Ancient and Medieval Jewish History*, ed. Leon Feldman (New Brunswick: Rutgers UP, 1972), p. 250.
- 69 Tom Block, "Towards an Understanding of the Jewish/Sufi," Speech to the Jewish Community Relations Council, Ratner Museum, May 2, 2007 [http://www.tomblock.com/published/shalom_jewishsufi2.php]
- 70 Ibid.
- 71 Marsha Keith Schuchard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*, p. 55.
- 72 *Zobar*, I, 134.
- 73 *Zobar*, I, 251-52.
- 74 Marsha Keith Schuchard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*. (Leiden: Brill, 2002) p. 50.
- 75 *Zobar*, III, 296a-b.
- 76 Baigent, Michael, Richard Leigh, and Henry Lincoln, *Holy Blood, Holy Grail*. (New York: Dell Publishing Co., 1982) p. 395.
- 77 Doat Collection, pp. 53 et seq., 339-353.
- 78 Saige, "Hist. des Juifs du Languedoc," p. 44.
- 79 Grabois, *La dynastie des 'rois juifs'*, p. 52 n. 23; Zuckerman, *Princedom*, 170-71.
- 80 David Livingstone, *Terrorism and the Illuminati*, p. 81.
- 81 *The Divine King of England: A Study in Anthropology* (Ams Press Inc, 1980).
- 82 Wilfred Lewis Warren, *King John*, Revised Edition. (University of California Press, 1978) p. 2.
- 83 David Hatcher Childress, *Pirates and the Lost Templar Fleet*, (Adventures Unlimited Press, 2003) p. 60.
- 84 Marsha Keith Schuchard, *Restoring the Temple of Vision*, p. 61.
- 85 Elizabeth Caldwell Hirschman and Donald N. Yates, *When Scotland Was Jewish: DNS Evidence, Archeology, Analysis of Migrations, and Public and Family Records Show Twelfth Century Semitic Roots*. (McFarland & Company, 2006) p. 31.
- 86 p. 317.

Ibn Taymiyyah & The Qadiriyyah

- 1 *Al Baqara*, 2: 216.
- 2 George Makdisi, "Ashari and the Ash'arites in Islamic Religious History I," *Studia Islamica*, No. 17 (1962), pp. 37-80; "Islam," *Encyclopaedia Britannica*, (Encyclopaedia Britannica Inc., 2013. Web. 01 Jan. 2013); Duncan B. MacDonald, *Development of Muslim Theology, Jurisprudence and Constitutional Theory*, (New York: Charles Scribner's Sons, 1903), chap. III; W. Montgomery Watt, "Ash'ariyya," *Encyclopedia of Islam*, (Brill, 1999).
- 3 Haytami, *al-Fatava al-hadithiyya*, 280.
- 4 *Al Ikhlas*, 112: 4.
- 5 *Commentary on Abu Dawud's Sunan: Abu Ubayd*.
- 6 Sherman Jackson, "Ibn Taymiyyah on Trial in Damascus," *Journal of Semitic Studies*, XXXIX/1 Spring 1994.
- 7 *Manaqib Ahmad*.
- 8 Al Safadi, *A'yan al 'Asr*, vol. 111, 1196, quoted from *The Mamluks in Egyptian and Syrian Politics and Society*, ed. Michael Winter and Amalia Levanoni, Leiden: Brill, 2004, p. 207.
- 9 Little, "Did Ibn Taymiyyah Have a Screw Loose," *Studia Islamica* xli (1975) p. 100.
- 10 Ahmad ibn al-Naqib al-Misri, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*.
- 11 Little, "Did Ibn Taymiyyah Have a Screw Loose," p. 95.
- 12 Reproduced by Ibn Rajab in *Dhayl Tabaqat al-Hanabila* (2:392) and Ibn Hajar in *al-Durar al-Kamina* (1:159).
- 13 *Shanabid al Haqq*.
- 14 *al-Nasiba al Dhababiyya li Ibn Taymiyyah*, quoted from Little, "Did Ibn Taymiyyah Have a Screw Loose," p. 100.
- 15 *Fatava al Hadithiyyah* p. 105, (Maktaba Mishkaat al Islamiyyah).
- 16 'Abd Allah ibn Ahmad Ibn Hanbal, *Kitab al-sunna* (Cairo: al-Matba'a al-Salafiya, 1349/1930) p. 35; the book has been denounced as a forgery by Sufi scholar, Nuh Ha Mim Keller, "Question 5: Imam Ahmad ibn Hanbal," [masud.co.uk](http://masud.co.uk/cms/sheikh-nuh-keller/question-5-imam-ahmad-ibn-hanbal) [http://masud.co.uk/cms/sheikh-nuh-keller/question-5-imam-ahmad-ibn-hanbal]
- 17 al-Nahwi, *Tafsir al-nabr al-madd*, 1.254.
- 18 Georges Makdisi "The Hanbali School and Sufism" *Actas IV Congresso de Estudos Arabes e Islamicos* (Leiden 1971) p. 117.
- 19 H. Laoust, *Essai sur les idées sociales et politiques d'Ibn Taimiyya* (Le Caire: Publications de L'Institut Français Archéologie Orientale, 1939), 89 et passim; cited in Georges Makdisi "The Hanbali School and Sufism" *Actas IV Congresso de Estudos Arabes e Islamicos* (Leiden 1971) p. 121.
- 20 Idries Shah, *The Sufis*, (New York: Doubleday and Co., 1964).
- 21 G. Makdisi "The Hanbali School and Sufism" *Actas IV Congresso de Estudos Arabes e Islamicos* (Leiden 1971). p. 122.
- 22 Ibn Rajab, *Dhayl* (i. 415-20). Laoust, H.. "Ibn al-Dhawzi," *Encyclopedia of Islam*. Brill Online, 2012.
- 23 Margoliouth, D. S.. " 'Abd al-Kadir." *Encyclopaedia of Islam*, First Edition (1913-1936). Brill Online , 2012. Reference. <http://www.pauyonline.brill.nl/entries/encyclopaedia-of-islam-1/abd-al-kadir-SIM_0102>
- 24 Ibid.
- 25 Joel L. Kraemer. *Philosophy in the Renaissance of Islam: Abu Sulayman Al-Sijistani and His Circle*. (Leiden, Netherlands: E.J. Brill, 1986), p. 301 n. 85.
- 26 Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwan Al-Safa, Al-Biruni, and Ibn Sina* (SUNY Press, 1993), p 31-33.
- 27 Braune, W.. " 'Abd al-Qadir al-jilani." *Encyclopaedia of Islam*, Second Edition. Brill Online , 2012. Reference. <http://www.pauyonline.brill.nl/entries/encyclopaedia-of-islam-2/abd-al-kadir-al-djilani-SIM_0095>
- 28 *Meccan revelations*, i. 262; cited in Margoliouth, D. S.. " 'Abd al-Kadir." *Encyclopaedia of Islam*.
- 29 Sh. G. F. Haddad, "Ibn Taymiyyah on 'Fotooh al-Ghayb' and Sufism" *Living Islam* [http://www.abc.se/~m9783/n/itaysf_e.html]
- 30 G. Makdisi "The Hanbali School and Sufism" *Actas IV Congresso de Estudos Arabes e*

Islamicos (Leiden 1971). p. 123.

31 D. S. Margoliouth, “‘Abd al-Kadir.” *Encyclopaedia of Islam*.

Renaissance & Reformation

1 Aristotle 1258b, *Politics*.

2 Scholem. *Kabbalah*, p. 67.

3 *Kabbalah*, p. 256.

4 Dialoghi d’Amore, quoted from Idel, “Jewish Kabbalah and Platonism in the Middle Ages and Renaissance,” *Neoplatonism and Jewish Thought*, p. 324.

5 Ziyur. quoted from Idel, “Jewish Kabbalah and Platonism in the Middle Ages and Renaissance,” *Neoplatonism and Jewish Thought*, p. 333.

6 Mazref la-Hokhmah, chap. 25, quoted from Idel, “Jewish Kabbalah and Platonism in the Middle Ages and Renaissance,” *Neoplatonism and Jewish Thought*, p. 336.

7 “Picatrix” *Das Ziel des Weisen von Pseudo-Magriti*, Translated into German from the Arabic by Hellmut Ritter and Martin Plessner, London, The Warburg Institute, University of London, 1962.

8 Jean Seznec, *The Survival of the Pagan Gods: The Mythological Tradition and its Place in Renaissance Humanism and Art*. (Princeton: Princeton University Press, 1972), p. 85.

9 *Glossary entry for Ancient of Days at the Wayback Machine*; Retrieved 21 January 2007 [<http://web.archive.org/web/20070702115508/http://www.sfu.ca/~hayward/van/glossary/ancient.html>]

10 Angela Ottino della Chiesa. *The Complete Paintings of Leonardo da Vinci*. (1967) p. 83.

11 Joseph McCabe, *Crises in the History of the Papacy*, op. cit., ch. v, “The Popes React with Massacre and Inquisition.”

12 Shelley Neese, “Martin Luther revisited.” *Jerusalem Post*, Oct 18, 2012.

13 Joachin Prinz, *The Secret Jews* (New York: Random House, 1973) p. 5.

14 *Al Imran* 3: 72.

15 Julio-Inigues de Medrano, *La Silva Curiosa*. (Paris Orry, 1608), pp. 156-157, with the following explanation: “This letter following was found in the archives of Toledo by the Hermit of Salamanca, (while) searching the ancient records of the kingdoms of Spain; and as it is expressive and remarkable, I wish to write it here.”

16 *Luther, Martin*. In: *Encyclopaedia Judaica*, 2nd Edition, Volume 13, Detroit, New York and others, 2007.

17 “Martin Luther (1483-1546).” Jewish Response to Anti-Semitism [<http://www.jewishresponse.com/blog/client/page.cfm/Martin-Luther>]

18 H.H. Ben-Sasson, “The Reformation in Contemporary Jewish Eyes,” in: PIASH, 4 (1970); S.W. Baron, in: *Diogenes*, 16, no. 61 (1968), 32–51; “Reformation,” Jewish Virtual Library.

19 *Ibid.*

20 Ezer Kahanoff, “On Marranos and Sabbateans: A Reexamination of Charismatic Religiosity – Its Roots, Its Place and Its Significance in the Life of the Western Sephardi Diaspora.”

21 Antonio Domingues Ortiz (Ediciones ISTMOS: Madrid) [<http://www.amijewish.info/crypto-names2.html>]

22 *The Jesuit Order as a Synagogue of Jews*, (Leiden: Brill, 2009)

23 David Stevenson. *The Origins of Freemasonry: Scotland's century 1590 - 1710*, (Cambridge University Press, 1988) p. 28.

24 *Ibid.*, p. 54.

25 Murray, Margaret. *The God of the Witches*. The Priesthood: Chapter III.

26 David Livingstone. *Terrorism and the Illuminati*. (Progressive Press, 2011) p. 97

27 *Ibid.*, p. 98

28 Frances Yates. *The Rosicrucian Enlightenment*. (London: Routledge, 1972). p. 3

29 *Ibid.*, p. 90.

30 Amelie Deventer von Kunow, *Francis Bacon, last of the Tudors*. (Bacon society of

America, 1924).

- 31 Frances Yates. *The Rosicrucian Enlightenment*. (London: Routledge, 1972) p. 119. See also Henry. *The Scientific Revolution and the Origins of Modern Science*.
- 32 Patrick Collinson, "Truth, lies and fiction in sixteenth-century Protestant historiography." *The Historical Imagination in Early Modern Britain: History, Rhetoric, and Fiction, 1500-1800*. ed. Donald R. Kelley, David Harris Sacks. (Cambridge University Press, 1991).
- 33 Charles Bowie Millican, *Spenser and the Table Round*, (New York: Octagon, 1932).
- 34 Frances Yates, *The Occult Philosophy in the Elizabethan Age*.(London: Routledge, 1979) p. 90.
- 35 Sherman, William Howard. *John Dee: The Politics of Reading and Writing in the English Renaissance*, (University of Massachusetts Press, 1995) p. 148.
- 36 Virginia Hewitt, "Britannia" (fl. 1st–21st cent.), *Oxford Dictionary of National Biography*, (Oxford University Press, Sept 2004).
- 37 Michael Howard. "The British Occult Secret Service." newdawnmagazine.com. May 10, 2008.
- 38 *The History of the World*. (New York: B. Franklin, 1829) Chap. XI. p. 381.
- 39 *Ibid.*, Chap. XI. p. 382.
- 40 *Ibid.*, Chap. XI. p. 385.
- 41 Quoted by R. J. W. Evans, *Rudolf II and his World*, (Oxford, 1973), p. 224.
- 42 Gershom Scholem. *Kabbalah*. (New York: Meridian, 1978) p. 183.
- 43 David Stevenson, *The Origins of Freemasonry, Scotland's Century, 1590-1710*. (Cambridge University Press, 1988) p. 85.
- 44 Life Science Fellowship. "Secret Tradition of Islam." [http://www.alpheus.org/html/articles/esoteric_history/secret_islam.html]
- 45 *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, p. 25.
- 46 Idries Shah, *The Sufis*. (Bath: Bookcraft, 2001) p. 390.
- 47 "Haplogroups of European kings and queens" *Enpedia*. posted 19-03-09, 17:43; "Famous DNA." *International Society of Genetic Genealogy* [<http://isogg.org/famousdna.htm>]; "Barbara of Cilli," *Wikipedia* [http://en.wikipedia.org/wiki/Barbara_of_Cilli] accessed November 15, 2012.
- 48 Bedford, 2012 (2012). "A Sephardic Signature in Haplogroup T mitochondrial DNA." *European Journal of Human Genetics* 20 (4): 441–448.
- 49 S. Brezeanu, "Identitati si solidaritati medievale." *Controverse istorice*, pp. 135–138 and 371–386.
- 50 Frances Yates. *The Rosicrucian Enlightenment*.(London: Routledge, 1972). p. 3.
- 51 Webster. *Secret Societies and Subversive Sects*, p. 78.
- 52 Urszula Szulakowska. *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration*. (Leiden: E.J. Brill, 2000). p. 168.
- 53 Helene H. Armstrong, *Francis Bacon - The Spear Shaker*, (San Francisco, California: Golden Gate Press, 1985).
- 54 Alfred Dodd, *Francis Bacon's Personal Life Story*, Volume 2 - The Age of James, (England: Rider & Co., 1949, 1986). Pp. 157 - 158, 425, 502 - 503, 518 - 532.
- 55 Frances Yates. *The Rosicrucian Enlightenment*. (London: Routledge, 1972) p. 111.
- 56 John Henry, *The Scientific Revolution and the Origins of Modern Science*, (New York: St. Martin's Press, 1997), p. 42.
- 57 Knoop, Jones and Hamer, *Early Masonic Pamphlets*, (Manchester, 1945). p. 30.
- 58 Frances Yates. *The Rosicrucian Enlightenment*.(London: Routledge, 1972). p. 213.
- 59 Marsha Keith Schuchard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture*. (Leiden: Brill, 2002).

The Year 1666

-
- 1 Samuel Butler, *Hudibras*, op. cit., Butler's note to pt. 1, canto I, 527-544.
 - 2 Paul Benbridge, "The Rosicrucian Resurgence at the Court of Cromwell." *The Rosicrucian Enlightenment Revisited*, (Hudson, NY: Lindisfarne Press, 1999) p. 225.
 - 3 Christopher Hill. "Till the Conversion of the Jews." *Millenarianism and Messianism in*

- English Literature and Thought, 1650-1800*, Clark Library Lectures 1981-1982. (Leiden: E.J. Brill, 1988) p. 13 .
- 4 Richard Henry Popkin. *Millenarianism and Messianism in English Literature and Thought, 1650-1800*. (Leiden: E.J. Brill, 1988) p. 29.
- 5 Richard Henry Popkin. *Isaac La Peyrère (1596-1676): His Life, Work, and Influence*. (Leiden: E.J. Brill, 1987) p. 97.
- 6 “Shabbethai Zebi B. Mordecai,” by Kaufmann Kohler and Henry Malter, *Jewish Encyclopedia* (refers to Grätz, “Gesch.” x., note 3, pp. xxix. et seq.), accessed 9 Apr 2011.
- 7 Frances Yates. *The Rosicrucian Enlightenment*. (London: Routledge, 1972) pp. 175-6.
- 8 Clare Goodrick-Clarke, “The Rosicrucian Afterglow.” *The Rosicrucian Enlightenment Revisited*, (Hudson, NY: Lindisfarne Press, 1999) p. 209.
- 9 Christopher McIntosh. *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*. (York Beach, Maine: Samuel Weiser, Inc., 1997) p. 43.
- 10 Yates, Frances. *The Rosicrucian Enlightenment*. p. 226.
- 11 Moses Rosen. “The Recipe” (published as epilogue to *The Face of Survival*, 1987). Nathan Ausubel. *Pictorial History of the Jewish People*, Crown, 1953.
- 12 *The Great Day at the Dore* (1648), cited in Richard H. Popkin. *Millenarianism and Messianism in English Literature and Thought, 1650-1800*, Clark Library Lectures 1981-1982. (Leiden: E.J. Brill, 1988) p. 20.
- 13 Lord Alfred Douglas, *Plain English*. (North British Publishing Co. Sept. 3rd 1921).
- 14 Marsha Keith Schuchard, *Restoring the Temple of Vision*, p. 524.
- 15 *Ibid.*, p. 532.
- 16 Almond, Philip C. *Adam and Eve in Seventeenth-Century Thought*. (Cambridge: Cambridge University Press, 1999), p. 53.
- 17 Garber & Ayers, *Cambridge History of Seventeenth-Century Philosophy*, p. 407
- 18 “La Peyrère, Issac,” *Jewish Virtual Library*. [http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0012_0_11879.html]
- 19 Mark Greengrass, Michael Leslie, Timothy Raylor, editors. *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication*. (Cambridge: Cambridge University Press, 1994) p. 126.
- 20 Richard Henry Popkin. *Millenarianism and Messianism in English Literature and Thought, 1650-1800*. (Leiden: E.J. Brill, 1988) p. 29.
- 21 Nicholas Goodrick-Clarke. *The Western Esoteric Traditions: A Historical Introduction*. (Oxford University Press, 2008) p. 124.
- 22 Christopher McIntosh. *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*. (York Beach, Maine: Samuel Weiser, Inc., 1997) p. 43.
- 23 Stefano Villani. “I primi quaccheri e gli ebrei,” *Archivio Italiano per la Storia della Pietà*, X (1997): 43-113. Edizioni di Storia e Letteratura. Jan 1, 1997.
- 24 Marsha Keith Schuchard, *Restoring the Temple of Vision*, p. 674.
- 25 Roth, Cecil, *A Life of Manasseh Ben Israel, Rabbi, Printer, and Diplomat*, (Philadelphia: The Jewish Publication Society of America, 1934); Gershom Scholem. *Sabbatai Sevi: The Mystical Messiah: 1626-1676*. (London: Routledge Kegan Paul: 1973; American Edition: Princeton: Princeton University Press: 1973), p. 893; see also p. 755.
- 26 Daniel Frank. *History of Jewish Philosophy*. (London: Routledge, 1997) p. 607.
- 27 *Ibid.*
- 28 Mark Greengrass, Michael Leslie, Timothy Raylor, editors. *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication*. (Cambridge: Cambridge University Press, 1994) p. 134.
- 29 Ernestine G.E. van der Wall. “Petrus Serrarius and Menasseh ben Israel: Christian Millenarianism and Jewish Messianism in Seventeenth-Century Amsterdam.” *Brill’s Studies in Intellectual History*. A.J. Vanderjagt, ed. (Leiden: E.J. Brill, 1989) pp. 166-167.
- 30 ‘*doctissimus Astrologus, Magnus et Cabbalista*’, cited in Levente Juhász, “Johannes Kelpius (1673–1708): Mystic on the Wissahickon”, in M. Caricchio, G. Tarantino, eds., *Cromohs Virtual Seminars. Recent historiographical trends of the British Studies (17th-18th Centuries)*, 2006-2007: 1-9.
- 31 Julius Friedrich Sachse, *The German Pietists of Provincial Pennsylvania* (Philadelphia, 1895; New York, 1970 [reprint]), p. 258.
- 32 Cheskel wi Klotzel, *In Saloniki* (Berlin: Jüdischer Verlag, 1920) p. 40 cited in Marc David Baer, *The Dönme: Jewish Converts, Muslim Revolutionaries, and Secular Turks*. (Stanford:

Stanford University Press, 2010) Kindle Edition.

- 33 Elli Kohen, *History of the Turkish Jews and Sephardim: memories of a past golden age*. (Lanham: University Press of America, 2007). p. 120.
- 34 Professor Farhad Daftary, *The Ismailis: Their History and Doctrines*, p. 455.
- 35 Albert Doja, "A political history of Bektashism from Ottoman Anatolia to contemporary Turkey," *Journal of Church and State*, Vol. 48 Nbr. 2, March 2006 [http://findarticles.com/p/articles/mi_hb3244/is_2_48/ai_n29280156/print?tag=artBody;col1]
- 36 H. Brailsford, *Macedonia: Its Races and Their Future* (Methuen & Co., London, 1906) p. 244 [http://www.promacedonia.org/en/hb/hb_8_4.html#Bektashis]
- 37 Anthony Weir. "The Bektashi Order of Dervishes" [<http://www.beyond-the-pale.co.uk/albanian4.htm>]
- 38 *The Messianic Idea in Judaism* (Schocken, 1995), pp. 150-1.

The Illuminati

- 1 Joscelyn Godwin, *The Theosophical Enlightenment*, (State University of New York Press, 1994) p. 167.
- 2 Jibril Latif, "A Contemporary Philosophical Conflict Between Islamic Finance and the Historical Monotheistic Prohibition of Usury." Thesis presented to the Faculty of California State Dominguez Hills, 2012.
- 3 Bentham, Jeremy. *Defence of Usury*. 1787. (Dodo Press. 2008). Quoted from Jibril Latif, "A Contemporary Philosophical Conflict Between Islamic Finance and the Historical Monotheistic Prohibition of Usury." Thesis presented to the Faculty of California State Dominguez Hills, 2012.
- 4 Quoted from Jibril Latif, "A Contemporary Philosophical Conflict Between Islamic Finance and the Historical Monotheistic Prohibition of Usury." Thesis presented to the Faculty of California State Dominguez Hills, 2012.
- 5 "Banking and bankers" *Encyclopaedia Judaica*. [http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0003_0_01978.html]
- 6 Antelman, *To Eliminate the Opiate*. [http://www.geocities.com/cliff_shack/eliminateopiate1ch10.html]
- 7 Abraham G. Duker. "Polish Frankism's Duration: From Cabbalistic Judaism to Roman Catholicism and From Jewishness to Polishness," *Jewish Social Studies*, 25: 4 (1963: Oct) p. 292
- 8 Antelman, *To Eliminate the Opiate*.
- 9 Ibid.
- 10 Abraham G. Duker. "Polish Frankism's Duration: From Cabbalistic Judaism to Roman Catholicism and From Jewishness to Polishness," *Jewish Social Studies*, 25: 4 (1963: Oct) p. 301.
- 11 Ibid., p. 313.
- 12 Ibid., p. 304.
- 13 Michal Oren, *Samuel Falk, The Baal shem of London*, (Bialik Institute, 2002).
- 14 Rev. Dr. H. Adler, Chief Rabbi, "The Ba'al Shem of London," *Transactions of the Jewish Historical Society*, Vol. V. p. 162.
- 15 (The Book Tree, 2000) p. 189.
- 16 "Haplogroups of European kings and queens" *Eupedia*. posted 19-03-09, 17:43.
- 17 *Tales of the British Aristocracy*. (Burke, 1956), p. 219.
- 18 Hodapp, Christopher; Alice Von Kannon. *The Templar Code for Dummies*. (For Dummies. 2007) p. 176.
- 19 Joscely Godwin, *The Theosophical Enlightenment*, (State University of New York Press, 1994) p. 101.
- 20 Jean-Pierre Bayard, *Les Rose-Croix*, (M. A. Éditions, Paris, 1986)
- 21 Abraham G. Duker. "Polish Frankism's Duration," p. 312
- 22 *Souvenirs du Baron de Gleichen*, p. 151, cited from Nesta Webster, *Secret Societies and Subversive Movements*, p. 169.
- 23 Restivo, M, *Rectified Scottish Rite*, [<http://www.gnostique.net/initiation/RER.htm>]
- 24 Eugen Lennhoff, Oskar Posner, "Rosenkreuzer," *Internationales Freimaurerlexikon*.

- 25 Michael Howard. *The Occult Conspiracy: Secret Societies: Their Influence and Power in History*. (Rochester: Destiny Books, 1989) p. 59.
- 26 Marsha Keith Schuchard, "Why Mrs. Blake Cried: Swedenborg, Blake and the Sexual Basis of Spiritual Vision" [<http://www.esoteric.msu.edu/VolumeII/Blake.html>]
- 27 Raphael Patai, *The Hebrew Goddess* (New York: Ktav, 1967), 101-03, 120-22.
- 28 *Kabbalah*, p. 180.
- 29 E. Conze, "Buddhism and Gnosis," *Le Origini dello Gnosticismo: Colloquio di Messina* 13-18 Aprile 1966 (Leiden, 1967), p. 665.
- 30 Elaine Pagels, *The Gnostic Gospels* (New York: Vintage/Random House, 1979), p. xxi.
- 31 Fang Fu Ruan, *Sex in China*, (New York: Plenum, 1991) p. 60-68.
- 32 Swedenborg, *Catalogus*, 8.
- 33 Marsha Keith Schuchard, "Why Mrs. Blake Cried: Swedenborg, Blake and the Sexual Basis of Spiritual Vision."
- 34 Hugh Urban, 34n.22
- 35 Benz, Ernst, *Emanuel Swedenborg: Visionary Savant in the Age of Reason* (Swedenborg Foundation, 2002), p. xiii.
- 36 Johnson, G., ed. *Kant on Swedenborg. Dreams of a Spirit-Seer and Other Writings*. Translation by Johnson, G., Magee, G.E. (Swedenborg Foundation 2002) p. 123.
- 37 "Ancient Wisdom and Secret Sects," *Mysteries of the Unknown*. (Alexandria, Virginia: Time-Life Books, 1989). p. 100.
- 38 Joscely Godwin, *The Theosophical Enlightenment*, p. 101.
- 39 Rabbi Antelman, *Eliminate The Opiate*, Volumes I and II; The Master Plan of the Illuminated Rothschilds, Ron Patton interview with Marion Knox.
- 40 "Illuminati," *Catholic Encyclopedia*.
- 41 Robison. *Proofs of a Conspiracy*.
- 42 Henri Martin, *Histoire de France*, Vol. XVI. p. 531; cited in Nesta Webster, *Secret Societies and Subversive Movements*, p. 233.
- 43 Nesta Webster, *Secret Societies and Subversive Movements*. (Brooklyn: A&B Books, 1994), p. 234.
- 44 Michael Howard. *The Occult Conspiracy*, p. 62.
- 45 "Falk, Hayyim Samuel Jacob (also known as De Falk, Dr. Falk, or Falkon)," *Jewish Encyclopedia* (1906).
- 46 Michael Howard. *The Occult Conspiracy*, p. 68.
- 47 Gruber, H. (1910). "Illuminati." *The Catholic Encyclopedia*. (New York: Robert Appleton Company.) Retrieved April 21, 2012 from *New Advent*: [<http://www.newadvent.org/cathen/07661b.htm>]
- 48 *Leviathan*. 1, XV.
- 49 Victor Nuovo. *Christianity, Antiquity, and Enlightenment: Interpretations of Locke* (Springer, 2001) p. 130.
- 50 Schliesser, Eric, "Hume's Newtonianism and Anti-Newtonianism," The Stanford Encyclopedia of Philosophy (Winter 2008 Edition), Edward N. Zalta (ed.), [<http://plato.stanford.edu/archives/win2008/entries/hume-newton/>].
- 51 *Antiquities of the Illuminati*. Qadosh: The Johannite Tradition. <<http://www.antiqillum.com/texts/bg/Qadosh/qadosh079.htm>>
- 52 Nesta Webster, *Secret Societies and Subversive Movements*, p. 174.
- 53 David Livingstone, *The Dying God: The Hidden History of Western Civilization*, p. 94.
- 54 Monsignor George Dillon, *Grand Orient Freemasonry Unmasked*. (London: Britons Publishing Company, 1950) p. 16.
- 55 Kant, "Perpetual Peace," 102.
- 56 *Adam der Mythos vom Urmenschen*, Munich: Barth, 1955, p. 23 (quoted from Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell: Cornell University Press, 2001. P. 47.
- 57 Franz von Baader, *Sammtl. Werke*, Bd. 9, p.37, quoted from Ernst, *Mystical Sources of German Romantic Philosophy*, p. 6.
- 58 Abraham G. Duker, "Polish Frankism's Duration:," p. 292.
- 59 Sarane Alexandrian, *Histoire de la philosophie occulte* (Paris: Seghers, 1983) p. 133.
- 60 Mark Booth, *The Secret History of the World* (Woodstock & New York: The Overlook Press, 2008) p. 373.

- 61 Christopher McIntosh, *Eliphas Lévi and the French Occult Revival* (London: Rider, 1972), p. 97-8.
- 62 Gerard Lucotte, Thierry Thomasset, Peter Hrechdakian. "Haplogroup of the Y Chromosome of Napoléon the First." *Journal of Molecular Biology Research* Vol 1, No 1 (2011).
- 63 Abraham G. Duker. "Polish Frankism's Duration," p. 308.
- 64 *Ibid.*, p. 310.
- 65 *Ibid.*, p. 308.
- 66 Rabbi Antelman, *To Eliminate the Opiate*. Volume 2. (Jerusalem: Zionist Book Club, 2002). p. 102.
- 67 *Secret Societies and Subversive Movements*, p. 192.
- 68 *A Historical Inquiry In Regard To The Grand Constitutions Of 1786* (1883).
- 69 Joscely Godwin, *The Theosophical Enlightenment*, (State University of New York Press, 1994) p. 121.
- 70 Christopher McIntosh, *Rose Cross and the Age of Reason: Eighteenth-Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment*, (Albany: SUNY, 1992) p. 168; Jacob Katz, *Jews and Freemasonry in Europe, 1723-1939*, (Harvard University Press)
- 71 Jacob Katz, *Jews and Freemasonry in Europe*.
- 72 David Livingstone, *Terrorism and the Illuminati*, p. 153.
- 73 Nesta Webster, *Secret Societies and Subversive Movements*, p. 174.
- 74 "Freemasonry, Secret Societies, and the Continuity of the Occult Tradition in English Literature." Ph.D. diss., (Austin: University of Texas, 1975) p. 353; "Yeats and the Unknown Superiors: Swedenborg, Falk, and Cagliostro," *Hermetic Journal*, 37 (1987) p. 18..
- 75 *Antiquities of the Illuminati*, "Qadosh: The Johannite Tradition." [http://www.antiquilum.com/texts/bg/Qadosh/qadosh079.htm]
- 76 Webster, Nesta. *Secret Societies and Subversive Movements*, p. 174.
- 77 Reginald Gambier Mc Bean, *A Complete History of the Ancient and Primitive Rite* .From the Archives of the Sovereign Sanctuary of the 95th Last Degree of the Ancient and Primitive Rite Regular Masonic Body of Freemasonry. (1925).
- 78 Allan H. Greenfield, *The Roots of Modern Magick: 1700 thru 2000*. (Manutius Press, 2006) p. 137.
- 79 Clark Marvin H., Jr. *Karl Marx: Prophet of the Red Horseman*.
- 80 see Glenn Magee, *Hegel and the Hermetic Tradition*. (Cornel: Cornell University Press, July 2001).
- 81 Paul Johnson, *A History of the Jews*, (London: Weidenfeld and Nicolson, 1987). p. 348.
- 82 Nachum Glatzer, *The Judaic Tradition*. (Boston: Beacon, 1969), p. 526.
- 83 Rabbi Antelman, *To Eliminate the Opiate*. Volume 2, p. 20.
- 84 Vol. 2, p. 16.
- 85 "Moses Hess," *Wikipedia*. [accessed March 22, 2012: http://en.wikipedia.org/wiki/Moses_Hess]
- 86 John Rose, "Zionism under the microscope," *International Socialism*, October 6, 2008.
- 87 Jack Manuelian, "The Origins Of Modern Zionism," *Illuminati News*, April 30, 2005
- 88 Rabbi Antelman, *To Eliminate the Opiate*. Volume 2, p. 102.
- 89 *Ibid.*, p. 135.
- 90 inaugural address as President of the JTSA in 1902.
- 91 *American Hebrew* 57:18 (6 September 1895), p. 60.
- 92 Monsignor George Dillon, *Grand Orient Freemasonry Unmasked*. (London: Britons Publishing Company, 1950) p. 89.
- 93 William Guy Carr, *Pawns in the Game*. (Willowdale: Federation of Christian Laymen, 1958)
- 94 Paul A. Fisher, *Their God is the Devil*, (Baltimore: American Research Foundation, 1991) p. 17.
- 95 Mazzini, *Letters*, 98.
- 96 Monsignor George Dillon, *Grand Orient Freemasonry Unmasked*. (London: Britons Publishing Company, 1950) p. 89.
- 97 John C. Lester, Daniel Love Wilson, *Ku Klux Klan: its origin, growth and disbandment*, p. 27 [http://books.google.co.uk/books?id=2j4OAAAAIAAJ&q=Pike]
- 98 John A. Bingham, Special Judge Advocate, "Trial of the Conspirators for the Assas-

sination of President Lincoln Delivered June 2-28, 1865, before the Military Commission of the Court Martial of the Lincoln Conspirators,” War Department Records, Section Monograph 2257, Official Transcript; cited in Konstandinos Kalimtgis David Goldman and Jeffrey Steinberg, *Dope Inc.: Britain’s Opium War Against the U.S.* (New York, The New Benjamin Franklin House, 1978), p. 25.

99 James Grant, *Bernard Baruch: The Adventures of a Wall Street Legend* (New York: Simon & Schuster, 1983) p. 7.

100 *Dope Inc.*, p. 28.

101 Victor Marsden, *The Protocols of Zion*, (The Book Tree: 1999) p. 242.

102 *Secret Societies and Subversive Movements*, p. 410.

103 Lady Queenborough (Edith Starr Miller), *Occult Theocracy*. (Abbeville, France: F. Pailart, 1933) p. 417.

104 A.E. Waite, *Devil Worship in France* (1896), p. 24.

105 *Blood on the Altar*, (Coeur d’Alene: Independent History and Research, 2007), p. 69.

106 *Morals and Dogma*, p. 840.

107 *Ibid.*, p. 819.

The Wahhabis

1 *An Introduction to Islamic Law*, p. 66.

2 *Federation of American Scientists* [<http://www.fas.org/irp/eprint/iraqi/wahhabi.pdf>]

3 David Livingstone, “2002 Iraqi Intel Reported Wahhabis Are of Jewish Origin,” August 2, 2011.

4 *Ibid.*

5 “The Saudi Dynasty: From where is it? And who is the real ancestor of this family?” [<http://www.fortunecity.com/boozers/bridge/632/history.html>]

6 Idries Shah, *The Sufis*. (Bath: Bookcraft, 2001) p. 213

7 Vali Nasr, *The Shia Revival: How Conflicts Within Islam Will Shape the Future*. (New York: W. W. Norton, 2006).

8 David Commins, *The Wahhabi Mission and Saudi Arabia*. (London: I.B. Tauris & Co Ltd, 2006). p. 23.

9 *Contesting the Saudi State*, p. 24.

10 Abu Dawud, *Book of Sunna*.

11 Imam Ibn Asakir, *Tibyan al Kadhib al Muftari*, p. 373.

12 *Tafseer ibn Kathir*, Vol. 2 p. 265, (Amjid Academy, Lahore Pakistan).

13 *Ali Imran*, 3:110.

14 *Al Hijr*, 15:9.

15 *Sahib Bukhari*: Volume 2, Book 23, Number 428.

16 Imam al-Tirmidhi 4/2167 and Mishkat, 1/173.

17 Sunan of Abu Dawud, At-Tirmidhi, An-Nasa’i.

18 p. 26.

19 *Sahib Muslim*.

20 *Sahib Muslim* No.55.

21 2/38.

22 Nuh Ha Mim Keller, “The Re-Formers of Islam,” [<http://www.masud.co.uk/ISLAM/nuh/masudq6.htm>]

23 *Wahhabi Mission and Saudi Arabia*. p. 19.

24 Hamadi Redissi, “The Refutation of Wahhabism in Arabic Sources, 1745-1932,” *Kingdom Without Borders: Saudi Arabia’s Political, Religious and Media Frontiers*, ed. Madawi Al-Rasheed. New York: Columbia University Press, 2008. p. 164.

25 William Gifford Palgrave, *Personal Narrative of a Year’s Journey through Central and Eastern Arabia (1862-1863)*. (London: Macmillan and Co, 1993) p. 184.

26 Stephane Lacroix, *Global Salafism: Islam’s New Religious Movement*, New York: Columbia University Press, 2009, p. 61.

- 27 Yoginder Singh Sikand, "Ulema Rivalries and the Saudi Connection" [<http://surrenderingislam.com/essential-reading/ulema-rivalries-and-saudi-connection>]
- 28 Robert Dreyfuss, *Hostage to Khomeini*, (New Benjamin Franklin House; 1st edition, 1981), p. 133.

Shambhala & Agartha

- 1 Poliakov, Leon. *The Aryan Myth: A History of Racist and Nationalist Ideas in Europe*. (New York: Basic Books, 1987), p. 192.
- 2 *Histories*, 7.7.
- 3 J. H. Allen. *Judah's Scepter and Joseph's Bithright*. Chapter VI.
- 4 *Jewish Encyclopedia*, 1901, Vol. 12, p. 250.
- 5 Revd D. and Mrs J.N. Seekins "'Tell Me, Please' British-Israel Identity Foundation Truths." *British-Israel Identity Foundation Truths* [<http://www.orange-street-church.org/text/british-israel-identity.htm>]
- 6 *Historical Account Of The Ten Tribes*, (1836), p. 92.
- 7 Leon Poliakov, *The Aryan Myth: A History of Racist and Nationalist Ideas in Europe*. (New York: Basic Books, 1987), p. 192.
- 8 *Ibid.*, p. 191.
- 9 *Ibid.*, p. 198.
- 10 *Ibid.*, p. 199.
- 11 *Ibid.*
- 12 Müller. "The *Veda*": Chips from A German Workshop, vol. 1, p. 63 quoted from *In Search of the Cradle of Civilization*, p. 49.
- 13 Manly P. Hall (33rd degree mason), "The Phoenix, An Illustrated Review of Occultism and Philosophy," *The Philosophical Research Society*, (1960) p. 122.
- 14 Blavatsky, "A Few Questions to Hiram" (1975) quoted from K. Paul Johnson, *The Masters Revealed*, p. 39.
- 15 Rene Guénon, *Le Theosophisme*, p. 14, quoted from K. Paul Johnson, *The Masters Revealed*, p. 40.
- 16 K. Paul Johnson, *The Masters Revealed*, p. 40.
- 17 Introduction.
- 18 Joscelyn Godwin, *The Theosophical Enlightenment*, p. 129.
- 19 *Ibid.*, pp. 122-3.
- 20 *The Two Worlds*, quoted from Joscelyn Godwin, *The Theosophical Enlightenment*, (State University of New York Press, 1994) p. 211.
- 21 Joscelyn Godwin, *The Theosophical Enlightenment*, p. 220.
- 22 Colonel Churchill, *Life of Abdel Kader*, (London: Chapman and Hall, 1867). p. 328 [<http://www.archive.org/stream/lifeofabdelkader00churrich#page/328/mode/2up>]; Robert Morris, *Freemasonry in the Holy Land*. New York: Masonic Publishing Company, 1872. p. 577. [<http://www.archive.org/stream/freemasonryinhol01morrgoog#page/n586/mode/2up>]
- 23 K. Paul Johnson, *The Masters Revealed: Madam Blavatsky and the Myth of the Great White Lodge*, (State University of New York, 1994) p. 69.
- 24 Robert Dreyfuss, *Hostage to Khomeini*, p. 118.
- 25 *Ibid.*
- 26 Samir Raafat, "Freemasonry in Egypt: Is it still around?" *Insight Magazine*, March 1, 1999.
- 27 David Livingstone, *Terrorism and the Illuminati*, p. 164.
- 28 Nikki Keddie, *Sayyid Jamal ad-Din "al Afghani": A Political Biography*, p. 116.
- 29 *Ibid.*
- 30 *Ibid.*
- 31 (New York: The Humanities Press, 1966), p. 45.
- 32 Mehrdad R. Izady, *The Kurds: A Concise Handbook*. (Taylor & Francis, 1992) p. 161
- 33 Allan H. Greenfield, *The Roots of Modern Magick: Glimpses of the Authentic tradition from 1700 thru 2000*. (Manutius Press, 2006).

- 34 Edward James, "Preface," *Sexual Magic* by Pascal Beverly Randolph (New York: Magickal Child, 1988).
- 35 *Isis Unveiled*, (New York: Bouton, 1877), II, p. 307; *The Royal Masonic Cyclopaedia*, (Wellingborough: Aquarian Press, 1987) p. 309.
- 36 p. 280
- 37 David Livingstone, *Terrorism and the Illuminati*, p. 165.
- 38 Allan H. Greenfield, *The Roots of Modern Magick*, pp. 12-13.
- 39 Michael Howard, "The British Occult Secret Service - The Untold Story," *New Dawn*, (September 1, 2008).
- 40 Markus Osterrieder, "From Synarchy to Shambhala" Paper presented at the conference on The Occult in 20th Century Russia, Berlin, March 2007, p. 3.
- 41 Alexander Berzin, "The Nazi Connection with Shambhala and Tibet," The Berzin Archives, May 2003.
- 42 David L. McMahan, *The Making of Buddhist Modernism*, (Oxford University Press, 2008) p. 98.
- 43 Per Kværne, *The Bon religion of Tibet: the iconography of a Living Tradition*, Part 2. (London: Serindia, 1995).
- 44 Joseph Mitsuo Kitagawa, *The Religious Traditions of Asia: Religion, History, and Culture*, (Routledge, 2002) p. 80.
- 45 *Dalai Lama – The Kalachakra Tantra – Rite of Initiation* (London, 1985), S. 348 ff.
- 46 John Ronald Newman, *The outer wheel of time: Vajrayana Buddhist cosmology in the Kalachakra Tantra* (Madison 1987), 266 f.
- 47 Victor & Victoria Trimondi, "The Shadow of the Dalai Lama – Annex: Critical Forum Kalachakra," [http://www.trimondi.de/SDLE/Annex.htm].
- 48 *Sbri Kalachakra* I. 154.
- 49 E. Bernbaum, *Der Weg nach Shambhala – Auf der Suche nach dem sagenhaften Königreich im Himalaya*. (Hamburg 1982), 252, 35.
- 50 Victor & Victoria Trimondi, "The Shadow of the Dalai Lama – Annex: Critical Forum Kalachakra," [http://www.trimondi.de/SDLE/Annex.htm].
- 51 *The Secret Doctrine*, (New York: Cambridge University Press, 2001) p. 233.
- 52 *Ibid.*, p. 243.
- 53 *Ibid.*, p. xliii.
- 54 *Ibid.*, p. xxxvii.
- 55 Alexander Berzin, "Mistaken Foreign Myths about Shambhala", *The Berzin Archives*, November 1996, revised May and December 2003.
- 56 Umberto Eco, "Commentary: Spheres of influence." *The Observer*. 5 August 2006 [http://www.guardian.co.uk/books/2006/aug/05/umbertoeco]
- 57 Mircea Alexandru Tamas, *Agarttha, the invisible center*, (Rose-Cross Books, 2003) [http://books.google.com/books?id=KyFHAAAACAAJ]
- 58 Betsy van Schlun. *Science and the Imagination: Mesmerism, Media, and the Mind in Nineteenth-Century English and American Literature*. (Galda + Wilch Verlag, 2007) p. 164.
- 59 Michael Barkun, *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America*. (Berkeley, Calif: University of California Press, 2003) p. 32.
- 60 *Morals and Dogma*, p. 615 .
- 61 Joscelyn Godwin, "The Creation of a Universal System: Saint-Yves d'Alveydre and his Archeometer," *Alexandria*, 1 (1991).
- 62 Robert Dreyfuss, *Hostage to Khomeini*, (New Benjamin Franklin House; 1st edition, June 1981), p. 124-125.
- 63 Fabre d'Olivet, *Histoire philosophique*, Vol. I, 80-81.
- 64 *Ibid.*, Vol. I, 222.
- 65 Hugh B. Urban, "Tantra and Its Impact on Modern Western Esotericism," (Ohio State University) [http://www.esoteric.msu.edu/VolumeIII/HTML/Oom.html]
- 66 Richard B. Spence, Secret Agent 666: Aleister Crowley, British Intelligence and the Occult, (Port Townsend, WA: Feral House, 2008) p. 40.
- 67 Joscely Godwin, *The Theosophical Enlightenment*, p. 223.
- 68 K. Paul Johnson, *The Masters Revealed*, p. 224.
- 69 "Synarchy: The Hidden Hand Behind the European Union," *New Dawn*, March 15,

- 2012 [<http://www.newdawnmagazine.com/articles/Synarchy-the-hidden-hand-behind-the-european-union>]
- 70 Neil Powell *Alchemy, the Ancient Science*, (Aldus Books Ltd., 1976) p. 127.
- 71 *Blood on the Altar*, (Coeur d'Alene: Independent History and Research, 2007), p. 75.
- 72 Ibid.
- 73 Gary Lachman, *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius*.
- 74 Aleister Crowley, *The Book of the Law in Magical and Philosophical Commentaries on the Book of the Law* (93 Publishing: Montreal, 1974).
- 75 King, *The Magical World of Aleister Crowley* (New York: Coward, McCann & Geoghegan, 1978), p. 79.
- 76 Hugh Urban, "Elitism and Esotericism: Strategies of Secrecy and Power in South Indian Tantra and French Freemasonry," *Numen*, 44 (1997) 34n.22.
- 77 King, *The Magical World of Aleister Crowley* (New York: Coward, McCann & Geoghegan, 1978), p.100.
- 78 "Masters of Darkness: Aleister Crowley - The Wickedest Man in the World." *Channel 4* (2002).
- 79 Edward G. Browne, *The Persian Revolution of 1905-09*, (London: Frank Cass, 1966.) pp. 403.
- 80 Mehmet Sabeheddin, "The Secret of Eurasia: The Key to Hidden History and World Events," *New Dawn*, No. 68 (September-October 2001).
- 81 Fr. L., "Esotericism and Espionage: the Golden Age, 1800–1950," *Journal of the Western Mystery Tradition*, No. 16, Vol. 2. Vernal Equinox 2009.
- 82 Markus Osterrieder, "From Synarchy to Shambala: The Role of Political Occultism and Social Messianism in the Activities of Nicholas Roerich," Paper presented at the conference on The Occult in 20th Century Russia, Berlin, March 2007, 11, n. 68, 9. Ibid., 11, n. 67.
- 83 K. Paul Johnson, *Initiates of Theosophical Masters*, (Albany: State University of New York Press, 1995), p. 133
- 84 Ukhptomskii, *Travels in the East of Nicholas II Emperor of Russia when Czarenitch 1890-91*. Translated by Robert Goodlet, edited by James Birdwood. (Westminster: Archibald Constable & Co., 1896), p. 60.
- 85 Ibid., p. 35.
- 86 P. D. Ouspensky, *In Search of the Miraculous: Fragments of an Unknown Teaching*, (Harcourt, 1949). p. 47.
- 87 Colin Wilson, *Rasputin and the Fall of the Romanovs*, (Farrar Straus & Co., 1964), p. 103.
- 88 John G. Bennett, *Witness: The Autobiography of John G. Bennett* (Tucson: Omen Press, 1974), p. 126.
- 89 Ibid., p. 244.
- 90 Luba Gurdjieff, *A Memoir with Recipes* (Berkely, CA: Ten Spead Press, 1993, p. 3; cited in Paul Beekman Taylor, Gurdjieff and Orage: Brothers in Elysium, (Weiser, 2001), p. x.
- 91 Margarita Troitsyna, "Joseph Stalin's occult knowledge and experiments," *Pravda* (June 23, 2011).
- 92 K. Paul Johnson, *Initiates of Theosophical Masters*, p. 141.
- 93 K. Paul Johnson, *Initiates of Theosophical Masters*, p. 155
- 94 Victoria Lepage, "G.I. Gurdjieff & the Hidden History of the Sufis," *New Dawn* (March 1, 2008).
- 95 Wijesiriwardhana Sunil, Purawasi Manpeth (Published by: FLICT/ First Print 2010) p. 222-223.
- 96 John R. McRae, "Oriental Verities on the American Frontier: The 1893 World's Parliament of Religions and the Thought of Masao Abe", *Buddhist-Christian Studies* (University of Hawai'i Press, 1991), pp. 7–26.
- 97 K. Paul Johnson, *Initiates of Theosophical Masters* (State University of New York Press, 1995) p. 97.
- 98 Guenon, *Theosophy*.
- 99 Kathryn Tidrick, *Gandhi: A Political and Spiritual Life*, (London: I.B. Tauris, 2006) p. 60-61.
- 100 Mitch Horowitz, *Occult America: White House Seances, Ouija Circles, Masons, and the Secret Mystic History of Our Nation*, (New York: Bantam Books, 2009), p. 189.
- 101 Charles Freer Andrews (Hrsg.): *Mahatma Gandhi, Mein Leben*. Suhrkamp, Frankfurt a.M. 1983.

- 102 Kathryn Tidrick, *Gandhi: A Political and Spiritual Life*, (London: I.B. Tauris, 2006) p. 60-61.
 103 Ibid., p. 63
 104 Andrew Roberts, "Among the Hagiographers," *Wall Street Journal*, March 26, 2011
 105 Ibid.
 106 Ibid.
 107 Ibid.

The Salafis

- 1 Rotberg, *The Founder*, pp. 101, 102. & Niall Ferguson, *The House of Rothschild: The World's Banker, 1848–1998*, (Penguin Books, 2000).
 2 "Mr. Rhodes's Ideal of Anglo-Saxon Greatness; Statement of His Aims, Written for W.T. Stead In 1890. He Believed a Wealthy Secret Society Should Work to Secure the World's Peace and a British-American Federation." *The New York Times*. April 9, 1902.
 3 Robert Dreyfuss, *Hostage to Khomeini*, p. 115.
 4 Idries Shah, *The Way of the Sufi*, (England: Bungay, 1974), p. 124-5
 5 Manly Palmer Hall, *The Lost Keys of Freemasonry*, (The Philosophical Research Society, 1940), p. 65.
 6 Ouida, "Richard Burton," *Fortnightly Review*, (June 1906).
 7 *Captain Sir Richard Francis Burton: A Biography*, cited in K. Paul Johnson, *The Masters Revealed*, p. 65.
 8 F. Hitchman, *Burton*, Vol. I, p. 286.
 9 K. Paul Johnson, *The Masters Revealed*, p. 66.
 10 K. Paul Johnson, *Initiates of Theosophical Masters*, (Albany: State University of New York Press, 1995) p. 81.
 11 Edward Rice, *Captain Sir Richard Francis Burton: A Biography*, (Da Capo Pres, 1990), p. 527.
 12 Thomas Wright, *The Life of Sir Richard Burton*, (The Echo Library, 2010), p. 130.
 13 Nikki Keddie, *Sayyid Jamal ad-Din "al Afghani": A Political Biography* p. 187.
 14 Sheikh al Buti, *Al la Madbbabiyya*, p. 120.
 15 Bernard Heykal, *Global Salafism: Islam's New Religious Movement*, (New York: Columbia University Press, 2009), p. 44.
 16 Ibn Nasr al Din al Damashqi, *al Radd al wafir*, ed. Zuhayr al Shawish, Beirut, 1393, p. 34.; quoted from Bernard Heykal, *Global Salafism*, p. 43.
 17 Commins, *The Wahhabi Mission and Saudi Arabia*. p. 132.
 18 Ibid., p. 133.
 19 *An Introduction to Islamic Law*, p. 73.
 20 Bernard Heykal, *Global Salafism: Islam's New Religious Movement*, New York: Columbia University Press, 2009, p. 43.
 21 Muslim, *Kitaab al-Fiṭaan*, 8—176.
 22 *Al Baqara*, 2:170.
 23 *al Majmu*, Vo. 1, p. 64, quoted from Buti, *Al la-Madbbabiyya*, p. 2006, p. 111.
 24 quoted from al Buti, *Al la Madbbabiyya*, p. 93.
 25 Mufti Muhammad Sajaad, *Understanding Taqlid*.
 26 *Al Baqarab* 2:177.
 27 *Al Tawbab*, 9:128.
 28 *Al Anbiya*, 21: 7.
 29 *Al Nisa* 4:59.
 30 *Tafsir al 'abari*, vol.8 pp.499-501 and *Al Tafsir al Kabir* of Imam Fakhr al Din al Razi, vol.5 pp.115-120.
 31 *An Introduction to Islamic Law*, p. 73.
 32 Homa Pakdaman, *DJamal-ed-din Assad Abadi dit Afghani*, (Paris, 1969), p. 57-8.
 33 "Abder-Rahman Elish El-Kebir," *Wike fipedia*, French edition, [http://fr.wikipedia.org/wiki/Abder-Rahman_El%C3%A9sh_El-Keb%C3%A9r]
 34 Samir Raafat, "Freemasonry in Egypt: Is it still around?" *Insight Magazine*, March 1, 1999.

Synarchism, Nihilism & Anarchism

- 1 Jeffrey Burton Russell, "The Myth of the Flat Earth," *Studies in the History of Science* (American Scientific Affiliation), 1997.
- 2 "Dr. A.D. White Dies; A Cornell Founder; President of University for 18 Years Dies in Ithaca Close to His 86th Birthday. Twice Envoy to Germany; Educator Who Sought to Broaden Scope of Colleges Had Also Served as Minister to Russia. Fought for Reform in Colleges. Spent Many Years in Education. His Gifts to Cornell," *New York Times*. November 5, 1918.
- 3 Peters, Edward. *Inquisition*. (New York: The Free Press, 1988) p. 122.
- 4 Ibid.
- 5 *Edward Munch: Behind the Scream*. [<http://yalepress.yale.edu/yupbooks/excerpts/munch.asp>]
- 6 *Les soirées de Saint-Petersbourg*, (11e entretien).
- 7 Karl R. H. Frick's Die Erleuchteten: Gnostisch-theosophische und alchemistisch-rosenkreuzerische Geheimgesellschaften bis zum Ende des 18. Jahrhunderts, ein Beitrag zur Geistesgeschichte der Neuzeit (1973), p. 574 ff [<http://www.bavarian-illuminati.info/2009/08/karl-r-h-frick-on-the-philalethes>]
- 8 Joseph de Maistre, *Considerations on France*, translated by Richard Lebrun (Cambridge: Cambridge University Press, 1994), pp. 23-30.
- 9 Sveinbjorn Thordarson, "Joseph de Maistre: An Unusual Reactionary," [http://sveinbjorn.org/maistre_unusual_reactionary]
- 10 Isaiah Berlin, "The Two Enemies of the Enlightenment: 3 The Second Onslaught: Joseph de Maistre and Open Obscurantism" *Woodbridge Lectures*, Columbia University, New York, 25-8 October 1965.
- 11 Markus Osterrieder, "From Synarchy to Shambhala," p. 12.
- 12 *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival*. (Kempton: Adventures Unlimited Press, 1996). p. 84.
- 13 Nesta H. Webster, *World Revolution Or the Plot Against Civilization*. (Kessinger Publishing) p. 187.
- 14 Livingstone, *Terrorism and the Illuminati*, p. 137.
- 15 Michael Bakunin, *God and the State*, (1882).
- 16 Ibid.
- 17 Mikhail Bakunin, *Revolutionary Catechism* (1866).
- 18 *The Internet Encyclopedia of Philosophy*. "Nihilism" [<http://www.iep.utm.edu/n/nihilism.htm>].
- 19 Alexander Berzin, "The Nazi Connection with Shambhala and Tibet," *The Berzin Archives*, May 2003 [http://www.berzinarchives.com/web/en/archives/advanced/kalachakra/shambhala/nazi_connection_shambhala_tibet.html]
- 20 *Beyond Good and Evil*, 256
- 21 Julian Young, *Friedrich Nietzsche: A Philosophical Biography*, (Cambridge: Cambridge University Press, 2010) p. 307.
- 22 William Outhwaite, *The Blackwell dictionary of modern social thought*. (Wiley-Blackwell, 2006). pp. 442.
- 23 Robert Soucy, *French Historical Studies*, "Barres and fascism," Vol. 5, No. 1 (Spring, 1967), pp. 67-97. Duke University Press. Article Stable URL: <http://www.jstor.org/stable/285867>. pp. 87-90.
- 24 "Synarchy: The Hidden Hand Behind the European Union," *New Dawn*, March 15, 2012.
- 25 Marie-Sophie André et Christophe Beaufile, *Papus, biographie, la Belle époque de l'occultisme*, (Berg international, 1995), pp. 84-86; Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 47.
- 26 "The Spiritual fascism of René Guénon and His Followers" [http://www.natures-rights.com/knowledge_power_book/Gu%C3%A9non.asp]
- 27 The words are those of Georges Descormiers, a follower of Encausse, quoted in

- Philippe Encausse, *Papus, le "Balzac de l'occultisme": vingt-cinq années d'occultisme occidental* (Paris: Pierre Belfond, 1979), p. 31.
- 28 Mark Sedgwick, *Against the Modern World*, p. 49.
- 29 T. E. Hulme trans. *Reflections on Violence*, (Cambridge University Press, 1999) p. 210.
- 30 Douglas R. Holmes. *Integral Europe: fast-capitalism, multiculturalism, neofascism*. (Princeton, New Jersey, US: Princeton University Press, 2000). p. 60.
- 31 Herman Finer, *Mussolini's Italy* (1935), p. 218; quoted in Franklin Le Van Baumer, ed., *Main Currents of Western Thought* (New Haven: Yale University Press, 1978), p.748.
- 32 Tom Kington, "Recruited by MI5: the name's Mussolini. Benito Mussolini" (*The Guardian*, Tuesday 13 October 2009).

World War One

- 1 David Fromkin, *A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East* (Macmillan, 2012) p. 31.
- 2 Andreas Dorpalen, *The World of General Haushofer: Geopolitics in Action* (New York: Farrar & Rinehart Inc., 1942)
- 3 Clifford Shack, "The Rothschilds, Winston Churchill and the Final Solution."
- 4 quoted from Clifford Shack. "The Rothschilds, Winston Churchill and the "Final Solution."
- 5 Livingstone, *Terrorism and the Illuminati*, p. 173.
- 6 William Guy Carr, *Paws in the Game*, p. 77.
- 7 Robert L. Owen, *The Russian Imperial Conspiracy [1892–1914]* (New York: Albert and Charles Boni, 1927), p. vii.
- 8 O'Sullivan, John L., *A Divine Destiny for America*, 1845.
- 9 McDougall, Walter A., *Promised land, crusader state: the American encounter with the world since 1776*. (Houghton Mifflin, 1997). p. 78.
- 10 Stefano Recchia & Nadia Urbinati, *A Cosmopolitanism of Nations: Giuseppe Mazzini's Writings on Democracy, Nation Building, and International Relations*, (Princeton: Princeton University Press, 2004) p. 3.
- 11 see, e.g., Mazzini, "on Public opinion and England's International Leadership" [1847] and "America as a Leading nation in the cause of Liberty" [1865], chapters 17 and 20 of this book.
- 12 Woodrow Wilson, "remarks about Giuseppe Mazzini" and "Further remarks in Genoa," *The Papers of Woodrow Wilson*, ed. Arthur S. Lind (Princeton, NJ: Princeton university Press), 5.:614–15. See also Mack Smith, *Mazzini*, 221.
- 13 Naomi Wiener Cohen, *Jacob H. Schiff: A Study in American Jewish Leadership*, (Brandeis University Press, 1999), p. 2; Falk's commonplace book: Jewish Museum, London: United Synagogue Beth HaMidrash Library, London, as summarized in Adler, *Baal Shem*, 149, 166–73.
- 14 "Jacob Frank," *Encyclopedia Judaica*, (Jerusalem: Keter 1972). quoted from Antelman, *To Eliminate the Opiate*, Vol. 2, p. 104.
- 15 Myron Fagan, *Illuminati and CFR Lecture* (1960); Dean Henderson, "The Federal Reserve Cartel: The Eight Families," *Global Research*, June 01, 2011
- 16 Ibid.
- 17 Barry Chamish, "Deutsch Devils," December 31, 2003 [<http://www.redmoonrising.com/chamish/Dec03.htm>]
- 18 Eliot Jones, *The Trust Problem in the United States 1922*. Chapter 5. pp. 65–66.
- 19 Yergin, Daniel. *The Prize: The Epic Quest for Oil, Money, and Power*. (New York: Simon & Schuster, 1991), p.113.
- 20 *The Tax-Exempt Foundations*, Westport, (CT: Arlington House, 1980). p. 60-61.
- 21 Barrow, Clyde W. *Universities and the Capitalist State: Corporate Liberalism and the Reconstruction of American Higher Education. 1894-1928*. (Madison, Wisconsin: The University of Wisconsin Press, 1990). p. 144.
- 22 Ibid., p. 144.
- 23 Ibid.

- 24 *Illustrated Sunday Herald*, February 8, 1920. p. 5 [<http://www.fpp.co.uk/bookchapters/WSC/WSCwrote1920.html>]
- 25 Henry Makow, "The US is a "Crown" Financial Colony." [<http://www.savethemales.ca/001020.html>]
- 26 Billie Barnes Jensen. "Philip Dru, The blueprint of a Presidential Adviser," *American Studies*, Vol. 12, No. 1: Spring 1971.
- 27 Eustace Mullins, *Secrets of the Federal Reserve*.
- 28 *The New Freedom: A Call for the Emancipation of the Generous Energies of a People* (New York and Garden City: Doubleday, Page & Company, 1913)
- 29 Ibid.
- 30 Benjamin Freedman. "The Hidden Tyranny."
- 31 Gershom Scholem, "A Sabbatean Will Work from New York," *The Messianic Idea in Judaism: And Other Essays on Jewish Spirituality*, (New York: Schocken, 1971)
- 32 Colin, Simpson, "The Lusitania." [<http://www.sweetliberty.org/issues/wars/WorldWarI.htm>]
- 33 Barry Chamish, "Deutsch Devils," December 31, 2003
- 34 Statement made before the United States Senate on Feb. 7, 1950 by James Paul Warburg.
- 35 Carroll Quigley, *Tragedy and Hope, A History of the World in Our Time*. (The Macmillan Co., NY, 1966). Quoted from Melvin Sickler, "The Council on Foreign Relations and the Trilateral Commission" [<http://www.prolognet.qc.ca/clyde/cfr.html>]
- 36 Quoted from Melvin Sickler, "The Council on Foreign Relations and the Trilateral Commission" [<http://www.prolognet.qc.ca/clyde/cfr.html>]
- 37 Joseph Brewda, "Palmerston launches Young Turks to permanently control Middle East," Schiller Institute/ICLC Conference, February 1994. [http://www.schillerinstitute.org/conf-iclc/1990s/conf_feb_1994_brewda.html]
- 38 Ibid.
- 39 Ibid.
- 40 "Armin Vambery," *Wikipedia* [accessed May 1, 2012: http://en.wikipedia.org/wiki/Arminius_Vambery]
- 41 Marc David Baer, *The Dönme: Jewish Converts, Muslim Revolutionaries, and Secular Turks*. (Stanford: Stanford University Press, 2010) Kindle Edition.
- 42 Dreyfuss, Robert, *Hostage to Khomeini*, 1st edition (New Benjamin Franklin House; , 1981) p. 140.
- 43 Mustapha Fawzi ibn 'Abdulatif Gazal, *Da'natu Jamaluddin al-Afghani fi miṣṣan al-Islam*, (The Da'wa of Jamaluddin al-Afghani in the Balance of Islam), (Riyadh 1983), p. 99.
- 44 Rashid Reda, *Tarikh al-Ustadh al Imam*, Vol. I, p. 75.
- 45 H. Brailsford, *Macedonia: Its Races and Their Future* (Methuen & Co., London, 1906) p. 244.
- 46 Marc David Baer, *The Dönme*.
- 47 Wayne Madsen. "The Dönme: The Middle East's Most Whispered Secret (Part I)."
- 48 Joseph Brewda, "Palmerston launches Young Turks to permanently control Middle East."
- 49 Ibid.
- 50 Wayne Madsen. "The Dönme: The Middle East's Most Whispered Secret (Part I)."
- 51 Joseph Brewda, "Palmerston launches Young Turks to permanently control Middle East."
- 52 Robert Dreyfuss, *Devil's Game*, p. 43.
- 53 Livingstone, *Terrorism and the Illuminati*, p. 178.
- 54 Wayne Madsen. "The Dönme: The Middle East's Most Whispered Secret (Part I)."
- 55 Ibid.
- 56 Robert Dreyfuss, *Devil's Game*, p. 41.
- 57 Loftus, John; Aarons, Mark. *The secret war against the Jews: how western espionage betrayed the Jewish people*. (New York: St. Martin's Griffin, 1994). p. 38.
- 58 William Engdahl, *A Century of War*. Chapter 7, "Oil and the New World Order of Bretton Woods."
- 59 *Dollars for Terror*, (New York: Algora Publishing, 2000). p. 41.

Modernism & the Avant-Garde

- 1 David Rivera, *Final Warning*, Chapter 5.1: “The Fabians, the Round Table, and the Rhodes Scholars.”
- 2 Martin Green, *Children of the Sun: A Narrative of Decadence in England after 1918* (New York: Basic Books, 1976).
- 3 Rabbi A. Kook (*Orot Hakodesh*, Book 2 Chap. 537)
- 4 Pierre Teilard de Chardin, *The Human Phenomenon*, (Brighton: Sussex Academic Press), p. 114.
- 5 Peter Wyer, “The Racist Roots of Jazz.” *The Campaigner*. Vol. 13, Nos. 7-8. September-October 1980.
- 6 Hermione Lee, *Virginia Woolf* (London 1996) p. 54.
- 7 C. P. Snow, *Last Things* (Penguin 1974) p. 84.
- 8 A.J. Cuddon, *Dictionary of Literary Terms & Theory* (Penguin Books, 1999), p. 866.
- 9 A. L. Bardach, “What Did J. D. Salinger, Leo Tolstoy, and Sarah Bernhardt Have in Common?” *The Wall Street Journal* (March 30, 2012).
- 10 Hugh B. Urban, *Tantra Sex, Secrecy, Politics, And Power In The Study Of Religion*, (Dehli: Motilal Banarsidass, 2007) p. 135.
- 11 Kathleen Taylor, “Sir John Woodroffe, Tantra and Bengal: ‘an Indian soul in a European body?’” *SOAS London studies on south Asia* (Routledge, 2001), p.148.
- 12 Hugh B. Urban, *Tantra Sex, Secrecy, Politics, And Power In The Study Of Religion*, p. 135.
- 13 Tomoko Masuzawa, *The Invention of World Religions*, (Chicago 2005) pp. 270–281.
- 14 William James, “Subjective Effects of Nitrous Oxide.”
- 15 Peter Wyer, “The Racist Roots of Jazz.” *The Campaigner*. Vol. 13, Nos. 7-8. September-October 1980.
- 16 Larry Shiner, *The Invention of Art: A Cultural History*, (Chicago: University of Chicago Press, 2001) p. 3.
- 17 Ibid. p. 97.
- 18 Marcel Duchamp, “I Propose to Strain the Laws of Physics.” *ARTnews* 34 (December, 1968), p. 62.
- 19 Markus Osterrieder, “From Synarchy to Shambhala,” p. 15.
- 20 Frank Joseph & Laura Beaudoin, *Opening the Ark of the Covenant: The Secret Power of the Ancients, the Knights Templar Connection, and the Search for the Holy Grail*, (Franklin Lakes, NJ: New Page Books, 2007) p. 28.
- 21 *Madame Blavatsky’s baboon: a history of the mystics, mediums, and misfits who brought spiritualism to America*, (Schocken Books, 1995) p. 170.
- 22 Lawrence Sutin, *Do what thou wilt: A life of Aleister Crowley*, (2002), p. 317-318.
- 23 Julius Friedrich Sachse, *The German Pietists of Provincial Pennsylvania* (Philadelphia, 1895; New York, 1970 [reprint]), p. 258.
- 24 Markus Osterrieder, “From Synarchy to Shambhala,” p. 16.
- 25 Paul Beckman Taylor, *Gurdjieff and Orage: Brothers in Elysium*. (Weiser, 2001). p. 178.
- 26 “The Aquarian Conspiracy”; Konstandinos Kalimtgis David Goldman and Jeffrey Steinberg, Dope Inc.: Britain’s Opium War Against the U.S, (New York, The New Benjamin Franklin House, 1978), Part IV.
- 27 Peter Washington, *Madame Blavatsky’s Baboon*, (London: Secker and Warburg, 1993) p. 313.
- 28 *The Perennial Philosophy*, Introduction, (London: Chatto & Windus, 1946) p. 1.

The Protocols of Zion

- 1 Norman Cohn, *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elder of Zion* (New York: Harper & Row Publishers, 1966) 32–36.
- 2 Barry Chamish, “Rabbi Antelman Is Back.”
- 3 “Outside the encampment” *Ha’aretz Newspaper*, Oct 22, 1919.
- 4 *Zionism and Herzl: The Antisemitic Side of Zionism* [http://www.youtube.com/watch?list=PL0AC934B7B8100C58&feature=player_embedded&v=XsVUO3kotH0]

- 5 Ibid.
- 6 Ibid.
- 7 Ibid.
- 8 Rabbi Antelman, *To Eliminate the Opiate*. Volume 2, p. 207.
- 9 Allan Hall. "DNA tests reveal 'Hitler was descended from the Jews and Africans he hated' *The Daily Mail*. 24 August 2010.
- 10 "Hitler verwant met Somaliërs, Berbers en Joden," *De Standaard*, Wednesday 18th August 2010; "Hitler was verwant met Somaliërs," *Berbers en Joden Knack*, 18th August 2010.
- 11 Nebel; Filon, D; Brinkmann, B; Majumder, P; Faerman, M; Oppenheim, A (2001), "The Y Chromosome Pool of Jews as Part of the Genetic Landscape of the Middle East," *American Journal of Human Genetics* 69 (5): 1095–1112.
- 12 Abraham G. Duker. "Polish Frankism's Duration," p. 331.
- 13 *Adolf Hitler, Founder of Israel*. (San Diego: Modjeskis' Society, 1997). p. 11.
- 14 De Michelis, Cesare G; Newhouse, Richard; Bi-Yerushalayim), Vidal Sassoon International Center for the Study of Antisemitism (Universitat ha-Ivrit, 2004-06-01). *The non-existent manuscript: a study of the Protocols of the sages of Zion*. U of Nebraska Press.
- 15 Peter Grose, *Gentleman Spy: The Life of Allen Dulles* (Houghton Mifflin 1994).
- 16 Norman Cohn, *Warrant For Genocide: The Myth of the Jewish World Conspiracy and the Protocols of the Elders of Zion*, (Pelican, Harmondsworth, 1970) p. 82.
- 17 Sir John Retcliffe (pseudonym of Hermann Goedsche), *Biarritz*, (Berlin, 1868), Vol. 1, pp. 162-93.
- 18 *Secret Societies and Subversive Movements*, p. 411.
- 19 Ibid., p. 411.
- 20 Gougenot des Mousseaux, *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, (Paris, 1869), pp. 485-498.
- 21 *Secret Societies and Subversive Movements*, p. 410.
- 22 Ibid., p. 411.
- 23 Jim Marrs, *Rule By Secrecy*. (HarperCollins, 2001).
- 24 Kerry Bolton, 2003, *The Protocols of Zion in Context*, 1st Edition, Renaissance Press: Paraparaumu Beach, p. 34.
- 25 Victor E. Marsden. *The Protocols of the Elders of Zion*. (Filiquarian Publishing, LLC., 2006).
- 26 Victor Marsden, *The Protocols of Zion*, p. 242.
- 27 Cesare G. De Michelis. *The Non-Existent Manuscript: A Study of the Protocols of the Sages of Zion*, p. 115.
- 28 Martin J. Manning, Herbert Romerstein, *Historical Dictionary of American Propaganda*, p. 227; Eliza Slavet, *Racial Fever: Freud and the Jewish Question*, p. 244; Bat Ye'or, *Eurabia: The Euro-Arab Axis*, p. 149; Michael Streeter, *Behind Closed Doors: The Power and Influence of Secret Societies*, p. 148; Avner Falk, *Anti-Semitism: A History and Psychoanalysis of Contemporary Hatred*, p. 147.
- 29 "Matvei Golovinski." *Wikipedia*.
- 30 Cesare G. De Michelis. *The Non-Existent Manuscript: A Study of the Protocols of the Sages of Zion*, p. 115.
- 31 Ibid.
- 32 Gary Lachman. *Politics and the Occult: The Left, the Right, and the Radically Unseen* (Quest Books, Theosophical Publishing House, 2008) p. 164.
- 33 Mehmet Sabeheddin, "The Secret of Eurasia: The Key to Hidden History and World Events," *New Dawn*, No. 68 (September-October 2001).
- 34 Webster, Nesta. *Secret Societies and Subversive Movements*, p. 174.
- 35 Isabel Cooper-Oakley. *The Comte de St. Germain*. (Milan, Italy: Ars Regia, 1912).
- 36 Alex Butterworth. *The World That Never Was: A True Story of Dreamers, Schemers, Anarchists and Secret Agents* (London: Vintage Books, 2011) p. 182.
- 37 James Webb, *The Occult Establishment*, (A Library Press Book, Open Court Pub. Co, LaSalle, Ill: 1976), p. 217.
- 38 "1884: One Hot Number," Joseph Trainor, ed. *UFO Roundup*. Volume 8. Number 40. October 22, 2003.
- 39 Kerry Bolton in *The Protocols of Zion In Context*" (Renaissance Press, 2003); cited in Henry Makow, "Maurice Joly Plagiarized 'Protocols of Zion' (not vice-versa)." HenryMakow.com. July 30, 2008.

- 40 Cesare G. De Michelis. *The Non-Existent Manuscript: A Study of the Protocols of the Sages of Zion*, p. 118.
- 41 “1884: One Hot Number,” Joseph Trainor, ed. *UFO Roundup*. Volume 8. Number 40. October 22, 2003.

Nazism: The Blond Beast

- 1 Ben Macintyre. *Forgotten Fatherland: The Search For Elisabeth Nietzsche*. (New York: 61, 1993) p. 220.
- 2 Hans D. Sluga, *Heidegger's Crisis: Philosophy and Politics in Nazi Germany*, (Harvard University 6, 1993), p. 179.
- 3 *The Morning of the Magicians*, (London: Souvenir Press, 2001) p. 172.
- 4 *Ibid.*, p. 143.
- 5 “The Satanic Elements of Scientology,” *F.A.C.T.Net, Inc* [<http://www.factnet.org/node/1724>].
- 6 “Islamic Terrorism’s Links To Nazi fascism.” *AINA*, July 5, 2007. [<http://www.aina.org/news/2007070595517.htm>]
- 7 *Hostage to Khomeini*, p. 101.
- 8 Robert Dreyfuss, *Devil's Game*, pp. 49, 51.
- 9 Richard P. Mitchell, *The Society of the Muslim Brothers* (London 1969), 14.
- 10 Robert Dreyfuss, *Hostage to Khomeini*, p. 101.
- 11 Hassan al-Banna, *Mudhakkarat al-Da'wa wa-l-Da'iyā* (Cairo 1951), 20.
- 12 *The symbolism of the Cross*, chapter 10, note 2. Note that these lines were written in 1931.
- 13 “The Spiritual fascism of René Guénon and His Followers” [[http://www.natures-rights.com/knowledge power book/Guénon.asp](http://www.natures-rights.com/knowledge%20power%20book/Gu%C3%A9non.asp)]
- 14 Paper originally prepared by Hatsuki Aishima for an international conference “Sufism, Culture, Music” held from 12 to 15th November 2005 in Tlemcen, Algeria [<http://islam-field.hp.infoseek.co.jp/aishima.htm>]
- 15 Nicholas Goodrick-Clarke. *The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935*. (Wellingborough, England: The Aquarian Press, 1985) p. 138; Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 65.
- 16 Sebottendorf, *Der Talisman des Rosenkreuzers*, 1925: 65-68, cit. in Goodrick-Clarke 1985: 138, 251.
- 17 Alexander Berzin, “The Nazi Connection with Shambhala and Tibet,” *The Berzin Archives*, May 2003 [http://www.berzinarchives.com/web/en/archives/advanced/kalachakra/shambhala/nazi_connection_shambhala_tibet.html]
- 18 Mehmet Sabeheddin, “Hitler - Nazis - And The Occult” *New Dawn* No. 41, March-April 1997.
- 19 David Lührssen, *Hammer of the Gods: The Thule Society and the birth of Nazism*. (Washington DC, Potomac Books, 2012).
- 20 Marc David Baer, *The Dönme: Jewish Converts, Muslim Revolutionaries, and Secular Turks*. (Stanford: Stanford University Press, 2010) Kindle Edition.
- 21 Gareth Jenkins, “Between Fact and Fantasy: Turkey’s Ergenekon Investigation” (*Silk Road Studies*, August 2009); accessed on 16 May 2011.
- 22 Dee Finney, “The Black Sun and the Vril Society,” [http://www.bibliotecapleyades.net/sociopolitica/sociopol_vril07.htm].
- 23 Fehordinand Ossendowski, *Beast, Men and Gods*, (1922), p. 118.
- 24 Alec Maclellan, *The Lost World of Agharti, The Mystery of Vril Power*, (1982), p. 66.
- 25 René Guénon, *Le Roi du Monde* (1927).
- 26 *Ibid.*
- 27 *Ibid.*
- 28 William Grimstad, “The Lord of the World” [<http://elkorg-projects.blogspot.ca/2005/08/willam-grimstad-lord-of-world-full.html>].
- 29 Michael Howard. *The Occult Conspiracy: Secret Societies: Their Influence and Power in History*. (Rochester: Destiny Books, 1989)

- 30 Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult*, (New York: Continuum, 2006) p. 69.
- 31 Nicholas Goodrick-Clarke. *The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935*. (Wellingborough, England: The Aquarian Press, 1985) p. 217.
- 32 John Toland, *Adolf Hitler: The Definitive Biography*; cited in Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult*, (New York: Continuum, 2006) p. 89.
- 33 "Hitler, Adolf," John Michael Greer, *The New Encyclopedia of the Occult*, (St. Paul, Minn: Llewellyn Publication, 2004) p. 227.
- 34 Lanz to Frater Aemilius, letter dated 22 February 1932 in Wilfried Daim, *Der Mann, der Hitler die Ideen gab* (Munich, 1958), p.12.
- 35 Claus Hant, *Young Hitler*, (London: Quartet Books, 2010), p. 395 <http://www.young-hitler.com>
- 36 Ian Kershaw, *Hitler, 1889-1936: hubris*, (W. W. Norton & Company, 2000) p. 138-139.
- 37 Rhawn Joseph, Ph.D., *The Mind and God of Adolf Hitler*.
- 38 Alexander Berzin, "The Nazi Connection with Shambhala and Tibet.", The Berzin Archives, May 2003 [http://www.berzinarchives.com/web/en/archives/advanced/kalachakra/shambhala/nazi_connection_shambhala_tibet.html]
- 39 Adolf Hitler, *Mein Kampf*; Adolf Hitler, *Table Talk*.
- 40 Alexander Berzin, "The Nazi Connection with Shambhala and Tibet"
- 41 Rhawn Joseph, Ph.D., *The Mind and God of Adolf Hitler*.
- 42 Peter Levenda, *Unholy Alliance*: p. 92.
- 43 Fr. L., "Esotericism and Espionage: the Golden Age, 1800–1950," *Journal of the Western Mystery Tradition*, No. 16, Vol. 2. Vernal Equinox 2009; Michael Howard, *The British Occult Secret Service - The Untold Story*.
- 44 *The Morning of the Magicians*, p. 187.
- 45 Hermann Rauschnig, *The Voice of Destruction* (New York: G. P. Putnam's Sons, 1940) p. 258.
- 46 Peter Levenda, *Unholy Alliance*, p. 176.
- 47 "SS," John Michael Greer, *The New Encyclopedia of the Occult*, p. 450.
- 48 Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 97.
- 49 Michael Howard, *The Occult Conspiracy*, p. 135.
- 50 David Luhrssen, *Hammer of the Gods: The Thule Society and the birth of Nazism*. (Washington DC, Potomac Books, 2012) p. 215 n. 17.
- 51 James Webb, *The Occult Establishment* (La Salle, Ill.: Open Court, 1976), pp. 494–96.
- 52 Frank Rector, *The Nazi Extermination of Homosexuals*, (New York: Stein and Day, 1981) p. 69.
- 53 Samuel Igra, *Germany's National Vice*. (London: Quality Press Ltd., 1945) p.65.
- 54 Desmond Seward, *Napoleon and Hitler: A Comparative Biography*. (New York, Simon & Schuster) p. 299.
- 55 Johnathan Katz, *Gay American History: Lesbian and Gay Men in the U.S.A.*, p.632 n94.
- 56 Walter C. Langer, *The Mind of Adolf Hitler*. (New York: Signet Books, 1972) p. 179
- 57 *Washington City Paper*, April 4, 1995.
- 58 Grunberger, Richard. *The 12-Year Reich: A Social History of Nazi Germany 1933-1945*. (New York: Ballantine Books, 1971) p. 70.
- 59 Johann Hari, "The Strange, Strange Story of the Gay Fascists," *The Huffington Post*, (October 21, 2008).
- 60 Eva Cantarella, *Bisexuality in the Ancient World*, (New Haven & London: Yale University Press, 1992), p. 71.
- 61 Gilbert Herdt, *The Sambia*, (New York: CBS College Publishing, 1987) p. 203
- 62 Scott Lively and Kevin E. Abrams. *The Pink Swastika: Homosexuality in the Nazi Party*. (Sacramento: Veritas Aeterna, 2002) p. 42.
- 63 *Erotikus*, 761 D.
- 64 Eva Cantarella. *Bisexuality in the Ancient World*, p. 72.
- 65 Wilhelm Reich. *The Mass Psychology of Fascism*. (New York: Farrar, Straus & Giroux, 1970). 91ff cited in *The Pink Swastika*, p. 57.

- 66 Waite, Waite, Robert G.L. *The Psychopathic God Adolf Hitler*. (New York: Signet Books ,52) p. 283f.
- 67 Rowse, A.L. *Homosexuals in History: Ambivalence in Society, Literature and the Arts*. (New York, Macmillan Publishing Company, 1977) p. 214.
- 68 Dr. Louis L. Snyder. *Encyclopedia of the Third Reich* . (New York: Paragon House, 1989) p. 55.
- 69 Johann Hari, “The Strange, Strange Story of the Gay Fascists.”
- 70 Kevin E. Abrams. “The Other Side of the Pink Triangle.” *Lambda Report*, August 1994.
- 71 Ben Macintyre. *Forgotten Fatherland: The Search For Elisabeth Nietzsche*. (New York: Broadway, 1993) p. 95.
- 72 (Putnam, 1977) p. 265f.
- 73 “Superman and the little pastor.” *The Guardian*. Saturday 8 June 2002.
- 74 Nicholas Goodrick-Clarke. *The Occult Roots of Nazism*, p. 220.
- 75 Gary Lachman, *Politics and the Occult: The Left, the Right, and the Radically Unseen*, (Wheaton, IL: Quest Books, 2008); James Webb, *The Harmonious Circle* (Thames and Hudson: London, 1980).
- 76 Richard B. Spence, “The Mysteries of Trebitsch-Lincoln: Con-man, Spy, ‘Counter-Initiate?’” *New Dawn* No. 116 (Sept-Oct 2009).
- 77 *The Morning of the Magicians*, (London: Souvenir Press, 2001) p. 189.
- 78 Walter C. Langer, *The Mind of Adolf Hitler: The Secret Wartime Report*, (New American Library, 1972), p. 40.
- 79 John Toland, *Adolf Hitler* (Garden City: Doubleday & Co. 1976); Peter Lavenda, *Unholy Alliance: A History of Nazi Involvement with the Occult*, (New York: Continuum, 2006) p. 104-106.
- 80 *Ibid.*, p. 106.
- 81 Fritz Wühelmy, Asekha. *Der ‘Kreuzzug der Bettelmönche*, (Düsseldorf, 1937), p.17; cited in Victor & Victoria Trimondi. “The Shadow of the Dalai Lama – Part II – 12.
- 82 Strunk, J., Zu Juda und Rom. Tibet, Ihr Ringen um die Weltherrschaft, (Munich, 1937), p. 28; cited in Victor & Victoria Trimondi. “The Shadow of the Dalai Lama – Part II – 12.
- 83 Oleg Shishkin, *Ubit’ Rasputina*, (Olma Press: Moscow, 2000); cited in Dr. Richard B. Spence, “Behold the Green Dragon: The Myth & Reality of an Asian Secret Society.” *New Dawn* No. 112 (January-February 2009).
- 84 Serge Hutin, *Governantes Invisíveis e Sociedades Secretas* (Sao Paulo: Hemus, 2004), p. 28, 46, cited in Richard B. Spence, “The Mysteries of Trebitsch-Lincoln: Con-man, Spy, ‘Counter-Initiate?’” *New Dawn* No. 116 (Sept-Oct 2009).
- 85 Jean Robin, *Hitler: l’elu du dragon* (Paris: Guy Tredaniel, 2009), p. 95-96.
- 86 Bernard Wasserstein, *The Secret Lives of Trebitsch Lincoln* (New York: Penguin Books, 1988), p. 301.
- 87 Jean Robin, *Hitler: l’elu du dragon*, p. 95-96.
- 88 Norman Cohn, *Warrant for Genocide: The Myth of the Jewish World Conspiracy and the Protocols of the Elders of Zion*, (New York: Harper & Row, 1967) p. 145-6.
- 89 David Lampe and Laszlo Szenasi, *The Self-Made Villain: A Biography of I. T. Trebitsch-Lincoln* (London: Cassell, 1961), p. 79.
- 90 Richard B. Spence, “The Mysteries of Trebitsch-Lincoln.”
- 91 *The Morning of the Magicians*, (London: Souvenir Press, 2001) p. 189.
- 92 Edouard Saby, *Hitler et les forces occultes: La magie noire en Allemagne. La vie occulte du Fuhrer* (Paris: Société d’Éditions Littéraires et de Vulgarisation, 1939): 131, trans. N. Goodrick-Clarke in T. Hakl, *Unknown Sources*, p. 26.
- 93 Fr. L., “Esotericism and Espionage: the Golden Age, 1800–1950”, *Journal of the Western Mystery Tradition*, No. 16, Vol. 2. Vernal Equinox 2009.
- 94 *Rene Guenon to Rene Schneider*, 13 Sept. 1936
- 95 Robert Boucard, *Paris Soir*, (24 Oct. 1937).
- 96 Gill Bennett, *Churchill’s Man of Mystery: Desmond Morton and the World of Intelligence* (London: Routledge, 2007), p. 61.
- 97 UK, Secret Intelligence Service (MI6), File CX 2616, CX 023100, 13 March 1918
- 98 Richard B. Spence, “Perfidious Albion: An Introduction to the Secret History of the British Empire,” *New Dawn* Special Issue 11.

- 99 Donald McCormick, *Peddler of Death: The Life and Times of Sir Basil Zaharoff* (New York: Holt, Rinehart & Winston, 1965), p. 10.
- 100 *Ibid.*, p. 22-47.
- 101 Investigative Case Files of the Bureau of Investigation (BI), #202600-1356, “Trebitsch Lincoln and the Kapp Putsch,” AmMission, Budapest, c. 1920
- 102 Guido Preparata, *Conjuring Hitler: How Britain and America Made the Third Reich* (Ann Arbor, MI: Pluto Press, 2005), p. 90.]
- 103 BI, #202600-1356-2, 5 March 1921, Col. Smith, MID to Baley, BI; BI, #202600-1356, Baley to B. Morton, 22 April 1921.
- 104 Bernard Wasserstein, *The Secret Lives of Trebitsch Lincoln* (New York: Penguin Books, 1988), p. 306-307.
- 105 *Ibid.*, p. 311.
- 106 Nicholas Goodrick-Clarke. *The Occult Roots of Nazism*. p. 221.
- 107 Victor & Victoria Trimondi. “The Shadow of the Dalai Lama – Part II – 12. Fascist occultism and it’s close relationship to Buddhist Tantrism” [<http://www.trimondi.de/SDLÉ/Part-2-12.htmj>].
- 108 Victor & Victoria Trimondi. “The Shadow of the Dalai Lama.”
- 109 “Rolf Magener.” *The Telegraph*. Retrieved 15 January 2012.
- 100 “His Holiness the Dalai Lama said Heinrich Harrer Will Always be Remembered by the Tibetan People.” *Central Tibetan Administration*. Retrieved 15 January 2012.
- 111 Alexander Berzin, “Mistaken Foreign Myths about Shambhala,” *The Berzin Archives*, November 1996, revised May and December 2003.
- 112 Markus Osterrieder, “From Synarchy to Shambhala,” p. 25.
- 113 *Ibid.*, p. 16.
- 114 Frank Joseph & Laura Beaudoin, *Opening the Ark of the Covenant: The Secret Power of the Ancients, the Knights Templar Connection, and the Search for the Holy Grail*, (Franklin Lakes, NJ: New Page Books, 2007) p. 28.
- 115 Oleg Shishkin, *Bitva za Gimalai* (Moscow: Eksmo, 2003), p. 48; cited in Richard B. Spence, “Red Star Over Shambhala: Soviet, British and American Intelligence & the Search for Lost Civilisation in Central Asia,” *New Dawn*, September 25, 2005.
- 116 Paul Beekman Taylor, *Gurdjieff’s America: Mediating the Miraculous*, (Lighthouse Editions, 2004), p. 164.
- 117 Oleg Shishkin, *Bitva za Gimalai*, p. 48.
- 118 Markus Osterrieder, “From Synarchy to Shambhala,” p. 2 n. 8.
- 119 *Ibid.*, p. 1.
- 120 Nikolaj Rerih: Serdce Azii. New York _929, part 2, Šambala, list _0.
- 121 Gary Lachman, *Politics and the Occult*, p. 149.
- 122 Terry Melanson, “The All-Seeing Eye, The President, The Secretary and The Guru,” Conspiracy Archive, July 2001 [http://www.conspiracyarchive.com/NWO/All_Seing_Eye.htm].
- 122 *Ibid.*
- 124 *Ibid.*
- 125 Markus Osterrieder, “From Synarchy to Shambhala,” p. 24.
- 126 Dnevnik, 10 November 1934, t. 40: 15.08.1934–03.02.1935; cited in Markus Osterrieder, “From Synarchy to Shambhala,” p. 12.
- 127 Josclyn Godwin. *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival*. Kempton: Adventures Unlimited Press, 1996. (Forgotten Books, 2008) p. 102.

The Fourth Reich

-
- 1 Guido Preparata, *Conjuring Hitler: How Britain and America Made the Third Reich* (Ann Arbor, MI: Pluto Press, 2005), p. xix.
- 2 Alexandra Robbins, *Secrets of the Tomb: Skull and Bones, the Ivy League, and the Hidden Paths of Power*.
- 3 Jeffrey Steinberg, Tony Papert, and Barbara Boyd, “Dick Cheney Has a French Connection—To fascism” *Executive Intelligence Review*. May 9, 2003.

- 4 Richard F. Kuisel, "The Legend of the Vichy Synarchy", *French Historical Studies*, spring 1970, 378.
- 5 *Maçonnerie égyptienne Rose-Croix et néo-chevalerie*, Édition du Rocher, Monaco, 1994. Cited in Picknett and Prince, *Stargate Conspiracy*, (New York: Berkley, 1999) p. 265.
- 6 André Ulmann and Henri Azeau, *Synarchie et pouvoir* (Julliard, 1968), 63.
- 7 Joscelyn Godwin, "Schwaller de Lubicz: les Veilleurs et la connexion Nazie," *Politica Hermetica*, number 5, pages 101-108 (Éditions L'Âge d'Homme, 1991).
- 8 Markus Osterrieder, *From Synarchism to Shambhala*, p. 14.
- 9 Gary Lachman. *Politics and the Occult: The Left, the Right, and the Radically Unseen*. (Wheaton, IL: Quest Books, 2008) p. 193.
- 10 Lynn Picknett, Clive Prince. *The Sion Revelation: The Truth About the Guardians of Christ's Sacred Bloodline*. (Touchstone, 2006) p. 370.
- 11 *Ibid.*, p. 368.
- 12 Maurice Girodias, *Une journée sur le terre* (Éditions de la Différence, 1990), vol. I, 411.
- 13 *Ibid.*, vol. I, 149.
- 14 Lynn Picknett, Clive Prince, *The Sion Revelation*, p. 370.
- 15 André Ulmann and Henri Azeau, *Synarchie et pouvoir* (Julliard, 1968), p. 64.
- 16 Eustace Mullins, *The World Order: A Study in the Hegemony of Parasitism The history and practices of the parasitic financial elite* (1984) [<http://modernhistoryproject.org/mhp?Article=WorldOrder&C=7.4>]
- 17 *Beyond Good and Evil*, 256.
- 18 R.G. Price, "Fascism Part I: Understanding fascism and anti-Semitism" October 23, 2003, *RationalRevolution.net* [http://www.rationalrevolution.net/articles/understanding_fascism.htm].
- 19 Jeffrey Steinberg, "Synarchism: The Fascist Roots of the Wolfowitz Cabal: History of the synarchist movement and its resurgence" *Executive Intelligence Review*, May 30, 2003.
- 20 Richard Coudenhove-Kalergi." *Spartacus Educational*. [<http://www.spartacus.schoolnet.co.uk/SPRINGcoudenhove.htm>].
- 21 Lyndon H. LaRouche, Jr., *Dope, Inc.*, (New York: New Benjamin Franklin House Publishing Co., 1978).
- 22 Charles Higham, *Trading with the Enemy: The Nazi - American Money Plot 1933-1949*. (Delacorte Press, 1983) p. 1.
- 23 Anton Chaitkin, "British psychiatry: from eugenics to assassination" *Executive Intelligence Review*, V21 #40, [30 July 2002]
- 24 Charles Higham, *Trading with the Enemy*, p. 7.
- 25 *Ibid.*, p. 1.
- 26 Peter Grose, *Gentlemen Spy: The Life of Allen Dulles*, p. 90.
- 27 John Loftus & Mark Aarons, *The secret war against the Jews: how western espionage betrayed the Jewish people*. (New York: St. Martin's Griffin, 1994). p. 38.
- 28 Peter Grose, in *Gentleman Spy: The Life of Allen Dulles*, p. 87.
- 29 Jim Marrs, *Rule By Secrecy*. (HarperCollins, 2001).
- 30 Charles Higham, *Trading with the Enemy*, p. 20.
- 31 Antony Sutton, *Wall Street and the Rise of Hitler*, (Forest Row: Clairview Books, 2010), p. 34.
- 32 According to the *Report of the Investigation of I. G. Farbenindustrie A. G.*, prepared by Division of Investigation of Cartels and External Assets Office of Military Government, U. S. in 1945.
- 33 *Wall Street and the Rise of Hitler*, p. 34.
- 34 Glen Yeadon & John Hawkins, *Nazi Hydra in America: Suppressed History of America*. (Joshua Tree, Calif: Progressive Press, 2008) p. 602.
- 35 Alexandra Robbins. *Secrets of the Tomb: Skull and Bones*.
- 36 Carla Binion, "Nazis and Bush family history: Government investigated Bush family's financing of Hitler"
- 37 Glen Yeadon & John Hawkins, *Nazi Hydra in America: Suppressed History of America*. p. 54.
- 38 Antony Sutton, *Wall Street and the Rise of Hitler*, p. 21.
- 39 Charles Higham, *Trading with the Enemy*, p. xv.
- 40 Stuart Christie, *Stefano Della Chiaie: Portrait of a Black Terrorist*, (London: Black Papers No. 1, 1984) p. 58

- 41 Adam Lebor, "Revealed: The secret report that shows how the Nazis planned a Fourth Reich ... in the EU," *The Daily Mail*, May 9, 2009
- 42 Glenn B. Infield, *Skorzeny: Hitler's Commando* (New York: St. Martin's Press, 1981); n. 6. p. 192.
- 43 Carl Oglesby, "The Secret 'Treaty of Fort Hunt,'" *Covert Action Information Bulletin*, Fall, 1990
- 44 Stuart Christie, *Stefano Della Chiaia*, p. 70
- 45 Glenn B. Infield, *Skorzeny*, p. 178
- 46 Ibid., p. 182
- 47 Martin A. Lee, "Their Will Be Done," *Mother Jones*, July 1983.
- 48 Russ Bellant, *The Coors Connection*, (South End Press, 1988), p. 45.
- 49 Dr. John Coleman, *Tavistock: The Best Kept Secret in America*.
- 50 Martin A. Lee, "Their Will Be Done."
- 51 Loftus, John; Aarons, Mark. *The secret war against the Jews*, p. 55.
- 52 Ibid.
- 53 Jeffrey Steinberg, "Synarchism: The Fascist Roots of the Wolfowitz Cabal: History of the synarchist movement and its resurgence" *Executive Intelligence Review*, May 30, 2003
- 54 David Lee Preston., "Hitler's Swiss Connection." *Philadelphia Inquirer*. Jan. 5, 1997.
- 55 Ibid.
- 56 Dean Henderson,, "The Shah of Iran and David Rockefeller." excerpted from *Geopolitics: The Global Economy of Big Oil, Weapons and Drugs*.
- 57 Mae Brussell, "The Nazi Connection to the John F. Kennedy Assassination," *The Rebel*, January 1984.
- 58 Marc Erikson. "Islamism, fascism and terrorism" (Part 3). *Asia Times*, 4 December 2002.
- 59 Martin A. Lee, "Their Will Be Done."
- 60 Marc Erikson. "Islamism, fascism and terrorism" (Part 3).
- 61 Tom Knowlton, "Nazi Roots of Modern Radical Islam," *DefenseWatch*, December 18, 2002.
- 62 Glen Yeadon & John Hawkins, *Nazi Hydra in America*.
- 63 Tom Knowlton, "Nazi Roots of Modern Radical Islam."
- 64 Rashid Reda, *Tarikh al-Ustadh al Imam*, Vol. I, p. 75.
- 65 Marc Erikson. "Islamism, fascism and terrorism" (Part 3). *Asia Times*, 4 December 2002
- 66 Glenn B. Infield, *Skorzeny* p. 151.
- 67 Nathaniel C. Nash. "Argentine Files Show Huge Effort to Harbor Nazis" *New York Times*, Dec. 14, 1993.
- 68 ibid, p. 185...
- 69 Glenn B. Infield, *Skorzeny*, p. 197.
- 70 Ibid., p. 231.

United Europe

-
- 1 Richard F. Kuisel, 'The Legend of the Vichy Synarchy', *French Historical Studies*, spring 1970, 378
 - 2 Rémi Kauffer, "La Cagoule tombe le masque" *Historia*, n°108, July 1, 2007
 - 3 William L. Shirer, *The Collapse of the Third Republic: An Enquiry into the Fall of France in 1940* (William Heinemann, 1970), 209.
 - 4 Henry Chavin, *Rapport confidentiel sur la société secrète polytechnicienne dite Mouvement synarchique d'Empire (MSE) ou Convention synarchique révolutionnaire*, 1941.
 - 5 Annie Lacroix-Riz, *Le choix de la défaite : Les élites françaises dans les années 1930*, (Armand Colin, 2006)
 - 6 *Our Vichy Gamble*, (Alfred A Knopf, New York, 1947).
 - 7 Waldemar Gurian.
 - 8 Jeffrey Steinberg. "Synarchism: The Fascist Roots Of the Wolfowitz Cabal." *Executive Intelligence Review*. May 30, 2003.
 - 9 Claudia Koonz, *The Nazi Conscience*, p 59.

- 10 *Deutsche Juristen-Zeitung*, 38, 1934.
- 11 Carl Schmitt, *The Concept of the Political*, expanded edition, trans. G. Schwab (Chicago: University of Chicago Press, 2007).
- 12 Heinrich Meier, *Carl Schmitt and Leo Strauss: the hidden dialogue*, (University of Chicago Press 1995), 125.
- 13 Bryan S. Turner. "Sovereignty and Emergency Political Theology, Islam and American Conservatism." *Theory, Culture & Society* 2002 (SAGE, London, Thousand Oaks and New Delhi), Vol. 19(4): 103–119.
- 14 Barbara Boyd, "Profile: Carl Schmitt, Dick Cheney's Éminence Grise," *Executive Intelligence Review*, January 6, 2006.
- 15 Allan Bloom, *Giants and Dwarfs: Essays 1960-1990* (New York: Simon and Schuster, 1990) pp. 235-273.
- 16 "Synarchy: The Hidden Hand Behind the European Union," *New Dawn*, March 15, 2012.
- 17 Mark Lilla, "The End of Philosophy: How a Russian émigré brought Hegel to the French." *Times Literary Supplement*, (April 5, 1991) p.3.
- 18 Barbara Boyd, "Profile: Carl Schmitt, Dick Cheney's Éminence Grise."
- 19 Edward Jay Epstein, "Raymond Rocca: The Trust Breaker," [http://www.edward-jayepstein.com/diary/rocca.htm]
- 20 review of Heidegger's *Time and Being*. [http://www.johnreilly.info/bat.htm]
- 21 Jürgen Habermas, "Work and Weltanschauung: the Heidegger Controversy from a German Perspective," *Critical Inquiry* 15 (1989), pp. 452–54.
- 22 Karl Löwith, "My last meeting with Heidegger in Rome," in R. Wolin, *The Heidegger Controversy* (MIT Press, 1993).
- 23 Thomas Sheehan, "Heidegger and the Nazis," a review of Victor Farias' *Heidegger et le nazisme*, in *The New York Review of Books*, Vol. XXXV, n°10, June 16, 1988, pp.38-47.
- 24 Shadia Drury. *Alexandre Kojève: The Roots of Postmodern Politics*. (New York: St. Martin's Press, 1994), p. 14
- 25 *Ibid.*, p. 36
- 26 *Ibid.*, p. 4
- 27 *Ibid.*, p. x
- 28 *Ibid.*, p. 47
- 29 *Ibid.*, p. 47
- 30 Stephen Gill, *American Hegemony and the Trilateral Commission* (Cambridge University Press: New York, 1990), page 129; CBC, "Informal forum or global conspiracy?" *CBC News Online*: June 13, 2006 [http://www.cbc.ca/news/background/bilderberg-group]
- 31 William Engdahl, *A Century of War: Anglo-American Oil Politics and the New World Order*, (Dr. Bottiger Verlags-GmbH, 1992) p. 149
- 32 *Conspirators' Hierarchy: The Story of the Committee of 300*
- 33 The French publication, *Minutes*, June 19, 1991, *Lectures Françaises*, July/August, 1991, *Hilaire du Berrier Report*, September 1991
- 34 "Joseph Retinger." *Wikipedia* (Finnish version), accessed August 6, 2012.
- 35 Adam Lebor, "Revealed: The secret report that shows how the Nazis planned a Fourth Reich ...in the EU," *The Daily Mail*. May 9, 2009
- 36 Holly Sklar. *Trilateralism: The Trilateral Commission and Elite Planning for World Management*. (Cambridge, MA: South End Press, 1980) p. 162
- 37 Ambrose Evans-Pritchard. "Euro-federalists financed by US spy chiefs." *The Telegraph*. September 19, 2000
- 38 Roger Griffin, Professor in History, Oxford Brookes University, "Europe For The Europeans:Fascist Myths Of The New Order 1922 – 1992," [http://home.alphalink.com.au/~radnat/theories-right/theory1.html]
- 39 Ulmann and Azeau, 63.
- 40 Sache, Ivan (17 July 2004). "Number of stars on the flag of the European Union." Retrieved 7 July 2010.

Mad Scientists, Propaganda & Covert War

- 1 Stuart Christie, *Stefano Della Chiaie*, p. 55.
- 2 Carl Oglesby, "The Secret Treaty of Fort Hunt," *Covert Action Information Bulletin*, Fall, 1990.
- 3 Stuart Christie, *Stefano Della Chiaie*, p. 71
- 4 Glen Yeadon and John Hawkins, *The Nazi Hydra in America*, p. 521.
- 5 Anton Chaitkin, "British psychiatry: from eugenics to assassination" *Executive Intelligence Review*, V21 #40, [30 July 2002]
- 6 "Never Again: 50 Years after the War Crimes Trials against IG FARBEN," Coalition Against Bayer Dangers.
- 7 Anton Chaitkin, "British psychiatry: from eugenics to assassination."
- 8 Ibid.
- 9 Henderson. "The Shah of Iran and David Rockefeller." [<http://www.indymedia.org/en/2004/02/850058.shtml>]
- 10 "The Aquarian Conspiracy"; Konstandinos Kalimtgis David Goldman and Jeffrey Steinberg, *Dope Inc.: Britain's Opium War Against the US*, (New York, The New Benjamin Franklin House, 1978), Part IV.
- 11 (Unwin Paperbacks, 1976) p. 41.
- 12 Eustace Mullins. *The World Order: A Study in the Hegemony of Parasitism The history and practices of the parasitic financial elite* (1984)
- 13 Steven B. Smith. "Gershom Scholem and Leo Strauss: Notes toward a German-Jewish Dialogue." *Modern Judaism*, Vol 13, No. 3 (Oxford University Press, Oct., 1993)
- 14 Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute for Social Research, 1923-1950*. (Berkeley: University of California Press, 1996) p. 34.
- 15 Ibid., p. 34.
- 16 Jurgen Habermas. "The German Idealism of the Jewish Philosophers" (*Essays on Reason, God, and Modernity*).
- 17 See, e.g., Henri F. Ellenberger, *The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry* (Basic Books, 1970); Malcolm Macmillan, *Freud Evaluated: The Completed Arc* (North-Holland, 1991; second edition forthcoming from MIT Press, 1997); and Adam Crabtree, *From Mesmer to Freud: Magnetic Sleep and the Roots of Psychological Healing* (Yale University Press, 1993).
- 18 Jonathan Miller, "Going Unconscious," in *Hidden Histories of Science*, edited by Robert B. Silvers (New York Review Books, 1995), pp. 1-35; cited in Frederick C. Crews, "The Consolation of Theosophy II" *The New York Review of Books* Vol. 43, No. 15 (October 3, 1996).
- 19 *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, 24 volumes, translated by James Strachey (Hogarth Press, 1953-1974), Volume 11, p. 22.
- 20 Ernest Jones, *The Life and Work of Sigmund Freud*, (Basic Books, 1957), Volume 3, p. 381.
- 21 *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume 22, p. 55.
- 22 Drob, Sanford. "This is Gold": Freud, Psychotherapy and the Lurianic Kabbalah." [<http://www.newkabbalah.com/KabPsych.html>]
- 23 Carl. G. Jung, *Letters* (Gerhard Adler, Aniela Jaffe, and R.F.C. Hull, Eds.). (Princeton: Princeton University Press, 1973), vol. 2, pp. 358-9.
- 24 Gershom Scholem, "Redemption Through Sin," *The Messianic Idea in Judaism: And Other Essays on Jewish Spirituality*, (New York: Schocken, 1971).
- 25 Sigmund Freud. *Three Essays on the Theory of Sexuality*, S.E. Vol. 7, p. 187.
- 26 Mary Ann Mattoon, Robert Hinshaw, *Cambridge 2001: Proceedings of the Fifteenth International Congress for Analytical Psychology* (Daimon, 2003) p. 127)
- 27 Michael Minnicino, "The Frankfurt School and 'Political Correctness,'" (*Fidelio*, Winter 1992).
- 28 Dusty Sklar. *The Nazis and the Occult*, p. 132.
- 29 Nicholas Goodrick-Clarke, *Black Sun*, p. 335.
- 30 Richard Noll, *The Jung Cult: Origins of a Charismatic Movement*, (Princeton University Press), p. 102.
- 31 Frank McLynn, Carl Gustav Jung, cited in Walter Kendrick, "Psychiatrist of the

- Gods?" *New York Times*, September 21, 1997.
- 32 *Memories, Dreams, Reflections*, by C. G. Jung, recorded and ed. Aniela Jaffe, trans. Richard and Clara Winston (New York: Pantheon, 1962), p. 82.
- 33 Richard Noll, *The Aryan Christ: The Secret Life of Carl Jung*, (Random House, 1997) p. 124.
- 34 Aline Valangin interview, Sept. 2, 1970, C. G. Jung Biographical Archives, CLM , 4-5, 7.
- 35 Richard Noll, *The Aryan Christ*, p. 143.
- 36 Deirdre Bair, *Jung: A Biography*. (Little Brown and Company, 2003) p. 431.
- 37 Nicholas Goodrick-Clarke, *Black Sun*, p. 178
- 38 Peter Grose, *Gentlemen Spy*, p. 90.
- 39 Gary Lachman, Politics and the Occult: The Left, the Right, and the Radically Unseen, (Quest Books, 2008), pp. 203-4.
- 40 Mark Vernon. "Carl Jung, part 2: A troubled relationship with Freud – and the Nazis." *The Guardian*, 6 June 2011.
- 41 Sanford Drob, "Jung's Kabbalistic Vision," *Journal of Jungian Theory and Practice*, Vol. 7 no. 1 2005.
- 42 Kirsch, J. (1991). "Carl Gustav Jung and the Jews: The real story." In A. Maidenbaum and S. A. Martin (Eds.), *Lingering shadows: Jungians, Freudians, and anti-semitism* (pp. 52–87). (Boston: Shambhala, 1991) p. 68.
- 43 Carl G. Jung (1969/1952) *Answer to Job*. CW 11.
- 44 Sanford Drob, "Jung's Kabbalistic Vision."
- 45 Carl G. Jung. C. G. Jung speaking (W. McGuire & R.F.C. Hull, Eds.). (Princeton: Princeton University Press, 1977). pp. 268–72; pp. 271–2
- 46 Sanford Drob, "Jung's Kabbalistic Vision."
- 47 Carl G. Jung, *Memories, dreams, reflections* (A. Jaffe, Ed.). (New York: Random House, 1961), p. 293.
- 48 Anton Chaitkin, "British psychiatry: from eugenics to assassination." *Executive Intelligence Review*, V21 #40, [30 July 2002].
- 49 Ibid.
- 50 "Dr. Winfred Overholser Dies; Developed Psychiatric Centers," *New York Times*, October 7, 1964.
- 51 Alan Marks, *The Search for the 'Manchurian Candidate'*. p. 6
- 52 David Irving, *Hess, the Missing Years*, (Macmillan Press, 1987).
- 53 Jeffrey Steinberg. "From Cybernetics to Littleton: Techniques of Mind Control." *Executive Intelligence Review*. May 5, 2000.
- 54 Anton Chaitkin, "British psychiatry: from eugenics to assassination."
- 55 Ibid.
- 56 *Church Committee*, p. 390 MK-Ultra was approved by the DCI [Director of Central Intelligence] on April 13, 1953.
- 57 Dick Russell, *On the trail of the JFK assassins*. (Skyhorse Publishing, 2008). p. 273.
- 58 Alan Marks, *The Search for the 'Manchurian Candidate'*. p. 88.
- 59 John Marks, *The Search for the 'Manchurian Candidate': The CIA and Mind Control*, (London: Penguin Books, 1919) p. 106-7.
- 60 Ibid., pp. 140–150.
- 61 Turbide, Diane (1997-04-21). "Dr. Cameron's Casualties." Retrieved 2007-09-09. [<http://www.ect.org/dr-camerons-casualties>]
- 62 Stauber, John and Sheldon Rampton, "The Father of Spin: Edward L. Bernays and the Birth of PR by Larry Tye." *PR Watch* 6:2, Second Quarter 1999.
- 63 Noam Chomsky, *Necessary Illusions: Thought Control in Democratic Societies*. (London: Pluto Pres, 1989), p. 31.
- 64 Edward Bernays, *Biography of an Idea: Memoirs of Public Relations Counsel Edward L. Bernays* (New York: Simon and Schuster, 1965)
- 65 Noam Chomsky, *Necessary Illusions*, p. 30.
- 66 Ian Johnson, *A Mosque in Munich: Nazis, the CIA, and the Rise of the Muslim Brotherhood in the West*, (New York: Houghton Mifflin Harcourt, 2010). p. 41.
- 67 Ibid., p. 116.
- 68 Ibid., p. 116.

- 69 Deborah Davis, *Katharine the Great: Katharine Graham and the Washington post*, (Harcourt Brace Jovanovich, 1979) p. 138.
- 70 Hugh Wilford, *The Mighty Wurlitzer: How the CIA Played America*, (First Harvard University Press, 2009), p. 118.
- 71 *Who Paid the Pipe*, p. 267.
- 72 Laurence H. Shoup and William Minter, *Imperial Brain Trust: The Council on Foreign Relations and United States Foreign Policy* (Authors Choice Press, New York: 2004), pages 77-78.
- 73 Frances Stonor Saunders. *Who Paid the Piper: The CIA and the Cultural Cold War*.(London: Granta Books, 2000) p. 59.
- 74 *Ibid.*, p. 59.
- 75 *Ibid.*, p. 92.
- 76 Steven Meyer & Jeffrey Steinberg. "The Congress for Cultural Freedom: Making the Postwar World Safe for Fascist Kulturkampf. The CCF as a cold war assault on classical culture," *Executive Intelligence Review*, June 25, 2004.
- 77 Frances Stonor Saunders. *Who Paid the Piper*, p. 249.
- 78 *Ibid.*, p. 329.5.
- 79 Steven Meyer & Jeffrey Steinberg. "The Congress for Cultural Freedom."
- 80 *Ibid.*
- 81 Frances Stonor Saunders. *Who Paid the Piper*, p. 118.
- 82 *Ibid.*, p. 258.
- 83 *Ibid.*, p. 191.
- 84 Ted Morgan, *A Covert Life: Jay Lovestone: Communist, Anti-Communist, and Spymaster*. (New York: Random House, 1999) pp. 350-351.
- 85 Carroll Quigley, *Tragedy and Hope: A History of the World in Our Time*. (New York: Macmillan, 1966)
- 86 Frances Stonor Saunders. *Who Paid the Piper*, p. 257.
- 87 *Ibid.*
- 88 *Ibid.*, p. 255.
- 89 *Ibid.*, p. 254.
- 90 *Ibid.*, p. 260.
- 91 *Ibid.*, p. 260.
- 92 *Ibid.*, p. 262.
- 93 *Ibid.*, p. 267.
- 94 Alan Marks, *The Search for the 'Manchurian Candidate'*, p. 27.
- 96 Daniele Ganser, *Nato's Secret Armies: Operation Gladio and Terrorism in Western Europe*. (London: Routledge, 2005) p. 52
- 96 *Ibid.*
- 97 John Coleman, *The Committee of 300*, "Tavistock Institute Of Human Relations."
- 98 Ganser, Daniele. "Terrorism in Western Europe: An Approach to NATO's Secret Stay-Behind Armies," *Whitehead Journal of Diplomacy and International Relations*, South Orange NJ, Winter/Spring 2005, Vol. 6, No. 1.
- 99 David Guyatt, "Operation Gladio," [http://www.copi.com/articles/guyatt/gladio.html]
- 100 Daniele Ganser, *Nato's Secret Armies*, p. 58.
- 101 *Ibid.*, p. 58.
- 102 Frances Stonor Saunders. *Who Paid the Piper*, p. 88.
- 103 *The Machiavellians, defenders of freedom*, (Gateway Editions, 1987).
- 104 Roger Kimball, "The Power of James Burnham," *The New Criterion*, Sept. 2002.
- 105 Marc Erikson. "Islamism, fascism and terrorism" (Part 3).*Asia Times*, 4 December 2002
- 106 *Ibid.*

The UFO Phenomenon

- 1 from the review *Ephémérides du citoyen ou Bibliothèque raisonnée des sciences morales et politiques*, (chapter 16, Dec, 17, 1765): p.247, quoted in V. Giustiniani, op. cit., p. 175n.

- 2 Tony Davies, *Humanism* (Routledge, 1997), p. 27.
- 3 Bromley, David G.; Phillip E. Hammond (1987). *The Future of New Religious Movements*. (Mercer University Press). p. 15
- 4 Alice A. Bailey, *Esoteric Psychology II*. (Lucis Trust, 1942). pp. 204–205.
- 5 Steven J. Sutcliffe, *Children of the New Age: A History of Spiritual Practices*. (Routledge, 2003). p. 51.
- 6 Steve Bonta. “New Age Roots.” *The New American*. Vol. 15, No. 05, March 1, 1999.
- 7 Terry Melanson, “Lucis Trust, Alice Bailey, World Goodwill and the False Light of the World” (Last Update: May 8th, 2005) *Conspiracy Archive* [http://www.conspiracyarchive.com/NewAge/Lucis_Trust.htm]
- 8 “World News Briefs; Dalai Lama Group Says It Got Money From C.I.A.” *The New York Times*. 2 October 1998.
- 9 Terry Melanson, “Lucis Trust, Alice Bailey, World Goodwill and the False Light of the World.”
- 10 James Nye, “Chromosome Damage! A Random Conversation with Robert Anton Wilson,” *Fortean Times*, no. 79 (February/March 1995)
- 11 Alice Bailey, *A Treatise on the Seven Rays*, Vol. V: The Rays and the Initiations, p. 418.
- 12 Carl Gustav Jung, *Flying saucers: a modern myth of things seen in the skies*, (Harcourt, Brace, 1959) p. xii.
- 13 *Disclosure Project* [<http://youtu.be/CaTgOSHbBEI>]
- 14 “Ronald Reagan Speech About Alien Invasion,” *You Tube*, [<http://www.youtube.com/watch?v=chVKSY2gT00>]
- 15 Paul Joseph Watson, “Counterfeit Foe—The Ultimate Hegelian Dialectic,” *Propaganda Matrix*. [http://www.propagandamatrix.com/counterfeit_foe.html]
- 16 Hand, Richard J., *Terror on the Air!: Horror Radio in America, 1931–1952*. Jefferson, (North Carolina: Macfarland & Company, 2006). p. 7.
- 17 *Messengers of Deception: UFO Contacts and Cults* (Brisbane: Daily Grail Publishing, 2008) p. 46.
- 18 *Ibid.*, p. iv.
- 19 *Operation Trojan Horse*, (Lilburn, Georgia: Illuminet Press, 1996). p. 36.
- 20 *Ibid.*, p. 40.
- 21 *Ibid.*, p. 40.
- 22 Brenda Denzler, *The Lure of the Edge: Scientific Passions, Religious Beliefs, and the Pursuit of UFOs* (Berkeley: University of California Press, 2001), pp. 164–167.
- 23 *Operation Trojan Horse*, p. 40.
- 24 *UFO—Nazi UFO Conspiracy* (2010) Discovery Channel.
- 25 Nicholas Goodrick-Clarke, *Black Sun*, p. 164.
- 26 *Ibid.*, p. 166.
- 27 Kevin McClure, *The Nazi UFO Myths: An Investigation* [<http://magonia.haaan.com/2009/nazi-ufo-00-intro>]
- 28 Christopher H. Partridge. *UFO Religions*. (Routledge, 2003). p. 8 – 9.
- 29 *Ibid.*, p. 175.
- 30 *Sacred Drift* p. 15-16, cited in Michael Gomez, *Black Crescent: The Experience and Legacy of African Muslims in the Americas*, (Cambridge: Cambridge University Press 2005) p. 205.
- 31 Michael Newton. *Holy Homicide: An Encyclopedia of Those Who Go With Their God...And Kill!* (Loompanics Unlimited, Port Townsend, Washington, 1998), p. 185
- 32 “New Human Sacrifice with a Boy as Victim is Averted by Inquiry,” *Detroit Free Press*, November 26, 1932, p.1.
- 33 C. Eric Lincoln, *The Black Muslims in America*. 1st ed., (Beacon Press, Boston, 1961), p.108; and *Malcolm X*, p. 12.
- 34 David Livingstone, “The Nation Of Islam And The Freemasons,” July 18, 2006 [<http://www.terrorism-illuminati.com/content/nation-islam-and-freemasons>]
- 35 Arthur J. Magida. *Prophet of Rage: A Life of Louis Farrakhan and his Nation*. New York: Basic Books, 1996, pp. 54, 221.
- 36 Michael Barkun, *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America*. (Berkeley, Calif: University of California Press, 2003) p. 115.
- 37 *Ibid.*, p. 119.

- 38 Ibid., p. 120.
- 39 Wohleber, Curt. "The Man Who Can Scare Stephen King." *American Heritage Magazine*. December 1995.
- 40 Michael Barkun, *A Culture of Conspiracy*, p. 121.
- 41 HP Lovecraft, *The Call of Cthulhu* (1928)
- 42 Lovecraft, H.P., *The Best of H.P. Lovecraft: Bloodcurdling Tales of orror and the Macabre*. (Del Rey Books. New York, 1982), p. 88.
- 43 HP Lovecraft, *The Call of Cthulhu* (1928)
- 44 Cited in Jeff Wells, "From beyond the stars," *Rigorous Intuition*, (Sunday, May 15, 2005)
- 45 *The Necronomicon Anti-FAQ* [<http://www.digital-brilliance.com/necron/necron.htm>]
- 46 Michael Barkun, *A Culture of Conspiracy*, p. 121.
- 47 R.E. Bartholomew, K. Baskerfield and G.S. Howard, "UFO Abductees and Contactees: Psychopathology or Fantasy Proneness," *Professional Psychology: Research and Practice*, 1991, vol 22, pp. 215-22.
- 48 Christopher H. Partridge. *UFO Religions*. (Routledge, 2003). p. 5.
- 49 Ibid., p. 16.
- 50 Mitch Horowitz, *Occult America: white house seances, ouija circles, masons, and the secret mystic history of our nation*, (New York: Bantam Books, 2009) p. 180.
- 51 Peter Levenda, *Unboly Alliance*, p. 62.
- 52 Michael Barkun, *A Culture of Conspiracy*, p. 154.
- 53 Ibid, p. 150.
- 54 Jim Keith, *Saucers of the Illuminati*, (Adventures Unlimited Press, 2004) pp. 50-51.
- 55 "The Queen & the Saucers." *Time* (magazine). June 1, 1959. Retrieved 2007-04-27.
- 56 Barkun, Michael. *A Culture of Conspiracy*, p. 151.
- 57 Ibid., p. 148.
- 58 Francis King, *The Secret Rituals of the OTO*, (London: C.W. Daniel, 1973) p. 45.
- 59 Gary Lachman, *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius*.
- 60 Lynn Picknett & Clive Prince, *Stargate Conspiracy: The Truth About Extraterrestrial Life and the Mysteries of Ancient Egypt* (New York: Berkley Books, 1999).
- 61 Kenneth Grant, *Aleister Crowley and the Hidden God*, (London: Frederick Muller, 1973) p. 28.
- 62 Gary Lachman, *Turn Off Your Mind*.
- 63 Ibid.
- 64 Ibid.
- 65 Nikolas & Zeena Schreck, *Demons of the Flesh: The Complete Guide to Left-Hand Path Sex Magic*, (Creation Books, 2002) p. 322.
- 66 James R. Lewis, "Clearing the Planet: Utopian Idealism and the Church of Scientology," *Σύζευξη, Journal of Alternative Religion and Culture*, 1997, 6 (1-2): 287.
- 67 Hubbard, "Terra Incognita: The Mind," *The Explorers Journal*, winter 1949 / spring 1950.
- 68 cited in Jim Keith, *Saucers of the Illuminati*, (Adventures Unlimited Press, 2004) p. 47.
- 69 Nicholas Goodrick-Clarke. *Black Sun*, p. 215.
- 70 Eugene V. Gallagher. *The New Religious Movements Experience In America*. (Westport, CT: Greenwood Press, 2004) . p. 195.
- 71 William H. Kennedy, *Satanic Crime*, pp. 21-23, 2006 [<http://demonologiaesatanismo13.blogspot.ca/2010/12/michael-aquino-and-temple-of-set.html>]

Jihad & The New Left

-
- 1 Bernhard Schulz. "Herbert Marcuse and the CIA," *The Atlantic Times*.
- 2 John Coleman, *The Committee of 300*, "Tavistock Institute Of Human Relations."
- 3 Ibid.
- 4 *The Tavistock Institute of Human Relations: Shaping the Moral, Spiritual, Cultural, Political and Economic Decline of the United States of America* (Joseph Holding Corporation, 2005).
- 5 Bruce Hoffman. *Inside Terrorism*. (New York: Columbia University Press, 1988). p. 26.

- 6 Howard Sachar, *A History of Israel: From the Rise of Zionism to Our Time* (Knopf, 1996), pp. 265–266.
- 7 Waller R. Newell. “Postmodern Jihad: What Osama bin Laden learned from the Left.” *Foreign Affairs: The Weekly Standard*, November 11, 2001.
- 8 Ibid.
- 9 Auffret, D. (2002), *Alexandre Kojève. La philosophie, l’Etat, la fin de l’histoire*, (Paris: B. Grasset)
- 10 Shadia Drury. *Alexandre Kojève*, p. 65.
- 11 Alexandre Kojève, *Introduction to a Reading of Hegel*. (New York: Basic Books, 1969), p. 69.
- 12 Shadia Drury. *Alexandre Kojève*, p. 37.
- 13 Ibid., 147.
- 14 Ibid., p. 76.
- 15 *Devil’s Game*, p. 333.
- 16 “The Clash of Civilizations,” *Foreign Affairs*, Summer 1993.
- 17 Moaddel, M. 2002a. *Jordanian Exceptionalism: An Analysis of State-Religion, Relationship in Egypt, Iran, Jordan and Syria*. (New York: Palgrave). Quoted from Are Knudsen, “Political Islam in the Middle East,” Chr. Michelsen Institute Development Studies and Human Rights, 2003.
- 18 Gilles Keppel, *The War for Muslim Minds*, (Harvard: Belknap, 2004) p. 64.
- 19 Wiktorowicz “Anatomy of the Salafi Movement,” p. 222.
- 20 al-Turayri, Sheikh Abd al-Wahhab. “The Mardin Conference – Understanding Ibn Taymiyyah’s Fatwa.” *MuslimMatters*. Retrieved 29 May 2011.
- 21 Juan R. I. Cole, “Rashid Rida on the Baha’i Faith: A Utilitarian Theory of the Spread of Religions,” *Arab Studies Quarterly*, 5:3, 1983 Summer, pages 276-291 [http://bahai-library.com/cole_rashid_rida]
- 22 John Gray, “Not ancient, but modern: Islamist militants have Western roots,” *The Independent*, July 27, 2002.
- 23 Gilles Keppel, *The War for Muslim Minds*, (Harvard: Belknap, 2004) p. 75.
- 24 John Calvert. *Sayyid Qutb and the Origins of Radical Islamism*. (New York: Columbia University Press 2010) p. 227.
- 25 *Al Baqara*, 2: 190.
- 26 Ian Johnson, *A Mosque in Munich*, p. 116.
- 27 Ibid., p. 117.
- 28 Ibid., p. 118.
- 29 Marc Erikson. “Islamism, fascism and terrorism” (Part 3). *Asia Times*, 4 December 2002
- 30 Ian Johnson, *A Mosque in Munich*, p. 127.
- 31 Robert Dreyfuss, *Hostage to Khomeini*, p. 248.
- 32 *The Game of Nations*, (New York: Simon & Schuster, 1970). p. 184.
- 33 “Why Israel’s capture of Eichmann caused panic at the CIA,” *The Guardian*, June 8, 2006.
- 34 Glenn B. Infield, *Skorzeny*, n. 6. p. 190.
- 35 Pierre Beaudry, “The Algeria Paradox: Will Bush or Kerry Learn a Lesson from Charles de Gaulle?” *Executive Intelligence Review*, June 18, 2004.
- 36 Martin A Lee, “The Swastika & the Crescent,” *Intelligence Report*. Spring 2002, Issue 105.
- 37 Christopher Brown, “Global Nazism and the Muslim Brotherhood.”
- 38 Robert Wolfe, “Analysis of the Investigative Records Repository file of Klaus Barbie” (19 September 2001). *Interagency Working Group*.
- 39 Mae Brussell, “The Nazi Connection to the John F. Kennedy Assassination,” *The Rebel*, January 1984.
- 40 Daniele Ganser, *Nato’s Secret Armies*, p. 94
- 41 “La CAGOULE, organisation fasciste française” *Partie de Gauche*, vendredi 15 juin 2012. [http://www.gauchemip.org/spip.php?article1337]; Pierre Beaudry, “Will Bush or Kerry Learn a Lesson from Charles de Gaulle?” *Executive Intelligence Review*. June 18, 2004 [http://www.larouchepub.com/other/2004/3124iraq_algeria.html]
- 42 Pierre Beaudry, “Will Bush or Kerry Learn a Lesson from Charles de Gaulle?” *Executive Intelligence Review*. June 18, 2004.
- 43 Pierre Beaudry. “The Algeria Paradox: Will Bush or Kerry Learn a Lesson from Charles de Gaulle?” *Executive Intelligence Review*, June 18, 2004.
- 44 Ibid.

- 45 “How Britain France and Israel Got Together,” *Time*, 12 November 1956.
- 46 Ian Johnson, *A Mosque in Munich*, p. 128.
- 47 *Ibid.*, p. 128.
- 48 “War Crimes Investigator Says Al Qaeda Spawned From Nazi Third Reich” [<http://www.warriorsfortruth.com/al-queda-terrorists-Nazi-connection.html>]
- 49 Ian Johnson, *A Mosque in Munich*, p. 119.
- 50 Martin A. Lee, “The CIA and The Muslim Brotherhood: How the CIA Set The Stage for September 11” *Razor Magazine*, 2004.
- 51 “Jamaat-e-Islami’s True Colors,” *News From North and South*, July 6, 2011.
- 52 Jerry Gordon. “How the CIA Helped The Muslim Brotherhood Infiltrate the West.” *NewEnglishReview.org*, August, 2011
- 53 *Sleeping With the Devil*, (New York: Crown Publishers, 2003). p. 99.

Fascist International

- 1 Paul Furlong, *Social and Political Thought of Julius Evola*. (London: Routledge, 2011) p. 110.
- 2 Julius Evola, *Le chemin du cinabre* (Milan: Arche` and Arktos, 1983), p. 69. Cited in Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 99.
- 3 *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival*. (Kempston: Adventures Unlimited Press, 1996), p. 60.
- 4 Nicholas Goodrick-Clarke, *Black Sun*, p. 53.
- 5 Evola, *Revolt against the Modern World*, pp. 35–37.
- 6 “Il Problema della supremazia della razza bianca” [The Problem of the Supremacy of the White Race], *Lo Stato*, 1936).
- 7 August 15, 1938.
- 8 August 1941.
- 9 Julius Evola, *The Mystery of the Grail: Initiation and Magic in the Quest for the Spirit* (Inner Traditions, Bear and Company; 199).
- 10 Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 107.
- 11 Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult*, (New York: Continuum, 2006) p. 116.
- 12 Martin Bright, “Unity Mitford and ‘Hitler’s baby.’” *The New Statesman* (May 13, 2002).
- 13 Nicholas Goodrick-Clarke, *Black Sun*, p. 77.
- 14 *Ibid.*, p. 83.
- 15 Nicholas Goodrick-Clarke, *Hitler’s Priestess: Savitri Devi, the Hindu-Aryan Myth, and Neo-Nazism*. (New York: New York University Press, 1998) p. 103.
- 16 Nicholas Goodrick-Clarke, *Black Sun*, p. 179.
- 17 Miguel Serrano, *Das goldene Band*, p. 366.
- 18 Nicholas Goodrick-Clarke, *Black Sun*, p. 175.
- 19 *Ibid.*, p. 181.
- 20 Miguel Serrano, *Das goldene Band*, p. 32.
- 21 Nicholas Goodrick-Clarke, *Black Sun*, p. 118.
- 22 Trevor Ravenscroft, *The Spear of Destiny: The Occult Power Behind the Spear Which Pierced the Side of Christ and how Hitler inverted the Force in a bid to conquer the World*, (Boston: Red Wheel/Weiser, 1973), p. 292.
- 23 Allen Greenfield, *Secret Rituals of the Men In Black*, (Lulu.com, 2005), p. 28.
- 24 Karl Ernest Meyer and Shareen Blair Brysac, *Tournament of Shadows: The Great Game And the Race for Empire in Central Asia*, p.459.
- 25 Nicholas Goodrick-Clarke, *Black Sun*, p. 190.
- 26 Nicholas Goodrick-Clarke, *Black Sun*, p. 130.
- 27 Martin A. Lee, “From UFOs to Yoga.” *SPLC report* (Summer 2002).
- 28 Victor & Victoria Trimondi. “The Shadow of the Dalai Lama – Part II – 12. Fascist

- occultism and it's close relationship to Buddhist Tantrism" [http://www.trimondi.de/SDLE/Part-2-12.htm]
- 29 "Dalai Lama's Depressing Past, Disappointing Politics," *Foreign Confidential*. Monday, March 31, 2008.
- 30 Loren Coleman, *Tom Slick and the Search for the Yeti* (London: Faber and Faber, 1989)
- 31 "World News Briefs; Dalai Lama Group Says It Got Money From C.I.A." *The New York Times*, 2 October 1998.
- 32 Victor & Victoria Trimondi, "The Shadow of the Dalai Lama – Annex: Critical Forum Kalachakra", [http://www.trimondi.de/SDLE/Annex.htm]
- 33 Miguel Serrano, *Das goldene Band. Esoterischer Hitlerismus*, (Wetter 1987), p. 366.
- 34 "Forgive Pinochet, says Dalai Lama," *CBC News*, (Friday, November 10, 2000).
- 35 [http://www.theneworder.org/what_is.htm]
- 36 "Preliminary Report on Neo-Fascist and Hate Groups," House Committee on Un-American Activities Report [https://docs.google.com/viewer?url=http://www.archive.org/download/PreliminaryReportOnNeo-fascistAndHateGroups/u588n4_1954.pdf]
- 37 Ibid.
- 38 Nicholas Goodrick-Clarke, *The Occult Roots of Nazism*. p. 81.
- 39 Ibid., p. 82.
- 40 Ibid., p. 83.
- 41 Nicholas Goodrick-Clarke, *Black Sun*, p. 83.
- 42 *The Capital Times*, Madison, WI, May 21, 2001, p. 3A. Full Text Newspapers. Thomson Gale.
- 43 (Faith and Service Books, Staunton, VA, 1968)
- 44 FBI HQ file 105-15727, #42; 6/2/59 memo from A. Rosen to J. Edgar Hoover
- 45 Ernie Lazar. "Eustace Mullins and the Conspiratorial Extreme Right." [https://sites.google.com/site/ernie124102/mullins]
- 46 "Preliminary Report on Neo-Fascist and Hate Groups," House Committee on Un-American Activities Report [https://docs.google.com/viewer?url=http://www.archive.org/download/PreliminaryReportOnNeo-fascistAndHateGroups/u588n4_1954.pdf]
- 47 Nicholas Goodrick-Clarke, *The Occult Roots of Nazism*, p. 83.

Sex, Drugs & Revolution

- 1 Bill Landis, *Anger: The Unauthorized Biography of Kenneth Anger* (1995), pp. 88–90.
- 2 Jones, James H. (1997). *Alfred C. Kinsey: A Public/Private Life* (1. ed. ed.). New York: Norton.
- 3 Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute for Social Research, 1923-1950*. (Berkeley: University of California Press, 1996) p. 107
- 4 Herbert Marcuse, *Eros and Civilization*, 2nd edition. London: Routledge, 1987
- 5 Robert M. Young, "The Naked Marx: Review of Herbert Marcuse," *Eros and Civilization: A Philosophical Inquiry into Freud*, *New Statesman*, vol. 78, 7 November 1969, pp. 666-67
- 6 "Speaking to Power: Nathan Abrams assesses the changing fortunes of Commentary magazine," *Jewish Quarterly*.
- 7 Jeffrey Steinberg. "From Cybernetics to Littleton: Techniques of Mind Control." *Executive Intelligence Review*. May 5, 2000.
- 8 Ibid.
- 9 Anton Chaitkin, "British psychiatry: from eugenics to assassination."
- 10 M Cannon, "Mind Control and the American Government," *Lobster Magazine* (1992). 23.
- 11 Alan Marks. *The Search for the Manchurian Candidate*, p. 70
- 12 Cornelius, J. Edward, "The Friends & Acquaintances of Aleister Crowley," *Red Flame: A Thelemic Research Journal*, no. 3. 2001.
- 13 Aldous Huxley's lecture to The California Medical School in San Francisco in 1961; Terry Melanson. "Lucis (Lucifer) Trust, Alice Bailey, World Goodwill and the False Light of the World."
- 14 "The Aquarian Conspiracy"; Konstandinos Kalimtgis David Goldman and Jeffrey

- Steinberg, *Dope Inc.: Britain's Opium War Against the US*, (New York, The New Benjamin Franklin House, 1978), Part IV.
- 15 Todd Brendan Fahey, "The Original Captain Trips," *High Times*, November 1991.
 - 16 Ralph Metzner, *The Ecstatic Adventure* (New York: Macmillan, 1968).
 - 17 Michael E. Kreca, "How the US Government Created the 'Drug Problem' in the USA," LewRockwell.com [http://www.lewrockwell.com/kreca/kreca1.1.1.html]; Mark Riebling, "Tinker, Tailor, Stoner, Spy: Was Timothy Leary a CIA Agent?" *MarkRiebling.com*
 - 18 Mark Riebling, "Tinker, Tailor, Stoner, Spy: Was Timothy Leary a CIA Agent?" *MarkRiebling.com*.
 - 19 Martin A. Lee, Bruce Shlain, *Acid Dreams: The Complete Social History of LSD: The CIA, The Sixties, and Beyond* (Grove Press, 1985), p. 7.
 - 20 Peter Ouspensky, *In Search of the Miraculous* (Harcourt, 1949) p. 50.
 - 21 Timothy Leary, *Changing my mind among others*, (Prentice-Hall, 1982) p. 192-3.
 - 22 Jan Irwin, "The Secret History of Magic Mushrooms," Gnosis Media, [http://www.gnosticmedia.com/SecretHistoryMagicMushroomsProject]
 - 23 Morgan Davis, From Man to Witch: Gerald Gardner 1946, www.geraldgardner.com.
 - 24 Paul O'Prey, Between Moon and Moon – Selected Letters of Robert Graves 1946–1972, (Hutchinson, 1984). pp. 213–215.
 - 25 R. Gordon Wasson, "The Hallucinogenic Fungi of Mexico," *The Psychedelic Review*, vol. 1, no. 1, June 1963, p. 30.
 - 26 Timothy Leary, *High Priest*, (New World Publishing 1968), p. 65.
 - 27 Réne Daalder, "A New Mind for an Aging Species," *C-Lab*.
 - 28 Timothy Leary, *Flashbacks: a personal and cultural history of an era : an autobiography*. (Putnam, 1990) p. 44.
 - 29 *Ibid.*, p. 109.
 - 30 Ralph Metzner, *The Ecstatic Adventure* (New York: Macmillan, 1968).
 - 31 Gregory Bateson, *Steps to the Ecology of the Mind* (New York: Chandler, 1972).
 - 32 Anton Chaitkin, "British psychiatry: from eugenics to assassination."
 - 33 Kerry Bolton. *Revolution from Above* (UK: Arktos Media, 2011) p. 125.
 - 34 Hilary Radner, *Swinging Single: Representing Sexuality in the 1960s*. (Minneapolis: University of Minnesota Press, 1999) p. 137.
 - 35 Howard Sachar. "Working to Extend America's Freedoms: Jewish involvement in the Civil Rights movement." Excerpt from *A History of Jews in America*, published by Vintage Books. *MyJewishLearning.com*.
 - 36 "Angela Davis: The Offer the CPUSA Could Not Refuse" *Executive Intelligence Review*. Volume 1, Number 17, August 26, 1974; Herbert Marcuse and Douglas Kellner. *The New Left and the 1960s: Collected Papers of Herbert Marcuse*. (New York: Routledge, 2005) Introduction, p. 19.
 - 37 Sandiegoreader.com 2007-08-23. [http://www.sandiegoreader.com/news/2007/aug/23/bourgeois-marxist/].
 - 38 "CPUSA: Angela's CIA Links 'Could Damage the Movement'" *Executive Intelligence Review*. Volume 1, Number 38, December 8, 1974.
 - 39 Lazerow, Jama; Yohuru R. Williams. *In Search of the Black Panther Party: New Perspectives on a Revolutionary Movement*. (Duke University: Duke University Press, 2006).
 - 40 Seth Rosenfeld, "Activist Richard Aoki named as informant." *San Francisco Chronicle*, August 20, 2012.
 - 41 "The Man Who Armed the Panthers" *Center for Investigative Reporting*. 9:28
 - 42 Eldridge Cleaver. *Soul on ice*. (Dell/Delta, 1968, 1991), p. 106.
 - 43 Hilary Radner, *Swinging Single: Representing Sexuality in the 1960s*. (Minneapolis: University of Minnesota Press, 1999) p. 138.
 - 44 John Coleman, *The Committee of 300*, "Tavistock Institute Of Human Relations."
 - 45 Martin A. Lee, Bruce Shlain, *Acid Dreams: The Complete Social History of LSD: The CIA, The Sixties, and Beyond* (Grove Press, 1985), p. 267.
 - 46 Gates, Henry Louis; Higginbotham, Eveleyn B.. *African American Lives*. (New York: Oxford University Press, 2004). pp. 173–175.
 - 47 *The Tavistock Institute of Human Relations: Shaping the Moral, Spiritual, Cultural, Political and Economic Decline of the United States of America* (Joseph Holding Corporation, 2005).

- 48 Mikal Gilmore. *Stories Done: Writings on the 1960s and Its Discontents*. (New York: Free Press, 2008) p. 154.
- 49 “The gentlemen’s club for the rich and famous that worships a 1980s Page 3 girl | Mail Online.” *Dailymail.co.uk*.
- 50 Herbst, Peter. *The Rolling Stone Interviews: 1967-1980*. (St. Martin’s Press 1989). p. 186.
- 51 Colin A. Ross, *The C.I.A. Doctors: Human Rights Violations by American Psychiatrists* (Manitou Communications, 2006).
- 52 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part XIV. *The Center for an Informed America*, May 13, 2008 [<http://www.davesweb.cncost.com/nwsltr106.html>].
- 53 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part II.
- 54 Ibid.
- 55 Michael Walker, *Laurel Canyon: The Inside Story of Rock-And-Roll’s Legendary Neighborhood*, (New York: Faber and Faber, 2006) p. 26.
- 56 Linda Hunt, *Secret Agenda: the United States Government, Nazi Scientists and Project Paperclip* (St. Martin’s Press, 1991); ABC PrimeTime Live, Operation Paperclip, 1991, and hearings before the House Judiciary Committee, 1991.
- 57 Zappa with Occhiogrosso, *The Real Frank Zappa Book* (1989), pp. 20–23.
- 58 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part VIII.
- 59 Barry Miles, *Hippie*, (London: Sterling Publishing 2004), p. 60.
- 60 Ibid., p. 58.
- 61 Jack Boulware, “The Rock and Roll Treehouse,” www.jackboulware.com, April 20, 2006 [<http://www.jackboulware.com/writing/journalism/the-rock-and-roll-treehouse>].
- 62 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part V.
- 63 Hopkins; Jerry and Daniel Sugarman. *No One Here Gets Out Alive*. (Warner Books, 1980).
- 62 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part II.
- 65 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part I.
- 66 Jimmy McDonough, *Shakey: Neil Young’s Biography* (Random House, 2002), p. 288.
- 67 Ibid.
- 68 Gary Lachman, *Turn Off Your Mind*.
- 69 Gary Lachman, *Turn Off Your Mind*.
- 70 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part II.
- 71 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part I.
- 72 Sheila Weller, “California Dreamgirl,” *Vanity Fair*, December 2007.
- 73 Ibid.
- 74 Ibid.
- 75 Ibid.
- 76 Ibid.
- 77 Ibid.
- 78 Jeff Chorney, “Citizen Killer?” *Salon.com*, Wednesday, Aug 16, 2000.
- 79 Dave McGowan, “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part VII.
- 80 Tony Sanchez, *Up And Down With The Rolling Stones*, (Da Capo, 1979) p. 147
- 81 Alex Maloney, *Rock Music: The Citadel of Satan*, (Xlibris, 2011) p. 59
- 82 Gary Lachman, *Turn Off Your Mind*.
- 83 Ibid.
- 84 Timothy Wylie. *Love Sex Fear Death: The Inside Story of The Process Church*. (Port Townsend, WA: Feral House, 2009).
- 85 Clarke, Nick, “It is dreadful to be an onlooking parent, for the loved child is lost.”

- The Guardian*. October 20, 1999. Retrieved June 23, 2008.
- 86 Gary Lachman, *Turn Off Your Mind*.
- 87 Gary Lachman, “The Process,” *Fortean Times*, May 2000.
- 88 Gary Lachman, *Turn Off Your Mind*.
- 89 Dave McGowan, “Inside The L.C.: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part VII.
- 90 Bill Landis, *Anger: an unauthorized biography of Kenneth Anger*. (HarperCollins Publishers, 1995). p. 124.
- 91 *Manson* 2009 documentary by Cineflix Productions et al.
- 92 Gary Lachman, *Turn Off Your Mind*.
- 93 *Ibid*.
- 94 Burton H. Wolfe. *The Devil’s Avenger: A Biography of Anton Szandor LaVey*. (New York: Pyramid Books, 1974).
- 95 Chris Mathews, *Modern Satanism: Anatomy of a Radical Subculture*, page 52 (Greenwood Publishing Group, 2009).
- 96 Geoffrey Giuliano, Lennon in America: based in part on the lost Lennon diaries, 1971-1980 (Cooper Square Press, 2000), p. 57.
- 97 Peter Levenda & Jim Hougan, *The Nine* (Sinister Forces: A Grimoire of American Political Witchcraft, Book 1) (Trine Day, 2011).
- 98 Jim Keith, *Mind-control, World Control*, (Adventures Unlimited Press, 1997), p. 174.
- 99 Dave McGowan, “Inside The L.C.: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation” Part XIV.
- 100 Burks, John. “Rock & Roll’s Worst Day.” *Rolling Stone*, 7 February 1970.
- 101 Michael Sragow, “Gimme Shelter?: The true story,” *Salon*, Thursday, Aug 10, 2000.

Neoliberalism

- 1 Philip Mirowski, Dieter Plehwe, *The road from Mont Pèlerin: the making of the neoliberal thought collective*, 2009, p. 13-14.
- 2 David J. Peterson, *Revoking the Moral Order: The Ideology of Positivism and the Vienna Circle*, (1999), p. 122.
- 3 Hayek, *Constitution and Liberty*, 485.
- 4 William E. Scheuerman, “The unholy alliance of Carl Schmitt and Friedrich A. Hayek,” *Constellations*, Volume 4, Issue 2, pages 172–188, October 1997.
- 5 Hayek, Law, *Legislation, and Liberty*, Vol. III, 194-95.
- 6 Naomi Klein, *The Shock Doctrine*, (New York: Metropolitan Books, , 2007) p. 39.
- 7 Friedman, *Capitalism and Freedom*, ix.
- 8 Milton Friedman and Rose Friedman, *Tyranny of the Status Quo* (San Diego: Harcourt Brace Jovanovich, 1984), 3.
- 9 “The Chase Manhattan Bank: Rockefeller’s Bank,” Counterpunch [http://thecounterpunch.hubpages.com/hub/The_Chase_Bank].
- 10 Robbins, Alexandra. *Secrets of the Tomb*.
- 11 Gary Allen, *None Dare Call it a Conspiracy*.
- 12 Joan Roelofs, *Foundations and Public Policy: The Mask of Pluralism* (New York: State University of New York Press, 2003), page 52.
- 13 Mae Brussell, “The Nazi Connection to the John F. Kennedy Assassination.”
- 14 *Ibid*.
- 15 Andrew Gavin Marshall, “The Rockefeller World, Council on Foreign Relations, and the Trilateral Commission” *The Intel Hub*, December 1, 2011.
- 16 John Coleman, *The Committee of 300*, “Tavistock Institute Of Human Relations.”
- 17 Laurence H. Shoup and William Minter, *Imperial Brain Trust: The Council on Foreign Relations and United States Foreign Policy* (Authors Choice Press, New York: 2004), pages 66-67.
- 18 David briefed on CIA operations—see Cary Reich, *The Life of Nelson A. Rockefeller: Worlds to Conquer 1908-1958*, (New York: Doubleday, 1996) p.559

- 19 Goldwater, Barry and Stephen Shadegg, *With No Apologies*. (Berkeley, 1980). p. 299.
- 20 Barry Chamish, "The Deutsch Devils."
- 21 Gary MacEoin, *No Peaceful Way: Chile's Struggle for Dignity* (New York: Sheed and Ward, Inc., 1974), pp 95-100.
- 22 United States Senate Report (1975), "Covert Action in Chile, 1963-1973," *US Government Printing Office* Washington, D.C.
- 23 Document reproduced as part of George Washington University's National Security Archive. Accessed online 22 September 2006 [http://www.gwu.edu/~nsarchiv/NSAEBB/NSAEBB8/ch26-01.htm]
- 24 Charles Higham, *Trading with the Enemy*, p. 201-202.
- 25 *Overthrow: America's Century of Regime Change from Hawaii to Iraq*, (New York: Times Books; First Edition edition, 2006) p. 171.
- 26 David Stout, "Edward Korry, 81, Is Dead; Falsely Tied to Chile Coup." *The New York Times* (2003-01-30). Retrieved 2010-04-20; "US Dept. of State FOIA Electronic Reading Room - Hinchey Report (CIA Activities in Chile)." Foia.state.gov. Retrieved 19 November 2011.
- 27 *Overthrow: America's Century of Regime Change from Hawaii to Iraq*, (New York: Times Books; First Edition edition, 2006) p. 170.
- 28 "Ten Years of US Intrigue in Chile," *San Francisco Chronicle*, 5 December 1975, p. 1.
- 29 "US Sabotage of the Chilean Economy," *The Militant*, 37 (28 September 1973), p. 4.
- 30 Milton Friedman and Rose D. Friedman, *Two Lucky People: Memoirs* (Chicago: University of Chicago Press, 1998), 592.
- 31 Noam Chomsky, *Profit Over People: Neoliberalism and Global Order*, (Seven Stories Press, New York, NY, 1999)
- 32 Orlando Letelier, "Economic Freedom's Awful Toll," *The Nation*, August 28, 1976.
- 33 "Free to Choose Vol. 5." *Free to Choose*. Archived from the original on February 9, 2008. Retrieved February 20, 2008.
- 34 "Institute for Economic Affairs," *Think Tank Watch* [http://thinktank-watch.blogspot.ca/2007/12/institute-of-economic-affairs.html]
- 35 Dreyfuss, *Devil's Game*, p. 169.
- 36 Ibid., p 170.
- 37 (Edinburgh: Edinburgh University Press, 2000), p. 99.
- 38 "Islamic Financial Movements: Midwives of Political Change in the Middle East?" quoted from Dreyfuss, *Devil's Game*, p. 173.
- 39 Ibid.
- 40 Clement White & Rodney Wilson, *The Politics of Islamic Finance*. (Edinburgh: Edinburgh University Press), p. 5
- 41 Ibid., p. 3
- 42 *As Saf*, chapter 61, verses 10.11
- 43 *Al Hujurat*, chapter 49, verse 15
- 44 Imran Ahsan Khan Nyazee, *The Concept of Riba and Islamic Banking*. Islamabad, 1995, p. 10.
- 45 Dr. Rachel Ehrenfeld and Alyssa A. Lappen. "Jihad Economics and Islamic Banking," From *Armed Groups: Studies in National Security, Counterterrorism, and Counterinsurgency*; Edited by Jeff rey Norwitz; US Naval War College, June 2008, chapter 28.
- 46 Ibid.
- 47 "Profile: International Islamic Relief Organization," Cooperative Research History Commons, www.cooperativeresearch.org/entity.jsp?entity=international_islamic_relief_organization (accessed 24 October 2007); "US District Court Rules Saudi Charity to Remain in 9/11 Terrorist Lawsuit," *PRNewswire*, 22 September 2005.
- 48 Joughina News, "Canadian Newspaper: Anwar Sadat was 'CIA Asset'... Egypt Now is a Cornerstone for the United States" *JP News*.
- 49 John Cooley, *Unholy Wars: Afghanistan, America and International Terrorism*. (London: Pluto Press, 2002). p. 30.
- 50 Robert Dreyfuss, *Devil's Game*, p. 163
- 51 William Engdahl. [http://earth.prohosting.com/~jswift/engdahl.html#Chapter%209]
- 52 William Engdahl, "Monsanto Buys 'Terminator' Seeds Company," *Global Research*, August 27, 2006
- 53 "Jihad Economics and Islamic Banking," (From *Armed Groups: Studies in National Security*)

- 54 *Counterterrorism, and Counterinsurgency*; Edited by Jeffrey Norwitz; US Naval War College, June 2008, chapter 28) *Right Side News*, July 28, 2008.
- 55 *Devil's Game*, p. 164.
- 56 Helen Chapin Metz, ed. "Finance," in *Sudan: A Country Study* (Washington: GPO, 1991); see also "an-Nimeiri, Gafar Muhammad," *Encyclopedia of the Orient*, lexicorient.com/e.o/nimeiri_g.htm.
- 57 Christopher Brown. "Global Nazism and the Muslim Brotherhood: Indicators of Connections."

Esalen, the CIA & The Nine

- 1 Binkley, Sam (2007). *Getting Loose: Lifestyle Consumption in The 1970s*. Duke University Press. pp. 28.
- 2 Hanegraaff, Wouter J., *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*, (Boston, Massachusetts, US: Brill Academic Publishers, 1996), pp. 38–39.
- 3 Adam Curtis, "The Curse of Tina Part Two: Learning to Hug." *BBC Blogs: Adam Curtis: The Medium and the Message*. 4 October 2011.
- 4 "The Aquarian Conspiracy"; Konstantinos Kalimtgis David Goldman and Jeffrey Steinberg, *Dope Inc.: Britain's Opium War Against the US*, (New York, The New Benjamin Franklin House, 1978), Part IV.
- 5 Jeffrey J. Kripal, *Esalen, America and the Religion of No Religion*, (Chicago: University of Chicago Press, 2007) p. 86.
- 6 Kay Holzinger. "Erhard Seminars Training (est) and The Forum." In James R. Lewis. *Odd gods: new religions & the cult controversy*. (Prometheus Books, 2001).
- 7 Jeffrey J. Kripal, *Esalen, America and the Religion of No Religion*, p. 86.
- 8 *Ibid.*, p. 128.
- 9 *Ibid.*
- 10 *Ibid.*
- 10 Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy*, (Princeton University Press, Princeton, 2004), p. 49.
- 11 Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 49.
- 12 Yvonne Kason, M.D. *Farther Shores: Exploring How Near-Death, Kundalini and Mystical Experiences Can Transform Ordinary Lives*, (iUniverse, 2008) p. 49.
- 13 Joseph Campbell, "Masks of Oriental Gods: Symbolism of Kundalini Yoga," *Literature of Belief: Sacred Scripture and Religious Experience*, ed. Neal E. Lambert (Provo, UT: Religious Studies Center, Brigham Young University, 1981), 109–38.
- 14 Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy*, p. 4.
- 15 *Ibid.*, p. 5.
- 16 Philip Coppens, *The Stargate Conundrum: The US Government's secret pursuit of the psychic drug*, Introduction [http://www.philipcoppens.com/starconundrum_0.html]
- 17 Diane Johnson, "Sex, Drugs and Hot Tubs," *New York Times*, May 6, 2007.
- 18 Philip Coppens, "The Stargate Conundrum: The US Government's secret pursuit of the psychic drug," Chapter 1, A Man for All Psychics, *PhilipCoppens.com* [http://www.philipcoppens.com/starconundrum_1.html]
- 19 Iamblichus, *The Theology of Arithmetic*, 105-106.
- 20 *Morals and Dogma*, p. 489-99.
- 21 Nesta Webster, *Secret Societies and Subversive Movements*, p. 91.
- 22 Clymer, *Dr Paschal Beverly Randolph and the Supreme Grand Dome of the Rosicrucians in France*, p. 24.
- 23 André Douzet, "The Treasure Trove of the Knights Templar," *Nexus*, vol. 4, no. 3, April/May 1997.
- 24 Lynn Picknett & Clive Prince, *Stargate Conspiracy*, p. 282.
- 25 Paul O'Prey, *Between Moon and Moon – Selected Letters of Robert Graves 1946–1972*, (Hutchinson, 1984). pp. 213–215.

- 26 John G. Bennett, *Witness: The autobiography of John G. Bennett*. (Tucson: Omen Press, 1974), pp. 355–363.
- 27 “A New World Sufi Order?,” *Islamic Party of Britain* (Autumn 1993).
- 28 Sheikh Muhammad Hisham Kabbani. *The Naqshbandi Sufi Way: History and Guidebook of the Saints of the Golden Chain*, (KAZI, 1995).
- 29 James Webb, *The Harmonious Circle: The Lives and Work of G.I. Gurdjieff, P.D. Ouspensky, and Their Followers*. (New York and London: Putnam USA, and Thames and Hudson, 2001).
- 30 Lynn Picknett & Clive Prince, *Stargate Conspiracy: The Truth About Extraterrestrial Life and the Mysteries of Ancient Egypt* (New York: Berkley Books, 1999). p. 209.
- 31 *Ibid.*, p. 213.
- 32 Philip Coppens, “The Stargate Conundrum,” Chapter 1.
- 32 *Ibid.*
- 34 Lynn Picknett & Clive Prince, *Stargate Conspiracy*. p. 168.
- 35 About Arthur M. Young” [<http://www.arthuryoung.com/about.html>]
- 36 (New Falcon Publications, 1977) p. 147.
- 37 John Coleman, *The Committee of 300*, “Tavistock Institute Of Human Relations.”
- 38 Lynn Picknett & Clive Prince, *Stargate Conspiracy*, p. 110.
- 39 Puharich, Uri, *The Original and Authorized Biography of Uri Geller* (London: Futura, 1974) pp. 14-15.
- 40 Picknett & Prince, *Stargate Conspiracy*, p. 173.
- 41 Dave Lindorff. “For Ira Einhorn, a fate worse than death.” *Salon* Friday, Oct 18, 2002.
- 42 Jacques Vallée, *Messengers of Deception*, p. 133.
- 43 Picknett & Prince, *Stargate Conspiracy*, p. 234.
- 44 Jeffrey J. Kripal, *Esalen, America and the Religion of No Religion*, p. 366.
- 45 Manly P. Hall, *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy: Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages*. (San Francisco H.S. Crocker, 1928), p. 44.
- 46 Robert A. Smith, (ed.), *The Lost Memoirs of Edgar Cayce: Life as a Seer* (Virginia Beach: ARE Press, 1997) p. 120.
- 47 Robinson, *Edgar Cayce's Story of the Origin and Destiny of Man*, p. 79.
- 48 Robert Bauval, “A Meeting with Dr. Joseph Schor in New York”, posting on *Equinox* 2000 website, 26 October 1998.
- 49 Lambert Dolphin, in response to query from “Brother Blue,” posted on sci.archaeology newsgroup, July 19, 1998.
- 50 Lynn Picknett & Clive Prince, *Stargate Conspiracy*, p. 87.
- 51 Mike Everleth, “The Underground Film World Of Aleister Crowley.” *Bad Lit*, February 1, 2009.
- 52 Email from Kim Farmer of AFFS, September 24, 1998; cited in *Stargate Conspiracy*, p 35.
- 53 Bernard R. Ortiz de Montellano. “The Dogon Revisited.”
- 54 Foster Bailey, *The Spirit of Masonry* (Tunbridge Wells: Lucis Press, 1957) p. 9.
- 55 Jason Colavito, “An investigation into H.P. Lovecraft and the invention of ancient astronauts.” *Skeptic* 10.4 (2004).
- 56 Michael E. Smith, *The Aztecs* (2nd ed.). (Malden, MA: Blackwell Publishing, 2003) p. 213.
- 57 Mace, Carroll Edward (1973). “Charles Étienne Brasseur de Bourbourg, 1814-1874.” In Howard F. Cline (Volume ed.), John B. Glass (Associate vol. ed.). *Handbook of Middle American Indians*, Vol. 13: *Guide to Ethnohistorical Sources*, part II. R. Wauchope (General editor). (Austin: University of Texas Press). p. 300.
- 58 “Lewis Spence,” *Wikipedia*. Accessed November 25, 2012 [http://en.wikipedia.org/wiki/Lewis_Spence]
- 59 Kenneth Feder, *Encyclopedia of Dubious Archaeology: From Atlantis to the Walam Olum*, page 267 (Greenwood Publishing Group, 2010).
- 60 p. 137. Cited in Jason Colavito. “Von Daniken, Theosophy, and the Fraudulent Book of Dzyan,” *JasonColavito.com* (01/08/2012).
- 61 p. 142. Cited in Jason Colavito..
- 62 Erich von Däniken, *Chariots of the Gods?* (“Chapter 6: Ancient Imagination and Legends or Ancient Facts?”), 1968.

The Seventies

- 1 Murray Rothbard, “Neoconservatism: a CIA Front?” *The Rothbard-Rockwell Report*. 1997. [<http://www.informationclearinghouse.info/article3700.htm>]
- 2 Bryan S. Turner. “Sovereignty and Emergency Political Theology, Islam and American Conservatism.” *Theory, Culture & Society* 2002 (SAGE, London, Thousand Oaks and New Delhi), Vol. 19(4): 103–119
- 3 Jeffrey Steinberg, Tony Papert, and Barbara Boyd. “Dick Cheney Has a French Connection—To fascism.” *Executive Intelligence Review*. May 9, 2003.
- 4 Alan Bloom, “Preface,” *Alexandre Kojève, Introduction to the Reading of Hegel*, p. i.
- 5 Steven B. Smith. “Gershom Scholem and Leo Strauss: Notes toward a German-Jewish Dialogue,” *Modern Judaism*, Vol. 13, No. 3 (Oct., 1993) p. 221
- 6 Ibid.
- 7 Leo Strauss, *The Rebirth of Classical Political Rationalism*, ed. Thomas L. Pangle (Chicago: University of Chicago Press, 1989), 28; *What is Political Philosophy and Other Studies* (Glencoe: The Free Press, 1959), 246
- 8 Luc Ferry, *Political Philosophy, vol. 1, Rights: The New Quarrel Between the Ancients and the Moderns*, trans. Franklin Philip (Chicago: University of Chicago Press, 1990)
- 9 Steven B. Smith. “‘Destruktion’ or Recovery?: Leo Strauss’s Critique of Heidegger.” *The Review of Metaphysics*, Vol. 51, No. 2 (Dec., 1997), p. 347
- 10 Shadia Drury, “Saving America: Leo Strauss and the neoconservatives” 2001-2002 *The Evatt Foundation*.
- 11 Ibid.
- 12 Leo Strauss, “Why We Remain Jews.” Cited in Shadia Drury, *Leo Strauss and the American Right*. (New York: St. Martin’s Press, 1999), p. 41
- 13 Shadia B. Drury. “Leo Strauss and the Grand Inquisitor.” *Free Inquiry*, Volume 24, Number 4.
- 14 Shadia Drury. “Leo Strauss’s Classic Natural Right Teaching.” *Political Theory*. Vol 15, No. 4 (Aug, 1897) p. 304
- 15 Leo Strauss, *Natural Right and History* (Chicago: University of Chicago Press, 1952), 152.
- 16 Shadia Drury, *Leo Strauss and the American Right*. (New York: St. Martin’s Press, 1999) p. 63.
- 17 *Major Trends in Jewish Mysticism*, cited in Shadia Drury, *Leo Strauss and the American Right*. (New York: St. Martin’s Press, 1999) p. 63
- 18 Steven B. Smith, “Gershom Scholem and Leo Strauss: Notes toward a German-Jewish Dialogue.” *Modern Judaism*, Vol 13. No. 3 (Oct. 1993) p. 220
- 19 Shadia Drury, *Leo Strauss and the American Right*, p. 62
- 20 Leos Strauss, *On Tyranny* (Ithica: Cornell University Press, 1963) p. 223-224
- 21 Ibid., p. 224
- 22 Shadia Drury. *Alexandre Kojève*, p. 157
- 23 Allan Janik, book review of “A Dangerous Mind: Carl Schmitt in Post-War European Thought.” By Jan-Werner Müller. (*Central European History* (2005), 38 : pp 500-502)
- 24 cited in Gilles Kepel, *The War for Muslim Minds* (Harvard: Belknap, 2004) p. 59
- 25 Adam Curtis, “The Power of Nightmares - The Rise of the Politics of Fear,” BBC documentary, 2004.
- 26 Ibid.
- 27 On decline see Nathan Abrams, *Norman Podhoretz and Commentary magazine: the rise and fall of the neocons* (2009) pp 293-5
- 28 Quoted from Murray Friedman (ed.): *Commentary in American Life*, (Philadelphia 2005, Temple UP)
- 29 John Coleman, *The Committee of 300*, “Tavistock Institute Of Human Relations.”
- 30 Adam Curtis, “The Power of Nightmares - The Rise of the Politics of Fear,” BBC documentary, 2004.

- 31 “News of War and Peace You’re Not Ready For,” by Herschel McLandress. *Book World*, in *The Washington Post*, November 26, 1967, p. 5.
- 32 Don Fulsom, “Former President Ford Admits CIA Compromised the Warren Commission’s Probe of JFK Assassination.” *Crime Magazine*. January 9, 2008.
- 33 “The JFK Assassination,” *Mary Ferrel Foundation*, [http://www.maryferrell.org/wiki/index.php/JFK_Assassination]
- 34 Patricia Cronin Marcello, *Gloria Steinem: a biography*, (Westport, CT: Greenwood Press, 2004) pp. 4-5.
- 35 Hugh Wilford, *The Mighty Wurlitzer: How the CIA Played America*, (Harvard University Press, 2009), p. 143.
- 36 *Ibid.*, p. 145.
- 37 *Ibid.*, p. 144.
- 38 *Ibid.*, p. 147.
- 39 “Inside The CIA with Gloria Steinem,” *Village Voice*, May 21, 1979, [http://www.mail-archive.com/ctrl@listserv.aol.com/msg02217.html]
- 40 Henry Makow, “Gloria Steinem: How the CIA Used Feminism to Destabilize Society,” *HenryMakow.com* (March 18, 2002).
- 41 Glenn B Infield. *Skorzeny*.
- 42 Mae Brussell, “The Nazi Connection to the John F. Kennedy Assassination.”
- 43 *Ibid.*
- 44 Stuart Christie, *Stefano Della Chiaie*, p. 34.
- 45 “Baader-Meinhof (RAF) - In love With Terror” - BBC Documentary.
- 46 Paul & Phillip D. Collins, “Why the Ghost of A.Q. Khan Still Walks the Earth,” June 13th, 2007, [http://www.conspiracyarchive.com/Commentary/Ghost_Khan.htm]
- 47 See Robert Dreyfuss, *Hostage to Khomeini*.
- 48 Peter Goodgame, “Globalists and the Islamists.” *RedMoonRising.com* [http://www.redmoonrising.com/Ikhwan/MB.htm]
- 49 Dreyfuss, *Hostage to Khomeini*.
- 49 Elizabeth Hall, “At Home in East and West: A Sketch of Idries Shah.” *Psychology Today* 9 (2): 56 (July 1975).
- 50 “A New World Sufi Order?” *Islamic Party of Britain* (Autumn 1993)
- 51 Elizabeth Hall, “At Home in East and West: A Sketch of Idries Shah.” *Psychology Today* 9 (2): 56 (July 1975).
- 52 Idries Shah (Presenter), “One Pair of eyes: Dreamwalkers,” BBC Television, (19 Dec 1970).
- 53 “Claudio Naranjo, M.D.” Blue Dolphin Publishing [http://www.bluedolphinpublishing.com/Naranjo.html]
- 54 Jeffrey J. Kripal, *Esalen, America and the Religion of No Religion*, p. 177.
- 55 David Westerlund (ed.), *Sufism in Europe and North America*, (New York, NY: RoutledgeCurzon, 2004), p. 53.
- 56 John C. Lilly & Joseph E. Hart, “The Arica Training,” *Transpersonal psychologies*, edited by Charles T Tart (Routledge, 1975).
- 57 Jeffrey J. Kripal, *Esalen, America and the Religion of No Religion*, p. 178.
- 58 Dreyfuss, *Hostage to Khomeini*, [excerpt: http://www.hoveyda.org/aspn77.html]
- 59 Umar Ibrahim Vadillo, *The Esoteric Deviation in Islam*, (Cape Town South Africa: Madinah Press, 2003), p. 447.
- 60 Mark Sedgwick, *Against the Modern World*, p. 153.
- 61 *Ibid.* p. 214.
- 62 Dreyfuss, *Hostage to Khomeini*.
- 63 “A Powder Keg Called Islam”; Janet, Afary & Kevin, Anderson. *Foucault and the Iranian Revolution: Gender and the Seductions of Islamism*. (Chicago University Press, 2005), pp. 241.
- 64 Miller, James. *The Passion of Michel Foucault*. (New York City: Simon & Schuster, 1993). pp. 26–27.
- 65 Roger Kimball. “The perversions of M. Foucault” *The New Criterion*, March 1993.
- 66 Bernard Lewis, *The Middle East and the West*. New York: Cown Publishers, 2003 p. 99.
- 67 Dreyfuss, *Devils’ Game*. p. 125.

- 68 Ibid., p. 112.
- 69 Interview with Dreyfuss, *Devil's Game*, p. 112.
- 70 William Engdahl, *A Century of War*, p. 171-174.
- 71 Dreyfuss, Robert, Hostage to Khomeini, p. 72-83.
- 72 Goodgame, Peter. "The Globalists and the Islamists." <<http://www.redmoonrising.com/Ikhwani/MB.htm>>
- 73 Emory, Dave. Lecture: "Islamism, fascism and the GOP." <<http://www.theemperor.net/nontesters/theemperor/politic.html>>
- 74 Goodgame, Peter. "The Globalists and the Islamists."
- 75 Ibid.
- 76 Mohammad Reza Pahlavi, *Answer to History*. (New York: Stein and Day, 1980) p. 165.

Operation Gladio

- 1 Daniele Ganser, *Nato's Secret Armies*, p. 60
- 2 Ibid., p. 57
- 3 Bruce W. Nelan, "Europe Nato's Secret Armies." *Time Magazine*: November 26, 1990.
- 4 *Time*watch: *Operation Gladio—Behind False Flag Terrorism & 9/11* (parts 1, 2 and 3)
- 5 David Guyatt, "Operation Gladio," [<http://www.copi.com/articles/guyatt/gladio.html>]
- 6 Giorgio Galli, *La Crisi italiana e la destra internazionale* (Milan: Mondadori, 1974), p. 20.
- 7 Nicholas Goodrick-Clarke, *Black Sun*, p. 67.
- 8 Adriano Romauldi, *Julius Evola: L'uomo e l'opera* (Rome: Volpe, 1971), pp. 7, 92.
- 9 Ferraresi, Franco. "The Radical Right in Postwar Italy," *Politics & Society*, 1988 16:71-119, p. 84.
- 10 Quoted in Franco Ferraresi, "The Radical Right in Postwar Italy." *Politics & Society*. 1988 16:71-119. (Page 84).
- 11 Daniele Ganser, *Nato's Secret Armies*, p. 20 .
- 12 (Italian) "Strage di Piazza Fontana – spunta un agente Usa." *La Repubblica*. February 11, 1998. Retrieved 2006-05-02. (With links to juridical sentences and Parliamentary Report by the Italian Commission on Terrorism).
- 13 Vulliamy, Ed. "Secret agents, freemasons, fascists... and a top-level campaign of political 'destabilisation'." *The Guardian*. 1990-12-05.
- 14 Chris Floyd, "Sword Play: Attacking Civilians to Justify 'Greater Security'," *Global Research*, February 20, 2005
- 15 *The Crisis of German Ideology: Intellectual Origins of the Third Reich* (1964), *Nazi Culture* (1966), *The Nationalization of the Masses: Political Symbolism and Mass Movements in Germany from the Napoleonic Wars Through the Third Reich* (1975), and *Toward the Final Solution: A History of European Racism* (1977).
- 16 James Burgwyn, "Renzo De Felice and Mussolini's Foreign Policy: Pragmatism vs. Ideology," *Italian Quarterly* (1999), Vol. 36 Issue 141/142, pp 93-103.
- 17 *The Illuminati and Revolutionary Mysticism, 1789-1900*, quoted from Allen Douglas and Rachel Berthoff Douglas, "Ledeen's Beloved 'Universal Fascism': Venetian War Against the Nation-State" *EIR* (November 4, 2005).
- 18 "Flirting with fascism," John Laughland, *The American Conservative*, 30 June 2003.
- 19 Micheal Ledeen," *Disinfo*pedia.
- 20 Jim Lobe, "Veteran neo-con advisor moves on Iran," *Asia Times*, June 26, 2003.
- 21 John Michael Greer. *The Element Encyclopedia of Secret Societies*. (HarperElement, London, 2006)
- 22 Entry "Giuseppe Mazzini" in Volume III K – P of *10,000 Famous Freemasons*, William R. Denslow, 1957, Macoy Publishing & Masonic Supply Co., Inc.; Garibaldi—the mason Translated from Giuseppe Garibaldi Massone by the Grand Orient of Italy
- 23 Philip Willan. *The Last Supper: the Mafia, the Masons and the Killing of Roberto Calvi*, (Constable & Robinson, 2007), pp. 229–30
- 24 Philip Coppens, "Knights of the Extreme Right." *Nexus Magazine*, Volume 18, Number 2 (February - March 2011)

- 25 Stuart Christie, *Stefano Della Chiaie*, p. 74
- 26 Ibid., p. 73
- 27 Arthur E. Rowse, "Gladio: The Secret US War to Subvert Italian Democracy." *Covert Action Quarterly*: December 1994.
- 28 Martin A. Lee, "Their Will Be Done." *Mother Jones*, July 1983
- 29 Stuart Christie, *Stefano Della Chiaie*, p. 74.
- 30 Ibid., p. 10.
- 31 Julius Evola, *The Mystery of the Grail: Initiation and Magic in the Quest for the Spirit* (Inner Traditions, Bear and Company; 199).
- 32 Stuart Christie, *Stefano Della Chiaie*, p. 10.
- 33 Peter Edel. "Alexander Dugin and the teachings of traditionalism," *Today's Zaman*, 15 November 2010 [http://www.todayszaman.com/newsDetail_getNewsById.action?newsId=227230]
- 34 Stuart Christie, *Stefano Della Chiaie*, p. 16.
- 35 Ibid., p. 33.
- 36 Daniele Ganser, *Nato's Secret Armies*, p. 106.
- 37 David Guyatt, "Operation Gladio," [<http://www.copi.com/articles/guyatt/gladio.html>]
- 38 Ibid.
- 39 Ibid.
- 40 Zavoli, Sergio, "La notte della repubblica." *Nuova ERI/Edizioni RAI*, 1990.
- 41 "Philip Willan, Infiltrators blamed for murder of Italian PM." *The Guardian*: April 10, 1999 [<http://www.guardian.co.uk/Archive/Article/0,4273,3852325,00.html>]
- 42 Arthur E. Rowse, *Gladio: The Secret US War to Subvert Italian Democracy. Covert Action Quarterly*: December 1994.
- 43 Martin Frost, "P2 : Propaganda Due," [<http://www.martinfrost.ws/htmlfiles/p2notes.html>]
- 44 (Spanish) "En el mismo barco," *Pagina 12*, December 14, 1998.
- 45 Philip Coppens, "Knights of the Extreme Right." *Nexus Magazine*, Volume 18, Number 2 (February - March 2011).
- 46 Stuart Christie, *Stefano Della Chiaie: Portrait of a Black Terrorist*, (London: Black Papers No. 1, 1984) p. 41.
- 47 Stuart Christie, *Stefano Della Chiaie*, p. 72.
- 48 Mae Brussell, "The Nazi Connection to the John F. Kennedy Assassination."
- 49 Patrice Chairouff, *Dossier B... comme barbouze*, 1975, éd. Alain Moreau, p.59 and p. 254.
- 50 Gérard Devienne, "Latin America in the 1970s: "Operation Condor," an International Organization for Kidnapping Opponents," *L'Humanite* in English, Translated Monday 1 January 2007.
- 51 Ibid.
- 52 Ibid.
- 53 Stuart Christie, *Stefano Della Chiaie*, p. 34.
- 54 Hearing of Stefano Delle Chiaie on before the Italian Parliamentary Commission on Terrorism headed by President Giovanni.
- 55 Gonzalo León, "Miguel Serrano, a writer and former Chilean ambassador to India: 'Colonia Dignidad was a UFO base.'" *Nation Sunday*, Sunday April 3, 2005.
- 56 Glenn Infield, *Secrets of the SS*. (Stein and Day, 1981). p.207
- 57 Gerard L. Posner, *Mengele: The Complete Story*. (Cooper Square Press, 1986). pp. 123–124.
- 58 *Vice Guide to Travel*, "Visit to Nueva Germania" (2008).
- 59 Bruce Falconer, "The Torture Colony," *The American Scholar*, Autumn 2008.
- 60 Mae Brussell "The Nazi Connection to the John F. Kennedy Assassination."
- 61 Philip Coppens, "Knights of the Extreme Right." *Nexus Magazine*, Volume 18, Number 2 (February - March 2011).
- 62 Eco, *Foucault's Pendulum*. (Mariner Books, 2007).
- 63 Lange "Yoruba origins and the 'Lost Tribes of Israel,'" *Anthropos* 106 (2011), 579-595.
- 64 Bruder, Edith. *The Black Jews of Africa: History, Religion, Identity*. (Oxford University Press, 2008). p. 143.

- 65 Dienekes Pontikos, "TreeMix analysis of North Eurasians (and an African surprise)." *Dienekes' Anthropology Blog*, March 16, 2012. [http://dienekes.blogspot.ca/2012/03/nearest-denisovan-admixture-using-pca_18.html]
- 66 Dienekes Pontikos, "Neandertal/Denisovan admixture using PCA and ADMIXTURE (and another African surprise)." *Dienekes' Anthropology Blog*, March 18, 2012. [<http://dienekes.blogspot.ca/2012/03/treemix-analysis-of-north-eurasians-and.html>]
- 67 "Haplogroup R1b (Y-DNA)," *Eupedia* [http://www.eupedia.com/europe/Haplogroup_R1b_Y-DNA.shtml]
- 68 André Ulmann and Henri Azeau, *Synarchie et pouvoir* (Julliard, 1968), p. 63.
- 69 "Synarchy: The Hidden Hand Behind the European Union," *New Dawn*, March 15, 2012.
- 70 Philip Coppens, "Knights of the Extreme Right." *Nexus Magazine*, Volume 18, Number 2 (February - March 2011).
- 71 Ibid.
- 72 André Douzet, "The Treasure Trove of the Knights Templar", *Nexus*, vol. 4, no. 3, (April/May 1997).
- 73 James R. Lewis, *The Order of the Solar Temple: The Temple of Death* (Ashgate Publishing Limited, 2006), p. 119..
- 74 Philip Coppens, "Knights of the Extreme Right."
- 75 "Peronnik," *Pourquoi la Résurgence de l'Ordre du Temple? Tome Premier: Le Corps* (Monte-Carlo: Éditions de la Pensée solaire, 1975).
- 76 *The Eye in the Triangle*, Israel Regardie, June, 1993.
- 77 George D. Chrystides, an untitled paper presented at the CESNUR Conference held in Palermo, Sicily, 2005.
- 78 Picknett & Prince, *Stargate Conspiracy*, pp. 292-293.
- 79 "America's Dog Star Days," *Rigorous Intuition*, 14 Jun 2005.

The Christian Right

- 1 Gilles Keppel, *The War for Muslim Minds*, (Harvard: Belknap, 2004) p. 51.
- 2 Leo P. Ribuffo, "20 Suggestions for Studying the Right now that Studying the Right is Trendy," *Historically Speaking* Jan 2011 v.12#1 pp 2–6, quote on p. 6.
- 3 Wilson, G.D. (Ed.) *The Psychology of Conservatism*, (London: Academic Press, 1973).
- 4 "Sir Anthony Fisher," *Think Tank Watch* [<http://thinktank-watch.blogspot.ca/2007/12/sir-anthony-fisher.html>]
- 5 "Institute for Economic Affairs," *Think Tank Watch* [<http://thinktank-watch.blogspot.ca/2007/12/institute-of-economic-affairs.html>]
- 6 ExxonSecrets.org [<http://www.exxonsecrets.org/html/listorganizations.php>]
- 7 "AEP's Organization and Purposes," *American Enterprise Institute*. Archived from the original on 12 February 2009.
- 8 "American Enterprise Institute." *Source Watch* [http://www.sourcewatch.org/index.php?title=American_Enterprise_Institute]
- 9 Tucker, William H. (2002). "A Closer Look at the Pioneer Fund: Response to Rushton." *Albany Law Rev* 66: 1145.
- 10 Jim Lobe, "POLITICS-US: Strong Must Rule the Weak, said Neo-Cons' Muse." *Inter Press Service*. May 7 2003.
- 11 Adam Curtis, "The Power of Nightmares - The Rise of the Politics of Fear," BBC documentary, 2004.
- 12 Jerome Himmelstein, p. 97; *Spiritual Warfare: The Politics of the Religious Right*, p.49–50, Sara Diamond, (South End Press, Boston, MA).
- 13 Ian Buruma, "How to Talk About Israel," *New York Times*, August 31, 2003.
- 14 David Livingstone, "The Fraser Institute and the Subversion of Canadian Society."
- 15 Lee Edwards, *The Power of Ideas*. (Ottawa, Illinois: Jameson Books). pp. 41–68.
- 16 "Joining the think ranks." *Time*. September 1, 1986.
- 17 William Greider, *Who Will Tell the People: The Betrayal of American Democracy* (Touchstone Books, 1993), p. 28.

- 18 “Brewery magnate Joseph Coors dies at 85.” *Associated Press*. March 17, 2003.
- 19 “The Heritage Foundation: Power Elites: The Merger of Right and Left” [http://watch.pair.com/heritage.html]
- 20 Quarles, Chester L. *Christian Identity: The Aryan American Bloodline Religion*. (McFarland & Company. 2004) p. 68.
- 21 Michael Barkun, *Religion and the racist right: the origins of the Christian Identity movement*, (UNC Press, 2005) pp. 150-172.
- 22 Stephen R. Haynes, *Noah’s Curse: The Biblical Justification of American Slavery*. (New York, NY: Oxford University Press, 2002), p. 15.
- 23 Jeffrey Kaplan, *Encyclopedia of white power: a sourcebook on the radical racist right*. (McFarland & Company, 2000). p. 52.
- 24 Kevin Carey, “Too Weird for The Wire.” *Washington Monthly*. July 2008.
- 25 Daniel Levitas. “What is behind the rare-but-recurring phenomenon of Jewish anti-Semites?” *Intelligence Report*, Winter 2002, Issue Number: 108.
- 26 Ernie Lazar. *W. Cleon Skosen*. “The Mythology Surrounding His FBI Career” rev. 12/12/11 [https://sites.google.com/site/ernie124102/skousen]
- 27 FBI HQ file 67-69602, #286; 8/8/60 letter from J. Bracken Lee to Mrs. Elizabeth Laine, Arcadia CA, cited in Ernie Lazar. *W. Cleon Skosen*. “The Mythology Surrounding His FBI Career” rev. 12/12/11 [https://sites.google.com/site/ernie124102/skousen]
- 28 “He Definitely Made A Difference.” Birch Society magazine *The New American*. November 3, 2006.
- 29 FBI HQ 62-104401, #2280; 10/8/64 memo from M.A. Jones to Mr. DeLoach, cited in Ernie Lazar. *W. Cleon Skosen*. “The Mythology Surrounding His FBI Career” rev. 12/12/11 [https://sites.google.com/site/ernie124102/skousen]
- 30 Alabama Governor George Wallace, public statement of May 8, 1963 in *The New York Times*. (May 9, 1963).
- 31 Ernie Lazar. *Eustace Mullins and the Conspiratorial Extreme Right*. [https://sites.google.com/site/ernie124102/mullins]
- 32 Sara Diamond, *Roads to Dominion: Right-Wing Movements and Political Power in the United States*, Guilford Press, 1995, p. 52.
- 33 Eustace Mullins. *Murder by Injection*.
- 34 James Robison, *Proofs of a Conspiracy*, (Western Islands Publishers, 1976, 1789), Introduction.
- 35 Louis Joseph Freeh, “FBI Press Room - Congressional Statement - 2001 - Threat of Terrorism to the United States.” *fbi.gov*. FBI, (2001-05-10). Archived from the original on 2001-08-12.
- 36 Nicholas Goodrick-Clarke, *Black Sun*, p. 233.
- 37 Interhemispheric Resource Center, GroupWatch, Western Goals Foundation, http://rightweb.irc-online.org/groupwatch/wg.php References: 5. Letter from Sean Steinbach and Dominik Diehl, May 22, 1987. 8. Elton Manzione, “The Private Spy Agency,” *The National Reporter*, Summer 1985.
- 38 “Western Goals Foundation” Interhemispheric Resource Center: GroupWatch Profiles | Published: January 02, 1989. *Right Web*.
- 39 *Encyclopedia of Associations*, 1989.
- 40 Elton Manzione, “The Private Spy Agency,” *The National Reporter*, Summer 1985.
- 41 Scott Anderson and Jon Lee Anderson, “Inside the League: The Shocking Expose of How Terrorists, Nazis, and Latin American Death Squads Have Infiltrated the World Anti-Communist League” (New York, NY: Dodd, Mead & Co. , 1986).
- 42 Conversation with Chip Berlet, *Political Research Associates*, Mar 2, 1989. “Western Goals Foundation,” *Right Web*.
- 43 “Knights of Darkness: The Sovereign Military Order of Malta.” *Covert Action Bulletin*. Winter 1986 Number 25 .
- 44 Martin A. Lee, “Their Will Be Done,” *Mother Jones*, July 1983.
- 45 Ibid.
- 46 “Western Goals Foundation” Interhemispheric Resource Center: GroupWatch Profiles | Published: January 02, 1989, *Right Web*.
- 47 K.E. Barr, *Unboly Alliances* (2000), p. 25.
- 48 David D. Kirkpatrick, “The 2004 Campaign: The Conservatives: Club of the Most

- Powerful Gathers in Strictest Privacy,” *New York Times*, August 28, 2004.
- 49 Max Blumenthal, “Secretive Right-Wing Group Vetted Palin.” *The Nation*, September 1, 2008.
- 50 USA. “Welcome - Political Research Associates - Right Web.” *Rightweb.irc-online.org*. Retrieved 2010-02-20.
- 51 USA. “Committee for the Free World - Political Research Associates - Right Web.” *Rightweb.irc-online.org*. Retrieved 2010-02-20.
- 52 Blanchard, William H. *Neocolonialism American Style, 1960-2000*. (Westport, Connecticut: Greenwood) p, 1996.
- 53 Russ Bellant, *Old Nazis, the New Right, and the Republican Party*, (South End Press, 1988), pp. 63-4
- 54 British Eugenics Society website, cited in “The Heritage Foundation: Power Elites: The Merger of Right and Left” [<http://watch.pair.com/heritage.html>]
- 55 William H. Tucker. *The Science and Politics of Racial Research*. (University of Illinois Press, Reissue 1996). p. 257.
- 56 “The Checkered Careers of James Angleton and Roger Pearson,” *Covert Action*, No. 25 (Winter 1986).
- 57 [<http://www.unctv.org/senatorno/film/index.html>]
- 58 Ferrel Guillory, “The right hand of God: Jesse Helms’s political theology.” *Commonweal* 122 (2): January 27, 1995.
- 59 “Jesse Helms.” *The Daily Telegraph* (London). July 6, 2008. Retrieved July 7, 2009.
- 60 Russ Bellant, *The Coors Connection*, (South End Press, 1988), pp.37-38.
- 61 Barry Mehler, *Race Science and the Pioneer Fund*. Originally published as “The Funding of the Science” in *Searchlight*, No. 277, July 7, 1998.
- 62 “Willis Carto,” *Extremism in America*. ADL [http://www.adl.org/learn/ext_us/carto.asp]
- 63 Daniel Levitas. “What is behind the rare-but-recurring phenomenon of Jewish anti-Semites?” *Intelligence Report*, Winter 2002, Issue Number: 108.
- 64 “Meet the spam Nazi.” *Salon*. July 29, 2003.
- 65 Daniel Levitas. “What is behind the rare-but-recurring phenomenon of Jewish anti-Semites?” *Intelligence Report*, Winter 2002, Issue Number: 108
- 66 Yoav Shamir, “True Stories: Defamation,” *Channel 4*, 12 January 2010
- 67 *Ibid*.

The New Great Game

-
- 1 Adam Curtis, “The Power of Nightmares - The Rise of the Politics of Fear,” BBC documentary, 2004.
- 2 Matthew Edwards, *The New Great Game and the new great gamers: disciples of Kipling and Mackinder*, (March 2003) 22. pp. 83–103.
- 3 William Engdahl, *A Century of War*, p. 190.
- 4 Jeffrey Steinberg, “War in Afghanistan spawned a global narco-terrorist force.” *Executive Intelligence Review*, October 13, 1995.
- 5 Scott Thompson, “A Lexicon of ‘Brzezinski-isms’” *Executive Intelligence Review*. April 9, 1999.
- 6 John Cooley, *Unholy Wars: Afghanistan, America and International Terrorism*. (London: Pluto Press, 2009), p. 5.
- 7 Ahmed Rashid, *Taliban: Militant Islam, Oil and Fundamentalism in Central Asia*, (Yale University Press, 2010); “Pakistan: How the ISI works,” *The Guardian*, Wednesday, August 5, 2009 [<http://www.guardian.co.uk/world/2009/aug/05/pakistan-inter-services-intelligence-directorate>]
- 8 Gilles Keppel, *The War for Muslim Minds*, p. 51
- 9 Melvin A. Goodman. “As a CIA analyst, I’ve seen distortions of intelligence before.” *The Progressive*. July 23, 2003
- 10 Adam Curtis, “The Power of Nightmares - The Rise of the Politics of Fear,” BBC documentary, 2004.
- 11 Dreyfuss, *Devil’s Game*, p. 167.

- 12 Adam Curtis, "The Power of Nightmares."
- 13 Joughina News, "Canadian Newspaper: Anwar Sadat was 'CIA Asset'... Egypt Now is a Cornerstone for the United States" *JP News*.
- 14 Adam Curtis, "The Power of Nightmares."
- 14 Jayshree Bajoria, and Lee Hudson Teslik, "Profile: Ayman al-Zawahiri," *Council on Foreign Relations*, July 14, 2011 [<http://www.cfr.org/terrorist-leaders/profile-ayman-al-zawahiri/p9750>]
- 16 Dreyfuss, Robert, *Hostage to Khomeini*, p. 133
- 17 Adam Curtis, "The Power of Nightmares."
- 18 "CIA – Osama bin Laden controversy," *Wikipedia*, accessed February 17, 2012. [http://en.wikipedia.org/wiki/CIA_%E2%80%93_Osama_bin_Laden_controversy#cite_note-2], "Al-Qaeda's origins and links," *BBC News*, July 20, 2004 [http://news.bbc.co.uk/2/hi/middle_east/1670089.stm]; Labeviere, Richard. *Dollars for Terror: The United States and Islam*, p. 103.
- 19 Steve Coll, *Ghost Wars: The Secret History of the CIA, Afghanistan, and Bin Laden, From the Soviet Invasion to September 10, 2001*. (New York: Penguin Books, 2004). p. 146.
- 20 *Ibid.*, p. 87.
- 21 Gary Sick, *October Surprise: America's Hostages in Iran and the Election of Ronald Reagan* (New York: Times Books, 1991), p. 226.
- 22 Dreyfuss, *Devil's Game*, p. 295.
- 23 Livingstone, *Terrorism and the Illuminati*, p. 232.
- 24 David Guyatt, "CIA Drug Trafficking." *DeepBlackLies*, [http://www.deepblacklies.co.uk/cia_drug_trafficking.htm]
- 25 Lecture given by Gary Webb, author of *Dark Alliance: The CIA, the Contras, and the Crack Cocaine Explosion*, January [<http://www.mega.nu:8080/ampp/webb.html>]
- 26 John Dee, "Snow Job: The CIA, Cocaine, and Bill Clinton -Part I," *The Lumpen Times*.
- 27 Daniel Hopsicker, "Barry & 'the Boys': Goss Made His 'Bones' on CIA Hit Team." *Mad Cow Morning News*. May 6 2006
- 28 "Operation 40," *Spartacus Educational*, [<http://www.spartacus.schoolnet.co.uk/JFKoperation40.html>] Fabian Escalante, "Who had the means and motives to kill Kennedy in 1963?" *Granma International*, Havana. June 5, 2005; Fabian Escalante, Cuban Officials and JFK Historians, Nassau, Bahamas (7th December, 1995)
- 29 Mae Brussell, "The Nazi Connection to the John F. Kennedy Assassination."
- 30 *Terrorism and the Illuminati*, chapters "Guns, Drugs and Jihad," and "Dollars for Terror."
- 31 "The Bush-Bin Laden Connection," *The Texas Observer*, November 9, 2001.
- 32 Johnathan Beatty and S.C. Gwynne, *The Outlaw Bank: a Wild Ride into the Secret Heart of BCCI*. (New York: Random House, 1993), p. 229.
- 33 Martin J. Rivers, "A Wolf in Sheikhs Clothing: Bush Business Deals with 9 Partners of bin Laden's Banker." *GlobalResearch.ca*, 27 March 2004.
- 34 *Ibid.*
- 35 Martin A. Lee, "The Swastika & the Crescent" *Intelligence Report*. Spring 2002, Issue 105.
- 36 "About the Bin Laden Family." *PBS Frontline*.
- 37 Naafeez Mosaddeq Ahmed, *The War on Freedom*.
- 38 quoted from Craig Unger. *House of Bush, House of Saud*, p. 128.
- 39 Ahmed Rashid, *Taliban*, p. 128-9.
- 40 Craig Unger. *House of Bush, House of Saud*, p. 102.
- 41 AFP, "Laden planned a global Islamic revolution in 1995," August 27, 1998. quoted from Rashid, *Taliban*, p. 132.
- 42 Robert Friedman. "The CIA's Jihad." *The New Yorker* (March 1995).
- 43 p. 67.
- 44 Robert Friedman. "The CIA's Jihad."
- 45 Robert Friedman, "The CIA and the Sheikh." *The Village Voice*, (March 30, 1993).
- 46 Robert Friedman. "The CIA's Jihad."
- 47 RichardLabeviere. *Dollars for Terror*. p. 104.
- 48 Asa Hutchinson, DEA Administrator. "International Drug Trafficking and Terrorism." Testimony Before the Senate Judiciary Committee Subcommittee on Technology, Terrorism, and Government Information. Washington, DC. March 13, 2002. [<http://www.state.gov/g/inl/rls/rm/2002/9239.htm>]

- 49 *London Daily Telegraph*, 9/15/01, 9/16/01; *Montreal Gazette*, 9/15/01; *Le Monde*, 9/14/01.
- 50 Ahmed Rashid, *Taliban*.
- 51 Ansar Abbasi, "Fazl keeps regular contact with US embassy, says cable," *The News*, December 07, 2010.
- 52 p. 121.
- 53 Phil Gasper, "Afghanistan, the CIA, bin Laden, and the Taliban," *International Socialist Review*, November-December 2001.
- 54 Ibid.
- 55 Ibid.
- 56 *Le Nouvel Observateur* (France), Jan 15-21, 1998, p. 76 Translated by Bill Blum.

Petrodollar Islam

- 1 Narrated by Ibn Maajah, *Kitaab al-Fitan* (Hadeeth 4019), 2/1332
- 2 Prof John Esposito and Prof Ibrahim Kalim. *The 500 Most Influential Muslims*. Jordan: The Royal Islamic Strategic Studies Center, 2009.
- 3 Unger. House of Bush, House of Saud, p. 204.
- 4 Paul M. Barret. *American Islam: The Struggle for the Soul of a Religion*, (New York: Farrar, Straus & Giroux, 2007), p. 11
- 5 Nina, Shea, *Saudi Publications on Hate Ideology Invade American Mosques*, New York: Center for Religious Freedom, (Freedom House, 2005).
- 6 Stephen Schwartz, *The Two Face of Islam*, p. 122
- 7 Murray Rothbard, Mr. Bush's War, *LewRockwell.com*, October 1990 [<http://www.lewrockwell.com/rothbard/ir/Ch22.html>]
- 8 Dean Henderson, "ARAMCO & The House Of Saud," February 15, 2011 [<http://deanhenderson.wordpress.com/2011/02/15/aramco-the-house-of-saud/>]
- 9 Richard Labeviere. *Dollars for Terror*.
- 10 p. 41.
- 11 Dreyfuss, *Devil's Game*, p. 341.
- 12 p. 55.
- 13 Stéphane Lacroix, "Fundamentalist Islam at a Crossroads," *SUSRIJ*, June 6, 2008.
- 14 Gilles Keppel, *The War for Muslim Minds*, p. 86
- 15 Madawi Al-Rasheed, *Contesting the Saudi State: Islamic Voices from a New Generation*. (Cambridge: Cambridge University Press, 2007). p. 28.
- 16 Roel Meijer, *Global Salafism: Islam's New Religious Movement*, (New York: Columbia University Press, 2009), p. 8.
- 17 p. 32.
- 18 p. 33.
- 19 p. 4.
- 20 Stéphane Lacroix, *Global Salafism: Islam's New Religious Movement*, (New York: Columbia University Press, 2009), p. 64.
- 21 "Obituary: Sheikh Abdul Aziz bin Baz." *The Independent*. 14 May 1999. Retrieved 8 August 2011.
- 22 "Sheikh Bin Baz." *The Economist*. May 20th 1999. Retrieved 7 August 2011.
- 23 Stéphane Lacroix, "Fundamentalist Islam at a Crossroads."
- 24 Roel Meijer, *Global Salafism: Islam's New Religious Movement*, (New York: Columbia University Press, 2009), p. 20.
- 25 Bernard Haykel, *Global Salafism*, p. 49.
- 26 al-Majdhub, 'Ulema wa mufakkirin 'araftuhum, p. 302, quoted from *Global Salafism*, p. 69.
- 27 Heykal, *Global Salafism*, p. 78.
- 28 AFP, "Uproar in Germany Over Salafi Drive to Hand Out Millions of Qurans," *As-syrian International News Agency*, April 16, 2012.
- 29 Malik, *Muwatta*, Book 47, Number 47.1.8.
- 30 *Bukhari*, Volume 4, Book 56, Number 759.

- 31 Bukhari, Volume 1, Book 3, Number 69.
 32 *Sbarh al-`Arba`in al-Nawawiyah*.
 33 Robert F. Worth, "Credentials Challenged, Radical Quotes West Point," *New York Times*, April 29, 2009.
 34 Ibid.
 35 *Ar Rad* 13:11
 36 Abu Dawud and Ahmad.
 37 Ahmad.

The Clash of Civilizations

- 1 Jim Lobe, "POLITICS-US: Strong Must Rule the Weak, said Neo-Cons' Muse." *Inter Press Service*. May 7 2003
 2 *Leo Strauss and the American Right*, (St. Martin's 1999)
 3 Gregg Herken. "Dr. Strangelove's Workplace," *Washington Post*, Sunday, July 6, 2008
 4 Shadia B. Drury. "Saving America: Leo Strauss and the neoconservatives." *Ervatt Foundation*. 11 September 2003.
 5 Andrew Sullivan, "A False Premise," *Sullivan's Daily Dish*, February 5, 2009.
 6 Ian Buruma, "How to Talk About Israel," *New York Times*, August 31, 2003
 7 Michael Lind. "How Neoconservatives Conquered Washington," *Salon*, April 9, 2003.
 8 Livingstone, "The Fraser Institute and the Subversion of Canadian Society."
 9 Shadia Drury. *Alexandre Kojève*, p. 43
 10 *The End of History and the Last Man*. (Fukuyama, 1992.)
 11 Bryan S. Turner. "Sovereignty and Emergency Political Theology, Islam and American Conservatism." *Theory, Culture & Society* 2002 (SAGE, London, Thousand Oaks and New Delhi), Vol. 19(4): 103–119.
 12 Francis Fukuyama, "They Can Only Go So Far," *The Washington Post*, August 24, 2008
 13 Gilles Keppe, *The War for Muslim Minds*, p. 62.
 14 The Muslim Brotherhood's "Global Project for Palestine," DiscoverTheNetworks.org [http://www.discoverthenetworks.org/viewSubCategory.asp?id=853]
 15 Labeviere, *Dollars for Terror*, p. 149.
 16 Jay Bushinsky. "Swiss Probe anti-US neo-Nazi Suspected Financial Ties to Al Qaeda." *San Francisco Chronicle*, December 3, 2002.
 17 "The Hitler virus: the insidious legacy of Adolf Hitler," Peter Wyden. *Arcade Publishing*, 2001.
 18 Labeviere, *Dollars for Terror*. p. 143.
 19 Martin A. Lee, "The Swastika & the Crescent," *Intelligence Report*. Spring 2002, Issue 105.
 20 p. 191.
 21 Dreyfuss, *Devil's Game*, p. 191.
 22 *The Other Side of Deception*, quoted from Dreyfuss, *Devil's Game*, p. 207.
 23 January 18-20, 2003 [http://www.counterpunch.org/2003/01/18/sharon-and-hamas]
 24 Joas Wagemakers, "The Ideology and Influence of Abu Muhammad al-Maqdisi," *ReligionResearch.org*, November 16, 2010.
 25 Daniel McGrory and Richard Ford "Al-Qaeda cleric exposed as an MI5 double agent," *Times Online*, March 25, 2004.
 26 Sidney Blumenthal, "The neocons' next war," *Salon*, August 3, 2006.
 27 Taki, "Not So Clean Break," *The American Conservative*, September 11, 2006.
 28 "America Pearl Harbored," *American Free Press*, April 12, 2004.
 29 Constantine. "Adnan Khashoggi Linked to 911 Terrorists." Part XXIII: Nazi & Republican Party Ties to Three 911 Hijackers. [http://thewebfairy.com/911/constantine/part23.htm]
 30 Craig Unger, *House of Bush, House of Saud:: The Secret Relationship Between the World's Two Most Powerful Dynasties*. (New York: Scribner, 2004) p. 112.
 31 Hopsicker, *Welcome To Terrorland*, (Trine Day, 2005), p. 320.

- 32 Craig Unger, *House of Bush, House of Saud*, p. 268-7.
- 33 Philip Zelikow. "Thinking About Political History." *Miller Center Report*, Winter 1999
- 34 Ibid.
- 35 Ashton B. Carter, John Deutch, and Philip Zelikow (November/December 1998). "Catastrophic Terrorism: Tackling the New Danger." *Foreign Affairs*.
- 36 Allan Janik, book review of "A Dangerous Mind: Carl Schmitt in Post-War European Thought." By Jan-Werner Müller. (Central European History (2005), 38 : pp 500-502).
- 37 Video Interview with General Wesley Clark. *Democracy Now*, March 2, 2007
- 38 Emad Mekay, "Iraq was invaded 'to protect Israel'—US official," *Asia Times*, Mar 31, 2004.
- 39 Brian Whitaker, "Playing skittles with Saddam," *Guardian Unlimited*, September 3, 2002.
- 40 Jim Lobe, "Veteran neo-con advisor moves on Iran." *Asia Times*, Jun 26, 2003.
- 41 Iran-Contra II?, Joshua Micah Marshall, Laura Rozen & Paul Glastris, Washington Monthly Sept. 2004.
- 42 Glenn Greenwald, "Stephanopoulos and Ledeen: together in the most accountability-free profession," *Salon.com* (November 4, 2009).
- 43 Justin Raimondo, "The War Against the World," *The American Conservative*, November 18, 2002.
- 44 Robert F. Worth, "Credentials Challenged, Radical Quotes West Point," *New York Times*, April 29, 2009.
- 45 Daniel McGrory and Richard Ford "Al-Qaeda cleric exposed as an MI5 double agent," *Times Online*, March 25, 2004.
- 46 Neil Midgley; James Kirkup. "BBC tells its staff: don't call Qatada extremist." *The Daily Telegraph*. February 2012.
- 47 Trevor Aaronson, "The Informants," *Mother Jones*, September/October 2011 Issue.

Pan-Turkism and the Neo-Caliphate

- 1 "US on 'intimate' terms with extremists in Central Asia," *Press TV*, August 1, 2009.
- 2 Fethullah Gülen, Wikipedia. Sources cited: a b c Dilipak, Abrurrahman (2008-10-13). "Washington'dan Ankara'ya yol gider!" (in Turkish). Vakit. Retrieved on 2008-10-13; Ozturk, Saygi (2008-05-06). "Emniyette Fethullahçı liste krizi?" (in Turkish). Hürriyet. Retrieved on 2008-10-13.; Özcelik, Can (2008-05-18). "Emin Çölasan: Emniyet'teki Fetullahçı örgütlenme TSK'ya karşı silahlı güç oluşturmak" (in Turkish). Ulusal Kanal. Retrieved on 2008-10-13; (in Turkish) Ergenekon Sddianamesi. 2008-12-16. p. 148. Retrieved on 2008-12-16. "Gladyo örgütlenmesi Ordunun içinden çıkarılıyor. Emniyet teşkilatında yayılıyor.;" Çetin, Muhammad (2008-07-17). "Protectionist Ideology in Turkey and Its Cheap, Polarizing Bloggers Abroad." Today's Zaman (Fethullah Gülen's personal Web site). Retrieved on 2008-10-13.
- 3 Freely, Maureen, "Why they killed Hrant Dink." *Index on Censorship* 36 (2): 15–29. May 2007.
- 4 Ahmed Yüksel Özemre, *Galatasarayın Mekteb-i Sultânî'sinde seksiz yılım*, Kubbealtı, 2006, p. 66. (Turkish); Mümtaz'er Türköne, "Ergenekon Efsanesi kime ait?," *Zaman*, February 22, 2009, Retrieved July 20, 2010. (Turkish), Turkish text: Ergenekon, bir Türk efsanesi olarak Kurtulus Savası sırasında Yakup Kadri tarafından icat edilmiştir.
- 5 "The Ergenekon dictionary." *Hürriyet Daily News*. July 27, 2008
- 6 Wayne Madsen. "The Dönme: The Middle East's Most Whispered Secret (Part I)." *Strategic Culture Foundation*. November 25, 2011.
- 7 Ibid.
- 8 Ibid.
- 9 Ibid.
- 10 Alfred W. McCoy, Cathleen B. Reach, and Leonard D. Adams, *The Politics of Heroin in Southeast Asia* (Harper & Row, 1972); Peter Dale Scott, *The War Conspiracy* (Bobbs-Merrill, 1972); Henrik Krueger, *The Great Heroin Coup* (South End, 1980); Leslie Cockburn, *Out of Control* (Atlantic Monthly, 1987). Carlo Cortes, AP, Manila, Oct. 25, 1989.
- 11 Daniele Ganser, *Nato's Secret Armies*, p. 227.

- 12 Ibid., p. 226.
- 13 Ibid., p. 226.
- 14 Albert J. Jongman, Alex Peter Schmid, *Political Terrorism: A New Guide to Actors, Authors, Concepts, Data Bases, Theories, & Literature*, pp. 674.
- 15 Komisar, Lucy, "The Assassins of a Pope." *Albion Monitor*, (1997-06-04).
- 16 "The War They Wanted, The Lies They Needed," Craig Unger, *Vanity Fair*, July 2006.
- 17 Jenkins, Gareth (2008-07-29). "Ergenekon Indictment Dashes Hopes Of Final Reckoning With Turkey's "Deep State."" *Eurasia Daily Monitor* (Jamestown Foundation) 5 (144). Retrieved 2008-11-15; Maman, Kamil (2008-11-26). "Ergenekon is a tiny piece of the deeper state, says Mihri Belli." *Today's Zaman*. Retrieved 2008-11-25. "Ergenekon must merely be a part of the counter guerrilla that they discarded. The main body is still active."
- 18 Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. (New York: Oxford University Press, 2004) p. 235.
- 19 Peter Edel. "Alexander Dugin and the teachings of traditionalism," *Today's Zaman*, 15 November 2010 [http://www.todayzaman.com/newsDetail_getNewsById.action?newsId=227230]
- 20 "Eurasia Party," *Wikipedia*. [http://en.wikipedia.org/wiki/Eurasia_Party]
- 21 Richard Labeviere, *Dollars for Terror: The United States and Islam*, p. 103.
- 22 Roland Jacquard, *In the Name of Osama Bin Laden*, (Duke University Press Books, 2001) p. 32.
- 23 Ophera McDoom, "Darfur governor links Khartoum plot with rebels," *Sudan Tribune*, September 24, 2004.
- 24 Mark Sedgwick, *Against the Modern World*, p. 258.
- 25 Jim Keith, *Mind-control, World Control*, (Adventures Unlimited Press, 1997), p. 193.
- 26 "Neofascismo e Islam," *Online Gnosis: Rivista Italiana di Intelligenza*, (n. 4/2005)
- 27 Othman Abu-Sahnun the Italian, "The Murabituns & Free Masonry," *Murabitun Files*, [<http://web.archive.org/web/20060906091722/http://murabitun.cyberummah.org/index.htm>]
- 28 Lee and Shlain, *Acid Dreams*, p. 171.
- 29 Peter Edel, "Alexander Dugin and the teachings of traditionalism," *Today's Zaman*, 15 November 2010.
- 30 Mehmet Enes Ergene. *Tradition Witnessing the Modern Age: An Analysis of the Gülen Movement* (Tughra Books, 2008) p. 85.
- 31 Ibrahim M. Abu-Rabi', *Spiritual Dimensions of Bediüzzaman Said Nursi's Risale-i Nur*. (SUNY Press, 2008) p. 312.
- 32 Rumi, "Raza; Ataturk's Turkish Republic in Danger," *pakteahouse.net*, July 12th, 2009, [<http://pakteahouse.net/2009/07/12/ataturks-turkish-republic-in-danger/>]
- 33 <http://www.justacitizen.com/images/Gallery%20Draft2%20for%20Web.htm>
- 34 "Washington Talk: Briefing; C.I.A. Secrets." *New York Times*. Monday, February 15, 1988. Retrieved 2009-05-20; Uri Bar-Joseph, *Intelligence intervention in the politics of democratic states the United States, Israel and Britain*. (Penn State Press, 1995). pp. 17.
- 35 Lukerly, "Court Documents Shed Light on CIA Illegal Operations in Central Asia Using Islam & Madrassa," *RINF*, July 12, 2008.
- 36 *Turkpulse.com*. "Turkish-American Relations with the Second Bush Team," November 9, 2004.
- 37 Ibid.
- 38 *China Daily*. "Terror list with links to al-Qaeda unveiled," December 12, 2003. [http://www.chinadaily.com.cn/en/doc/2003-12/16/content_290658.htm]
- 39 Luke Ryland, "Court Documents Shed Light on CIA Illegal Operations in Central Asia Using Islam & Madrassa," *RINF*, July 12, 2008.
- 40 Brad Friedman, "FBI Whistleblower: Hastert, Burton, Blunt, Other Members of Congress 'Bribed, Blackmailed'," *Huffinton Post*, September 5, 2009.
- 41 "Kissinger Associates, BNL and Iraq" [<http://www.pinknoiz.com/covert/iraq-gate04.html>]
- 42 Kevin Bogardus, "Hastert contracted to lobby for Turkey." *The Hill*, April 10, 2009.
- 43 Brad Friedman, "FBI Whistleblower: Hastert, Burton, Blunt, Other Members of Congress 'Bribed, Blackmailed'," *Huffinton Post*, September 5, 2009.
- 44 Skiba, Katherine and Smith, Gerry, "Former house speaker Dennis Hastert's perk

costs taxpayers \$1 million,” *Chicago Tribune* (2010-02-18).

45 *Federal Spending by the Numbers 2010*, [http://www.heritage.org/research/reports/2010/06/federal-spending-by-the-numbers-2010]

46 Brad Friedman, “FBI Whistleblower: Hastert, Burton, Blunt, Other Members of Congress ‘Bribed, Blackmailed,’” *Huffinton Post*, September 5, 2009.

47 *Ibid.*

48 Yılmaz, Meltem (2008-11-28). “Yasadışı olusum Emniyet’e kaydı” (in Turkish). Cumhuriyet. Retrieved 2008-11-29.

49 Güney, Sedat (2008-09-25). “Ex-police chief Saçan probed over Ergenekon cover-up allegations.” *Today’s Zaman*. Retrieved 2008-11-15; Berkan, Ismet (2009-01-08). “Manipülasyon ve Ergenekon.” *Radikal*. Retrieved 2009-01-07.

The New Age

1 Saadia Toor, “Imperialist feminism redux,” (Springer Science+Business Media B.V. 2012).

2 Hans Küng, *Global Responsibility: In Search of a New World Ethic*, (New York, 1990) pp. 23, 35, 69.

3 Picknett & Prince, *The Stargate Conspiracy*, p. 319.

4 Todd Brendan Fahey, “The Original Captain Trips,” *High Times*, November 1991.

5 Picknett & Prince, *The Stargate Conspiracy* (London: Berkley, 1999) p. 319.

6 *Ibid.*, p. 320.

7 Edgar Mitchell, *The Way of the Explorer*, (GP Putnam’s Sons, 1996), pg 91.

8 Marilyn Ferguson, *The Aquarian Conspiracy* (Los Angeles: J.P. Archer, 1980), p.19.

9 Zonneveld, ed., *Humanity’s Quest for Unity*, 60; “Report: Visionaries of World Peace: Teilhard de Chardin,” *Teilhard Review* 19/1 (Spring 1984; 25-26); cited in David Lane, *The Phenomenon of Teilhard: Prophet for a New Age* (Mercer University Press, 1996) p. 3.

10 *The Desire to be Human: A Global Reconnaissance of Human Perspective in an Age of Transformation*, p. 304.

11 *Most of All They Taught Me Happiness*, p. 116-117.

12 Dwight L. Kinman, *The World’s Last Dictator* (Woodburn, Oregon: Solid Rock Books, 1995) p. 81.

13 “Schweitzer - Robert Muller.” *Star-News*. March 17, 1993.

14 Terry Melanson, “Lucis Trust, Alice Bailey, World Goodwill and the False Light of the World” (Last Update: May 8th, 2005) *Conspiracy Archive*.

15 Jasper, William F. “A New World Religion,” *The New American Magazine*, October 19, 1992.

16 “World Parliament of Religions (1893)” *Boston Collaborative Encyclopedia of Western Theology*.

17 quoted in Celia and David Storey, eds., *Visions of an Interfaith Future* (International Interfaith Centre, 1994) p. 39.

18 quoted in Gomes, *The Dawning of the Theosophical Movement*, p. 17; cited in Lee Penn, *False Dawn: The United Religions Initiative, Globalism, And The Quest For A One-World Religion* (Hillsdale, NY: Sophia Perennis, 2004) p. 41.

19 Carl Teichrib, “Global Citizenship 2000: Educating for the New Age,” *Hope For The World Update*, 1997, p. 10.

20 Michael Moynihan, “Visionary of the New Time: Michael Moynihan Speaks With José Argüelles” (online republication). *New Dawn* magazine 75. November–December 2002

21 Michael D. Coe, *The Maya*. (New York: Praeger Publishers, Inc.. 1966)

22 Frank Waters, *Mexico Mystique: The Coming Sixth World of Consciousness..* (Chicago: Sage Books, 1975).

23 Alon Harish, “UFOs Exist, Say 36 Percent in National Geographic Survey,” *ABC News*, June 27, 2012.

24 *Messengers of Deception: UFO Contacts and Cults* (Brisbane: Daily Grail Publishing, 2008) p. 74.

25 *Ibid.*, p. 55.

26 Greg Bishop, *Project Beta*, (Paraview/Pocket Books (Simon & Schuster) 2005)

27 *Ibid.*, p 128.

- 28 Jerome Clark, *Unexplained!—347 strange sightings, incredible occurrences, and puzzling physical phenomena*, (Visible Ink Press, 1993), pp 400, 402-403.
- 29 Barkun, Michael. *A Culture of Conspiracy*, p. 119.
- 30 Konstandinos Kalimtgis, David Goldman and Jeffrey Steinberg, Dope Inc, p. 25.
- 31 Jeffrey J. Kripal, *Esalen, America and the Religion of No Religion*, (Chicago: University of Chicago Press, 2007) p. 399.
- 32 Lynn Picknett & Clive Prince, *Stargate Conspiracy: The Truth About Extraterrestrial Life and the Mysteries of Ancient Egypt* (New York: Berkley Books, 1999). p. 234.
- 33 Jeff Wheelwright, "The 'Secret Jews' of San Luis Valley," *Smithsonian magazine*, October 2008.
- 34 Christopher O'Brien, "The Mysterious Valley," <<http://tmv.us/>>
- 35 "Who is Maurice Strong," from Donald McAlvany's *Toward a New World Order*. <<http://home.sprynet.com/~eastwood01/mstrong2.htm>>
- 36 Ibid.

Islam and Democracy

- 1 "The Middle East with Daniel Pipes." *Uncommon Knowledge*. Hoover Institution. Published September 23, 2008. Accessed July 21, 2009. [<http://www.youtube.com/watch?v=Q7h3i0SHy3A>]
- 2 *The Venture of Islam*, vol. 3: The Gunpowder Empires and Modern Times. (Chicago: University of Chicago Press, 1974), 3:431.
- 3 Bukhari, "Kitaab al-Fitan," 9/65.
- 4 "Understanding Zakat," *Islam City*, (August 8, 2012) [<http://www.islamicity.com/articles/articles.asp?ref=ic0909-3952>]
- 5 Sheikh Samir Kadi, *The Irrefutable Proof that Nazim al-Qubrusi Negates Islam*. p. 4
- 6 Itzhak Weismann, *The Naqshbandiyya: Orthodoxy and Activism in a Worldwide Sufi Tradition*, (London: Routledge, 2007) p. 170.
- 7 Nuh Ha Mim Keller, "The Place of Tasawwuf in Traditional Islamic Sciences," www.masud.co.uk.
- 8 *Muqaddimah* Q I 201-202, and M. al-Tanji's edition of the Shifa' al-Sa'il fi Tahdhib al-Masa'il, (Istanbul, 1958), pp. 110-11 quoted from James W. Morris, "An Arab 'Machiavelli'"
- 9 Umar Ibrahim Vadillo, *The Esoteric Deviation in Islam*, (Cape Town South Africa: Madinah Press, 2003) p. 632.
- 10 *Pacific Church News* Vol. 153 no. 3, June/July 1997.
- 11 [http://islamwest.org/publications_islam_and_the_West/Who_Speaks_For_Islam/Who-Speaks-For-Islam_21.html]
- 12 Ian Johnson, *A Mosque in Munich*, Chap 14.
- 13 Janet Tassel. "Militant About 'Islamism.'" *Harvard Magazine*, January–February 2005.
- 14 USIP, "Ijtihad: Reinterpreting Islamic Principles for the Twenty-first Century," [<http://www.usip.org/publications/ijtihad-reinterpreting-islamic-principles-twenty-first-century>]
- 15 Richard Keeble, "The Secret War Against Libya." www.medialens.org. Retrieved 20 March 2011; Vandewalle, Dirk. *A History of Modern Libya*. (Cambridge University Press, 2006); Woodward, Bob. *Veil: The secret wars of the CIA, 1981-1987*. (Simon and Schuster, 2005); Nutter, John Jacob. *The CIA's black ops*. (Prometheus Books, 1999).
- 16 *SourceWatch*, "Center for the Study of Islam and Democracy," [http://www.sourcewatch.org/index.php?title=Center_for_the_Study_of_Islam_and_Democracy]
- 17 Justin Raimondo, "Islamist Neocons? The West's latest tactic in the war on terrorism," September 07, 2011, [<http://original.antiwar.com/justin/2011/09/06/islamist-neocons/>]
- 18 Justin Raimondo, "The War Against the World," *The American Conservative*, November 18, 2002. [<http://www.theamericanconservative.com/article/2002/nov/18/00025/>]
- 19 Janine R. Wedel, *Shadow Elite*, (2009) p.147-191.
- 20 Gary Kamiya, "'An End to Evil' by David Frum and Richard Perle." *Salon*, January 30, 2004.
- 21 Phyllis Bennis, "Washington's Latest Middle East War," *Common Dreams*, July 25, 2006.
- 22 Joshua Muravchik, "Can the Neocons Get Their Groove Back?" *The Washington Post*.

Sunday, November 19, 2006.

- 23 F. William Engdahl, "Egypt's Revolution-Creative Destruction For A 'Greater Middle East'? The G8 Map of Washington's Greater Middle East extends right to the borders of China and Russia and West to Morocco" *GlobalResearch.ca*. April 21, 2011.
- 24 Jay Solomon, "To Check Syria, US Explores Bond With Muslim Brothers," *The Wall Street Journal*, Wednesday, July 25th, 2007.
- 25 F. William Engdahl, "Egypt's Revolution-Creative Destruction For A 'Greater Middle East'? The G8 Map of Washington's Greater Middle East extends right to the borders of China and Russia and West to Morocco."
- 26 Emmanuel Sivan, "Why Radical Muslims Aren't Taking over Governments," *Middle East Quarterly*, December 1997, pp. 3-9.
- 27 Nadia Oweidat, et al, *The Kefaya Movement: A Case Study of a Grassroots Reform Initiative*, Prepared for the Office of the Secretary of Defense, Santa Monica, Ca., RAND_778.pdf, 2008, p. iv.
- 28 *Ibid.*, p. iii.
- 29 Michel Chossudovsky, "The Protest Movement in Egypt: "Dictators" do not Dictate, They Obey Orders," *Global Research*, January 29, 2011, accessed in <http://www.globalresearch.ca/index.php?context=va&aid=22993>
- 30 Allen Weinstein, quoted in David Ignatius, *Openness is the Secret to Democracy*, *Washington Post National Weekly Edition*, 30 September 1991, pp. 24-25.
- 31 Barbara Conry, Loose Cannon: The National Endowment for Democracy, Cato Foreign Policy Briefing No. 27, November 8, 1993, [<http://www.cato.org/pubs/fpbriefs/fpb-027.html>]
- 32 "Qaradawi Criticizes Al Azhar for Condemning Jerusalem Attacks." *Islamonline.net*. Retrieved 2010-04-11. <http://www.islamonline.net/English/News/2001-12/05/article6.shtml>
- 33 "Stop Terror Sheikhs, Muslim Academics Demand." *Archive.arabnews.com*. Retrieved 2010-04-11.
- 34 Muhammad Zidan, Abdel Hadi Abu Taleb. "Govt Pressures Ban Qaradawi From Egypt TV," February 22, 2011. *OnIslam.net* [<http://www.onislam.net/english/news/africa/451164-govt-pressures-ban-qaradawi-from-egypt-tv.html>]
- 35 Shamus Cooke, "Proxy War in Syria Threatens Catastrophe for the Middle East," *Global Research*, January 30, 2012 [<http://www.globalresearch.ca/index.php?context=va&aid=28957>]
- 36 Jay Solomon and Nour Malas, "US Bolsters Ties to Fighters in Syria: CIA Helping With Logistics but Not Arms, Officials Say," *Wall Street Journal*, June 13, 2012.
- 37 Eric Schmitt, "C.I.A. Said to Aid in Steering Arms to Syrian Opposition." *The New York Times*. June 21, 2012.
- 38 Jay Solomon, "To Check Syria, US Explores Bond With Muslim Brothers."
- 39 Charlie Skelton. "The Syrian opposition: who's doing the talking?" *The Guardian*, Thursday 12 July 2012.
- 40 *Ibid.*
- 41 *Ibid.*
- 42 *Ibid.*
- 43 *Ibid.*
- 44 *Ibid.*

Conspiracy Theory

-
- 1 Ernie Lazar, "Nature and Purpose of Political Conspiracy" revised 08/06/11 [<https://sites.google.com/site/ernie124102/ct-1>]
 - 2 Alexander King & Bertrand Schneider, *The First Global Revolution: A Report from the Council of the Club of Rome*, (Orient Longman, 1993), p. 75
 - 3 Schneider SH (August/September 1996). "Don't Bet All Environmental Changes Will Be Beneficial." APS News (American Physical Society): 5
 - 4 Barrie Zwicker, *Towers of Deception: The Media Cover-Up of 9/11*, (Gabriola Island, BC: New Society Publishers, 2006) p. 244.

- 5 *Martial Law 9/11: Rise of the Police State.*
- 6 YouTube, [<http://www.youtube.com/watch?v=uYCC6YP6ato>]
- 7 Ward Harkavy, "The Nazi on the Bestseller List." *The Village Voice*. November 15, 2000.
- 8 Hari Heath, "Money? It's not what you think it is." *Idaho Observer* (June 2003).
- 9 Baird Helgeson, "Freedom Force Stunned By Courthouse Violence." *Tampa Tribune*, (2008-05-08).
- 10 Jim Rutenberg and Serge F. Kovaleski "Paul Disowns Extremists' Views but Doesn't Disavow the Support" *New York Times*, (December 25, 2011).
- 11 Tara McKelvey, "Father and Son Team on Hate Site." *USA Today*, July 16, 2006 (Gannett Company). Retrieved December 28, 2008.
- 12 Eli Saslow, "Hate Groups' Newest Target." *Washington Post* June 22, 2008.
- 13 James Kirchick, "Angry White Man: The bigoted past of Ron Paul." *The New Republic*, January 8, 2008.
- 14 Ibid.
- 15 Joe Newby, "Former staffer says Ron Paul lying about role in controversial newsletter" *Examiner.com* December 26, 2011.
- 16 Jarry Markon and Alice Crites. "Paul Pursued Strategy of Publishing Controversial Newsletters, Associates Say." *Washington Post*, January 27, 2012-01-27.
- 17 Joe Newby, "Former staffer says Ron Paul lying about role in controversial newsletter" *Examiner.com* December 26, 2011.
- 18 Murray N. Rothbard, *The Mystery of Banking*, (1983) pp. 96–97, 89–94
- 19 Murray N. Rothbard, "The Negro Revolution," *New Individualist Review*, Volume 3, Number 1, Summer 1963.
- 20 Chip Berlet. "Into the Mainstream," *Intelligence Report*, (Summer 2003) Issue No. 110, Southern Poverty Law Center. quoting from Rothbard's, "Who are the oppressed," Part III of *Freedom, Inequality, Primitivism, and the Division of Labor* at the Ludwig Von Mises Institute website.
- 21 James Kirchick, "Angry White Man: The bigoted past of Ron Paul." *The New Republic*, January 8, 2008.
- 22 Ibid.
- 23 Julian Sanchez & David Weigel, "Who Wrote Ron Paul's Newsletters? Libertarian movement veterans, and a Paul campaign staffer, say it was "paleolibertarian" strategist Lew Rockwell" *Reason*, January 16, 2008.
- 24 Jim Rutenberg & Serge F. Kovaleski, "Paul Disowns Extremists' Views but Doesn't Disavow the Support." *The New York Times*. December, 25, 2011.
- 25 Julian Sanchez & David Weigel, "Who Wrote Ron Paul's Newsletters?"
- 26 James Kirchick, "Angry White Man."
- 27 Robert McDermott, *The Next Great Work: The Enneads at Esalen, in the House of the Unexpected*, (Esalen Center for Theory & Research, 2007).
- 28 James Hurtak, *The Book of Knowledge: The Keys of Enoch* (Los Gatos: Academy for Future Sciences, 1977) p. viii.
- 29 Phyllis Schlemmer & Mary Bennett, *The Only Planet of Choice: Essential Briefings from Deep Space*, revised edition, (Bath: Gateway Books, 1996) p. 173.
- 30 Lynn Picknett & Clive Prince, *Stargate Conspiracy*, p. 166.
- 31 Anitra Thorhaug, Ph.D. President USA Club of Rome, "Obituary for Claiborne Pell," *USA Club of Rome* [<http://www.usacor.org/news/index.html>]
- 32 Dennis L. Cuddy, "A 'Bold New World' and 'Forces Too Powerful'" November 14, 2011 NewsWithViews.com [<http://www.newswithviews.com/Cuddy/dennis220.htm>]
- 33 *Remote Viewers: The Secret History of America's Psychic Spies*, (New York: Dell Publishing, 1997) pp. 272-3.
- 34 Dick Farley, "The Council of Nine: A Perspective on 'Briefings from Deep Space,'" Brother Blue website [<http://brotherblue.org>], 1998.
- 35 "Edgar Mitchell On The UFO Cover-Up" (subscription fee required). *UFO UpDates*. 1998-10-11.
- 36 "Edgar Mitchell, Ph.D. – UFO Researchers & People." *UFOEvidence.org*.
- 37 "Interview on Dateline NBC April 19, 1996." *UFO Evidence*.
- 38 Lynn Picknett & Clive Prince, *Stargate Conspiracy*, p. 153
- 39 Richard Hoagland, *The Monuments on Mars: A City on the Edge of Forever*, (Berkeley,

1996), p. 373.

40 “CSICOP Turns its Eye on Hoagland—And Gets it Blackened in ‘The Attempt’”; [enterprisemission.com](http://www.enterprisemission.com/skeptik.htm) [<http://www.enterprisemission.com/skeptik.htm>]

41 “Is There Liquid Water on Europa?” *Geophysical Research Letters*, Vol. 6, September 1979.

42 “The Rise of the Rough Beast” Adapted from a lecture by Lynn Picknett and Clive Prince at the Saunière Society Symposium, Conway Hall, London [<http://www.redicecreations.com/specialreports/2006/09sep/styves.html>]

43 Lynn Picknett & Clive Prince, *Stargate Conspiracy*, p. 91.

44 Robert Bauval, posting on *Egyptnews*, August 13, 1998

45 Facebook page [http://www.facebook.com/permalink.php?story_fbid=224762537612189&id=113182278770216]

46 Stewart Swerdlow’s personal website, *Expansions* [<http://www.expansions.com/about/>]

47 Ibid.

48 Transcript. *David Icke Debunked* [http://davidickedebunked.com/?page_id=13]

49 Nicholas Goodrick-Clarke, *Black Sun*, p. 292.

50 Ibid..

51 Chris White, *David Icke Debunked*, [http://davidickedebunked.com/?page_id=13]

52 Ibid.

53 Jim Marrs, *Rule by Secrecy*. (New York: HarperCollins Publishers, 2000) p. 406.

54 Ibid., p. 407.

55 Ibid.

Index

A

- Abbé de Saint-Pierre 300
Abduh, Muhammad 179, 189, 207, 214, 245, 444, 539, 593
Abdur Rahman, Sheikh Omar “Blind Sheikh” 447, 526, 528, 531–532
Abligensian Crusade 78
Abramowitz, Morton 569
Abrams, Elliot 547–548, 600
Abstract Expressionism 348, 351
Action Française 222, 313
Adam Kadmon 75, 89
Adamski, George 371–372, 374–375, 460, 575
Adenauer, Konrad 319, 389–390
Adham, Sheik Kamal 444–445, 557
Adorno, Theodor 327–328, 348, 363, 414–415, 423, 425
Aetherius Society 366, 374, 575
Afghani, Jamal ud Din al 4, 178–179, 181, 189, 194, 197, 206–208, 213–214, 218, 240, 244–245, 270–271, 310, 366–367, 539, 541, 589, 593
Afghanistan 4, 61, 188, 227, 394, 504, 518, 523–526, 528, 531–532, 541, 545, 550, 554, 558–559, 567, 569–570, 574, 580, 596, 598
Agartha 169, 187–189, 218–219, 274–275, 290, 298, 371, 403, 456–457, 564
Agatha of Bulgaria 65–66
Age of Aquarius 266, 332, 358–359, 368, 372, 432, 574–575, 583, 610, 615, 618
Agharta 275, 285, 292
Aginter Press 497, 500
Aguéli, Ivan 224, 272–273
Ahlul Hadith 6, 166, 208, 539, 589
Ahnenerbe 285, 291, 377, 398, 406
Akhenaten, Pharaoh 254, 402
Akiva, Rabbi 31
Alain IV, Duke of Brittany 66–67, 100
al-Alawi, Ahmad 486, 592
al Awda, Salman 540
Al Azhar University 53, 207–208, 214, 273, 387, 444, 487, 531
Albani, Nassir ad Deen al 538–541, 555
alchemy 27, 31, 67–68, 72, 101, 103–104, 106–107, 112, 117, 139, 143, 145, 149–150, 176, 179, 201, 298, 332, 395
al Dhahabi 87, 208
Alexander Romance 58
Alexander the Great 35, 56, 58
Alexio, Gaius Julius 41
Algeria 161, 178, 380, 383, 390–391, 425, 492, 555
al-Hallaj, Mansur 49
al Hawali, Safar 540
al Haytami, Ibn Hajar 87
al Husseini, Mufti 310, 447, 480, 553
al Jazairi, Abdul Qadir 177, 205–206, 209, 213, 223, 273, 592
al Kabir, Abder Rahman Illaysh 213–214, 224, 272–273
Allegro, John 420, 461
Allende, President Salvador 406, 440–441, 480, 491, 516
Alliance Israélite Universelle 155, 241, 262–263, 265
al Maqdisi, Abu Mohammed 554, 561
al Qaeda 444, 528, 543, 553, 555–556, 558, 561, 570
al Qayyim, Ibn 89, 208–209
al Subki 87, 206
Altai Mountains 60, 183, 198, 564
Altallib, Dr. Hisham 551–552, 594
Altamont Free Concert 434
Al Taqwa Bank 552–553
Alta Vendita 154, 262
Alumbrados 97
Alveydre, Alexandre Saint-Yves, d’ 188–191, 206, 218–219, 222–223, 264, 275, 298–300, 465, 582
Amanita muscaria (mushrooms. *See* mushrooms, Psilocybin or “magic”
American Committee for Cultural Freedom (ACCF) 346, 351
American Committee for Liberation from Bolshevism (AMCOMLIB) 393
American Enterprise Institute (AEI) 508, 537, 547–549, 560
American Federation of Labor (AFL) 349
American Israel Public Affairs Committee (AIPAC) 548, 571
American Jewish Committee (AJC) 413–414, 476
American Nazi Party (ANP) 407, 515, 518, 520, 607
Amis Réunis 139, 141
AMORC (Ancient and Mystical Order Rosæ Crucis) 254–255, 287, 291, 368, 402, 434, 505, 614–615
Anakim. *See* Sons of God
Ancient Aliens 373, 449, 456, 610
Ancient Mysteries 27, 157, 177
 Mysteries of Dionysus 25, 27–28, 40, 43, 247, 427
 Mysteries of Eleusis 27, 420
Ancient of Days 75, 94, 275
Ancient Wisdom 93, 170, 223, 358, 359, 455. *See* Prisca Theologia
Anderson, Robert O. 445, 483
Andraea, Johann Valentin 105, 112, 117–118, 122
Andreas-Salomé, Lou 330–331

Anger, Kenneth 430, 432
 Angleton, James Jesus 345, 349, 391, 496, 500, 518
 Aniza tribe 160, 206
 Annunaki 467
 anthropomorphism 3, 31, 84–88, 92–93, 106, 367
 Anthroposophy 405
 Anti-Defamation League (ADL) 410, 521
 Antiochus IV of Commagene 36–38
 Antiquus Mysticusque Ordo Rosae Crucis (AMORC)
 254–255, 287, 291, 505, 615
 anti-Semitism 151, 235, 258–259, 273, 396, 400, 409,
 414, 515, 518–519, 521
 Aoki, Richard 423
 Aphrodite 24, 456
 Apollo 16, 24, 28, 36–37, 456, 612–613
 Apollonius of Tyana 68, 103, 176
 Apostles, Cambridge 249
 Aqida 85
 Aquarian Conspiracy 576–577
 Aquino, Michael A. 149, 377–378, 457
 Arab Bureau 167, 242, 244, 527
 Arab Spring 596, 598–599
 Arafat, Yasser 480
 ARAMCO (Saudi Arabian Oil Company) 245, 388,
 393, 533, 536
 Arbenz, Jacobo President of Guatemala 354, 355
 Archetypal Man 31, 467
 Arc of Crisis 524
 Argentina 307, 311, 325, 390, 401–402, 438, 481, 496,
 499–500, 502, 529
 Argentine Anticommunist Alliance (“Triple A”)
 499–501
 Argüelles, José 581–582
 Ariosophy 276–277, 279, 323
 Aristobulus 27, 52
 Aristotle 52, 83, 91–93, 127, 317, 380, 438
 Armenia 9, 20, 35–37, 57–60, 64, 70, 79–80, 99–100,
 134, 171–172, 196, 235, 241, 481, 504
 Arnold, Truman 557
 Arthur, King 55, 66, 76, 82, 98, 101–102, 279
 Aryan Nations 514–515, 617
 Aryans 170–174, 183, 186–187, 198, 269–270, 273–274,
 277–279, 284–285, 290–291, 334, 359, 366,
 371, 395–397, 401–403, 406–408, 410, 469,
 493, 501, 514–515, 518, 521, 610, 617
 Ascended Masters 181, 185, 293, 358, 367, 371, 575,
 615
 Asgaard 60, 188
 Ash'ari 85, 211
 Ashkenazi 58–61, 82, 129, 260
 Ashmole, Elias 112
 Asiatic Brethren 148–149, 176–177, 190–191, 266,
 276, 457
 Aspen Institute 326, 483, 487, 586–587
 Assassins 46, 53–54, 149–150, 263, 271, 274, 325, 488,
 589
 Association for Research and Enlightenment (ARE)
 464–465
 Astarte 20, 24, 43, 376, 430
 astrology 101
 Atatürk, Mustafa Kemal 242–244, 274, 569
 Athena 22, 24, 34, 102, 456
 Atlantis 111–112, 117, 169–170, 185, 187–188, 266,
 369, 371, 395, 465, 468–469, 520, 610, 617,
 619
 Auden, W. H. 247, 252, 347
 Aurelius, Marcus 56
 Aurobindo, Sri 248, 450–451, 577, 579, 610

B

Auschwitz 291, 324, 518
 Authoritarian Personality 413–416, 476
 Avanguardia Nazionale 493–494, 497
 avant-garde 219, 248, 251–252, 348, 395
 Azizus, Gaius Julius 37–38
 Azzam, Sheikh Abdullah 531

 Baader-Meinhof gang 387, 481, 492, 525
 Baal 16, 20–21, 23–24, 31, 35, 50–51, 131, 396, 410
 Babylon 16, 20–22, 29, 35, 42, 62, 169, 198, 430
 Bacchanalia. *See also* Ancient Mysteries
 Bacchus. *See* Dionysus
 Bacon, Francis 101, 103, 106, 111–112, 117, 120, 122,
 127, 142, 266
New Atlantis 111–112, 117
 Badmaev, Dr. Piotr 289
 Bahir, Sepher ha 69–71, 73–75
 Bailey, Alice A. 266, 275, 358–361, 366, 434, 457, 459,
 463, 465, 484, 506, 574–575, 578, 581, 586,
 610, 615, 618
 Bakhsh, Abdullah Taha 531
 Bakunin, Mikhail 155, 219–220, 262–263, 384
 Baldwin II, King of Jerusalem 69, 79, 100
 Balfour, Lord Arthur 204, 235, 237–238, 242–243, 249
 Ballard, Guy 367
 Ball, George 318, 446, 489
 Bancroft, Mary 334, 460
 Bank for International Settlements (BIS) 301–303, 307
 Bank of Amsterdam 128
 Bank of Commerce and Credit International (BCCI)
 506, 529–531, 557, 611
 Bank of England 127–128, 203, 301, 336, 446
 Banna, Hassan al 271–272, 310, 388, 443–444, 447,
 540, 552, 594
 Banque Worms 314
 Baphomet 80, 161, 176, 410, 431
 Barbara of Celje 108, 134
 Barbarossa, Frederick I 107
 Barbie, Klaus 311, 390, 438, 500–501, 516
 Barelvis 167, 589
 Barrès, Maurice 221–222
 Barzinji, Dr. Jamal 551–552, 556, 594
 Bataille, Georges 382, 488
 Bateson, Dr. Gregory 337, 421, 450, 452, 577, 579
 Bath, James 529–531
 Bathory, Elizabeth “Blood Countess” 109
 Battle of Bannockburn 81
 Battle of Hastings 65–66
 Bauval, Robert 582, 613, 614
 Bay of Pigs 438, 478, 529
 Baz, Ibn 538–540
 Beach Boys 429–430
 Beatles 421, 425–426, 433
 Beatty, Warren 430, 433
 Beausoleil, Bobby 432–433
 Bedell, Walter Smith 319, 347
 Beger, Dr. Bruno 290–291
 Bektashi Sufis. *See also* Sufism
 Belgium 120, 301, 320, 354, 401, 504, 555
 Bell Curve 509, 519
 Bell, Daniel 347, 546
 Ben-Gurion, David 305
 Benjamin, Walter 327, 348, 472

- Bennett, J. G. 197, 198, 458, 484
 Bennewitz, Paul 584–585
 Bergson, Henri 190, 248–249, 451
 Berlin, Isaiah 216, 341, 347
 Berlusconi, Silvio 496
 Bernays, Edward 339, 340, 355, 419
 Berne Trial 264
 Bernhard, Prince of the Netherlands 318, 374, 483
 Besant, Annie 199–201, 247, 255, 266, 287, 358, 401, 405
 Bible 16–17, 20–21, 29, 31, 33, 41, 57–58, 74, 76, 101, 106, 120, 127–128, 131, 156, 171, 183, 215–216, 235, 258, 276, 317, 421, 431, 467, 475, 510, 512, 547, 619
 Biddah 48, 85, 165, 540–542
 Bilderberg Group 318–319, 362, 374, 445–446, 477, 483, 489, 523, 600, 605, 607
 BinLaden Group 528, 530
 bin Laden, Osama 179, 382, 393, 528–532, 554, 567, 570, 580
 bin Laden, Yeslam 530, 557
 bin Mahfouz, Khalid 529–531, 557
 bin Salman, Prince Ahmed 558
 Bismark, Otto von 152
 Black Dahlia murder 430
 Black Mass 69, 78, 377
 Black Panther Party 381, 384, 422–423, 425
 Black Sun 334, 365, 406, 617
 Blackwater USA 513, 517
 Blake, William 55, 137–138, 418, 619
 Blanchard, Victor 298–299
 Blanc, Louis 150, 152
 Blavatsky, Helena P. 174–175, 177–191, 194–197, 199, 201, 206, 222–223, 239, 248–249, 253–254, 265–267, 275–276, 280, 289–290, 293, 332–333, 359, 361, 367, 370, 408, 434, 459, 463, 465, 468, 470, 610
 Bloom, Allan 472, 482
 Bloomsbury Set 248–249, 251, 256
 Blunt, Wilfred Scawen 167, 178, 189, 206–207, 239, 244, 271, 341, 568
 B'nai B'rith 151, 155, 241, 258, 265, 520–521
 Boehme, Jacob 107, 124, 135, 143, 145–146, 317, 395
 Bogomils 64, 67, 70, 80
 Bohemia 5, 60, 63, 68, 103–104, 107–108, 110, 118, 124, 133, 147
 Bohemianism 248
 Bohlen, Charles "Chip" 341–342, 344
 Bokii, Gleb Ivanovich 289, 292
 Bolsheviks 234, 287–290, 292, 304, 307, 316, 349, 385, 387, 393, 566
 Bonnie Prince Charlie 133, 153
 Borghese, Junio Valerio 493, 496–497, 500
 Borg, Raphael 181
 Bormann, Martin 306–307, 309, 311–312
 Boston Symphony Orchestra 347
 Botticelli, Sandro 94
 Bourbourg, Charles Étienne Brasseur de 186, 468–469
 Bouti, Said Ramadan al 591
 Braden, Tom 319–320, 341, 346–351
 Bradley Foundation 508, 595
 Brandeis, Louis Dembitz 237, 380, 422
 Brethren of Sincerity 51–52, 72, 74, 89–90, 94, 105, 136, 149–150, 178–180, 271, 367
 British-Israelism 171, 511–512, 515
 British Petroleum (BP) 229, 445, 488–489
 British Union of Fascists (BUF) 326, 398–400
 Britons 59, 101
 Brookings Institution 326, 439, 584
 Brookings Report 584, 613
 Brotherhood of Euclis 180
 Brotherhood of Light. *See* Hermetic Brotherhood of Luxor (HBoFL)
 Brotherhood of the Poires 298
 Brown Brothers, Harriman & Company 304
 Brown, Dan 82, 502, 504, 619
 Browne, E. G. 189, 271
 Brunner, Alois 310–311
 Brzezinski, Zbigniew 440, 445, 479, 489, 523–524, 528, 533, 570, 600
 Buckley, William F. 496, 516, 546, 616
 Buddhism 9, 48, 91, 126, 174, 184–185, 256, 275, 285, 287–288, 290, 395, 406
 Buffalo Springfield 428
 Bulgarian Connection 566
 Bulwer-Lytton, Edward 46, 147, 175–177, 180, 187–188, 190, 206, 219, 247, 264, 278, 408, 468
 Bundesnachrichtendienst (BND) 354, 389, 497
 Bundy, McGeorge 381, 477
 Burckhardt, Titus 486
 Burnham, James 354, 460
 Burton, Sir Richard 206–207, 281
 Bush, George H. W. 304, 419, 438, 499, 529, 531, 548, 571, 576
 Bush, George W. 529, 531, 556–557, 560, 571, 595, 598
 Bush, Prescott 304
 Byrds, The 428
- ## C
- Cadmus 22–24
 Caesar, Julius 3, 56, 76
 Cagliostro, Count 139–141, 149–150, 155, 177, 262, 266
 Cagoule 313, 391
 Caligula 35–37
 Caliphate 161–162, 164, 207, 236, 239, 241–242, 244–245, 271, 563, 568–569
 Calvi, Roberto 498
 Cameron, Dr. Donald Ewen 338–339, 437
 Cameron, Marjorie 376, 430
 Campbell, Joseph 452, 453
 Canaanites 21, 23–24, 511
 Candomblé 267, 503
 Canudo, Jeanne 298–299, 313
 capitalism 10, 128, 224, 327, 340, 345, 348, 382, 396, 409, 435, 437, 474–475, 508, 608
 Carasso, Emmanuel 241
 Carbonari 150, 153–155, 174, 241, 262, 266
 Carlos the Jackal 390
 Carlyle Group 531
 Carmichael, Stokely 423–424
 Carnegie Foundation for the Advancement of Teaching (CFAT) 233
 Carter, President Jimmy 246, 360, 445, 477, 479, 489, 490, 491, 518, 523
 Carto, Willis 519–520, 605–607, 617–618
 Casey, William 442, 496, 525–526, 528, 530–531
 Castro, Fidel 380, 383, 478
 Cathars 55, 67, 70–71, 74, 77–78, 80, 279–280
 Cathedral of St. John the Divine 578–579
 Cayce, Edgar 452, 464, 468, 619
 Celje, Barbara of 108, 134
 Central Asia 58, 60–61, 109, 137, 169, 183, 188, 197–198, 239, 284–285, 294, 408, 524, 556, 563, 566, 568–571

Central Intelligence Agency (CIA) 4, 236, 261, 271, 291, 308–309, 311, 318–320, 323–325, 335–338, 342–355, 360, 380, 388–395, 407, 416–419, 421–423, 426, 437–442, 444, 449, 454–456, 458–459, 461–462, 466, 471, 478–484, 488–489, 491–493, 496–501, 505, 508, 515–517, 524–526, 528–533, 537–538, 546, 557–558, 563, 565, 569–570, 572–573, 576, 580–581, 585, 588, 595–596, 599–601, 603–605
 Chaldeans 22, 93, 103, 263, 276
 Changing Images of Man 575
 Charlemagne 62–63, 92, 171
 Charles II, King of England 122, 128, 132
 Charles I, King of England 108, 115, 118–119
 Charles Martel 62, 404
 Charles, Prince of Hesse-Kassel 129, 266
 Charles, Prince of Wales 129, 133, 149, 266, 487
 Charles the Bald 63, 65
 Charles the Simple 65
 Chase Manhattan Bank 301, 305, 423, 437–440, 511
 Chase National Bank 297, 302–303
 Chatham House 601
 Cheka 292
 Chertoff, Michael 547, 601
 Chiaie, Stepheno Della 390, 497, 499, 501
 Chicago School 436, 441–442
 Children of the Sun 247, 256, 332, 347, 398, 425
 Chile 401, 405, 436, 440–442, 480, 499–501, 516
 China 138, 183, 204, 208–209, 291, 470, 504, 524, 528, 566, 569–570
 Chintamani stone 291, 292
 Chomsky, Noam 339–340, 347, 425, 441, 521, 604–605
 Christian Identity 468, 511–512, 514–515, 605–606, 610
 Christianity 1–5, 8, 19, 30–33, 38–43, 46, 48, 56, 65, 71, 83–84, 91–92, 96, 116, 126–127, 130, 135–137, 142, 145, 147, 150, 180, 185, 197, 201, 204–205, 207, 215–216, 220–221, 240, 252, 256, 263, 276, 332–333, 358, 362, 374, 396–397, 401, 411, 422, 425, 451–452, 460, 468, 503, 510–511, 550, 573, 609, 618
 Christian IX, King of Denmark 149
 Christian Patriot Movement 512, 609
 Christian Right 507, 509–510, 512, 519
 Church Committee 344, 416, 478
 Churchill, Sir Winston 228–229, 234–235, 237, 242–243, 290, 301, 319–320, 399, 425
 Church of Satan 377–378, 410, 431, 433
Chymical Wedding of Christian Rosenkreutz 107
 City of London 203, 204, 236, 498
 Clare Prophet, Elizabeth 368
 Clash of Civilizations 2, 11, 384, 545, 549–550
 Claudius, Roman Emperor 35–37, 56
Clean Break: A New Strategy for Securing the Realm 555, 560, 597
 Cleaver, Eldridge 424–425
 Clifford, Clark 611
 Clinton, Bill 528, 546, 557
 Clinton, Hillary 598
 Club of Rome 483, 485, 487, 586, 604, 611
 Clymer, Reuben Swinburne 254–255, 457
 cocaine 430, 528–529
 Cocaine Coup 501
 Coe, Michael D. 581
 COINTELPRO 423, 478, 515
 Colby, William 438, 491
 Colchians 57, 171
 Cold War 305, 319, 323–324, 340, 344, 347, 350, 361, 435, 440, 462, 471, 476, 481, 483, 523, 535, 546, 548–549, 551, 563, 565–566, 569
 Collin, Frank (aka Cohen) 520
 Colonia Dignidad 501
 Columbia University 232, 380, 416, 422, 440, 472, 513
 Comenius 117–118, 122, 124, 266
 Commagene 35–38, 41, 62
 Commagene, House of 35
 Committee of Union and Progress (CUP. *See* Young Turks
 Communism 298, 442
 Communist Party USA (CPUSA) 349, 423, 514
 Conflict Thesis 216
 Congress for Cultural Freedom (CCF) 344–349, 471, 508, 603
 Congress of Europe 319, 320
 Conrad III of Germany 107
 Conrad, Joseph 319, 345
 Constantine the Great 4, 41–42, 56, 101, 404
 Contras 483, 518, 528
 Conversos. *See* Marranos
 Cooper, Alice 427
 Coors, Joseph 509, 511, 517–518
 Coudenhove-Kalergi, Count Richard Nikolaus von 299–301, 320–321, 436, 496, 608
 Council for National Policy (CNP) 517–519, 610
 Council of Europe 319, 321
 Council of Nicea 41
 Council of Nine 456–460, 462–464, 586, 611–612
 Council of Troyes 69
 Council on American-Islamic Relations 595
 Council on Foreign Relations (CFR) 238–239, 261, 302, 320, 340, 349, 360, 419, 437–440, 446, 477–478, 513–514, 516–518, 531, 548–549, 584, 587, 600, 607, 609, 611
 Counter-Guerrilla 354, 563–565, 568
 Courty Love 71, 76
 Cousins, Norman 360
 Creme, Benjamin 360, 574
 Cremieux, Adolphe 155, 262, 264
 Cromer, Lord 208, 213–214, 444
 Cromwell, Oliver 115–117, 119–122, 171
 Crosby, David 428–429
 Crosby, Stills & Nash 428
 Crowley, Aleister 106, 179, 191–193, 222, 254–255, 270, 281, 289, 370, 375–378, 398, 405, 413, 420–421, 425, 428, 430–433, 463, 466, 506
 Cunigonde of Luxemburg 63
 Curzon, Lord 242, 398
 Cybernetics 336, 376, 411, 416
 Cybernetics Group 336, 411, 416

D

Dada 252
 Daghestani, Sheikh Abdullah ad 458, 484, 486
 Dalai Lama 195, 287, 290, 293, 404
 Dalai Lama XIV 184, 291, 293, 295, 360, 406–407, 432, 610
 Dallas, Ian a.k.a. Shaykh Abdalqadir al-Murabit 568
 Danaus 22–23, 57
 Daniel, Book of 116, 143
 Dan, Tribe of 23, 57
 Darlan, Admiral François 314, 438
 Darwinism 84, 216, 220, 247–249, 451, 460
 da Vinci, Leonardo 82, 94–95
 Davis, Angela 423

- Davis, Sammy Jr. 431, 433
Dead Sea Scrolls 30, 32, 39
 de Chardin, Teilhard 451, 455, 577, 579, 581–582, 610
 Declaration of Human Rights 145
 Dee, John 101–103, 105, 111, 118, 120, 122, 370, 431
 de Gaulle, Charles 301, 390, 391
 Dekkers, Rudi 557
 de Langes, Savalette 139–140, 179
 della Mirandola, Pico 94–95, 103
 de Maistre, Joseph 216–218, 223, 314
 Demeter 456
 DeMille, Cecil B. 343
 Demiurge 33, 39, 403
 democracy 2, 161, 221–225, 229–231, 233–234, 253, 270, 300, 315, 327, 334, 340, 350–351, 379, 382, 384, 395–396, 408, 414–415, 435, 471, 473, 475, 507, 510, 546–550, 573, 596–599, 601
 Democratic Party 569
 de Mohrenschildt, George 419, 460, 516
 de Molay, Jacques 80, 134
 de Negre, Jacques-Etienne Marconis 150, 180
 Deobandis 166, 532–533, 589
 Dern, Bruce 431
 de Rougemont, Denis 346
 Derrida, Jacques 380
 des Mousseaux, Gougenot 263
 d'Estaing, Valéry Giscard 319–320, 496
 Devi, Savitri 401–402, 407, 493, 568, 607, 618
 Dhikr 48, 590–591
 Dhimmi 8, 9
 Dhul-Qarnayn 58
 Dianetics 376
 Dickhoff, Robert Ernst 371
 Diderot, Denis 143
 Die Spinne 308–309, 325, 500
 Digby, Jane 206
 Di Mambro, Joseph 505–506
 Diodorus of Sicily 56–57
 Dionysus 16, 25, 28, 31, 34, 51, 82
 Dior, Françoise 402, 618
 Direccion de Inteligencia Nacional (DINA) 500–501
 Disraeli, Benjamin 46, 155, 176, 213
 Divide and Conquer 2, 45, 162, 167, 239, 524
 Dobrushka, Moses 147–148
 Dobzhansky, Theodosius 451, 581
 Dogon 466
 d'Olivet, Fabre 147, 188–190, 218, 223, 465
 Dollfuss, Engelbert 301, 608
 Domna, Julia 41–42
 Dönmeh 125–126, 129, 160, 239–243, 273, 329, 564
 Donnelly, Ignatius L. 185–186, 274, 468–469
 Donovan, William "Wild Bill" 308, 320, 336, 346, 496
 Doomsday Conspiracy 588
 Doreal, Maurice 368–369, 371, 616
 Dorians 22–23
 Dorjief, Lama Agvan 195–196, 255, 285, 289, 292–293
 Doyle, Arthur Conan 138, 174, 248–249
 Dracula 108, 109, 190, 240, 404
 dragon 51, 77, 108–109, 123
 Drake, Sir Francis 102
 Dreher, Robert 393
 Drug Enforcement Administration (DEA) 529, 532, 557–558
 Druids 56, 66, 170, 553
 Drusilla, Herodian Princess 37, 38, 41
 Drusilla of Mauritania 38
 Dr. Winfred Sr. 336–338, 409, 426
 Dubrawka of Bohemia 63, 65
 Dugin, Alexandr 566–568
 Duke, David 605, 607, 609, 618
 Duke of Hamilton 279
 Duke of Orleans 141
 Duke of Orleans, "Philippe Egalité," 139
 Dukes of Normandy 61, 64, 66
 Dulce Base 585
 Dulles, Allen 261, 302, 304, 308–309, 320, 324, 334, 337, 340, 342–346, 348–349, 351, 353, 355, 361, 381, 388, 390, 417, 419, 421, 438–440, 455, 460, 478, 529
 Dulles, John Foster 238, 302–304, 309, 319, 345, 347, 355, 388, 394, 419, 438–439
 Dumas, Alexandre 180, 262
 Dury, John 117, 254
 dying-god 16–22, 27, 30, 41, 47, 51, 82, 84, 89, 113, 253, 276, 280, 358, 377, 464, 467
Dzyan, Stanzas of 186–187, 189, 290, 370, 470
- E**
 Earl of Lytton 188, 206, 264
 Early Church of Jerusalem 39
 Ebionites 40
 Eckart, Dietrich 278, 377, 405
 Eco, Umberto 262, 266, 502
Edda, Prose 276
 Edelman, Eric 571
 Edgewood Arsenal 427, 459
 Edinoe Trudovoe Bratstvo (ETB) 292
 Edmonds, Sibel 563, 569–571
 Edomites 35, 59
 Edward the "Exile" 65
 Egypt 16, 20, 22, 27, 30, 46, 51, 53, 57, 93–94, 105, 134, 136, 149, 160–161, 167, 177–180, 190, 192, 207–208, 210, 213–214, 245, 271, 273, 309–311, 355, 384, 386–387, 392, 394, 443–444, 446–447, 464–466, 480, 526, 529, 564, 598–599, 612–613
 Ehrenpreis, Rabbi Marcus 264
 Eichmann, Adolf 310–311, 389–390
 Einhorn, Ira 459, 462
 Ein-Sof 75
 Eisenhower, President Dwight D. 246, 342, 347, 350, 388, 391–392, 438, 529
 Elagabalus 35, 42, 56
 Eleanor of Aquitaine 67, 78
 Eliade, Mircea 347, 453, 455
 Elijah 47, 50–51, 73, 106, 123
 Eliot, T. S. 247, 345, 347, 409
 Elizabeth II, Queen of England 487
 Elizabeth I, Queen of England 100–102
 Elizabeth Stuart 105, 107–108, 110, 118, 124, 134
 Elizabeth Woodville 100
 Emden, Rabbi Jacob 131, 147
Emerald Tablet 68, 111, 368, 371, 504, 616
 Emerson, Ralph Waldo 138, 249, 460, 576
 Encausse, Gérard 506. See Papus (Gérard Encausse), 190–191, 222, 265, 281, 298
Encounter 346, 347, 471
 End of History 383, 475, 548–549
 Enlightenment 2, 101, 106, 111, 134, 141–143, 148, 172, 181, 216–217, 252, 348, 357, 464, 473, 475, 511
 Ennead 456, 459, 463–464
 Enneagram 457–458, 484, 486
 Enoch 31, 50–52, 75, 157, 170, 185, 463

Ensslin, Gudrun 481–482
 Ergenekon 564, 566, 568, 572
 Erhard, Werner 436, 449, 452, 577
 Eros 346, 413, 415, 475
 Esalen Institute 326, 447, 449–450, 452–456, 458, 461, 463, 484–486, 579, 582, 586
 Eschenbach, Wolfram von 66, 76, 404, 614
 Esoteric Hitlerism 401, 407, 607
 Essenes 30, 136, 197–198, 254
 Euclid 113
 European Economic Community (EEC) 320
 European League for Economic Cooperation (ELEC) 319
 European Union 152, 299–300, 313, 316, 318–320, 326, 436, 496, 608
 Evola, Julius 281, 395–402, 406, 492–494, 497, 499, 564, 566, 568, 582
 existentialism 219, 317, 383, 488
 Externalization of the Hierarchy 359–360, 394, 610
 Extraterrestrials 361
 Ancient Aliens 373, 449, 456, 610, 615
 Ultraterrestrials 405
 Exxon 245, 445, 536
 ExxonMobil 437, 471, 508, 536
 Eybeschütz, Jonathan 147, 148
 Eymür, Mehmet 572
 Ezekiel 29, 38, 75, 88, 276, 367, 470

F

Fabian socialists 200–201, 247, 255, 346
 Fabrè-Palapat, Bernard-Raymond 134, 506
 Fairfield Foundation 344, 348, 351
 Faisal Islamic Bank (FIBE) 446, 526, 529
 Faisal, King of Iraq 242–244
 Faisal, King of Saudi Arabia 244, 394, 444, 446
 Faithfull, Marianne 427, 431
 Falk, Dr. Samuel Jacob 131–132, 136, 140, 148, 190, 231, 425
 Fallen Angels 170, 186, 275, 360, 466. *See also* Sons of God
 Falwell, Jerry 509–510, 517, 519, 558
 Fanon, Frantz 382–384, 387, 391, 424, 480–481, 487
 Faraj, Abdul Salam 387, 526–527
 Fard, Wallace 366–367
 Farouk I, King of Egypt 309, 355
 fascism 216, 218–220, 224–225, 253, 270, 281, 283, 300, 311, 316, 324, 395, 397–400, 408–409, 412, 414–415, 436, 494–495, 502, 566
 FBI (Federal Bureau of Investigation) 298, 366, 400, 409–410, 423–424, 478, 512–515, 531–532, 561–563, 569, 571, 595–596
 Federal Reserve 236, 301, 409, 436, 440, 443, 513–514, 606, 608
 Feith, Douglas 547–548, 571
 Felix Antonius 38
 Felker, Clay 479
 Ferguson, Marilyn 576
 Ferrie, David 529
 Ficino, Marsilio 93–95, 177, 223
 Fidas, George 569
 Fifteenth Apollonian Legion 37
 Fifth Monarchy Men 116
 Fisher, Antony 442, 508
 Flat Earth Myth 215
 Fleming, Ian 102, 279, 345
 Fludd, Robert 110–111, 122, 143, 177
 flying saucers *see* UFOs

Fonda, Peter 430
 Ford Foundation 233, 305, 320, 344, 381, 423, 438, 440, 442, 479, 491, 516, 571, 595, 600
 Ford, President Gerald 440, 478, 482
 Forman, James 425
 Forster, E. M. 248, 249
 Fort, Charles 361, 468
 Foucault, Michel 266, 380, 487, 488, 502
 Foxman, Abe 521
 France 46, 61, 66–71, 73–75, 77–78, 80–81, 96–97, 99, 102, 105, 110–111, 116, 120, 128, 133–134, 138–139, 141, 143, 145–146, 150–154, 161, 173, 177–178, 180, 182, 188–189, 217–218, 220, 222, 233–234, 261, 273, 299, 301, 305–306, 313–314, 316, 319–320, 344, 354, 362, 377, 382, 384, 390–392, 401, 457, 489, 499, 504–506, 541, 555, 565
 Franco, Francisco 154, 312, 391, 496–497, 499–500, 568
 Frankel, Zecharias 151–152, 231–232, 237
 Frankfurt School 326–328, 331, 340, 345, 347–348, 352, 363, 380, 411–414, 416, 421–423, 449–450, 471–472, 480
 Frankism 129–131, 135, 140, 146–147, 150–152, 180–182, 209, 231–232, 237–238, 258–260, 330, 440, 472
 Frank, Jacob 129–130, 147, 237, 329
 Franklin, Benjamin 144, 582
 Franzoni, Karl 427
 Fraternitas Rosae Crucis 180, 254, 457
 Fratres Lucis 148, 177, 180, 190, 358
 Freda, Franco 493, 568
 Frederick V, Elector of the Palatinate of the Rhine 105, 110, 118, 129, 134
 Freedom House 598
 Freemasonry 16, 46, 53, 72, 82, 89, 98, 111–113, 118, 131, 133–136, 138–141, 143, 145–146, 148–153, 155–157, 169–170, 174–180, 189–194, 204–206, 213–214, 217, 219, 222, 229, 240–242, 261–263, 265–267, 273–274, 288, 292, 294, 299, 308, 313, 335, 366–367, 428, 457, 464–466, 468, 492, 495–496, 498, 505, 514, 519, 539, 567–568, 575–576, 578, 609, 614–615, 619
 Egyptian Rite 149–150, 177, 179, 189, 266, 373, 464
 Memphis-Misraim 153, 179, 181, 265
 Memphis Rite 150, 153, 155, 179, 191–192, 222, 254, 265–266, 273
 Palladium Rite 155–156, 192
 Rectified Scottish Rite 135, 140, 217
 Rite of Memphis 179
 Rite of Misraim 149–150, 153, 155, 191–192, 222, 254, 262, 264–267
 Scottish Rite 46, 132–134, 136, 138, 140, 144, 148–149, 152, 154–156, 177–178, 183, 191, 204, 217, 240–241, 254, 262, 266, 335, 426, 457, 464
 Free Officers 355, 389, 444
 Fremont-Smith, Frank 336, 416
 French Revolution 129, 140–141, 145, 153, 174, 216–218, 235, 241, 357
 Freud, Sigmund 249, 284, 286, 301, 326, 329–332, 339, 380, 412–413, 452, 454, 460
 Friedman, Milton 436, 441–443, 508, 518, 546
 Fromm, Erich 577
 Front de Libération Nationale (FLN) 391, 480
 Frum, David 547, 596
 Fukuyama, Francis 546, 548, 549, 551

Fulcanelli 72, 298
Fuller, Graham 569, 571
Funk, Walter 307
Furly, Benjamin 254

G

Gaia theory 579
Gaius Julius Alexio 41
Gale, William Potter 512, 606
Gandhi, Indira 405–406, 479
Gandhi, Mohandas K. 200–201, 405–406
Garcia, Jerry 426
Gardner, Gerald 105, 160, 408, 420, 457
Garibaldi, Giuseppe 153–154, 174, 179, 495
Gehlen, Reinhard 309, 312, 323–324, 354–355, 389, 497–498, 516
Gehlen Organization 309
Geller, Uri 452, 461
Gelli, Licio 496–499
Gellone, William of 62, 63
Gematria 30, 124
General Education Board (GEB) 233
General Semantics 376, 577
Genoud, Francois 309–310, 390, 480, 489, 553
George, David Lloyd 235–236, 238, 243, 289
George I, King of England 109, 134
Georgetown Set (Wisner Gang) 341–342, 344
German Workers Party 278, 281–282
Gestapo 291, 302–303, 307, 330, 481, 565
Ghazali, Imam al 89, 273
Ghibellines 107, 398
Gilgamesh 23, 466
Ginsberg, Allen 422–423, 425, 486
Girodias, Maurice 299, 321
Giza complex 464–465, 506, 610, 612–615
Gladio 353, 390, 491–495, 497–498, 502, 504–506, 560, 563, 565–566
Glinka, Yuliana 266–267
Global Warming 604
Gnosticism 29, 32–33, 39, 41, 46–47, 52, 55, 64, 67, 69–71, 74–75, 90, 93, 96, 108, 113, 136–137, 143, 145, 150–151, 156, 170, 177, 197, 205, 217, 222, 280, 332, 364, 367, 403, 405, 463–464, 610, 619
Gobineau, Joseph Arthur Comte de 173, 220, 395
Godfrey of Bouillon 67, 69, 79
Goebbels, Joseph 260, 277, 282, 309, 316, 340, 399, 402, 481, 500
Goedsche, Hermann 262
Goethe, Johann Wolfgang von 173, 300, 423, 483, 610
Gog and Magog 57, 58
Golden and Rosy Cross (Gold- und Rosenkreuz) 135, 148, 176–177, 190
Golden Dawn 190–192, 240, 247–248, 254, 370, 487, 506, 586
Goldsmid family 129, 131
Gorbachev, Mikhail 362, 586
Gore, Vice-President Al 611
Göring, Hermann 314, 334
Gothic 72–73
Gottlieb, Sidney 337, 459
Grace, J. Peter 516–517
Grace, Princess of Monaco 505
Graham, Katharine 343, 479
Grant, Kenneth 192, 370, 377
Grateful Dead 426, 434, 466
Graves, Robert 205, 419–420, 431, 457, 461

Great Game 169, 177, 182, 195, 285, 523
Great Seal of the United States 145, 266, 294, 576
Great White Brotherhood 185, 254, 275, 359, 367, 463
Great Year of Plato 26
Greece 2, 22, 25, 57, 122, 125, 129, 147, 173, 177, 206, 231, 233, 241–243, 282, 354, 401, 492
Green Dragon Society 287, 288
Greene, Graham 345
Green Men, Society of 286, 405
Grey Wolves 565–566
Griffin, Edward G. 606
Grossouvre, François de 504–505
Guelph, House of 107, 398
Guénon, René 174, 222–224, 256, 272–273, 275–276, 281, 289, 317, 395–397, 444, 453–454, 457, 486, 493–494, 564, 568, 592
Guillaume of Gellone 61–62, 66, 76
Gülen, Fethullah 563, 568–570, 572
Gulf of Tonkin 428
Gulf War of 1990 540, 604
Gurdjieff, George I. 195–198, 253, 255–256, 285, 287, 290, 292, 316, 330, 418–419, 452, 455, 458, 484–486

H

Haak, Theodore 118
Habermas, Jurgen 327, 328
Habsburgs 109–110, 130, 147, 203, 229, 300, 431, 608
Haddad, Gibril 591
Haig, Alexander 491, 496–497, 525
Haight-Asbury 427
Haiti 429, 503
Haji Sharif 189, 218
Hall of Records 373, 465
Hamas 444, 553–554, 567, 595
Hamburg-America Line 306
Hanbali Maddhab 6, 85, 88–89, 159, 165, 209, 539, 542
Hancock, Graham 613
Hanussen, Erik Jan 286, 288
Hapsburgs 5, 103, 105, 110, 155, 496
Haqqani, Sheikh Nazim al 458, 486, 591, 592
Harken Energy Corporation 531
Harman, Willis 575, 577
Harmonic Convergence 358, 581–583
Harran 46–47, 87, 179
Harrer, Heinrich 291
Harriman, Averell 304, 319, 341–342
Harriman, Edward H. 232, 304
Hartlib, Samuel 117, 118, 121–122, 171, 266
Hartmann, Dr. Alfred 530
Hastert, John Dennis “Denny” 572
Hatonn 373, 375
Haushofer, Karl 278, 281, 284–285, 290, 400, 405
Hawass, Dr. Zahi 613, 615
Hayek, Friedrich 436, 442, 508, 518, 608
Heard, Gerald 418, 454
Hebrews 120, 512
Heccataeus of Abdera 22
Hegel, Friedrich 16, 145–146, 150–151, 220, 315–318, 326–327, 347, 380, 383, 472–473, 610
Heidegger, Martin 316–317, 346, 380, 382–383, 413, 472–473, 475
Hekmetyar, Gulbuddin 532
Hell’s Angels 434
Helms, Jesse 518–519
Helms, Richard 337, 344, 416, 419, 438–441, 491
Helter Skelter 433

- Hempher Memoirs 160–161
 Henry II, Holy Roman Emperor 63
 Henry I the Fowler 63, 279, 404
 Henry the Black 107
 Henry the Lion 107
 Henry the Proud 107
 Hercules 16, 23, 24, 81
 Herder, Johann Gottfried 144
 Heritage Foundation 326, 442, 508–511, 518
 Hermes 27, 31, 36, 52, 89, 94, 111, 113, 223, 368, 456, 468
 Hermetic Brotherhood of Luxor (HBofL) 179–181, 189, 265
 Hermeticism 27, 31, 47, 67–68, 93–94, 104, 115, 136, 150, 177, 179, 181, 190–192, 358, 395, 458, 504, 506
 Herod Agrippa 56
 Herodians 35, 38–39, 62
 Herodotus 57, 59, 170–171, 274, 464
 Herod the Great 29, 35
 Herzl, Theodor 235, 239, 258–261, 264, 300
 Hesse, Hermann 129, 141, 266, 402–403, 577
 Hess, Moses 150, 155
 Hess, Rudolf 260, 277–278, 283, 290, 298, 326, 336, 338
 Hezbollah 555–556, 567, 597
 Hider, Adolf 405
 Hilliard, Wally 557–558
 Himmler, Heinrich 260, 278–280, 282, 284, 290, 303, 309, 324, 378
 Hinduism 9, 48, 91, 183, 198–200, 223, 250, 256, 275, 332, 401–403, 409, 454
 hippies 422, 426–427
 Hitler, Adolf 202, 225, 238, 257, 259–260, 270–271, 277–278, 280–284, 291, 301–305, 307–310, 312, 314, 316–317, 326, 332, 334, 372, 380, 390–391, 395, 399, 401–404, 407–409, 432, 436, 473, 480, 493, 501, 521, 553, 565, 568, 607
 Hizb ut Tahrir 589
 Hoagland, Dr. Richard 612
 Hobbes, Thomas 120, 142, 143, 220, 314, 472
 Hodel, Dr. George 429–430
 Hodel, Tamar 429
 Hoffman, Abbie 422, 424, 426
 Hofmann, Albert 420, 568
 Hohenlohe-Langenburg, Prince Max von 309
 Hohenstaufen dynasty 63, 107, 398, 404
 Hollywood 346, 372, 427, 429–430, 432
 Holocaust 257, 259, 282, 305–306, 311, 414, 520, 568, 617
 Holy Grail 51, 55, 61–62, 65–67, 70, 76–77, 82, 99–100, 273, 277, 279, 291, 395, 398, 404, 502, 504, 568, 591, 615–616, 619
 Holy Roman Empire 5, 103, 156
 Honis, Samuel 150
 Hook, Sidney 346
 Hoover, J. Edgar 343, 349, 423, 512–513
 Hopper, Dennis 430, 431
 Horch, Louis Levy 292, 296
 Horkheimer, Max 327, 336–337, 348, 413–414
 Hospitallers, Knights 79–80, 139, 191, 308
 Hotel Maison Rouge 306
 House, “Colonel” Edward M. 236, 238, 261
 House Committee on Un-American Activities (HCUA) 408–410, 515
 Howard, Robert E. 369
 Hubbard, Alfred 418, 575
 Hubbard, L. Ron 376, 462, 575, 581
 Huber, Ahmed 553
 Hudson Institute 326, 439
 Hughes de Payens 70
 Hugo, Victor 176, 188, 264, 300
 Humanism 3, 8, 92–94, 104, 316, 318, 357–358, 573
 Human Potential Foundation 611
 Human Potential Movement 452, 484, 611
 human rights 2, 223, 357, 425, 441, 507, 521, 549, 573, 598
 Hume, David 143, 380
 Hunt, E. Howard 345, 349, 529
 Huntington, Samuel 384, 546, 548–551
 Hurtak, James 462–463, 465, 588, 612
 Hussein, Saddam 530, 556, 560
 Hussein, Sharif of Mecca 242, 244
 Husserl, Edmund 380, 383
 Huston, John 429
 Huxley, Aldous 247, 252–253, 255–256, 281, 337, 348, 352, 376, 402, 406, 417–418, 420, 425–426, 450, 452, 454–455, 459, 483, 575, 577, 581
 Huxley, Julian 248, 337, 347, 357, 451, 577
 Hyksos 22–23
 Hyperboreans 187–188, 274, 395, 397, 403
- I
 I AM Activity 367–368, 372
 Iamblichus 42, 62
 Ibn Arabi 49–52, 74, 89–90, 205–206, 272–273, 582, 591–592
 Ibn Gabirol 74
 Ibn Khaldun 8, 48, 50, 68, 592
 ibn Maymun, Abdullah 52–53, 272
 Ibn Saud, King Abdulaziz 244–245, 271, 302, 528, 538
 Ibn Saud, Mohammad 160
 Ibn Taymiyyah 85–88, 90, 106, 159–160, 166, 208–209, 245, 386, 531, 539, 541–542
 Ichazo, Oscar 484–486, 577
 Icke, David 615–619
 IG Farben 302–304, 307, 309, 318–319, 324, 438
 Ijtihad 6–8, 45, 85, 159, 208–209, 211–212, 539, 542, 593–596
 Illuminati 97, 122, 127, 129, 140–141, 143–146, 148–149, 152, 154, 157, 173, 189, 192, 219, 294, 297, 313, 377, 434, 461, 483, 495, 514, 616, 619
 IMF (International Monetary Fund) 359, 385, 435, 437, 443, 445–446, 500
 incest taboo 331
 India 45, 49, 59, 108, 127, 137, 165–167, 169–170, 172–173, 176–178, 181–183, 188–189, 194–195, 200–201, 207–208, 218, 228, 239, 255, 271, 276, 289–290, 292, 294, 333, 401, 405, 465, 469–470, 479, 524, 528, 539
 Indo-Europeans 173, 396, 493, 503, 518
 Industrial Revolution 435
 Institute for Historical Review 519–520, 607
 Institute for Policy Studies (IPS) 380, 425, 477, 605
 Institute of Noetic Sciences (IONS) 462, 576, 578, 611
 Interfaith Movement 579, 594
 Inter-Services Intelligence (ISI) 524, 528, 529, 532, 533
 Invisible College 111–112, 115, 117–118
 Ionians 22
 Iran 20, 46, 57, 59, 183, 228, 354, 384, 439, 483, 487–491, 499, 516, 518, 523, 526, 528–530, 532, 548, 555–556, 559–560, 567–569, 571, 596–597, 599–601
 Iran-Contra Operation 483, 491, 499, 516, 518,

- 528–530, 548, 600
Iran Hostage Crisis 490
Irgun 241, 381
Irish Republican Army (IRA) 381, 480, 525
Iron Mountain, Report from 477
Irwin, Francis George 177
Isherwood, Christopher 347
Ishtar 24, 376
Isis 28, 149, 174, 180, 222, 377, 464
Islam 1, 3–11, 46–49, 53, 72, 74, 82, 84–86, 88–89, 91, 106, 125–126, 130, 149, 159–165, 178–180, 185, 205, 207–208, 210–214, 224, 231, 235, 240, 242, 244, 258, 271–274, 310, 315, 366–367, 379, 384–387, 391–392, 394, 396, 401, 425, 442, 444–445, 483, 486–489, 506, 527, 532, 535–537, 539–544, 549, 551–553, 555, 557, 567–568, 571, 589–595, 597, 599, 617–618
Islambouli, Khalid 527
Islamic Development Bank 446
Islamic Jihad 526–528
Islamic Society of North America (ISNA) 594
Islamophobia 590, 595
Ismailism 46–47, 51–53, 78, 105, 136, 149, 178–181, 197, 205, 271–272, 274, 325
Israel 20, 29–30, 36, 45, 57–60, 76, 81, 93, 116, 119–120, 123, 147, 151–152, 157, 171–172, 183, 190, 192, 235, 241, 257–260, 262, 305, 321, 381, 389, 392, 400, 436, 446, 471, 476, 480, 483, 496, 503, 507, 510–512, 521, 526, 528, 537, 547–548, 551–556, 560, 564, 569, 571–572, 589, 597
Italian Secret Services (SID) 493, 496, 498
Italian Social Movement (MSI) 400, 492–493, 496–497
Italy 60, 68, 74, 78, 92–93, 111, 122–123, 147, 150, 152–155, 216, 224, 230, 241, 256, 262, 270, 301, 311, 315, 320, 365, 395, 397–398, 409, 436, 445, 447, 483, 491–499, 502, 504, 525, 555
ITT (International Telephone and Telegraph) 305, 440–441, 480, 516
- J**
- Jabotinsky, Zeev 241, 258, 381, 391, 472
Jackson, C. D. 342–344, 346, 388, 419, 478–479
Jacobites 132–134, 153
Jacolliot, Louis 188, 218, 274, 456
Jagger, Mick 427, 311, 433
Jamal, Gaydar 567
Jamat Tabligh 526, 589
James I, King of England 103, 115, 127
James, William 249–251, 256, 337, 417, 610
Jefferson, Thomas 144, 426, 434, 475
Jennings, Hargrave 180
Jerusalem 20–21, 29, 37–39, 41, 50, 57, 64, 69, 77–79, 81, 97, 116, 120, 122, 136–137, 147, 157, 183, 212, 308, 310, 381, 526
Jesuits 97–98, 100, 111, 131, 140
Jesus 1, 4, 31–32, 35, 38–43, 55, 58, 64, 82, 84, 95, 116, 136, 185, 198, 201, 205, 218, 266, 358–359, 368, 372, 374, 429, 457, 469, 486, 506, 514, 543, 591, 611
Jett, Joan 428
Jewish Institute for National Security Affairs (JINSA) 548, 560, 601
Jews 1, 8–9, 20–24, 29–33, 35–37, 46, 51, 57–58, 60–64, 66, 68–73, 75–76, 80–81, 89, 91–94, 96–98, 103–104, 108, 116–117, 119–121, 123–125, 127, 130–131, 133, 137–138, 143, 147–148, 150–151, 160, 169, 171–172, 202, 227, 234–235, 240, 242–244, 257–263, 267, 282, 307–308, 310–311, 317, 328, 334, 340, 345, 390, 408–410, 414, 503, 510–512, 519, 521, 528, 542–543, 547, 552, 583, 587, 592, 606, 620
Jihad 6, 163–164, 271, 382, 385–388, 391, 394, 443–444, 492, 526–528, 531, 554, 595
Jilani, Abdul Qadir al 88–90, 486, 568
Jinn 18, 89
Johannite legend 136, 177, 578
John Birch Society (JBS) 349, 512–515, 517, 519, 606, 609–610
Johnson, President Lyndon B. 381
John the Baptist 43, 136
Joint State Political Directorate (OGPU) 292
Jolly Roger 78
Joly, Jacques-Cretineau 154, 262
Joly, Maurice 261, 263, 265
Jones, Alex 605, 609
Jones, Brian 431
Jonson, Ben 111, 120, 142
Jordan, Colin 401, 618
Josephus, Flavius 29, 57
Josselson, Michael 346
Joyce, James 248–249, 409, 454
Judaism 1, 9, 41, 46, 58, 60, 70, 73–74, 80, 91, 96–97, 104, 117, 122, 130–131, 151–152, 185, 209, 234, 237, 258, 263, 328, 401, 410, 474, 503, 547, 618
Reform Judaism 151
Julia-Claudian dynasty 35
Jung, Carl Gustav 138, 284, 330, 332–336, 361, 402–403, 425, 453–455, 460, 487, 577, 610
- K**
- Kabbalah 16, 21, 23, 25, 27, 29, 31–33, 41, 46, 51–52, 62, 67, 69–71, 73–77, 84, 87, 89–90, 92–94, 96–97, 101–102, 104–107, 111, 113, 115–116, 120, 122, 124–125, 129, 131–132, 136–139, 146–148, 150, 157, 169–171, 177, 179, 182–183, 190–191, 194, 205–206, 223–224, 263, 272–273, 276, 287, 292, 317, 328–330, 335, 370, 408, 451, 457–458, 474–475, 549, 587, 589, 619
Kabbalistic Order of the Rose-Croix (OKR+C) 191, 194, 223, 292
Kabbani, Sheikh Hisham 458, 486, 592
Kagan, Robert 546, 548, 601
Kaiser Wilhelm Institute 324, 325
Kalachakra Tantra 184–185, 187, 407
Kandinsky, Wassily 248, 253, 255, 316, 348
Kant, Immanuel 138–139, 144–146, 148, 300, 317, 326, 380, 383, 475
Kashani, Ahmed 528
Kashani, Ayatollah 488, 528
KBG 566
Keel, John 363
Keller, Nuh Ha Mim 592
Kellner, Carl 189, 191–192, 276
Kelpius, Johannes 124, 254
Kennan, George F. 341, 344, 348–349, 419
Kennedy, John F. 381, 419, 438, 460, 477–478, 480, 513, 529, 565, 619
Kennedy, Robert F. 434

Kesity, Ken 421–422, 426, 430
 Keynes, John Maynard 248, 249
 KGB 525, 566, 570
 Kharijites 164
 Khashoggi, Adnan 557
 Khazars 58–60, 345, 512, 606
 Khidr, al 50–51, 82, 89, 205, 275–276, 486
 Khomeini, Ayatollah 179, 483, 488–489, 523–524, 528, 532
 Kierkegaard, Søren 346, 380, 383
 King, Alexander 483–484
 King, George 374
 King, Martin Luther 425, 478, 513
 King of the World 186, 275–276, 285, 292, 358, 371, 397, 404, 457, 463
 Kinsey, Alfred C 413, 431
 Kipling, Rudyard 204, 341
 Kirkpatrick, Jeane 476, 546
 Kissinger, Henry 360, 362, 440, 444, 446, 490, 496–498, 500
 Koehl, Matt 407, 409, 607
 Koestler, Arthur 60, 345, 346, 406, 577
 Kojève, Alexandre 315–318, 320, 382–383, 472, 475, 482, 548–549
 Körös, Csoma de 183–184, 239
 Korzybski, Alfred 376, 577
 Krishnamurti, Jiddu 200, 256, 299, 453, 577
 Kristol, Irving 346, 471, 476, 507–508, 546, 548
 Kristol, William 546–548, 601
 Kronos. *See* Saturn
 Kruithof, Arne 557
 Krupp, Alfred 302, 306, 324, 438
 Kuftaro, Shaykh Ahmad 589, 592
 Kuhn, Loeb, and Company 232, 234, 236, 238
 Ku Klux Klan 155, 520, 605–606, 617
 Kundalini 182, 250, 403, 453–454, 485

L

Landig, Wilhelm 406
 Languedoc 69, 71, 74, 77–78
 La Peyrère, Isaac 120, 169, 511
 Larmenius, Charter of 134, 506
 Lasky, Melvin 345, 346
 Last Man 475
 Laurel Canyon 427–429, 433, 546
 LaVey, Anton Szandor 377–378, 410, 431–433, 457
 Lawrence, D. H. 247–248, 251, 256
 Lawrence, T. E. “of Arabia” 242, 271, 289, 568
 Leadbeater, Charles W. 200, 275
 League of Nations 236, 238, 253, 292, 397
 Leary, Timothy 49, 418, 420–422, 424–427, 452, 461, 486, 568
 Lebanon 59, 147, 178, 389, 392, 555–556, 559–560, 567, 597
 le Carré, John 345
 Ledeen, Michael 491, 494–495, 497, 508, 525, 546, 560, 566, 596–597, 601
 Led Zeppelin 432
 Leeds Arts Club 255
 Lemuria 187, 361, 368, 370–371, 395, 463
 Lenin, Vladimir 225, 289
 Lennon, John 425, 434
 Leontocephalus 38, 42, 333
 Leo X, Pope 95–96
 Lessing, Gotthold Ephraim Lessing 144, 148, 484
 Leviathan 142
 Lévi, Eliphaz (aka Alphonse Louis Constant) 146–147, 161, 175–176, 180, 188, 267, 281, 331
 Levi-Strauss, Claude 331
 Lewin, Dr. Kurt 326–327, 337, 414, 421, 450
 Lewis, Bernard 3, 8–9, 384–385, 488, 523, 549
 Bernard Lewis Plan 523
 Lewis, Harvey Spencer 253, 291
 Libby, Lewis “Scooter” 547
 Libertarian Party 609
 Liberty 102, 106, 143, 146, 157, 230, 234, 393, 516, 519, 605, 609
 Libya 167, 224, 384, 559–560, 571, 596, 599, 617
 Liebenfels, Lanz von 276–277, 279, 282
 Likud 381, 471, 548, 554–555
 Lincoln, Abraham 155, 175, 178, 180, 229, 515, 520
 Lindsfarne Center 579, 586
 Lings, Martin 486, 582
 Lippmann, Walter 236, 249, 340, 419, 436
 List, Guido von 276, 279, 282, 405
 Livingston, Bob 572
 Locke, John 143–144, 472–475
 Logos 41, 451
 Lohengrin 77, 279
 London, Jack 248, 377
 Lord of the World. *See* King of the World
 Lorenzo de Medici 94–95
 Lost Tribes of Israel 20, 57–58, 118–119, 123, 171, 183, 503–504, 512
 Louis Philippe I 141, 152
 Lovecraft, H. P. 369–370, 377, 431, 468, 470
 Lovestone, Jay 349
 Loyola, Ignatius of 97–98, 140
 LSD (Lysergic acid diethylamide) 338–339, 416–418, 420–422, 425–427, 429–430, 432, 434, 452, 459, 568, 575, 581
 Lubicz, René Adolphe Schwaller de 298, 456, 463, 465, 582
 Luce, Henry 342, 343, 346, 351, 355, 419
 Lucifer 466. *See also* Satan, 17, 31, 33, 67–68, 77, 106, 156–157, 186, 220, 263, 275, 358, 360, 431–433
 Luciferianism 68
 Lucis Trust 358–360, 578
 Ludwig von Mises Institute 608
 Lully, Raymond 103, 458
 Luria, Isaac 106–107, 116, 122, 146, 549
 Lurianic Kabbalah 106–107, 146, 150, 317, 329
 Lusignan, House of 77, 79, 99, 100
 Luther, Martin 96–97, 105, 127, 425, 513–514, 520, 605, 607

M

Machiavelli, Niccolò 95, 220, 261–262, 264, 314, 345, 354, 472, 474–475, 494–495, 545
 Mackenzie, Kenneth 177, 180, 190
 Mackinder, Halford 227, 284, 524, 533, 566
 MacLaine, Shirley 430, 581, 583, 587
 Macy Foundation 336, 416, 421
 Madhhabs 6–7, 85, 163–166, 208–212, 539, 542, 589, 595
 Madkhali, Rabi ibn Hadi 541
 Madole, James 399, 408, 410, 514
 Magi 22, 24, 27, 29, 33, 35, 38, 51, 56, 103, 157, 198, 256
 magic 18, 20–22, 27, 48–49, 56, 67–68, 75, 79, 100–101, 103, 106–107, 111, 120, 137, 139, 156, 170, 180, 182, 188, 190, 193, 361, 374, 376, 395, 415, 431, 487, 620

Magyars 63
 Mahatmas 186, 275, 293
 Mahdi 48, 50, 52, 185, 591, 620
 Mahmoud, Abdel Halim 272–273, 444, 447, 487
 Maier, Michel 110–111
 Maitreya 295, 359, 575, 583, 620
 Makhir, Rabbi 61–62, 75–76
 Mamas and the Papas 427, 428
 Mandaean 46, 70
 Manetho 22
 Manifest Destiny 229, 230
 Manji, Irshad 594
 Manson, Charles 427–428, 430, 432–434, 449
 Marcuse, Herbert 327, 380, 413, 422–423, 481, 492
Mardin Fatwa 387, 527
 Marranos 96–98, 108, 116–117, 119, 125, 587
 Marrs, Jim 619
 Marshall Plan 349, 445
 Martinism 135, 140, 146–147, 188, 190–191, 194,
 216–219, 253–254, 275, 287, 292, 298, 313,
 506
 Marxism 150–151, 224–225, 318, 326–327, 347, 352,
 380–381, 383, 387, 401, 410–411, 414, 422,
 481, 488, 500, 511, 568
 Marx, Karl 150–151, 200, 219, 234–236, 263–264, 317,
 326–327, 347, 380, 383, 413, 472, 474, 581
 Maryamiyya Sufi order 486–487
 Mary Magdalene 55, 82, 617
 Maslow, Abraham 450, 452, 577
 Mathers, McGreggor 190
 Matter of Britain 76
 Maturidi 85
 Maugham, Somerset 256, 345
 Maurras, Charles 222, 224
 Mauss, Marcel 331
 Maya 467, 469–470, 581–582
 Mayanism 467–468, 470, 581–583, 616
 Mazzini, Giuseppe 152–155, 174, 192, 229–231, 241,
 262, 300–301, 310, 495
 McCarthy, Senator Joseph 343, 347, 349–350, 409,
 515, 609
 McClaine, Shirley 430
 McCloy, John J. 341–342, 346, 381, 437–438, 478, 490
 McCone, John 441, 496, 557
 McKenna, Terence 420, 455, 456, 582
 McLuhan, Marshall 577, 579
 McNamara, Robert 360, 445, 477
 Mead, Margaret 336–337, 411, 421, 575, 577, 579
 Medes 57, 170–171, 183
 Medici 91
 Meisinger, Joseph 290
 Melcher, Terry 429, 433
 Melchizedek 276, 457, 463
 Melnik, Constantin 505
 Melusina 77–79, 100
 Menasseh Ben Israel 116–118, 120–124, 171, 503, 511
 Mendelssohn, Moses 139, 148, 151
 Mengele, Joseph 324–325, 501, 518
 Menlo Park 426, 576
 Merkabah Mysticism 29–33, 38, 46, 48, 68, 70, 72–73,
 88, 328
 Merlin 101, 266
 Messiah 47, 50, 58, 73, 75, 97, 106, 116–117, 120,
 122–123, 130, 146–148, 259, 263, 277, 328,
 474
 Messianism 115, 117, 122–123, 129, 150, 262, 329
 Metatron 31–33, 51–52, 75, 89, 486, 610
 Meyer, Cord 342–343, 345
 MI5 225, 292, 341, 345, 555, 561
 MI6 271, 279, 281, 308, 318–319, 345, 353–354, 439,
 488, 492, 524, 529
 Michelangelo 94
 Michelet, Jules 173
 Michels, Robert 221, 225, 354, 608
 Michener, James 345
 Mickiewicz, Adam 146
 Middle East 4–5, 16–17, 45, 51, 59, 61, 72, 83, 105–106,
 169, 177–178, 181, 204, 207, 209, 228–229,
 239, 242–243, 310–311, 381, 386, 388,
 402, 410, 442, 444, 458, 468–469, 483, 488,
 503, 510, 524–525, 537, 543, 545, 548, 551,
 555–556, 560, 564, 567, 572, 595–600, 619
 Millenarianism 115–117, 119–120, 122, 124, 259, 617
 Milner, Alfred 204, 238, 243
 Milton, John 115, 118
 MIT 326, 347, 579
 Mitchell, Edgar 576, 611
 Mitford sisters 247, 399, 425
 Diana Mitford 399
 Jessica Mitford 399
 Mitford, Unity 399
 Mithraism 16, 22, 31, 33, 35–38, 41–43, 145, 276, 280,
 333–334, 406
 Mithras 16, 22, 31, 34–35, 38, 145, 276, 406
 Mitterrand, François 319, 391, 504–505
 MJ Twelve documents 584–585, 588
 MK-Ultra 324–325, 337–338, 409, 416–417, 421,
 427–428, 437, 439, 454, 459
 Modernism 207, 247, 252–253, 348, 593–594
 Modernist Muslims 593
 Mohammed, Elijah 366
 Moloch 20, 31
 Monmouth, Geoffrey of 76, 101
 Monnet, Jean 316, 320, 321
 Montauk Project 616
 Montesquieu 143, 241, 261, 264
 Mont Pelerin Society 436, 442, 508, 510, 518
 Moore, Michael 604–605
 Moral Majority 509–511, 517, 519
 Moravian Brethren 136
 More, Henry 121, 124, 254
 Morgan, J. P. 232, 236–238, 301, 440
 Moro, Aldo 498
 Morrison, Jim 428
 Morrison, Richard James 177, 180
 Mosaddegh, Mohammad 354, 488
 Mosca, Gaetano 221, 225, 354, 608
 Mosley, Sir Oswald 247, 326, 398, 400, 409, 492, 618
 Mossad 498
 Mubarak, Hosni 165, 527, 564, 598, 615
 Mughal Empire 166
 Muhammad, Prophet of Islam 6, 48, 50, 125, 486, 542,
 544, 590
 Muhammed, Elijah 367
 Mujahideen 523–524, 526, 569, 596
 Müller, Max 425
 Muller, Robert 360, 577–578, 580
 Mullins, Eustace Clarence 409–410, 514, 606
 Munich Islamic Center 393, 551, 594
 Murabitun Movement 568
 Murphy, Michael 449–450, 452–453, 579, 586
 Musaeus 25
 Museum of Modern Art (MoMA) 348–349, 351
 mushrooms, Psilocybin or “magic” 419–420, 453, 456,
 460–461, 582, 614
 Muslim Brotherhood 4, 271–272, 310, 325, 355, 381,

384, 386, 388–389, 391–392, 394, 442–447, 480, 483, 486–488, 524, 526–527, 529, 531, 535, 537–538, 540–541, 545, 551–554, 556, 563, 567, 589, 592–594, 598–600
Muslim Student Association (MSA) 594
Muslim World League 393, 444, 526, 580, 589
Mussolini, Benito 193, 201, 226, 270, 307, 311–313, 334, 397–398, 400, 409, 493, 495–496
Mutti, Claudio 568
Myers, David M. 612
Myung Moon, Rev. Sun 517, 593

N

Nabokov, Nicolas 344, 347
Nada, Youssef 447, 551–552
Napoleon Bonaparte 9, 145–147, 149, 152–153, 155, 177, 188, 203, 216–218, 221, 259, 261–262, 281, 300–301, 318, 372
Napoleon III 152–153, 155, 177, 261–262
Naqshabandi. *See also* Sufism
Naqshbandi. *See also* Sufism
Naranjo, Claudio 484–486
Narbonne 61–62, 69, 75–77
NASA 308, 365, 584, 612–613, 620
Nasr, Seyyed Hossein 486, 487
Nasser, Gamal 310, 355, 387–389, 391–392, 394, 400, 402, 444, 447, 480–481, 487, 537–538, 553
Nathan of Gaza 123, 125, 148, 150
National Association for the Advancement of Colored People (NAACP) 422
National City Bank 297, 301–303
National Endowment for Democracy (NED) 598–599
National Renaissance Party (NPR) 399, 408–409, 514, 606
National Security Agency (NSA) 515, 532
National Security Council (NSC) 341, 381, 439, 491, 517–518, 525, 529, 546
Nation of Islam 366–367
NATO 341, 353, 389, 391, 483, 491–492, 494, 497, 565, 569–570, 596
Nawawi, Imam 164, 210, 212
Nayirah Testimony 604
Nazarenes 39–40
Nazism 174, 176, 188, 202, 238, 258–261, 264, 269–271, 273–274, 277–278, 281–284, 290–291, 297–298, 301–314, 317, 319, 323–325, 327, 330, 334, 338, 340, 346, 353, 355, 359, 362, 364–366, 372, 377–378, 380, 382, 389–391, 393, 395, 398, 400–402, 404–410, 427, 438, 441, 447, 456, 469, 472–473, 480, 491–494, 499–502, 505, 509, 511–512, 515, 518, 520–521, 529, 553, 564–565, 605, 607, 610, 617–618, 620
Nebuchadnasser 20
Nehru, Jawaharlal 360, 405
Neo-Caliphate 239, 563, 568
neoconservatism 471–472, 474, 476–477, 482, 494, 507–510, 523, 525, 545–548, 550, 555–556, 560, 571, 597, 601
neoliberalism 10, 435–436, 441–442, 471, 500, 507–510, 606, 608, 610
neo-Nazism 401, 406, 409, 456, 492, 509, 511–512, 521, 553, 620
Neoplatonism 27, 47–48, 52, 67, 92, 126, 456
Nero 35
Netanyahu, Benjamin 555, 564, 597
Netherlands 116, 119, 121, 123, 128, 152, 238, 320, 374, 446, 483, 541
New Age 4, 174, 185, 295, 306, 357, 359–360, 366, 411, 449, 456, 573, 575–582, 587, 589, 591, 610, 615–620
New Ijtihad 593
New Left 379–381, 383, 411, 422–423, 425, 476–477, 481
New Orleans Protocol 618
Newton, Huey P. 424
Newton, Isaac 116, 142, 143
New World Order 11, 258, 358–359, 445, 610, 615, 620
Nexus magazine 617
Nicaragua 483, 529, 532
Nicholas II, Tsar 195, 264, 265
Nicholson, Jack 430, 546
Nietzsche, Friedrich 192, 216, 221, 269–270, 281, 284, 300–301, 316–317, 327, 330, 377, 379–380, 395, 403, 428, 472, 474–475, 488, 501
Nigeria 503–504
nihilism 130, 215, 216
Nilus, Sergei 260–261, 267
Nine. *See* Council of Nine
Nixon, President Richard 440, 446, 482, 497, 516, 529, 571
Noble Drew Ali 366–367
Noble Lies 477, 509, 596
non-communist left 344, 346, 471
Noosphere 451, 578–579, 582
Norman, Montagu 301–302, 304, 336, 416
North, Col. Oliver 516–518, 530
Nurcu 570
Nuremberg Trials 307, 311, 338, 389, 399
Nursi, Bediuzzaman Said 568

O

Occult Revival 175, 179–180
ODESSA network 307–309, 354, 389
Odin 59–60, 381, 396, 469
Office of Policy Coordination (OPC) 342, 349, 353–354, 392
Office of Strategic Affairs (OSS) 414
Office of Strategic Services 308–309, 311, 314, 324, 326, 336, 349, 351, 354, 380–381, 418, 421, 488, 493, 516, 529
Oil Crisis 442, 445, 482, 508
Okhrana 174, 261, 264
Oldenburg, Henry 121–122, 124
Olin Foundation 508
Oliver, Revilo 514, 519
Omega Point 451
one-world religion 610
Operation 40 529
Operation Ajax 354
Operation Condor 500–501
Operation Cyclone 524
Operation Highjump 410
Operation Mockingbird 343, 355, 603
Operation Paperclip 308, 324–325, 427, 516
Operation PBSUCCESS 355
Operations Coordinating Board 351, 392, 442
Operations Coordinating Board (OCB) 351, 392, 442
opium 166, 208, 528–529, 532
Opium Wars 528
Orage, Alfred Richard 255
Order of the Dragon 108, 240, 266
Order of the Garter 98–100, 109, 129, 149
Order of Zion 155, 262, 520

Ordine Nuovo 492–494, 497
 Ordo Novi Templi (ONT) 276, 279
 Ordo Templi Orientis (OTO) 191–193, 219, 222,
 254–255, 270, 276, 281, 288, 375–376, 405,
 420, 430, 432, 466, 506
 Ordre Souverain du Temple Solaire (OSTS) 505
 Organisation de l'armée secrète (OAS) 390–391, 481,
 497, 500
 Organization of Petroleum Exporting Countries
 (OPEC) 445, 446
 Organization of the Islamic Cooperation (OIC) 444,
 446
 Origas, Julien 505–506
 Orion 16–17, 23, 34, 457, 463, 465, 614
 Orion Correlation Theory 614
 Orkney islands 60–61, 82, 98
 Orpheus 25, 157
 Orphic Circle 177
 Orphism 25, 27, 34, 177, 206
 Orsic, Maria 365
 Orwell, George 255, 352, 413, 545
 Osiris 16, 20, 31, 432, 464
 Osmond, Dr. Humphrey 417–418, 581
 Ossendowski, Ferdynand 275, 285
 Oswald, Lee Harvey 419, 460, 529
 Otto I the Great 63
 Ottoman Empire 5, 8–9, 88, 97, 106, 108–109, 116,
 122, 125, 129, 159, 161–162, 207, 209, 227,
 229, 235, 239–243, 245, 257, 261, 273–274,
 564, 597
 Ottonian dynasty 63, 107
 Ouspensky, Peter D. 196, 255, 458
 Oxford Movement 45, 147, 152, 167, 176, 204, 271, 388

P

P2 (Propaganda Due) 495–501, 505
 Pacal the Great 470, 582
 Page, Jimmy 431, 432
 Pakistan 4, 45, 108, 394, 443, 518, 524, 526, 530,
 532–533, 554, 564, 567, 571, 575
 Paladine Group 480–481, 497, 499, 501
 Palatinate of the Rhine 105, 110–111, 118, 122, 124,
 129, 134
 Palestine 9, 16, 20–21, 49, 51, 57, 59, 73, 79, 93, 106,
 116, 143, 147, 150, 227, 235–236, 243, 257,
 264, 305, 308, 381, 447, 480, 552–553, 567,
 597
 Palestine Liberation Organization (PLO) 480–481, 498,
 525, 553–554
 Paley, William 343, 351
 Palladium Rite. *See* Freemasonry
 Pallenberg, Anita 431
 Palmerston, Lord 46, 152, 154–156, 176, 239, 528
 Panchen Lama 293, 294
 Pan-European Union (PEU) 300–301, 320, 496, 608
 Pan-Turkism 239, 274, 564–566, 569
 Papus (Gérard Encausse) 506. *See* Encausse, Gérard,
 190–191, 194–195, 222–223, 253–254, 265,
 281, 287–288, 292, 298
 Parliament of the World's Religions 199, 250, 580
 Parsons, Jack 376–377, 426
 Partisan Review 346, 348
 Pashkov, Lydia 181, 206
 Pasquales 177
 Pasquales, Martinez 135, 138, 191
 Patriot Movement 512, 519, 609–610, 617
 Paulekas, Vito 427, 432

Paulicians 41, 64, 80
 Paul of Samosata 41
 Paul, Ron 605–607, 609
 Paul the Apostle 38–40
 Pearl Harbor 305, 439, 556, 559
 Pearson, Roger 518–519
 Peccei, Aurelio 483, 486, 611
 Pelley, William Dudley 372, 399, 409, 460, 512
 Pell, Senator Claiborne 611
 Penn, Sir William 121, 124, 143
 Penn, William 254
 Percy, David S. 612
 Perle, Richard 508, 546–548, 555, 571, 596, 601
 Perlesvaus 76
 Peron, Evita 311–312
 Peron, Juan 311–312, 390, 402, 481, 496, 499–500
 Persephone 25
 Pétain, Philippe 313, 390
 Pharaon, Gaith 530
 Philalethes, Rite of the 139, 149, 179
 Philby, Harry St. John “Jack” 244–245, 271, 302–303,
 309
 Philby, Kim 341, 392
 Philippe, Duke of Orleans 134
 Philippe, Maître (Philippe Nizier) 190, 194, 265, 287
 Phillips, John 428–429, 433
 Phillips, Michelle 429, 433
 Philo of Alexandria 40–41
 Phoenicians 22–24, 28, 50, 57, 205, 469, 606
 Picatrix 94, 103, 120
 Picts 59
 Pierce, Dr. William 407, 446, 514, 520, 553, 605, 607,
 618
 Pike, Albert 148, 154–157, 188, 361, 457
 Pinochet, Augusto 437, 440–442, 480, 499, 516
 Pioneer Fund 509, 519
 Pipes, Daniel 590, 595
 Plamegate 560
 Plantagenets 66–67, 77–79, 99
 Plato 25–27, 31, 33–34, 40, 42–43, 52, 68, 93, 103,
 111–112, 169, 186, 219, 283, 317, 323,
 395–396, 473–474
 Pliny the Elder 56, 171, 274
 Plotinus 42, 456
 Plutarch 283
 Podhoretz, Norman 476, 546
 Polanski, Roman 433–434
 Pollock, Jackson 348, 350–351
 Popular Front for the Liberation of Palestine (PFLP)
 480–482
 Porphyry 42
 Portugal 8, 92, 96, 116–117, 119, 266, 307, 315, 354,
 390, 497
 Posse Comitatus 512
 Postel du Mas, Vivien 298–299, 313, 320
 Postmodernism 316, 382, 487
 Pound, Ezra 406, 409, 426
 pre-Adamite hypothesis 120, 511, 606
 Price, Leontyne 348
 Price, Richard 450, 452, 453
 Priest-Kings of Emesa 35, 38, 41, 42
 Prince Charles of Hessen-Kassel 149
 Prisca Theologia 93, 223
 Process Church 432
 Project ARTICHOKE 324, 459
 Project Blue Beam 620
 Project BLUEBIRD 324, 459
 Project for a New American Century (PNAC) 547,

548, 556
Project FUBELT 440
Project, of the Muslim Brotherhood 551
Propaganda of the Deed 220, 381
Protestantism 45, 96–97, 100–101, 104–105, 110, 116,
128, 130, 172, 328
Protocols of the Learned Elders of Zion 257, 260–267,
277, 317, 545, 618, 620
Psychological Strategy Board (PSB) 342, 347, 351,
388, 392
Puharich, Andrija 456, 458–463, 466, 575
Puhl, Emil 302, 307
Pythagoras 25–27, 40, 42, 56, 94, 205, 254, 456

Q

Qaddafi, Muammar al 481, 617
Qaradawi, Yusuf al 444, 447, 551, 552, 599
Qatada, Abu 554–555, 561
Queen Christina of Sweden 120, 123
Quetzalcoat 467–469, 582–583
Quran 5–7, 18, 20, 47–50, 58, 84–85, 87, 163, 166,
209–212, 214, 387, 443–444, 487, 539, 543,
590
Qutb 48, 89–90, 386–387, 393–394, 489, 531, 540
Qutb, Mohammed 531
Qutb, Sayyed 386, 393, 444, 489, 531

R

Rachkovsky, Pyotr 264–267
Radclyffe, Charles 133
Radio Free Europe 498, 516
Radio Liberty 393, 516
Radio Research Project 363
Rahn, Otto 279, 582
Rakoczi, Francis II 266
Rakoczi, George II 109, 266
Rakoczi, Master 266, 615
Raleigh, Sir Walter 102
Ram 52, 188–189, 218, 465
Ramadan, Said 388–389, 392–394, 553, 580, 591, 594
Ramadan, Tariq 594
Ramakrishna, Swami 199, 250, 256, 454
Ramsay, Chevalier Andrew 133, 138, 169, 183
Rand, Ayn 377, 442, 608
RAND Corporation 326, 439, 484, 505, 515, 546,
598–599
Randolph, Paschal Beverly 176, 180, 189, 196, 254, 512
Rappaport, Bruce 530
Rasputin 194, 196, 288
Rathenau, Walter 288
Rawlings Rees, Brig. Gen. Dr. John 336, 416
Reaganomics 508
Reagan, President Ronald 362, 426, 477, 482, 491,
507–511, 517–519, 523, 525, 528, 531, 566,
588
Rectified Scottish Rite. *See* Freemasonry
recycling petrodollars 446
Red Army Faction (RAF) 363, 481. *See also* Baader-
Meinhof Gang
Red Brigades 481, 492, 498, 525
Redstockings 479, 605
Reece committee 233
Reformation 91, 96–97, 100, 104–105
Rega, Jose Lopez 499–500, 502
Reichsbank 302–303, 307
Reich, Wilhelm 283, 412, 449
Reilly, Sidney George 289
Renaissance 2, 84, 91–95, 98, 100–101, 103–104, 113,
146, 177, 256, 357, 388, 397, 399, 408, 458,
514, 567, 606
Reptilians. *See* Reptoids
Reptoids 368, 371, 585, 616
Retinger, Joseph 318–320
Reuss, Theodor 189–193, 219, 222, 254, 276
Revelation, Book of 101, 116, 376
Revivalism 4, 45, 85, 159, 165–167, 203, 208–210, 385,
539, 543, 593
Rhodes, Cecil 203–204, 213
Richards, Keith 431
Richard the Lion-Hearted 67
Rida, Rashid 245, 271, 387, 444, 539
Rigdenjyepo 295, 404
Rilke, Rainer Maria 253, 330
Risorgimento 150, 153
Rite of Spring 252, 253, 348
Robertson, Pat 510, 517, 519
Rockefeller 320
Rockefeller Brothers Fund 348, 438, 440, 579
Rockefeller, David 318–319, 360, 437–440, 478, 490,
511
Rockefeller Foundation 233, 320, 324, 326, 339, 344,
363, 380, 437–439, 442, 445, 471, 477, 479,
579, 581, 586
Rockefeller, John D. 231–233, 238, 245, 250, 297, 360
Rockefeller, Laurance 579, 611
Rockefeller, Nelson 319, 348–349, 351, 438, 478, 514
Rockwell, Lew 607, 609
Rockwell, Lincoln 401, 407, 515, 518, 520
Roddenberry, Gene 462
Rodriguez, Felix 529
Roehm, Ernst 283
Roerich, Nicholas 253, 256, 289, 291–296, 581
Rolling Stones 421, 431, 434
Rollo the Viking 61, 64–65
Roosevelt, Kermit 344, 355, 439
Roosevelt, President Franklin D. 245–246, 294–295,
305
Rosemary's Baby 433–434
Rosenberg, Alfred 260, 277–278, 323
Rosenkruz, Christian 105–107, 139, 266
Rosicrucians (Order of the Rosy Cross) 82, 89, 98, 101,
105–107, 110–112, 115, 118, 120, 122, 138,
143, 147, 157, 160, 177, 180, 190, 196, 219,
254–255, 264, 266, 291, 298, 373, 505
Golden and Rosy Cross. *See* Golden and Rosy Cross
Rosicrucian Order 135, 180
Rosin, Carol 362
Rosslyn Chapel 69, 82, 98
Rothbard, Murray 608–609
Rothschilds 129, 140, 149, 155, 203–204, 213, 228,
231–232, 235, 238, 243, 259, 300, 437, 445
Round Table 98, 204, 229, 231, 235, 238, 243, 271, 301,
308, 350, 458–459, 619
Round Table Foundation 458–460
Rousseau, Jean Jacques 143, 241, 264, 472
Rove, Karl 557, 560, 601
Royal Institute for International Affairs (RIIA)
238–239, 242, 318, 325, 353, 439, 567
Royal Society 112, 120, 122, 124, 133, 142–143
Rubenids of Armenian Cilicia 79, 99
Rubin, Jerry 422, 424
Rudel, Hans Ulrich 401, 500
Rudolph II, Habsburg Holy Roman Emperor 103,
105, 108

Rumi, Jalal ad-Din 125, 205, 568
Rumsfeld, Donald 482, 546, 548, 559, 560
Runaways 428
Rusk, Dean 477
Russell, Bertrand 247, 249, 251, 255–256, 271,
325–326, 345, 347, 381, 383
Russia 5, 56, 58, 60, 109, 130–131, 169, 227, 253,
264–265, 267, 284, 304, 316, 344–345, 372,
400, 414, 504, 524, 532, 566–570
Russo, Baruchya (Osman Baba) 329

S

Sabbateanism 97, 125–126, 129–131, 136, 147–148,
150–151, 180, 192, 237, 240, 248, 259, 327,
329–330, 474, 547, 587
Sabbath 69, 75, 110, 131, 152
Sabians 46–48, 51–52, 68–69, 87, 91, 94, 136, 149–150,
179
Sadat, Anwar 310–311, 360, 444–445, 447, 526, 528,
531
Safa Group 556
Safari Club 482, 515
Sahwa 538, 540
Saint George 51, 99, 101, 108, 110
Saint-Martin, Louis Claude de 135, 145, 149, 217, 453
Saint-Pierre, Abbé de 145, 300
Salafis 4, 203, 208, 213–214, 271, 367, 386, 392, 444,
535, 538–543, 545, 554–555, 561, 573, 589,
591–593, 599
Salonika 125–126, 129, 240–243, 273, 329
Samson 23–24, 128, 343
Sanat Kumara 186, 275, 295, 371, 575
San Luis Valley 585, 586
Sanua, James 181, 189, 206
Sanussi Brotherhood 167, 178, 527
Sarah Scaife Foundation 508
Sarmoung Brotherhood 197–198, 455, 458
Sartre, Jean-Paul 382–384, 391, 413, 482, 487
SA (Sturmabteilung) 279, 283, 286
Satan 69, 104, 110, 145, 156–157, 186, 263, 377–378,
410, 431–433, 483, 511
Satanism 106, 173, 191, 378, 409, 431, 433
Saturn 20, 31, 34, 38, 42–43, 280, 361, 612–613
Saturnalia 43
Saudi Arabia 4, 108, 159–161, 163, 165, 206, 245–246,
271, 309, 384, 389, 392–394, 442, 444–446,
482–483, 515, 524, 526–527, 529, 531, 533,
535–541, 553–554, 556, 564, 569, 571, 580,
589, 596, 600
Saudis 4, 108, 159–160, 162–163, 165, 245–246,
257, 271, 302, 309, 384, 388–389, 392–394,
444–446, 482, 526–533, 535–541, 543, 551,
553–554, 556, 564, 569, 571, 580, 589, 594,
596, 599–600
Savoy, House of 119, 153, 217, 398, 496
Saxons 59, 66, 101, 171, 187
Scaife, Richard 509, 595
Schacht, Hjalmar Horace Greely 301, 303–304, 307,
355, 389–390, 438, 472
Schäfer, Ernst 290, 291
Schechter Letter 59, 63
Schechter, Solomon 152, 232
Schiff, Jacob 148, 231–232, 234, 238, 304, 414, 422
schizophrenia 252, 335, 339, 415, 417
Schlegel, Friedrich 172
Schlesinger, Arthur 294, 347, 348
Schmidt, Helmut 360
Schmitt, Carl 314–315, 399, 436–437, 472, 549, 559
Schoch, D. Joseph M. 465
Scholem, Gershom 46, 68–71, 93, 104, 126, 130–131,
135, 137, 147, 151, 231, 327–329, 472, 474
Schroder, Baron Kurt von 302–303
Schroeder Bank 302, 304
Schultes, Richard Evans Schultes 419–420
Schuman, Robert 320
Schuon, Frithjof 486–487, 568, 592
Schwartz, Stephen 592
Scientology 366, 376–377, 432, 462, 517
Scota 56–57
Scott-Elliott, William 361
Scottish Rite Freemasonry. *See* Freemasonry
Scowcroft, Brent 571, 600
Scythians 57–59, 61, 63, 81, 171–172
Seal, Barry 529
Sea Peoples 23
Sebottendorf, Baron Rudolf von 273–274, 280, 582
Sebring, Jay 433
Secret Intelligence Service (SIS) 191, 194, 279, 281,
289, 346
Sephiroths 51, 75, 137
Serrano, Miguel 402–403, 405–407, 409, 469, 501
Serrarius, Peter 120, 123, 124, 143
Serrono, Miguel 404
Severus, Septimus 41, 42
Sexual Revolution 411–413
S. G. Warburg 338, 445
Shadhili Sufi Order 207, 224, 272–273, 486, 568,
591–592. *See also* Sufism
Shah, Idries 89, 105–106, 160, 176, 197–198, 204, 206,
253, 420, 457–458, 483, 485
Shamanism 126, 274, 455, 485, 582
Shambhala 137, 182–183, 185, 187, 195, 218, 274–275,
285, 290–291, 293, 295, 358–359, 367–368,
403, 407, 575
Shariah 4, 7–8, 45, 85–86, 161, 163, 165, 207–208, 379,
384–386, 389, 444, 446, 533, 535, 552, 554,
573, 594, 599
Shariati, Ali 384, 487
Shasta, Mount 367, 368
Shaw, George Bernard 247, 253, 255, 425
Shekhinah 31, 41, 69, 75, 77, 102, 475
Sherman Antitrust Act 232, 233
Shia 46–48, 53, 87, 125–126, 166, 178, 180, 244, 258,
489, 561
Sicherheitsdienst (SD) 284, 441, 566
Silver Shirts 372, 399, 512
Simon Magus 38
Sinclairs 61, 82, 98
Sinclair, William 81–82, 98
Singlaub, Major General John K. 515–517
Sirhan Sirhan 434
Sirius 34, 157, 291, 360–361, 372, 376–377, 457, 461,
463–464, 466, 506, 582
Sitchin, Zechariah 467, 582, 616, 619
Skorzeny, Otto 307–309, 311–312, 323, 325, 355,
389–391, 398, 400, 402, 406, 438, 480–481,
497, 499–501, 529, 553
Skousen, Cleon 349, 512–513, 517
Skull and Bones 216, 297, 304, 342, 381, 419, 437–438,
496, 619
Skull of Sidon 78, 80
Smith, Adam 127, 435, 475
Smith, Harry 466
socialism 10, 224, 247, 300, 346, 387, 396, 442–443,
445, 507

- Societas Rosicruciana in Anglia (SRIA) 46, 176–177, 179, 190
- Society for Psychical Research (SPR) 174, 249
- Sohaemus of Emesa 37, 41
- Solar Temple, Order of the 457, 492, 504–506
- Sol Invictus 35, 42–43, 56
- Soma 34, 256, 337, 420, 461
- Song of Solomon 31, 71, 77
- Sons of God 170, 186, 188, 274, 367, 403, 466–467, 606
- Sorel, Georges 224, 225, 354
- South Park* 457
- Sovereign Military Order of Malta (SMOM) 139, 149, 191, 308–309, 405, 496, 516, 608
- Sovereign Order of the Initiatory Temple 506
- Soviet Union 10, 234, 316, 327, 342, 344–346, 349, 372, 380, 393, 477, 482, 523, 525, 545, 549–550, 554, 565–567, 570, 616
- Spain 8–9, 52, 61, 72–74, 81, 92, 96–98, 104, 111, 116–117, 119, 121, 127, 161, 216, 241, 260, 307, 311–312, 315, 354, 389–391, 402, 480–481, 492, 497, 499–500, 555
- Sparta 24, 282–283
- Spengler, Oswald 220, 300, 395, 399–400
- Spenser, Edmund 100
- Sphinx 372, 464, 465
- Spinoza, Baruch 120, 124, 380
- spiritism 175
- spiritual evolution 248, 372, 451, 460, 463
- SS 279
- SS (Schutzstaffel) 260, 279–280, 282, 284, 291, 303, 306–312, 315, 318, 324, 365, 374, 390, 398, 402, 406, 441, 447, 481, 493, 496, 501–502, 505, 553, 566
- Stalin, Joseph 196, 293, 323, 341, 344, 346, 509
- Standard Oil 228–229, 231–233, 238, 245, 297, 302–303, 305, 309, 437, 536
- Stanford Research Institute (SRI) 326, 461–462, 464–465, 575
- Stanley, Owsley “Bear” 426
- Star of the East Lodge 181
- Star Wars program (SDI) 362, 510, 588
- stay-behind units 353, 391, 480, 492, 565
- Steinem, Gloria 479
- Steiner, Rudolf 248, 287, 404, 468, 579, 610
- Stein, Gertrude 251–252, 348
- St. Elizabeth’s Hospital 336, 409, 426
- St. Germain, Comte de 139, 149–150, 174, 177, 266, 359, 367–368, 620
- Stoker, Bram 109, 190, 240, 404
- Stormfront.com 607
- Strategy of Tension 491–494, 497, 502, 560
- Strauss, Leo 314, 318, 331, 472–477, 507, 509, 545–546, 549
- Stravinsky, Igor 251–253, 256, 348
- Strict Observance 132, 135, 140
- Strong, Maurice 586
- Stuarts 16, 81, 103, 105, 107–108, 110, 115, 118–119, 122, 124, 132–134, 153–154, 307, 463, 497
- Students for a Democratic Society (SDS) 425, 477
- Sturgis, Frank 529
- Subud movement 484
- Subuh, Bapak Muhammad 484
- Sufism 47–51, 71, 73–74, 82, 84, 88–90, 97, 105–106, 125, 137, 150, 162, 166, 179–180, 197–198, 205–206, 223–224, 256, 272–274, 276, 346, 452, 455, 457–458, 567–568, 590–593
- Bektashis 125–126, 240, 273–274, 568
- Mevlevi 125, 240, 568
- Naqshabandi 197–198, 240, 458, 484, 567–568, 591–592
- Qadiriyya 89, 106, 150, 160, 206, 484
- Shadhili Order 207, 224, 272–273, 486, 568, 591–592
- Sullivan and Cromwell 302–303, 355
- Summer of Love 427
- Sunnah 5–7, 48, 50, 85, 163, 166, 208, 211–212, 592
- Superman 220, 269, 284, 300, 474. *See also* Ubermensch
- Supreme Headquarters Allied Powers Europe (SHAPE) 353
- Sven I of Denmark 63
- swastika 176, 273, 276, 285, 317, 397, 406, 432, 520
- Swedenborg, Emanuel 136–139, 149, 169, 177, 183, 190–191, 249, 262, 361, 371, 452
- Sykes, Sir Mark 235, 242, 243
- Synarchic Empire Movement (MSE) 298–299, 313, 321
- synarchism 215–216, 218–219, 222, 265, 275, 298–300, 313–316, 318, 320–321, 391, 496, 564, 608
- Syria 9, 35, 57, 59, 70, 165, 180, 206, 209, 242–244, 310, 389, 394, 446, 458, 486, 539, 556, 559–560, 564, 592, 596–601
- Syrian National Council (SNC) 600, 601

T

- Tablighi Jamaat 526
- Taliban 4, 532–533, 535, 542, 545, 550, 563, 570, 573
- Tantra 137–138, 169, 182, 184–185, 187–188, 206, 247, 250, 286, 395, 407, 452–453, 455
- Kalachakra Tantra 184–185, 407
- Taqlid 7, 163, 166, 209–210, 539, 542, 590–591
- Tarot 190–191, 582
- Tate, Sharon 433–434
- Tavistock Institute 325–327, 335–336, 339, 352–353, 380–381, 411, 414, 416, 421, 423, 425–426, 439, 442, 450, 461, 481, 483, 546, 584, 605
- Taxil, Leo 156, 192
- Team B 482, 525
- Teli 31, 75
- Templars, Knights 46, 66–67, 69–70, 72, 78–82, 91, 98–99, 133–134, 136, 141, 149, 157, 161, 191, 205, 219, 263, 271, 276–277, 298–299, 308, 325, 365, 377, 432, 457, 502, 504, 506, 589, 619
- Temple of Records. *See* Hall of Records
- Temple of Set 377, 378
- Temple of Solomon 69, 98, 113
- Temple of Understanding 360, 578, 579
- Temple, Robert 466, 613
- terrorism 46, 54, 216, 219–220, 271, 354, 362, 381, 385–386, 391, 444, 480, 482, 491–492, 502, 505, 525, 527, 531, 537, 551, 554, 559, 561, 563–564, 572, 597, 599, 601
- Thatcher, Margaret 508, 510
- Theon, Max 181, 182, 248, 266, 451
- Theosophical Society 174–175, 177, 180–181, 191, 194–195, 198, 200, 206, 222–223, 248–249, 253, 267, 294, 298–299, 316, 332, 404, 479
- Theosophy 134, 174–175, 177, 180–181, 186, 191, 194–196, 198–201, 206, 222–223, 248–249, 253, 255, 264, 267, 272–273, 275–276, 288, 291, 294–295, 298–299, 316, 332–333, 360, 364, 366–368, 370–371, 373–374, 395, 404, 408–409, 451–453, 460, 464, 468, 479, 564, 574, 580, 615–616
- Therapeutae 30, 40, 136
- Third Reich 273, 306, 308–309, 314, 365, 377–378,

389–391, 406, 518
 Third World 365, 380, 383–384, 400, 435, 445–446, 481, 483, 511, 617
 Thoth 368, 616
 Thule Society 270, 273–274, 276–279, 284–285, 297, 377, 405–406, 553
 Tiberius 35, 36
 Tibet 174, 177, 181, 184–186, 195–196, 227, 255, 285, 287–291, 293–295, 370, 372, 404–407, 455, 610
 Tilak, Bal Gangadhar 401, 403
 Titus 37, 486
 Tontonji, Ahmed 551–552, 594
 Toynbee, Arnold 204, 238, 242, 247, 271, 406, 452
 Traditionalism 223, 256, 273, 281, 332, 347, 395–397, 453–454, 486–487, 493, 567, 582
 Trajan 56
 Treaty of Versailles 238
 Trebitsch-Lincoln, Ignaz 288–290
 Tree of Knowledge 33, 74, 106
 Tree of Life 31, 75, 458
 Trilateral Commission 360, 438, 440, 445, 489, 607, 619
 Trojan War 23
 troubadours 72, 76
 Truman, President Harry S. 341–342, 350, 438, 584
 Turabi, Hasan al 567
 Turan 160, 183, 566
 Turki, Muhammad al-Faisal bin 580
 Turkistan, East 183, 511, 566, 570
 Turks, Colonel Alparsan 565
 Tutankhamun, Pharaoh 254

U

Übermensch 220
 UFO religions 366, 371, 376, 620
 UFOs 295, 357, 360–361, 363–368, 371, 373–374, 376, 406, 457, 460, 462, 464, 492, 501, 504, 506, 575, 583–585, 587–588, 610, 612, 617, 620
 extraterrestrials 372, 375, 455, 456, 613
 flying saucers 361, 364, 371–372, 406, 410, 575, 620
 Nordics 371, 375, 575
 Space Brothers 371, 373
 Venusians 370, 371, 575
 Uighurs 183, 566, 570
 Ukhromskii, Prince Esper 195, 197, 289
 Ultraterrestrials. *See* extraterrestrials
 Umbanda 502, 503
 UNESCO 118, 337, 357
 Ungern-Sternberg, Roman von 285, 293
 Unification Church 517, 518
 Union Banking Corporation 304
 United Fruit Company (Chiquita) 355
 United Nations 238, 337, 357, 359–360, 392, 405, 425, 438, 477, 484, 512, 575, 578, 580, 583, 586
 United States Institute of Peace (USIP) 594–595, 601
 University of Chicago 233, 357, 436, 441, 443, 472, 483, 546
 Unknown Superiors 132, 134, 191, 262
 usury 11, 91–92, 127, 235, 409

V

Vallée, Jacques 363, 583, 584
 Vambéry, Arminius 239–240
 van Helmont, Franciscus Mercurius 124, 143, 254
 van Tassel, George 374
 Vatican 95, 203, 311, 390, 493, 496, 498, 589

Vedanta 183, 199, 250, 256, 450, 453–454
 Vedas 34, 176, 205, 401
 Venus 17, 28, 31, 77, 94, 275, 295, 358, 360–361, 368, 371, 374, 377, 403, 431, 469, 575, 582
 Verne, Jules 187, 468
 Verschuer, Otmar von 324–325, 518
 Vespasian 37
 Vichy State 299, 313–314, 390
 Victor Emmanuel II 153–154
 Vietnam War 381, 383, 422, 425, 445, 529
 Vimanas 470
 Vimanika Shastra 470
 Vinciguerra, Vincenzo 493–494
 Vivekananda, Swami 199–200, 249–250, 256, 453, 580
 Vlad III the Impaler 109, 240
 Vodun. *See* Voodoo
 Voice of America 341
 Volcker, Paul 360, 440
 von Baader, Franz 146
 von Braun, Wernher 308, 362
 von Däniken, Erich 468–470, 582, 615, 619
 von Habsburg, Otto 203, 300, 608
 von Hund, Karl Gottlieb 132
 von Knigge, Baron 140
 von Leers, Johannes 402, 500, 553, 568
 von Mises, Ludwig 436, 608, 609
 von Rosenroth, Christian Knorr 124, 143
 von Schoenfeld, Franz Thomas 147
 Voodoo 503
 Vril 176, 187–188, 274, 278, 364–365, 377
 Vril Society 284, 365, 405

W

Wagner, Richard 219, 277, 279, 281, 311, 330, 501, 568
 Wahhabism 4, 159–161, 163, 165–166, 209, 244–245, 271, 393, 444, 532, 535, 537–541, 545, 589, 591, 595
 Wahhab, Mohammed Ibn Abdul 4, 159–163, 165–166, 386, 539
 Waliullah, Shah 166–167
 Walker, George Herbert 304, 306
 Wallace, George 513, 519–520, 606
 Walther, Balthasar 107, 302
 Warburg, Max 238, 300, 303
 Warburg, Paul 236, 238, 300, 324, 380
 War of the Worlds broadcast 362, 588
 Warren Commission 478, 556
 Washington, George 144, 408
 Wasson, Gordon 419, 420, 455, 461
 Watchers 298
 Watergate 343, 349, 438, 449, 477–478, 515, 529
 Waters, Frank 468, 581
 Watts, Alan 418, 421, 452, 577
 Weather Underground 381, 424–425, 441, 481
 Weber, Max 315, 326
 Weimar Republic 288, 290
 Weishaupt, Adam 140, 142, 152, 189, 219, 235, 262
 Weizmann, Chaim 243, 260
 Welles, Orson 362, 430
 Wells, H. G. 253, 255, 358, 361–362, 425, 576
 Westcott, William Wynn 190, 192
 Western Goals Foundation 515–517
 West, John Anthony 613
 Wewelsburg Castle 280
 Weyrich, Paul 509, 511, 517
 Whitehead, Alfred North 248, 255, 451, 455, 460, 577, 579, 610

Wicca 51, 106, 160, 198, 419–420, 433, 457, 463, 484
 Wiligut, Karl Maria 279, 398
 Willermoz, Jean-Baptiste 135, 140, 217
 William IX, Duke of Aquitaine 67, 76
 Williamson, George Hunt 372–375, 460, 581
 William the Conqueror 66–67, 80
 Wilson, Brian 430
 Wilson, Dennis 428–429
 Wilson, President Woodrow 70, 230, 236–238, 261,
 340, 366, 452, 471, 507, 526, 546
 Winthrop, John 118
 Wise, Rabbi Stephen 422
 Wisner, Frank 341–344, 346, 348–349, 353–354, 388,
 438
 witchcraft 57, 67–68, 77, 99–102, 104–105, 161, 263,
 279, 431
 Witte, Count Sergei 195, 265, 289
 Wittgenstein, Ludwig 248, 326, 380
 Wolfowitz, Paul 482, 508, 525, 546–548, 560
 Wolfram von Eschenbach 66, 76–77
 Woodroffe, Sir John 250, 256
 Woolf, Virginia 248–249, 347
 Woolsey, James 601
 World Anti-Communist League (WACL) 515,
 517–518, 618
 World Assembly of Muslim Youth (WAMY) 393
 World Bank 341, 344, 359, 435, 437–438, 443, 445,
 477, 500
 World Federation for Mental Health 336–337, 416
 World Health Organization (WHO) 357
 World Muslim League 393–394
 World-Soul 26
 World Trade Center, 1993 bombing 532, 559
 World Union of National Socialists (WUNS) 407
 World War I 167, 200, 227–231, 233–235, 241, 253,
 256–257, 261, 271, 277, 284, 289, 302, 313,
 340, 345, 354, 379, 395, 527, 597
 World War II 257, 298, 302–304, 307–309, 313–314,
 317, 323–326, 334, 336, 338, 346, 357, 362,
 365, 371, 374, 379–380, 382, 384, 390, 393,
 398, 400, 409, 428, 436, 438–439, 488,
 491, 495–496, 500, 505, 512, 516, 527, 536,
 564–565
 Wotan 59, 277, 332, 334, 469. *See also* Odin
 Wren, Christopher 72
 Wronski, Jozef Maria Hoene- 146–147, 175

X

Xango 503
 Xinjiang 183, 566, 570

Y

Yarker, John 180, 191, 222, 276
 Year of Revolutions of 1848 150, 262
 Yeltsin, Boris 567, 586
 Yuppies 422, 424
 Yockey, Francis Parker 399–400, 408, 519
 yoga 374, 460
 Yom Kippur War 446
 Yoruba 503
 Young, Arthur M. 459–460, 466
 Young Egypt 310
 Young, Neil 428–429
 Young Plan 302
 Young Turks 240–242, 273–274, 310, 430

Z

Zappa, Frank 427–428
 Zaprunder film 478
 Zarqawi, Abu Musab al 561
 Zawahiri, Ayman al 527–528
 Zelikow, Philip 558, 560
 Zenobia of Palmyra 41
 Zeus 24, 28, 37, 51, 396, 456–457, 475
 Zevi, Sabbatai 122–124, 126, 147–148, 150, 240, 243,
 259, 328, 475
 Zionism 75, 120, 151, 227, 232, 234–235, 237, 239, 241,
 243–244, 257–261, 264–265, 300, 305, 328,
 373, 381, 384, 400, 410, 471–472, 476, 510,
 528, 547–548, 564, 595–597, 605, 618
 First Zionist Congress 261, 264
 Revisionist Zionism 241, 381
 World Zionist Organization (WZO) 235, 243, 305
 zodiac 29, 34, 52, 321
 Zohar 73–75, 77, 94, 104, 106, 116, 129–130, 470
 Zoroaster 21–22, 26, 33–34, 68, 103, 157
 Zoroastrianism 25–27, 29, 33–34, 38, 52, 198, 205,
 256, 275
 Zubayda, Abu 558
 Zurvan 33

Symbols

9/11 387, 444, 537, 545, 551, 556, 558, 560–561, 563,
 593
 2012 Phenomenon 581–583, 583, 620

BLACK TERROR WHITE SOLDIERS

ISLAM, FASCISM & THE NEW AGE

Far too ignorant of the histories of the rest of the world, being aware of only the accomplishments of Greece, Rome and Europe, Westerners have been made to believe their societies represent the most superior examples of civilization. However, the Western value system stems from a misconception that, as in nature, human society too is evolving. The idea derives from the hidden influence of secret societies, who followed the belief in spiritual evolution of the Kabbalah, which taught that history would attain its fulfillment when man would become God, and make his own laws.

Therefore, the infamous Illuminati gave its name to the Enlightenment of the eighteenth century, which claimed that human progress must abandon “superstition,” meaning Christianity, in favour of “reason.” Thus, the Illuminati succeeded in bringing about the American and French revolutions, which instituted the separation of Church and State, and from that point forward, the Western values of Humanism, seen to include secularism, human rights, democracy and capitalism, have been celebrated as the culmination of centuries of human intellectual evolution.

This is the basis of the propaganda which has been used to foster a Clash of Civilizations, where the Islamic world is presented as stubbornly adhering to the anachronistic idea of “theocracy.” Where once the spread of Christianity and civilizing the world were used as pretexts for colonization, today a new White Man's Burden makes use of human rights and democracy to justify imperial aggression.

However, because, after centuries of decline, the Islamic world is incapable of mobilizing a defense, the Western powers, as part of their age-old strategy of Divide and Conquer, have fostered the rise of Islamic fundamentalism, to both serve as agent-provocateurs and to malign the image of Islam. These sects, known to scholars as Revivalists, opposed the traditions of classical Islamic scholarship in order to create the opportunity to rewrite the laws of the religion to better serve their sponsors. Thus were created the notorious Wahhabi and Salafi sects of Islam, from which derived the Muslim Brotherhood, which has been in the service of the West ever since.

But, the story of the development of these Islamic sects involves the bizarre doctrines and hidden networks of occult secret societies, being based on a Rosicrucian myth of Egyptian Freemasonry, which sees the Muslim radicals as inheritors of an ancient mystery tradition of the Middle East which was passed on to the Knights Templar during the Crusades, thus forming the foundation of the legends of the Holy Grail. These beliefs would not only form the cause for the association of Western intelligence agencies with Islamic fundamentalists, but would fundamentally shape much of twentieth century history.