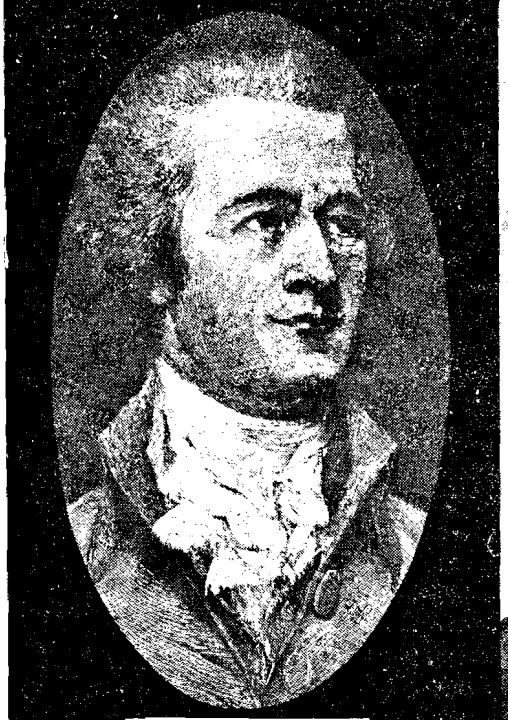
Sir Thomas Gresham



Alexander Hamilton

DRAFT

CONSTITUTION of the U.S. LABOR PARTY

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might appear that this hegemony of the Rockefeller and Rothschild interests merely pertains to a specific, if very important element of national policy, the implications are in fact more profound.

The difference between a philosophical outlook committed to policy that technologically-oriented industrial and agricultural progress is **primary** — that all contending interests must give way before such a primary policy concern, and the contrary view, that paper financial holdings are primary, represent two opposing, absolutely irreconcilable world-outlooks on every imaginable issue of philosophy and public policy.

The latter view, the outlook characteristic of the East India Company's James Mill, of Malthus, and of the London and New York City Rothschilds, is not altogether antagonistic to all technological development by instinct. Just as the Rothschilds exploited railway developments on the European continent, and so forth, the apostles of Fugger will promote limited technological development to the extent that such technological change is profitable to and not a visible threat to their primary interests in debt and related paper holdings. Their opposition to technology is not absolute; they regard technological progress as merely secondary and expendable in respect to their primary, absolute self-interest in paper holdings per se. This view, which regards real production as properly merely incidental to the increase of the value of paper holdings, is otherwise known traditionally as the mercantilist view, or, during more recent times, as the **monetarist** view.

The monetarist view is identical as a philosophical (or, to be more rigorous, **epistemological**) outlook with the semi-feudal convictions of the Hapsburgs and other obscenities of the Renaissance period. It regards the maintenance of existing power, especially paper holdings as titles to power, as fundamental, and is at best contemptuously amused by the argument that creative discovery and realized technological progress are properly primary concerns of the human species. It will do anything to collect debt-service payments, including the systematic destruction of both existing productive forces as such, and genocidal, i.e. Friedmanite, austerity against foreign and domestic populations, impose any cruel and arbitrary political institutions it might elect, solely in the interest of prolonging the continued cancerous expansion of even an in-fact unpayable mass of accumulated debt-service.

Hence, in its social and related political policies, the advocates of Fuggery effectively deny the existence of those qualities which are the primary, practically-manifest distinctions of man from lower forms of animal life. Their notion of man denies the existence of a universal species-interest expressed in the individual, and degrades society into a collection of talking animals, each individual characterized by the narrowest determination of competitive personal sensual self-interest. It repudiates, in fact, everything accomplished by the Renaissance, and every principle energizing the American Revolution.

It is the extension of this philosophical Fuggery into our native institutions, our national policies, and sections of, most notably, our liberal and lumpenized strata, the spread of zero-growth bestiality, the drug-countercultural pathologies, "cultural relativism," and related anarchist and anarchoid philosophical-political currents, which is the consistent embodiment of the anti-humanistic doctrine of Fuggery, the doctrine associated heretofore with the Rockefeller and Rothschild interest, into our contemporary daily life.

Fabianism

The same influential circles centered around the British Foreign Office and the London Rothschilds also shifted their policies in other respects approximately the middle of the nineteenth century. The role of Rothschild agents in fomenting the New York City Irish "draft riots" of the Civil War period is exemplary of the increased emphasis on the use of "surrogate forms of warfare," to replace or supplement direct intervention against a targetted opponent.

One of the most noteworthy of the Rothschild-directed and controlled "dirty tricks" operations of this sort was the Rothschilds' controlling role in creating and building the European anarchist movement.

A long-standing police informer and provocateur, Nicholas Bakunin, a man whose track record as a police provocateur dated from the 1840s, was directly funded by the House of Rothschild, through the mediation of Russian Rothschild agent Alexander Herzen. Simultaneously, throughout Europe, branches and agents of the Rothschilds mobilized the sort of "July 26" rag-tag coalition of tattered police informers, lumpen thugs, and certifiable lunatics which resulted in the sudden apparently miraculous eruption of the anarchist movement. Only the later case of Rothschild-linked super-agent Alexander Helphand (Parvus) in operations dating from the early 1890s through the end of World War I, rivals the way in which the Rothschilds deployed a single covert agent of theirs, Bakunin, for various provocations and destabilization operations in Italy, France, Spain, Germany, Russia and the United States.

The Henry Street Settlement House, on New York's Lower East Side, long functioned as a Rothschild "safe house" for anarchist assassins and similar sorts in transit for one foul purpose or another. That role of Emma Goldman et al. is not only an exemplary fact of U.S. history, bearing upon the May Day provocations in Chicago and the

assassination of President McKinley, but the nineteenth and early twentieth century anarchist networks and "safe house" circuits in the United States (in particular) have unbroken, charter connections to the neo-Fabian Institute for Policy Studies, the Weathermen terrorist, and other ugly anarchist networks and operations in the United States today.

This sort of Rothschild "plumbers activity" was soon consolidated in the takeover and redirection of the organization which became the Fabian Society. From the beginning, the Fabian Society was a private arm of the British Foreign Office and the Rothschild and Rothschild-linked interests. The Fabian Society's narrowest specific function was to create experimental, pilot forms of synthetic popular political movements and synthetic religions, from which experiments successful projects and lessons of unsuccessful projects would be used to shape those larger synthetic organizations which became the political tools of British foreign office and Rothschild operations. The higher-order task of the Fabian Society, as articulated at a relatively early point by Foreign Office employee Sidney Webb, was to devise general techniques for systematic manipulation of the popular mind, to thus create not only a society free of significant threats to Rothschild interests, but to enable those sponsoring forces to mold the development of society into such "Orwellian" innovations of political and social forms as might be deemed agreeable to Rothschild interest.

The best-known fruit of this enterprise is Fabian "socialism," a synthetic doctrine explicitly derived from the utilitarianism of East India Company employees and agents, James and John Stuart Mill and Jeremy Bentham, with generous potions of Malthus tossed into the improvisation. The general assignment given to the Fabian Society was that of acting as a policy-designing "think tank," the forerunner of the Brookings Institution, the Rockefeller Foundation, the Russell Sage Foundation, and the explicit model for the 1963 establishment of the spider's web of dirty little collations centered around the Institute for Policy Studies. In this capacity, the more obvious of the portfolios given to the Fabian Society was to devise recipes of meliorist tactics and movements through which popular trade-union and other forms of popular political insurgency could be diverted from their natural course into ineffable, lunatic channels, with the majority of the duped victims being unaware of the nature of the manipulation.

The model target of early Fabian tactical operations was the influence of Karl Marx. The failure of the Rothschilds' anarchist operations to do more than temporarily contain Marx's influence, and the Rothschilds' special intellectual terror of what they estimated to be Marx's powerful intellect, caused the Fabians' test target operation to be its proven capability for neutralizing the influence of Marx within the self-defined socialist movement. The Fabians' successes in England itself, and in recruiting such agents as Bernstein, Bebel, Legien, Vollmar, and the incredible Parvus in the continental movement are exemplary.

The Fabians assimilated control of the anarchist movement, synthesized anarcho-syndicalism, invented and propagated the popular doctrines of fascism, and coordinated this sort of activity with an increasing role as a principal conduit for British political intelligence and related politically-sophisticated operations, in close cooperation with both Rothschild-linked British firms and with foreign firms closely tied to Rothschild — and, later, also Rockefeller — interests. Bernard Shaw, Sidney and Beatrice Webb, and the thoroughly evil Bertrand Russell (grandson of Lord John Russell) are among the most notable perpetrators of such wickedness in the world, down to the very last weeks of Bertrand Russell's life.

The Fabian operation was not only a political intelligence operation; it embodied a specific philosophical outlook, an outlook which more or less efficiently determined the characteristic features of Fabian operations overall. It continued the most essential features of the Malthusian world-outlook, the bestial, approximately semi-feudal view that man's behavior was variously either genetically or environmentally determined in the individual or particular nationality, ethnic, language-culture, or sub-cultural grouping. This range of behavior was presumed to be essentially fixed, including technological behavior, or at least immediately converging upon its extreme limits of significant evolution. Accordingly, the Fabians, reflecting the bestiality of the aristocrat's or would-be aristocrat's cattle-raiser's preoccupation with the primacy of family breeding, adopted and represented an intrinsically zero-growth world-outlook on all important matters.

In political economy, this Fabian view regarded the scale of economic development as well as technological progress as a point of relative indifference, and judged that all moral and related political issues ought to be resolved in an hypothetical logical framework for which a fixedness of technological development and scale of production of wealth was an admissible included assumption. Hence, to them, the only issues of merit were those involving competitive struggles among individuals and groups concerning redistribution of a relatively fixed amount of total wealth and of correlated advantages.

Since they denied the primacy of development, the Fabians and their philosophical cousins were unable to locate any feature of human society which pointed to any existent universal interest of the human species. There was nothing which they could

adduce to represent a quality of the individual which might be potentially of universal positive importance to the rest of his or her species. So, for them, society was nothing but a totality of its self-evidently individual constituent members, akin principally in respect of biological and associated behavioral similarities, but principally in competition with one another concerning the free expression of the individualized (heteronomic) sensual implications, "instincts," and so forth. In every respect, Fabian and related philosophies are axiomatically identical with the world-outlook of the most rabid anarchist terrorist.

Through the promotion of such philosophical and related influences in the United States, we have the following currently most relevant phenomena.

Although the specifically avowed American Fabian institution is the Institute for Policy Studies and its adjuncts, most of the leading thinktanks, including the Brookings Institution, the Russell Sage Foundation, the Rockefeller Foundation, the New York Council on Foreign Relations, the RAND Corporation, and so forth, proceed from the same axiomatic standpoint clothed in comparatively more conservative-capitalist patina. Otherwise, the entirety of the traditional institutions of the self-styled U.S. "left," including the Communist Party USA, the American social-democracy, the Wisconsin Fabians — the Progressives — the Socialist Workers Party, and the recent proliferation of "radical" offshoots from these and the anarchist fungus-cultures are today organically Fabian in philosophical outlook on all principal issues of domestic policy. The spread of the evil ichor of zero-growth ideology, first in the form characterized by the "Triple Revolution" "post-industrial" dogma of the middle 1960s, and then, since the fall of 1969 by the vastly-funded campaign for Naderism and zero-growth dogma proper, the proliferation of a drug-countercultural movement directly reminiscent of the development of fascist youth movements under Weimar, are expressions of the hegemonic influence of Fabian and derived anti-humanist philosophical currents throughout most self-styled "liberal" and "radical" strata.

The preponderant elements of sponsorship, control and popular constituency for the candidacy of Governor Jimmy Carter are an overt combination of Rockefeller-Rothschild financial-political interests with the social diseases of Fabianism proliferating among "liberal," "radical" and lumpenized strata of the nation. Under the present circumstances, in which the paper holdings of the Rockefeller and Rothschilds must be subject to drastic financial reorganization — reversing the Versailles precedent — or the world must go into Schachtian-Friedmanite forms of genocidal austerity, the support for the Carter candidacy is a proto-fascist movement at the verge of becoming overall explicitly fascist in its character.

Although Alfred E. Newman-modeled Jimmy Carter is a copy of neither Adolf Hitler nor Benito Mussolini, he is not therefore less a fascist figure. The fact that the presently emergent form of fascism in the United States, the Carter coalition, has marked differences on secondary features with Italian or Nazi fascist models does not make it less thoroughly fascist. It is fascism in the form in which fascism could emerge in the United States within the constraining influence of American history and the current world situation.

The continuation of the American Revolution is thus defined as the current fight to contain the new fascist movement emergent around the Carter candidacy, and to make every reasonable effort to ensure that Carter does not become the incumbent President of the United States. If we do not succeed in at least the first of these objectives, the minimal of our basic objectives on this point, then the kind of insane policies currently articulated by the insane, war-mongering Committee on the Present Danger, intersecting an increasing fascist institutional tendency in U.S. political life, ensures that the United States would cease to exist as a nation within hours of the onset of that war.

The Question of Socialism

Karl Marx was mistaken in the sense that he exaggerated the early nineteenth century developments in England as an expression of the characteristic tendencies of capitalist development. This error is partially excused, as a practical error of scholarship, by Marx's tracing the developments in English life principally from the late seventeenth century Restoration period. The revived hegemony of crude mercantilist outlooks during the Restoration, if viewed without adequate knowledge of the Tudor period, and without adequate knowledge of the roots of Colbertism is fifteenth century France and England, cause David Ricardo's progress over crude mercantilism to be overestimated and the Physiocrats to be credited with more originality than, excepting Dr. DeQuesnay, they rightly deserve. Although Marx correctly identified the devastating fundamental flow in Ricardo's work, he did not have the means to assess the fact that Ricardo represented in part a degeneration from the world-outlook of Thomas Gresham and that of French currents feeding into Colbertism.

The correlated introductory point in whose interest we have cited the immediately foregoing point is that it is possible, in retrospect, to adduce a set of principles which imply a normal main-line course for European capitalist development. However, in no European nation, notably including the case of England, was the sustaining of the main line of development ever approximated in fact.