

THE GLOBAL GANG

RUNNING OUR WORLD AND
RUINING OUR LIVES

PAUL CUDENEC

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CONTENTS

Preface	vii
The two-way mirror of oppression	1
Change for the better?	4
The strange career of Samantha Cohen	9
Authenticity: a quality to defeat quantity	26
The corruption is real and sickening	31
The spirit of Sophia	38
Life philosophy	68
Industrialism is a manifestation of evil	110
Vote for nobody!	116
The stench of the system	117
Amsterdam, gaslighting and the horrible truth	152
Terrorism and the demonocracy	163
Truth, essence, knowledge and light	167
Primeval freedom, the anarch and the anarchist	183
The single global mafia	193
Stickergate and the crumbling of the system	307
For one people's resistance!	314
The British population is under attack	316

The truth about Davos	321
Modernisation means pillage and profit	330
A decade of dissent: 10 years and 100 Acorns	351
Zisglom	461

PREFACE

My understanding of the world in which we live has undoubtedly increased greatly since I wrote the material which formed the first of this series of compilations, *Fascism rebranded: exposing the Great Reset, a selection of essays from 2018 to 2021*.

In four subsequent volumes – *The Great Racket: the ongoing development of the criminal global system*; *Converging Against the Criminocrats: Essays and Talks for the New International Resistance*; *Our Quest for Freedom and Other Essays* and *Against the Dark Enslaving Empire! A condemnation of the global criminocratic conspiracy* – my ongoing research allowed me to be increasingly specific in my descriptions of the global entity whose existence was rendered so visible by the 2020 Covid coup.

The content of this book, originally published online in the second half of 2024 and the start of 2025, further advances this process to the point that, I respectfully submit, there can be no further doubt about the nature and identity of the global gang running our world and ruining

our lives.

The truth revealed in these pages is not one that is easy to swallow or that sits comfortably with the “consensual” view of the world that has been deliberately manufactured by the ruling cabal.

But it is one which, once seen, cannot be unseen, and which is of such pressing importance that no person of good conscience could not make every effort to share it with as many others as possible.

In the first of these essays, *The two-way mirror of oppression* (August 9, 2024), I look at the concealment and control that have been created to hide and maintain the unacceptable reality of our enslavement to the global gang: “This horizontal mirror acts against our interests in, appropriately enough, two ways. It allows the ruling mafia to spy on every detail of our lives and it hides that same mafia from view. There are no two ways about it, some mirrors are meant to be smashed!”

In *Change for the better?* (August 16, 2024) I lament the way in which the system, while pushing its own nefarious type of “change”, has trained people to be afraid of the one kind of change we really need, which is to rid ourselves of its machineries of domination and reclaim our freedom.

I write: “There is nothing scary about the

prospect of turning our backs on global centralisation, on the military-industrial complex, on data-harvesting and surveillance, on Big Pharma and the World Bank, on lithium mines and nuclear power stations.

“There is nothing scary about scaling down our societies, growing our own food, educating our own children, creating our own cultures, defining our own needs, nurturing our own values, living to the deep and slow rhythms of the Earth that bore us”.

Several people have subsequently told me that *The strange career of Samantha Cohen* (August 21, 2024) was a real eye-opener for them.

The story of one woman’s astonishing professional life, although of little importance itself on the grand scale of things, leads one to wonder whether this was a purely individual affair or whether she was, all along, working on behalf of a certain entity with the muscle to place her in such key and varied posts at the heart of the British monarchy and government and of international industry. As I ask: “What sort of world would that mean we are living in?”

In *Authenticity: a quality to defeat quantity* (August 28, 2024) I complain: “Everything in our society has to serve the hunger of one sole god – Mammon. Value has been replaced by price, creation by consumption, quality by quantity”.

And I urge: “Let’s declare ourselves to be partisans for life itself and for the victory of its affirming authenticity over the grim grey forces of artifice and death!”

The corruption is real and sickening (September 3, 2024), which later became the basis of a much-viewed video, provides further stones for people to look under, if they are unconvinced of the utterly rotten state of our society.

I warn that we are ruled by a mega-organisation which does not aim to do good for us or for our world, which is why it has to take such pains to conceal its existence and its activities. “It is an unimaginably vast, ruthless, greedy, destructive crime syndicate which has grabbed global control by means of lies and usury, blackmail and bribery, manipulation and murder”.

The spirit of Sophia is an essay published in several parts (from September 12, 2024), based on my reading of a book called *The Heavenly Country*. I suppose that the religious-mythological concept of sophiology may seem obscure to some readers, but in fact it takes us to the heart of what we are facing today.

I relate, for instance, how Sophia apparently came to a 17th century English mystic in a vision and warned her of “the Dragon and the Beast, with all his horned power... which the whole

World hath worshipped and admired”.

She said that this vile entity “hath long had his Time, to impose strange Laws, and Injunctions and hath been in Universally obeyed” and declared that “Sorceries, Witchcrafts, and Deceits have worn out many Generations, who was ignorant of the Depths of this subtle Serpent” and had tricked them into accepting “this false usurped Power and Authority”.

I am in overlapping territory with *Life philosophy*, another multi-part essay which appeared online from October 14, 2024.

This looks at the inspiring work of neglected German philosopher Ludwig Klages, who said that modern advances in science, and other fields of learning, “serve only Capital” and warned: “Only a few people have become aware of the real existence of this Mammon which is taking hold of humankind as a tool with which to eliminate every form of terrestrial life”.

In *Industrialism is a manifestation of evil* (October 28, 2024) I ask: “Do we want industrialism to continue its cancerous growth until it has killed everything and everyone? Do we want the Evil of artifice and destruction to prevail over the Good of nature and life? Or is it time to think again, to dare to imagine a quite different future?”

Vote for Nobody! (November 1, 2024) is a very short contemporary updating of long-

standing anarchist wisdom, in which I advise: “Nobody will stop arming Israel. Nobody will restore power to the people. Nobody will challenge the power of the central banks. Nobody will stop the systematic theft of your collective wealth. Nobody will defy the evil global criminocracy. Vote for Nobody!”

The stench of the system is fairly long piece, published from November 4, 2024. The three parts, based on three books I had just read, are like three spotlights illuminating one object from different angles.

One has to take a step back to understand what one is looking at – or to identify the odour of the corruption one is smelling, to use the language of the article itself.

In exploring whether we can identify an “underlying continuity” between totalitarian regimes of the past and neoliberal states today, I find myself, yet again, faced with the name “Rothschild”.

After this informative dip into recent history, I return to the contemporary world with *Amsterdam, gaslighting and the horrible truth* (November 13, 2024).

Here I take a look at the astonishing claim, made by the Israeli state and echoed by media and political leaders/puppets across the world, that some minor street fighting provoked by racist Tel Aviv football supporters in the

Netherlands amounted to an anti-Jewish “pogrom”.

I remark: “The obvious mis-match between the words of the global ruling class and the reality on the streets of Amsterdam woke up many more people to the fact that something is badly wrong with our world.

“Having always succeeded in hiding their nefarious activities with endless fakery, the criminocrats have arrogantly gone too far. The fog of deceit has cleared and the horrible truth about their corrupt and violent global domination is now there for all to see”.

In *Terrorism and the demonocracy* (November 19, 2024) I judge that the authorities’ use of the word “terrorism” and their deployment of “anti-terrorism” measures against dissidents is extremely twisted.

I write: “Defined as ‘the use of violence against non-combatants to achieve political or ideological aims’, actual terrorism seems to me to have most *obviously* been deployed by the likes of the British empire, Nazi Germany, the US empire or Israel – and, yes, I am very comfortable with bracketing them together in this way”.

I conclude that the term *criminocracy* is not really strong enough to describe the nature of the child-slaughtering global imperialist mafia, with a more appropriate term being *demonocracy*.

With *Truth, essence, knowledge and light* (November 25, 2024) I take a trip into the past in search of inspiration, namely through the metaphysics of Persian mystic Shihab al-Din Yahya Suhrawardi.

I explain: “It is as if he had one foot in the past of Greek, Persian and Egyptian gnosis and the other stepping out towards the future, with his outstretched hand clasping a precious scroll of inherited universal knowledge that he is inviting us to take from him and communicate to 21st century humankind.

“As the darkness of modern Evil increasingly blocks every last chink of divine light from penetrating this degraded world, we certainly have great need of Suhrawardi’s timeless illumination!”

Primeval freedom, the anarch and the anarchist (November 29, 2024) homes in on Ernst Jünger’s novel *Eumeswil*, on the basis of which I compare and contrast the writer-philosopher’s understanding of anarchists, and his alternative proposal of anarchs, with the outlook of those today proclaiming themselves to be anarchists.

I declare: “For me – and, I would say, for the classical anarchist viewpoint – individual freedom is not something that is opposed to the collective well-being, but is an essential aspect of it.

“Individual and collective happiness depend on each other; they fit together like the yin and yang of the familiar Taoist symbol. No community can be free if all the individuals within it are not free and no individual can be free if he or she lives in a community that is not free”.

The contents of *The single global mafia: The Rockefeller Foundation’s multiple links to Zionism and military-industrial-financial neo-imperialism* (December 9, 2024) will already be familiar to the thousands of people who have downloaded the free pdf booklet, as well as reading the articles online.

But, as with *The False Red Flag*, an earlier 2024 booklet to be found in *Against the Dark Enslaving Empire!*, I think it deserves to exist in the real world, within a printed book, and so I have included it here.

It’s an in-depth examination of the members of the Board of Trustees at the Rockefeller Foundation which absolutely confirms, with much telling detail, what I have been saying about the criminocracy.

I conclude: “It is plain that the Rockefeller entity, as reflected by the profiles of its president and the trustees of its Foundation, is *not in the least* distinct from the Rothschilds’ empire. It is part of it. They are the same thing.

“What is revealed by following the threads of

the activities and affiliations of these 14 individuals is a single interlocked web of exploitation and control, implicated in the Zionist genocide in Palestine and intent on profiting from a vast wave of industrial imperialism in Asia, Latin America and, in particular, Africa. There is only one global mafia and here we have seen its ugly face all too clearly”.

Stickergate and the crumbling of the system (December 25, 2024) is a piece of satire, published on Christmas Day, and purporting to relay part of a historical account published in 2052 referring to events just before the “Great Uprising”.

The historian-of-the-future tells of an incident representing an important milestone in “public awareness and rejection of Rothschildian industrial-financial-political domination which, as we will see, led not just to the ignominious collapse of the British government but ultimately to the crumbling of the entire globalist system”.

For one people’s resistance! (January 1, 2025) is a short piece for *The Acorn* marking the start of a new year, in which I write: “The one people’s resistance that will rise against the single global mafia will not be some kind of top-down organisation – if any such thing ever emerged it would undoubtedly be yet another false-flag device manufactured by the criminocracy itself.

“Instead, it will be a very broad grassroots

phenomenon, a ‘something in the air’, a wave of popular indignation and revolt gaining spiralling momentum as it surges forth across the world”.

The British population is under attack (January 1, 2025) is an article in the same bulletin which focuses on new UK prime minister Keir Starmer and his sinister globalist agenda.

I write: “Not only is his regime clearly not too bothered about the well-being of ordinary Britons – as opposed to Ukrainians or Israelis – but it is looking as if it actively wants most of them dead!”

Rarely has the reality behind the global mafia been made so clear to me as when I was doing the research for *The truth about Davos* (January 17, 2025).

Starting from enthusiastic accounts of the Friday evening Shabbat dinner which is apparently the concluding highlight of the annual WEF shindig in Switzerland, I followed threads which revealed very close complicity, to put it mildly, between the Davos conspiracy and global Zionism.

And if anyone is wondering if this means I am now questioning the accuracy of the title of my 2020 essay ‘Klaus Schwab and his Great Fascist Reset’, the answer is a resounding “no”!

Modernisation means pillage and profit (January 31, 2025) is a study of French politics and society in the decades after the Second

World War, but its lessons apply equally to any corner of the contemporary world.

In a wave of propaganda promoting industrial development, anything traditional or rooted in the past was depicted as bad, old-fashioned, out-of-date and in need of being swept aside by the steel broom of “progress”.

To advance this cause, what has been described as a “spider’s web” of influencers was set up, quickly occupying key roles in the civil service, academia and the media.

Involvement from outside the country is clearly visible and among the organisations known to have funded this profit-seeking “change” agenda, this globalist resetting of traditional French life, was none other than our old friends the Rockefeller Foundation.

I gained great personal insight from re-reading ten years’ worth of *The Acorn*, the online bulletin which I edit on the Winter Oak site.

Some idea of what these might be can be gained simply by glancing at the subheadings for the various sections of *A decade of dissent: 10 years and 100 Acorns* (February 6, 2025): Enemies of modernity; Against corporate dictatorship; Parasites in power; Resistance and psyops; The violence of the system; We are the 99%!; Tide turning, fog lifting; Defying the global psychopaths; Smears and revelations; Zionism and the criminocracy; The struggle goes on.

When I had finished compiling this retrospective, which turned out to be much more comprehensive and in-depth than I had originally foreseen, I sat down and wrote, in pretty much one take, the final article featured here, *Zisglom* (February 6, 2025).

This piece is – like the book as a whole – not just a summary of what I learned during 2024 and 2025, nor of what I have written about for the last ten years or so, but of everything I have read, seen, heard, experienced and pieced together through many decades of fighting a series of seemingly separate battles against what I now know to be various hideous heads of the same vile global hydra.

THE TWO-WAY MIRROR OF OPPRESSION

“Two-way mirror” must be one of the more misleading terms in the English language.

It is defined by my dictionary as “a half-silvered sheet of glass that functions as a mirror when viewed from one side but is translucent from the other”.

It is therefore not so much two-way as doubly one-way, both in terms of its role as a mirror and as a window.

The most obvious use of this one-way/two-way device is to spy on people.

Behind what appears to be an ordinary mirror in a hotel or an interview room hide people who are watching what is going on without their victims’ knowledge or consent.

If one imagines this spying device as horizontal, rather than vertical, it makes an excellent metaphor for the society in which we currently live.

Up above sit those who designed the “mirror”, watching from the translucent side every last movement made by their prey.

Down below are those who pour their life energy into increasing the wealth and power of the parasite class.

All they see above them is a mirror, which seems to confirm that their little prison-world is all that there is.

If sometimes they find their lives slightly unpleasant, unhealthy, unnatural and restricted, this is, they tell themselves, a reflection of something that simply exists, by itself, and for which they have to accept their fair share of collective responsibility.

It's "today's society" or *that* person or party voted into power where they live.

If more general factors are identified and blamed, these will be apparently "neutral" phenomena such as a "pandemic", "climate change", "terrorism" or some other vague "threat".

Because, when they look up, they see only the mirrored side of the glass, they are incapable of seeing that the things they don't like are being *deliberately inflicted on them* by a hidden group of rulers.

Even the idea that there *could be* any such people, behind the mirror of society, will not enter into the minds of many.

So this horizontal mirror acts against our interests in, appropriately enough, two ways.

It allows the ruling mafia to spy on every detail of our lives and it hides that same mafia

from view.

*There are no two ways about it, some mirrors
are meant to be smashed!*

CHANGE FOR THE BETTER?

The nature writer Richard Jefferies, a great inspiration for me, explained once why he always went for the same country walk and did not go elsewhere for a change.

He wrote: "I do not want change; I want the same old and loved things, the same wild flowers, the same trees and soft ash-green; the turtle-doves, the blackbirds, the coloured yellow-hammer, sing, sing, singing so long as there is light to cast a shadow on the dial, for such is the measure of his song, and I want them in the same place". [1]

His words resonate strongly with me. I, too, do the same walks time and time again without ever growing tired of them.

I also generally feel there is a great benefit to be had from viewing life from a fixed spot.

For one thing, intimate long-term knowledge of the land allows you to feel its cycles, providing a rooted rhythm for your own living.

It also allows you to see the changes that take place over the years, in a way that you obviously cannot do if you flit around all over the

place.

It was, for instance, my quarter of a century in West Sussex that allowed me to understand the sheer evil of the money-driven “development” phenomenon that has destroyed so much of the once-beautiful English countryside.

I watched nature being gobbled up by the Greed Machine – field by field, copse by copse – at a frantic speed imposed by the system’s cold-hearted planners.

“Mobility” is one of the main qualities required for participation in the modern world and a certain gnawing restlessness is typical of our age.

People today grow tired of where they live, imagine their inner life would be improved by different external surrounds, are for ever seeking novelty and superficial stimulation.

They are generally happy to adapt to the social and practical changes brought about by Technik and seem to accept not only the relentless advance of this life-altering process but also its perpetual acceleration, which has likewise been presented to them as not only desirable but inevitable.

The need for “change” is part of the manufactured *Zeitgeist* and is bandied around by politicians trying to win elections as if it were necessarily a Good Thing.

But, strangely enough, the “systemic

change” agenda [2] leading us towards totalitarianism and transhumanism is also supported by a *fear of change*.

The change of which many people are afraid is a change away from the path of ongoing industrial development to which they have become accustomed and addicted.

They have internalised criminocratic propaganda to such a degree that they really believe this is the best possible future for humankind.

Therefore they are very suspicious of, even hostile to, anyone who dares suggest that we need to take a different civilisational direction.

Confused by the use of apparently “green” rhetoric by the system itself, some can even conclude that anyone proposing de-industrialisation is part of the technocratic plot to enslave us all.

In fact, de-industrialisation is the *last thing* the criminocracy would support, since its entire project is built on expanding Technik as a means of both extracting profit and exerting control – so that further profit can be extracted!

I do understand why anyone who has always lived with washing machines and fridges and vacuum cleaners and airports and motorways might be alarmed by the prospect of all that going away.

But I don’t see how anyone can seriously

argue that any of that is actually *necessary* for us to lead pleasant lives.

After all, our ancestors lived for hundreds of thousands of years without the “conveniences” of the industrial world and managed perfectly well to raise children who produced more children, on and on for countless generations.

It seems to me to be sadly ironic that in an age when everyone calls for constant change, the one change that most are afraid of is the only change that would be in the right direction!

The future being pushed by the criminocrats is the really frightening one, with its vaunted aim of abolishing the human being as we know it.

That future not only represents the unknown, but a change we surely do not want to *ever know*.

However, there is nothing scary about the prospect of turning our backs on global centralisation, on the military-industrial complex, on data-harvesting and surveillance, on Big Pharma and the World Bank, on lithium mines and nuclear power stations.

There is nothing scary about scaling down our societies, growing our own food, educating our own children, creating our own cultures, defining our own needs, nurturing our own values, living to the deep and slow rhythms of the Earth that bore us.

Embracing the world offered by this kind of change – decentralising, de-industrialising, re-localising, re-humanising change – does not even involve facing the unknown.

We all already know that world – deep in our hearts, deep in our dreams, deep in our collective memory.

It's our home and we want to go back there.

[1] Richard Jefferies, 'The Open Air', cit. Henry Salt, *Richard Jefferies: His Life and His Ideals* (Sussex: Winter Oak Press, 2014), pp. 118-19.

[2] The most sinister use of the word "change" comes perhaps in the title of the Tony Blair Institute for Global Change.

THE STRANGE CAREER OF SAMANTHA COHEN

As I have written before, the last few years of reading and researching have left me in no doubt concerning the reach and nature of the dark enslaving empire. [1]

On a couple of occasions recently, I have thought to myself that I have pretty much come to the end of the road in terms of exposing the global entity, as opposed to countering it.

I think I have supplied sufficient evidence to show what it amounts to – and those who, for whatever reason, still don't wish to accept this reality will in all probability not change their minds on account of a few more facts and connections.

But then, each time, I come across something that really needs to be shared and yet another article is born.

Those who have read my piece on Chatham House may recall how the career histories of particular individuals was very revealing of the

overall – officially non-existent! – Leviathan to which they owe their allegiance. [2]

These faithful servants of the empire flit effortlessly back and forth between posts in government, finance, industry and global institutions, weaving a web of full-spectrum corruption and control which is lent apparent respectability by “Royal” patronage.

I recently came across another particularly intriguing career which surely presents some important questions for those who continue to accept the superficial version of how our society functions.

Samantha Cohen is a 55-year-old woman who was brought up in Brisbane, Australia – she is not to be confused with an American namesake, the daughter of Donald Trump’s former lawyer.

Having studied for a journalism degree at The University of Queensland (1986-88), she “worked as a reporter for the Sunshine Coast Daily before becoming a speechwriter for the Queensland state government, and then an adviser to the federal government”. [3][4]

That’s quite a leap – from young newspaper reporter to government speechwriter and adviser!

Let’s note, in passing, that the advice she was giving to the Australian government – in what is described as a “public relations” role –

was on the subject of “indigenous Affairs and Mining and Resources”. [5]

The relevance of that will become clear later.

The story of Cohen’s career, as related by *The Daily Telegraph*, then gets even stranger.

“After moving to London and working briefly for Severn Trent Water, she answered a job advertisement for a Buckingham Palace press officer, and was hired on a two-year contract but ended up staying for 17 years.

“During that time, she rose to the position of communications secretary to the Queen, before making the rare leap from the press office to the Sovereign’s private office as assistant private secretary”. [6]

Just 32 years old when she started at the Palace, Cohen was evidently able to move very quickly into the heart of the British Establishment.

When she eventually resigned, it was apparently related to the resignation of Lord Geidt, the Queen’s private secretary, “to whom Cohen is very loyal”. [7]

Geidt, for his part, is “understood to have been hugely supportive of Cohen”. [8]

This mainstay of the British imperial system had a background in the army before joining the Royal Household.

An “ethics” advisor to Boris Johnson, when he was Prime Minister, Geidt had “an advisory

role in the arms, security and aerospace company BAE Systems until April 2021, and serves as chair of a board in the asset management company Schroders”. [9]

Cohen attracted media attention for the first time over claims that Duchess of Sussex Meghan Markle had bullied her staff and forced two PAs out of Kensington Palace. [10]

She was Markle’s private secretary, her top aide, at the time the complaint was first made, in 2018.

In October 2019, Cohen suddenly popped up as a new trustee of Cool Earth, “an international NGO that funds Indigenous communities to protect endangered rainforests in order to combat the climate crisis and protect ecosystems”. [11]

Adds *Wikipedia*: “The charity is associated with long term partnerships with Indigenous villages, unconditional cash transfers and advocating for basic income as an effective conservation strategy”. [12]

And then, remarkably, in early 2020 Cohen was appointed chief executive of the Commonwealth Enterprise and Investment Council, “the Commonwealth’s accredited business network”, whose website says its role is “to use the convening power and trusted network of the Commonwealth, which is led by His

Majesty The King, to drive trade and investment”. [13][14]

Two years later, her New Year message was notably upbeat regarding the economic effects of the Covid event on those whose interests her organisation represented. [15]

“This year is going to be an important and exciting one for CWEIC and the Commonwealth,” she enthused.

“Commonwealth businesses and national economies are more agile and prepared for the next phase of the pandemic.

“There is a great momentum to invest, innovate and utilise opportunities that have been created through this time of significant change”.

Let’s not forget here that it was Charles, now “His Majesty the King” and head of the Commonwealth, who officially launched the WEF’s Great Reset in 2020... [16]

In her message Cohen made a point of offering CWEIC’s Strategic Partners “a very warm welcome to 2022” – which obviously made me want to know who they were!

I found a lot of bodies on the relevant page that I had never heard of, particularly in Africa, which is a big target for exploitation by the Corporate Commonwealth. [17]

I wasn’t exactly surprised to see that one of Cohen’s Strategic Partners was the City of London Corporation, although I was amused to

see it described using quite so many system-speak terms: “The City of London Corporation is the governing body of the Square Mile dedicated to a vibrant and thriving City, supporting a diverse and sustainable London within a globally-successful UK”. [18]

There was also British International Investment – “the UK’s development finance institution and the world’s oldest impact investor”.

The profile states: “BII are at the heart of the UK Government’s international financing offer to emerging economies.

“Over the next five years, at least 30 per cent of their total new commitments will be in climate finance, making them one of the world’s largest such investors in Africa”. [19]

Don’t worry folks – this isn’t corporate imperialism or anything unpleasant like that.

Instead, “BII invests to create more productive, sustainable and inclusive economies in Africa, Asia and the Caribbean, enabling people in those countries to build better lives for themselves and their communities”.

“Better lives for themselves and their communities”. There’s a good reason why I entitled my 2022 analysis of the Commonwealth ‘Empire of hypocrisy’! [20]

Crown Agents Bank – “a leading wholesale bank for emerging markets” – and Crown Agents

Limited – “innovating since 1833” – undoubtedly deserve a separate article devoted to their activities. [21][22]

Two of the big corporate Strategic Partners particularly caught my eye.

Oil giant BP is here laughably described as delivering “heat, light and mobility products and services to people all around the world in ways that will help to drive the transition to a lower carbon future”. [23]

And then there is Rio Tinto, on whose activities we will linger for a while, for reasons which will become obvious.

Here’s how it is depicted on the Commonwealth Enterprise and Investment Council website:

“Rio Tinto is a UK headquartered, multinational mining and metals company. Founded in 1873, with 55,000 employees, they operate in 35 countries where they produce iron ore, copper, aluminium, critical minerals, and other materials needed for the global energy transition and for people, communities, and nations to thrive.

“They have been mining for 150 years and operate with knowledge built up across generations and continents. Their purpose is finding better ways to provide the materials the world needs – striving for innovation and continuous improvement to produce materials

with low emissions and to the right environmental, social and governance standards”. [24]

All sounds very worthy, doesn't it?

And yet even the UK government noted in June 2023 that Rio Tinto had been the subject of official investigations.

“Investigations by the Serious Fraud Office (SFO) and the Financial Conduct Authority (FCA) into its business behaviours and practices include:

“In July 2017, the SFO launched an inquiry into alleged fraud and corruption practices by the company in the Republic of Guinea. This inquiry has not yet concluded.

“In 2017, Rio Tinto were fined £27m by the FCA for breaching disclosure rules. More recently, in July 2021, it was announced that the FCA were investigating the company again in relation to similar breaches of disclosure rules”. [25]

The government document added: “In 2014 it was reported that Rio Tinto had lobbied the UK Foreign Office to support the company in ongoing human rights abuse lawsuits at the US Supreme Court”.

It is fair to say that Rio Tinto has a pretty awful reputation.

Corporate Watch states: “British-Australian mining multinational Rio Tinto has made huge

profits for its investors while damaging the environment, displacing people from their homes and exploiting workers around the world”. [26]

It adds: “Despite its corporate spin, Rio Tinto’s mining activities leave a trail of pollution, exploitation and repression behind them”. [27]

In a filmed conference held by London Mining Network, entitled “Rio Tinto: Against People, Climate and Nature”, the extremely damaging effects of Rio Tinto’s activities across the world are explored in depth. [28]

Says one speaker: “If you are a corporation like that, you are like a new empire – you can go anywhere, any time, and do anything that you want to in that territory”.

The campaign group has produced a detailed overview [29] of the company’s activities around the world with issues such as:

- The Oyu Tolgoi gold and copper mine in Mongolia that threatens Indigenous communities and continues to raise serious concerns about water usage in the arid desert region. [30]

- An ilmenite mine in Madagascar that contaminated the lakes and rivers where local people fish and collect drinking water, with levels of uranium and lead approximately 50 times and 40 times higher, respectively, than World Health Organisation guidelines for safe drinking water. [31]

- Rio Tinto recently destroyed a 46,000-year-old Aboriginal site in Australia in order to expand an iron ore mine. [32]

- In Bougainville and West Papua, the company was accused of sidestepping responsibility for the destructive impacts and persisting dangers caused by the Panguna and Grasberg mines, as detailed in London Mining Network’s 2020 report, ‘Cut and Run’. [33]

- Along with fellow mining giant BHP, Rio Tinto has been seeking to develop a massive copper mine near Superior, Arizona for the past 26 years. The proposed mine would destroy religious and sacred indigenous land known as Oak Flat and potentially destroy up to 6,000 hectares of public land. [34][35]

As I explained in *Enemies of the People*, Rio Tinto is a longstanding and important part of the Rothschilds’ worldwide industrial-financial complex. [36]

After the First World War, the Rothschilds’ influence as the principal shareholders in Rio Tinto became even greater as the firm expanded its interests to embrace sulphur-recovery, cinder-treatment and silica gel and gained a presence everywhere from Spain and Belgium to Africa and the Americas.

Historian Niall Ferguson writes in his book about the Rothschilds that by 1928 Rio Tinto “was operating in twenty-two different countries

with a host of different interests in metallurgy and chemicals”. [37]

Corporate Watch reports that today some of its biggest shareholders are the giant investment funds BlackRock, Vanguard and Capital, with 11%, 8% and 7% respectively.

But the biggest single investor, holding 14% of Rio Tinto shares, is Chinalco, a huge aluminium-producing company owned by the Chinese state. [38]

This is helpful confirmation that the dark enslaving empire is currently switching its focus to China and BRICS – the so-called “multi-polar” world order will be same world order flying a different false flag. [39]

The big financial opportunities are of course today to be found in the “renewable energy” sector and while one wing of the empire promotes the scam, the other wing profits from it.

In the face of spirited local opposition, Rio Tinto is currently trying to push through a huge scheme in Serbia to extract the lithium which is needed, notably, for the 30 million electric cars the European Commission wants to place on Europe’s roads by 2030. [40]

Corporate Watch warn: “A global shift towards hybrid and electric cars is dependent on lithium batteries and has resulted in a ‘lithium rush’, with several companies, supported by

governments, scrambling to exploit lithium deposits around the world.

“This is ‘green capitalism’ at its finest. Thriving on the crises of climate change and pressures to phase out fossil fuels, whole new markets are created where corporations can continue to wreck the earth to create ‘ethical’ consumer goods whose exploitative and polluting impacts are hidden thanks to the global nature of the economy”. [41]

Turning away from Samantha Cohen’s “strategic partners” and back to her surprising personal career, her spell as chief executive of the Commonwealth Enterprise and Investment Council came to an end in 2022.

But still more greatness was beckoning!

In that year she was “a surprise choice” to be Boris Johnson’s Director of the Office of the Prime Minister – a “gatekeeper” role which was said to have made her “the most powerful woman in Downing Street”. [42]

Tragically for her and Johnson, this arrangement only lasted a few months, though in his resignation honours list, the departing PM did hand her an OBE to go with the Royal Victorian Order she had picked up in 2016. [43]
[44]

So what is Cohen up to now?

Well, she remains a director of The Queen's Commonwealth Trust, of which she was a co-founder, with Geidt, in 2016. [45]

Prominent in the list of its "principal funders & supporters" is R&Co Generations, a non-concealed component of the Rothschild empire. [46][47]

Cohen commented in May 2024: "I am honoured that HM The King has agreed to become our new Patron. Queen Elizabeth was passionate about supporting the next generation of Commonwealth Young Leaders and it's wonderful to see King Charles continuing Her Majesty's life's work". [48]

Young Leaders, eh? Who'd have ever imagined?

She also uses the title of "Commonwealth Envoy Australia-Pacific region", although this is a commercial, CWEIC, role, rather than a government one, as official documents make clear. [49]

The punchline to this article is that Cohen is also now chief of staff at Rio Tinto! [50]

Since January 2023 she has been working directly under its global CEO Jakob Stausholm, whose previous employers include another big Rothschildian industrial entity, Royal Dutch Shell. [51]

Aware that her transfer from 10 Downing Street to Rio Tinto might raise an eyebrow or

two, UK civil servants produced a letter of advice on whether or not it was acceptable. [52]

Referring to Rio Tinto's ongoing investigation by the Serious Fraud Office, they said there were "risks" involved in a former senior official at No.10 working for the company.

But they basically concluded that as long as Cohen did not personally lobby the UK government for Rio Tinto, or disclose any state secrets, everything would be fine.

And they cited the Cabinet Office as pointing out that "the company is well placed to support the government to secure the minerals required for net zero; and that Rio Tinto increasingly operates in the net zero industry – a strategic priority of the government".

So they're all chums, really, working for the same public-private agenda.

Looking back at Samantha Cohen's early career, when she was advising the Australian government on "indigenous Affairs and Mining and Resources", what sort of "advice" was she giving?

Could there possibly have been any connection to the desire of a certain British-Australian industrial giant to destroy a 46,000-year-old Aboriginal site in Australia in order to expand an iron ore mine?

And how could someone who was a trustee for an NGO supposedly defending endangered

forests and protecting ecosystems possibly find themselves working as chief of staff for one of the most notorious destroyers of nature the world has ever seen?

One could be forgiven for wondering whether Cohen's career has been a purely individual affair or whether she has, all along, been working on behalf of a certain entity with the muscle to place her in such key and varied posts.

What sort of world would that mean we are living in?

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[3] <https://uk.linkedin.com/in/samantha-cohen-cvo-obe-595642196>

[4] <https://www.telegraph.co.uk/news/2022/02/26/harry-meghans-former-private-secretary-became-powerful-woman/>

[5]

<https://www.news.com.au/entertainment/celebrity-life/royals/royal-aide-the-aussie-guiding-meghan-duchess-of-sussex/news-story/956e2b5e1b1eae560411e3131d531316>

[6] <https://www.telegraph.co.uk/news/2022/02/26/harry-meghans-former-private-secretary-became-powerful-woman/>

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[8] <https://www.telegraph.co.uk/news/2022/02/26/harry-meghans-former-private-secretary-became-powerful-woman/>

[9] https://en.wikipedia.org/wiki/Christopher_Geidt,_Baron_Geidt

[10] <https://www.newsweek.com/meghan-markle-staff-samantha-cohen-bullying-allegations-1890385>

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[12] https://en.wikipedia.org/wiki/Cool_Earth

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- [15] <https://www.cweic.org/cweic-new-year-message/>
- [16] <https://winteroak.org.uk/2022/04/15/charles-empire-the-royal-reset-riddle/>
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- [23] <https://www.cweic.org/strategic-partners/bp/>
- [24] <https://www.cweic.org/strategic-partners/rio-tinto/>
- [25] <https://www.gov.uk/government/publications/cohen-sam-director-of-office-at-no10-cabinet-office-acoba-advice/advice-letter-sam-cohen-chief-of-staff-rio-tinto>
- [26] <https://corporatewatch.org/rio-tinto-company-profile/>
- [27] <https://corporatewatch.org/serbia-rio-tinto-driving-ecological-destruction-in-the-jadar-valley/>
- [28] <https://londonminingnetwork.org/project/rio-tinto-5-april/>
- [29] <https://londonminingnetwork.org/companies-in-focus-rio-tinto/>
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AUTHENTICITY: A QUALITY TO DEFEAT QUANTITY

I use the word “authentic” quite a lot in my writing: it describes, for me, an essential quality that is at the heart of everything I consider good.

Like many adjectives, it means slightly different things in different contexts, but its most obvious use is as a synonym of “genuine”.

Its opposite, in this case, would be “fake” or “false” and so we might conclude that “authentic” relates mainly to veracity, to truth.

But there is more to it than that. If, for example, I bought some “farmhouse cider” and later discovered that it was produced in a large factory on an industrial estate next to the motorway, I might judge that this was not authentic “farmhouse cider”.

However, what if the product was truthfully named “cider produced in a large factory on an industrial estate next to the motorway”?

Would that surprising veracity mean that the product was now *authentic*?

Not for me, no – so my understanding of au-

thenticity evidently goes deeper than the truthfulness, or not, of the label attached to something.

It reaches, in fact, into that something's origins, the source from which it has emerged.

An authentic folk culture, for instance, would be one that had been handed down from generation to generation and which, while it might have changed a little over the decades, represented an obvious continuity from the past.

Its opposite, a fake folk culture, would be one that had been cobbled together by the local tourist industry to attract visitors and sell trashy souvenirs.

While describing this pastiche version as real folk culture would obviously be deceptive, the actual core inauthenticity derives not from that deception but from the origin – the essence – of that so-called culture.

My dictionary tells me that “authentic” comes from the Late Latin *authenticus*, which in turn came from the Greek *authentikos*, from *authentēs*, meaning one who acts independently.

This provides an interesting insight into the spread of meanings associated with the word today. I would say that these are “trustworthy”, “first-hand”, “just” and “natural” – with the opposite concepts being “untrustworthy”, “second-hand”, “unjust” and “artificial”.

That set of negative qualities seems to me to

very much describe the world we live in today, a world that is *far* from being authentic.

There is certainly no place in this society for “one who acts independently”: laws, restraints and obligations are imposed on us from the outside by a system that has deliberately made us completely *dependent* on it.

And much of our contemporary culture is every bit as inauthentic as the fake folk culture manufactured by the tourism industry.

This is because everything in our society has to serve the hunger of one sole god – Mammon.

Value has been replaced by price, creation by consumption, quality by quantity.

And, while some kind of weakness in the human mind must have allowed this situation to come about, it is certainly not due to a positive desire of the majority to live this way – it is not because we generally and instinctively regard material wealth and power as the most important elements of our being.

Far from it. Many people are screaming out against the hollowness, the ugliness, the hopelessness, of this society in which we are trapped and are yearning for a different kind of world.

This industrial society is not authentic, because its roots are not in our hearts, in our dreams, in the archetypal tendencies and desires that stir our blood and guide our tastes and preferences.

It is not authentic because it does not form part of the beautiful becoming of the cosmos, the harmonious symbiosis of all the living parts of the Whole.

It is, rather, an aberration – a civilisational wrong turn that has led to the construction of a massive prison-system, a world-occupying and increasingly “inclusive” work camp designed to extract wealth from enslaved peoples and from a violated Mother Earth.

We all know who the slave-masters are. They are the psychopaths who have built a global empire based on war, crime, slavery, drugs, plunder, usury, blackmail and deceit.

They are a tiny group, with a twisted, callous, life-hating outlook, who have somehow managed to get a stranglehold on the whole of humankind.

There is nothing they despise more than the notion of authenticity, which describes everything they are *not*.

It has much the same effect on them as a clove of garlic waved under the nose of a vampire!

They are afraid of people who act independently, who are genuine, natural and committed to justice.

They are even afraid of people who *think in those terms* rather than obediently adopting the anti-values of their rancid reign of quantity,

those who understand that authenticity is the quality of belonging to the natural order which they have overturned and whose past and potential existence they deny.

This is why I think we need to adopt the value of authenticity as a pillar of our philosophy of resistance and renewal.

We need to speak again its good old language, shout out loud the words the slave-masters would rather we forgot.

Let's call for magic and for mystery, for spirit and for soul!

Let's share tales of our ancestors, our folklore, our myths and our dreaming!

Let's talk once more about essence, instinct, intuition and the inborn!

Let's cry out our love of truth and beauty, of honesty and humanity, of wisdom and witness!

Let's sing the praises of the natural and the organic, the rooted and the real!

Let's declare ourselves to be partisans for life itself and for the victory of its affirming authenticity over the grim grey forces of artifice and death!

THE CORRUPTION IS REAL AND SICKENING

The difference between conspiracy realists and conspiracy deniers is, of course, that the latter never question anything, never think for themselves, never do their own research.

They simply lap up every last drop of drivel and delusion presented to them, including the laughable conceit that in so doing they are proving themselves somehow more “advanced”, more “adult”, more “astute” than those tin-foil-hat-wearing idiots who dare challenge official top-down truth.

As they remain rooted to their theatre seats, stuffing their faces with propaganda popcorn and fizzy fakery, their scientifically-sealed minds cannot even grasp the possibility that others might have taken the initiative to have a peek backstage and work out what The Spectacle is all about.

I don’t suppose there are many conspiracy deniers reading this, but just in case one or two have wandered in by mistake, here are some more stones to look under, if you can find the

courage to face the reality of the seething maggot-infested corruption that lies beneath the surface of our society.

First of all, have a read of Hedley Rees' *Inside Pharma* blog and in particular his reporting on what he describes as "the latest Big Pharma feeding frenzy". [1][2]

He points us to the existence of an annual J.P. Morgan Healthcare Conference, which will next be held in San Francisco in January 2025.

Its site states: "This premier conference is the largest and most informative healthcare investment symposium in the industry which connects global industry leaders, emerging fast-growth companies, innovative technology creators and members of the investment community". [3]

Hmmm...

J.P. Morgan is, as I set out in *Enemies of the People*, a longstanding front for the Rothschilds, those leading members of "the investment community" who have long been involved in profiting from bio-tech and the grotesquely-misnamed "healthcare" industry. [4]

As I report in my booklet, *International Biotechnology Trust (IBT)*, a division of Rothschilds, says on its website that it "offers investors access to the fast-growing biotechnology sector".

Predictably, in view of the Rothschilds'

intimacy with UK governments, their biotech wing was involved in the country's "response" to Covid.

IBT proudly relates that its investment manager Kate Bingham was in May 2020 appointed chair of the UK Vaccine Taskforce "reporting to the Prime Minister to lead UK efforts to find and manufacture a COVID-19 vaccine, on a six-month engagement".

It says: "On December 8th 2020 the UK started COVID-19 vaccinations – the first Western country to do so. She [Bingham] was awarded a DBE in the Queen's Birthday Honours in June 2021 for services to the procurement, manufacture and distribution of COVID-19 vaccines".

One of the most prominent UK enthusiasts for the Covid jabs, vaccine passports and the digital ID to which they were designed to lead is former Prime Minister Tony Blair. [5][6][7]

Last November I wrote about the research by *UK Column's* Ben Rubin which revealed that in June 2022 Blair was the main speaker at a conference on the "Future of Britain" hosted, with the organisation My Life My Say, by the Institute of Global Health Innovation at Imperial College, London. [8]

In investigating My Life My Say, Rubin discovered that trustee Glen Manning was a senior banker with Rothschild & Co.

Blair himself, after resigning from British politics, in January 2008 joined the Rothschilds' JPMorgan Chase in a “senior advisory capacity”, on a modest salary of £2.52m per year.

A thank-you, perhaps, for having led the UK into the invasion of Iraq in 2003, among many other invaluable services to the money power? [9]

Blair is very keen on the “modernisation” of public services in the UK, including, of course, the National Health Service. [10]

This would involve our data being held centrally in a “new NHS cloud infrastructure” and “used as a collective national asset to help our life-science sector to be world-leading”.

Marvellous.

In the light of all that, it is hardly surprising to read, back on the *Inside Pharma* blog, that the key speaker at the 2024 JP Morgan Healthcare Conference was none other than “The Rt. Hon. Tony Blair: Executive Chairman of the Institute for Global Change”.

I would once again echo Rubin’s warning that “Tony Blair is coordinating with the Rothschild family to fundamentally reshape British society and implement a global, digital slave state”. [11]

Of course, for my (*probably imaginary*) conspiracy-denying readers this will all no doubt be seen as a meaningless series of complete coincidences.

So I would suggest they also take a peek at an article from Australian researcher Warren Ross about the climate scam. [12]

Rightly describing this as “a whole new area of investment and opportunity” for the billionaire class, he notes that “BlackRock are eager to fill as much of this space as they can and have proved their commitment to this by purchasing infrastructure investment fund Global Infrastructure Partners”.

He adds: “ESG compliance is used by companies like BlackRock to direct investment away from companies that choose not to comply or don’t comply with sufficient zealotry”.

BlackRock is part of the Rothschilds’ empire. [13]

In addition, as I note in *Enemies of the People*, Edmund de Rothschild was the key player behind the World Conservation Bank, later renamed Global Environment Facility (GEF).

The Corbett Report has explained that the idea for an international “conservation” bank had been around for some time before France put forward a formal proposal at a joint ministerial meeting of the IMF in 1989.

“The project was put under the umbrella of the World Bank and by 1991 the World Conservation Bank was formally established”. [14]

The article adds that the GEF has made and co-financed tens of billions of dollars worth of grants and “is the funding mechanism for five different UN conventions, including the United Nations Framework Convention on Climate Change”.

As well as establishing so-called “protected areas”, it has funded Chinese companies producing solar cells and wind farm technology... [15]

The reality that conspiracy deniers cannot bear to see, and that those in power want to keep hidden, is that our society is dominated by one single giant global organisation.

I have seen this time and time again through all the joined dots, all the revolving doors, all the zig-zagging public-private career paths that are incomprehensible unless they amount to *a series of internal transfers within one single entity*.

This mega-organisation is not one that aims to do good for us or for our world, which is why it has to take such pains to conceal its existence and its activities.

It is an unimaginably vast, ruthless, greedy, destructive crime syndicate which has grabbed global control by means of lies and usury, blackmail and bribery, manipulation and murder.

The sooner we all wake up to this nauseating reality, and get together to do

something about it, the better.

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THE SPIRIT OF SOPHIA

Wild air and wisdom

It's very difficult to identify a weak spot in the defences of the multi-trillion-dollar global complex that has seized control of pretty much everything.

I must have been around 15 years old when I first realised that there was something deeply wrong with modern society.

A few years later I had noticed that this situation was getting markedly worse and, a bit later still, it dawned on me that, in addition, the *rate* of this decline was rapidly *accelerating*!

Of course, I initially had no idea why things were so fundamentally out of kilter and sliding ever further towards disaster.

But I eventually understood that the problem did not come from outside England – from Americanisation, the threat of Soviet Communism or European centralisation, as people assumed – but was largely hosted in the capital city in whose suburbs I had grown up.

In recent years I have also become

increasingly aware of the spiritual nature of this malaise.

The financial-industrial imperial beast has a black heart.

It not only works hard to eradicate all true spirit and soul from our lives, but it also infects us with its perverted anti-spirit.

I have come to see that it is nothing less than a manifestation of evil – an evil that will end up destroying humankind and our world, if we do not defeat it.

Our struggle against this malignant entity must therefore necessarily be a spiritual one and we must seek to arm ourselves appropriately to fight on that level.

But where can we do that, when organised religions offer us so little inspiration and appear to be yet more fronts for the same global Leviathan?

One very useful contribution comes from American poet, philosopher and theologian Michael Martin, in a book he edited in 2016 entitled *The Heavenly Country: An Anthology of Primary Sources, Poetry, and Critical Essays on Sophiology*, [1] with which I have just caught up.

There is a lot to digest in this work and so I will be publishing my thoughts in the form of three essays, starting with this one, plus a poetic footnote to appropriately complement the trinity with a fourth element.

After this avalanche of articles over the coming days, I will be taking a break, thus allowing anyone who so desires plenty of time to take all of this in.

“So what on earth is sophiology?” I hear some of you asking.

Well, it’s the study of Sophia, a religious character or metaphysical metaphor broadly representing divine wisdom and the presence and beauty of that wisdom in our world and in our hearts.

The notion of Sophia was not unknown to me before reading this compilation or indeed W.D. James’ review of another book on the subject which we published on the Winter Oak site earlier this year. [2]

In fact, she makes cameo appearances in two of my own books.

In *The Fakir of Florence*, a somewhat mystical novel from 2016, I depict a Sophia who is, at one and the same time, a 15th century nun and a 21st century woman who works in the café that now stands in the courtyard of the former convent where her counterpart lived. [3]

As Sister Sophia she writes down the wisdom of the celebrated fakir and as mysterious waitress Sofia she initially helps the central character in the novel to translate into English an apparently historical book about that fakir, before eventually admitting that this was really

a fictional account, originally written in English, that she had herself translated into Italian.

Yes, I know, it's a bit complicated! But the core idea is that she is a presence, both real and other-worldly, involved in passing on metaphysical wisdom.

My 2017 book *The Green One* presents the multi-faceted entity of that name, which is both “the agent by which life is created and nurtured” and our *awareness*, in our mythology and religion, of that agent and of its overriding importance. [4]

I have this character declare: “I am also Sophia, whether regarded as the Wisdom of God or as the Goddess of Wisdom, and I am Sapienta, the universal knowledge that binds the cosmos together”. [5]

I add: “Any true lover of Sophia understands that she is the beginning, the foundation, the source of experience, the self-knowing and self-creating of *Natura naturans* channelled by human beings who have grasped their own role and reality within that larger world”. [6]

Having read Martin's compilation, I don't think my equation of Sophia with The Green One is misplaced.

Just as the twelfth-century Christian philosopher Hildegard von Bingen uses the term *viriditas* – drawn from the Latin words for “green” and “truth” – to describe the sacred

creative power of life, [7] so does one of Martin's selected primary texts evoke the colour green in a spiritual context.

Thomas Vaughan, a mystic Anglican priest, introduces in *Lumen de Lumine* (1651) a version of Sophia called Thalia, whom he has announce: "I have many Names, but my best and dearest is *Thalia*: for I am alwaies *green*, and I shall never *wither*." [8]

One of the academics contributing to the book, Bruce V. Foltz, argues that some versions of the character could be seen as "highly suspect" for Christians due to the identification of the Gnostic Sophia with Isis and Persephone. [9]

But Martin, the editor, insists on Sophia's place in the Christian tradition by including a selection of references to her from the Old Testament's Books of Wisdom.

There we read that "she is a vapour of the power of God... the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness". [10]

Sophia is sometimes imagined as a goddess and sometimes as an aspect of God – a fourth note in the divine chord of the Holy Trinity.

She is the "revealer of the Mysteries and hidden wonders of the Deity... enlightener of the still Eternity" of 17th century mystic John Pordage [11] and the "Wild air, world-mothering air" of 19th century poet Gerard Manley

Hopkins. [12]

For Pordage's English contemporary Thomas Bromley she is "the first and Chief Spouse of Christ" and "the Womb of Wisdom", [13] while for 20th century Russian esotericist Valentin Tomberg she is "the 'Virgin of Light' of the *Pistis Sophia*, the Wisdom sung of by Solomon, the *Shekinah* of the Cabbala, the Mother, the Virgin, the pure celestial Mary". [14]

A couple of Sophia's admirers featured in the book claim to have actually encountered her in visions.

Jane Lead, another 17th century English mystic, describes her experience in her book *A Fountain of Gardens*.

She writes: "There came upon me an overshadowing bright Cloud, and in the midst of it the Figure of a Woman, most richly adorned with transparent Gold, her Hair hanging down, and her Face as the terrible Crystal for brightness, but her Countenance was sweet and mild.

"At which sight I was somewhat amazed, but immediately this Voice came, saying, Behold I am God's Eternal Virgin-Wisdom, whom thou hast been enquiring after; I am to unseal the Treasures of God's deep Wisdom unto thee, and will be as *Rebecca* was unto *Jacob*, a true Natural Mother; for out of my Womb thou shalt be brought forth after the manner of a Spirit,

Conceived and Born again: this thou shalt know by a New Motion of Life, stirring and giving a restlessness, till Wisdom be born within the inward parts of thy soul". [15]

The other writer who tells of a real encounter is Vladimir Solovyov, whose work during the 19th century established sophiology as a feature of the Russian Orthodox Church.

He never explicitly names the figure whom he says he met on three occasions during his life, preferring to refer to her as his "Eternal Friend". [16]

He sees Sophia as the "guardian angel of the world" and the agent of "pan-unity", [17] representing the "world soul" and "archetypal humankind". [18]

Most writers describe her more as a concept than as a being one could ever hope to meet.

Pavel Florensky, who continued and developed Solovyov's thinking into the 20th century, declares: "Sophia is essential beauty in all of creation". [19]

"Sophia is the Great Root by which creation goes into the intra-Trinitarian Life and through which it receives Life Eternal from the One Source of Life". [20]

"She is the Eternal Bride of the Word of God", perceived as "the spark of the eternal dignity of the person and as the image of God in man". [21]

His contemporary, the Russian Orthodox priest, philosopher and theologian Sergei Bulgakov, is evidently thinking along similar lines when he writes: “The divine Sophia, as the revelation of the Logos, is the *all-embracing unity*, which contains within itself all the fullness of the world of ideas... In Sophia the fullness of ideal forms contained in the Word is reflected in creation”. [22]

For 20th century American Trappist monk and theologian Thomas Merton, Sophia is “the feminine principle in the world”. [23]

He explains: “Sophia is God’s sharing of Himself with creatures. His outpouring, and the Love by which He is given and known, held and loved... She is life as communion, life as thanksgiving, life as praise, life as festival, life as glory”. [24]

“There is in all visible things an invisible fecundity, a dimmed Light, a meek namelessness, a hidden wholeness. This mysterious Unity and Integrity is Wisdom, the Mother of all, *Natura naturans*”. [25]

Outpouring! Glory! World-mothering air!

I feel that the very *language* of these descriptions and definitions strikes a blow for our resistance – even without looking further into the implications of Sophia’s presence for our understanding of nature and spirit, as I will be doing in the following essay.

The bureaucrats, banksters and brainwashers of the dark enslaving empire are incapable of thinking in this way, of rising to these heights, of reaching down to these inner depths of love.

Their inverted faith is in artifice, deadness and destruction – the world they have manufactured is thus a flattened-out one, a reduced one, a digitalised, sterilised, commodified one – a world stripped bare of both authenticity and grace.

They are certainly masters on their own lowly level of material reality, given their near-total possession of global wealth and the associated physical power – we will never defeat them by fighting purely on that terrain.

But there is another dimension in which we can take them on, a dimension in which their material superiority is transposed into spiritual inferiority, where their attachment to evil becomes a fatal weakness.

It is in this dimension – the dimension of the Great Root, the world soul and Life Eternal – that we can bring them down.

As author and theologian Aaron Riches puts it in his contribution to *The Heavenly Country*: “Sophia is best understood, then, not as a doctrine but as a liminal reality that can only be approached or seen in the most aesthetic of ways.

“Sophia is apprehended, not with the rigor of

the scientific lens, but with the eyes of the heart that senses her and feels she is at the deepest mystery of reality". [26]

Nature and grace

"This was the Beauty and excellence of Eternal Nature, that all her divided, contrary properties were united into one undivided property in the Eternal Earth, where all their contrarieties were reduced to the most perfect union, agreement and harmony". [1]

So writes the English mystic John Pordage in his 1683 work *Theologia Mystica or The Mystic Divine of the Aeternal Invisibles*, an extract of which is included in *The Heavenly Country: An Anthology of Primary Sources, Poetry, and Critical Essays on Sophiology*, a book which I introduced in my last essay.

He identifies "Natural Goodness" in the way that the archetypal elements around us, his "aeternal invisibles", complement and harmonise with each other within the Whole.

"All these qualifying powers of Nature have sensibility and mobility in themselves, whereby they can feel and taste one another's properties". [2]

This Natural Goodness, the divine wisdom behind the beauty and harmony in the world, is sometimes personified as Sophia, whose tradition

is the subject of *The Heavenly Country*.

One of the contributors, contemporary academic Brent Dean Robbins, looks in detail at the notion of *Natura naturans*, nature that is never a finished product and always in a state of becoming, referring in particular to the work of Johann Wolfgang von Goethe.

He writes: "Because we become who we are in our essence through our relations with the surrounding world and its beings – and, indeed, because our bodies are formed of and by this encompassing earth – our organs can be understood to be the flesh of the world emerging into consciousness of itself". [3]

Another academic, Bruce V. Foltz, draws on the fiction of Russian novelist Fyodor Dostoevsky, a friend of Vladimir Solovyov, the "great founder of Russian sophiology" [4] whom I mentioned in the first of these articles.

He says that the spiritual message conveyed in *The Brothers Karamazov* was one that had hardly been central in the author's previous novels – "the understanding of nature as a locus for encountering God, nature as deeply expressive of God's love and wisdom". [5]

Foltz remarks that this is all the more significant given that Dostoevsky intended the work to serve as "his final testament, the sum of his life-wisdom given to the world". [6]

He writes: "Nature is everywhere shot

through with grace, permeated by what is misleadingly called ‘super-nature’, inherently interwoven with freedom...

“Religious experience intrinsically demands something like Sophia, an infusion of the divine, of this invisible and heavenly, into the visible and earthly”. [7]

Foltz refers to sophiologist Pavel Florensky’s writing about his childhood love of “air, wind, clouds”, where he recalls: “My brothers were cliffs, my spiritual kindred minerals, specially crystals, I loved birds, and most of all growing things and the sea... with all the power of my being. *I was in love with nature*”. [8]

But, of course, it was not just physical nature inspiring Florensky’s love: “I grew accustomed to seeing the roots of things. That habit of vision later grew through all my thought and defined its basic character – the will to move along verticals and a certain indifference to horizontals”. [9]

Here we touch on the crux of the matter. The notion of Sophia relates not just to nature itself in its physical horizontality, but to its vertical *source* and *becoming*, its *shape* and *meaning*.

Sophia, and the wild air of her wisdom, is a mythological or religious incarnation of the nurturing relationship between the divine and the living, the *metaxu* which Foltz defines as “Plato’s term for a connecting link *between* the

visible and the invisible". [10]

He explains: "It is this numinous draw of creation, perhaps most evident to us in nature – this pull or persuasion or current within the visible that beckons into the invisible – this engaging and evocative interfacing between Creator and creation – that Dostoevsky's young colleague Solovyov, along with two generations of Russian thinkers; designated by the word 'Sophia'". [11]

Russian Orthodox philosopher-priest Sergei Bulgakov writes of the need for a principle that connects God with the world: "The principle we require is not to be sought in the person of God at all, but in his Nature, considered first as his ultimate self-revelation, and second as his revelation in the world... Sophia unites God with the world as the one common principle, the divine ground of creaturely existence". [12]

He takes care to distinguish his own tradition from that of pantheism, which regards God and nature as being essentially the same. He explains that in the Christian conception "the world belongs to God, for it is in God that it finds the foundation of its reality.

"Nothing can exist outside God, as alien or exterior to him. Nevertheless, the world, having been created from 'nothing', in this 'nothing' finds its 'place'. God confers on a principle which originates in himself an existence distinct from

his own. This is not pantheism, but panentheism". [13]

Bulgakov adds: "In creating the world by his omnipotence from 'nothing' God communicates to it something of the vigor of his own being, and, in the divine Sophia, unites the world with his own divine life". [14]

It is this fusing of the divine and nature, by the medium of Sophia, that accounts for the beauty of the natural world, from the sophiological perspective.

For Hans Urs von Balthasar, the beauty in this world is nothing less than "spirit as it makes its appearance", [15] while Solovyov declares that "the absolute actualizes goodness in beauty, through truth". [16]

Robert F. Slesinski describes, in *The Heavenly Country*, Solovyov's conception of "all-embracing unity at the root of all existence" [17] and of "the absolute goodness, truth, and beauty that is God, constituting, as it were, the all-embracing content or essence of the Divinity". [18]

He adds: "Reduced to inner unity these three transcendentals – goodness, truth, and beauty – are nothing but forms of love". [19]

However, people are not always able to appreciate nature in this "vertical" way, with the *spiritual* feeling that allows us, like Goethe, to experience what Robbins calls "the archetype's

profound beauty”. [20]

We need the *gnosis* that allows us to see by intuition “the glorious invisible that suffuses and illuminates the world”, [21] writes Jennifer Newsome Martin.

“To see the world sophianically is to perceive it not as a mechanistic object of experimentation or a medium upon which power can be exercised, but with an awareness of the bright and hidden flame of divine presence that permeates the natural world and the human beings within it”. [22]

Arthur Versluis says that “the Sophianic contemplative process is the awakening of the eye that sees, and the realization of the light-body that participates in eternity, that is, beyond time and space”. [23]

Referring to the work of the English mystic whose thoughts on Eternal Nature began this essay, he explains how Pordage offers “instructions” as to how one can arrive at this inner state, suggesting that it is not so much a question of striving towards it as of allowing one’s consciousness to “sink” into it.

This process of “opening ‘the eye of the heart’” [24] has a significance beyond that of allowing us to enjoy the deep beauty of the natural world.

As I will explain in the last of these essays, it is also the means by which we can find the

strength to serve the spirit of Sophia, to channel her wisdom and grace so as to defend nature and its goodness from the dark forces of industrial destruction.

Against Moloch and the machine

For readers primarily interested in my political writing, this current exploration of the sophiological tradition via the pages of *The Heavenly Country* might not seem terribly relevant.

But in fact the ideas I have been discussing here are of fundamental importance for the building of our New Resistance against the criminocracy.

Their pertinence to the great struggle ahead of us is, indeed, expressed time after time in the pages of the book.

Editor Michael Martin declares in the introduction: “We live in an age of untrammelled superstition: the hope that science will save us from ourselves and bless us with prosperity and, even, that it will allow us to overcome death.

“This is an age of the totalization of the technological and the technocratic, an age of the unreal, the artificial, the illusory, of the simulacra”. [1]

“In this paradigm, the human person is viewed as a machine among other machines,

replete with updateable hardware, a myriad number of applications, and the promise of replaceable as well as changeable parts. I, human, iHuman...

“Accepting the human person as a machine ultimately distances the human person from *himself*, from the awareness of himself as a human person, as an integrally somatic, pneumatological and existential being.

“Yet it is the machine model (though few have the courage to name it as such) that is ascendant in our own cultural moment.

“We see this perhaps most clearly in the burgeoning gender reassignment industry, an industry not only of technological application, but also now fully integrated into the political, corporate, and entertainment complex”. [2]

Martin describes a long-term project of control and transformation of matter that was initially directed outwardly towards the exploitation of nature and the colonisation of peoples.

He adds: “It has now been turned onto the human subject himself, oftentimes with individuals allowing their own bodies to be colonized by the totalizing dictates of ideology”. [3]

Several ideas about how this historical process started and developed are advanced by authors featured in the book.

Artur Sebastian Rosman sees a seed in certain kinds of Protestant thinking, in which “God’s transcendence of creation is accentuated so as to almost form a complete break”. [4]

The poet Novalis, in his 1799 essay ‘Christendom or Europe?’, while acknowledging “the transitory blaze of heaven” in Protestantism’s beginnings, identifies a “corrosive influence” which led us into an age in which “the worldly has gained the upper hand”. [5]

He states: “The history of Protestantism shows us no great and splendid manifestations of the supernatural any more” [6] and argues that hatred of the Catholic Church had gradually extended into hatred of the Christian faith, of religion in general and then of “all objects of enthusiasm”.

“It made imagination and emotion heretical, as well as morality and the love of art, the future and the past. With some difficulty it placed man first in the order of created things, and reduced the infinite creative music of the universe to the monotonous clatter of a monstrous mill”. [7]

Novalis depicts thinkers of the Enlightenment as “tirelessly busy cleaning the poetry of Nature, the earth, the human soul, and the branches of learning – obliterating every trace of the holy, discrediting by sarcasm the memory of all ennobling events and persons, and

stripping the world of all colorful ornament”. [8]

The flat and rigid thinking regarded as “scientific” came to dominate our society, as Brent Dean Robbins explains in his essay.

“In our technological world; the call of the natural world can get drowned out by the abstract theoretical concepts that have increasingly come to replace our receptivity to the concrete claims of the phenomena that compose our life-world”. [9]

He says the Cartesian-Newtonian view – what Johann Wolfgang von Goethe calls “the gloom of the empirico-mechanico-dogmatic torture chamber” [10] – understands the world through a veil of mathematics and regards human perception as untrustworthy.

“It performs, in other words, what philosophers have come to call ‘reductionism’: it comes to explain the world of human experience by ‘reducing’ its meaning to causal events ‘behind’ the phenomena.

“For example, what you see are colors; but, in reality, there are ‘nothing but’ waves of light. Reductionism, in this sense, is the disease of ‘nothing-but-ness’. ‘Nothing-but-ness’ is another term for nihilism”. [11]

A similar conclusion is reached by Bruce V. Foltz, who argues that “we have a monstrous distortion of creation: nature as something bereft of divinity and grace... leaving qualities such as

goodness and beauty merely subjective labels”.
[12]

Analysing the work of novelist Fyodor Dostoevsky, he identifies a series of “unhappy, disappointed, Westernized intellectuals” in his fiction.

“These are figures whose hearts have been corrupted by their thoughts and by their attachment to their thoughts, and for whom created nature is an object of contempt (the battered and bitter Underground Man, for whom it is a realm of dumb necessity) or revulsion (Raskolnikov, who from within the Hell of his own making experiences nature as scorching and sulfuric, i.e., as itself infernal).

“These are nihilistic figures... cerebral, disembodied figures (shades, perhaps) believing only in the reign of the Man-God, humanity elevating itself to the status of world-creator”.
[13]

Some go further than labelling this phenomenon merely nihilistic.

Foltz points to Sergei Bulgakov’s concept of a “diabolical economy... obscuring and debasing and disfiguring original creation”. [14]

And *The Heavenly Country* editor Martin evokes the powerful critique of modernity voiced by 20th century Welsh poet David Jones.

“Like Heidegger, Steiner, Huxley, and so many others who have raised concerns about the

human, cultural, and spiritual costs of our infatuation with technology, Jones argues that we have made this technology into an idol, a Moloch-like demon he calls the Ram, and that this god demands the instrumentalization and subsequent sacrifice of human persons". [15]

Martin describes Jones' "condemnation of the *anti-sophiology* that rules modernity, a modernity that can no longer recognize what a human person is, what gender is, what marriage is or what is real".

And he remarks: "This is truly a modernity in which 'dead forms multiply' and it is characterized by the fetishization of sterility". [16]

He also reminds us of Nikolai Berdyaev's 1935 warning that "the world threatens to become an organized and technicized chaos in which only the most terrible forms of idolatry and demon-worship can live". And he adds, "That day is here". [17]

So, how are we to bring down the demon Moloch and the modern techno-hell in which he has enslaved us?

Reviving and popularising the natural-spiritual perspective offered by sophiology could well be part of the answer.

Martin says his book "provides an antidote to the ontological poison with which we have all been infected" [18] and presents "a worldview

that can heal the ontological, teleological and epistemological wounds from which our age so deeply suffers". [19]

But the figure of Sophia can also act as a dynamic factor in our own relationships with existence, offering us guidance on the path to what Foltz terms *Katharsis* (purification of the heart) and a subsequent *metanoia* (change of heart) that would allow us to experience the sacred presence in nature and in others. [20]

He insists: "Only when we apprehend nature as divinely instituted, i.e., see it as creation, are we able to learn from it, to sense the divine wisdom interwoven throughout it.

"That is, only by means of *askesis* (understood not primarily as fasting and vigils, but purification of the heart) can nature be seen deeply and the divine wisdom reigning within it be revealed". [21]

To reach this understanding, this *gnosis*, we need to be open to inspiration, writes 20th century theologian Hans Urs von Balthasar – "a moment when the 'spirit that contains the god' (*en-thusiasmus*) obeys a superior command which as such implies form and is able to impose form". [22]

"Such creative form, then, is God's work, and the work of man only in so far as he makes himself available to the divine action without opposition, allowing God to act, concurring in his

work.

“Such ‘art’ becomes visible in the Christian sphere in the life-forms of the chosen. In its exact sense, prophetic existence is the existence of a person who in faith has been divested of any intent to give himself shape, who makes himself available as matter for the divine action”. [23]

The divine action for which we all need to make ourselves available is that of fighting the evil of the dark enslaving empire that today dominates our society.

And the potential role of Sophia in inspiring us in this task is portrayed in the words of the 17th century English mystic Jane Lead, whose visionary encounter with “God’s Eternal Virgin-Wisdom” is described in the first of these essays.

Sophia warns of the “the Dragon and the Beast, with all his horned power... which the whole World hath worshipped and admired”.

This vile entity “hath long had his Time, to impose strange Laws, and Injunctions and hath been in Universally obeyed”.

Sophia declares that “Sorceries, Witchcrafts, and Deceits have worn out many Generations, who was ignorant of the Depths of this subtle Serpent” and have tricked them into accepting “this false usurped Power and Authority”. [24]

Sounds familiar!

But she tells Lead: “Be of good comfort, the Judge is nominated, the Jury is chosen, by whom

the Verdict will be given; therefore be true to the Interest of my Son, who is appointed to judge the World in thee, and to cast out Hell, Sin and Death, the Beast and his retinue into the Lake, where there shall be no return out thence, to assault thee with their Dregs and Poysonous Floods.

“This is to be done by joining Issue and Power with me, whom am come to help thee against the great *Leviathan*, who makes war most, where he sees his Time of Reigning is almost worn out, and that he must have no more place”. [25]

There is a definite compatibility between all this and my own version of Sophia, whom I introduced in the opening essay.

I present here The Green One’s concluding statement as a parting encouragement, ahead of the completing footnote to this three/four-part series.

“I have been called to action and will not cease from mental fight. I ride into battle as Tammuz and Pachamama, as Great Pan and Grandmother Spider, as Brigid and Jack in the Green, as Diana and Dikaiosune, as Joan of Arc and the Queen of Elphame, as Cybele and Dionysus, as Oshún and Oannes, as Dodola and Jarilo, as viriditas and asha.

“And I ride into battle as much more than these. I am not just the sum of their parts, but

the understanding of how they all represent the same vital force emerging through the human mind – the understanding, too, that this understanding is important and that it is itself part of the eternal wisdom of humanity, the Sophia Perennis.

“I am Sophia Perennis in active mode, in revolutionary mode, in the mode of destroying all that stands in the way of my reinstatement as the foundation of your thinking and your living.

“I am your determination to ditch the dead-souled industrial mindset that blocks your future”. [26]

Our promise

Our Beloved!

You are within us, around us and beyond us

We feel you, we see you, we know you

You move us and breathe through us

Your heart is our soul

You gave us birth, we give you body

You gave us everything and so we will give our whole selves to you

We will be your song and your sword

Carried by the wind of your divine love

Burning with the fire of your vital spirit

Swelling with the ocean of your eternal becoming

*We will root out the dark canker
That has laid us so low for so long
And bring back your light, your joy, your wisdom
To this precious place*

Wild air and wisdom

[1] *The Heavenly Country: An Anthology of Primary Sources, Poetry, and Critical Essays on Sophiology*, edited by Michael Martin (Kettering, Ohio: Angelico Press/Sophia Perennis, 2016).

[2] W.D. James, 'Immanent Sophia'.
<https://winteroak.org.uk/2024/05/20/immanent-sophia/>

[3] Paul Cudenec, *The Fakir of Florence: A novel in three layers* (Sussex: Winter Oak, 2016).

<https://winteroak.org.uk/wp-content/uploads/2021/05/the-fakir-of-florence-w-1.pdf>

[4] Paul Cudenec, *The Green One* (Sussex, Winter Oak, 2017).

<https://winteroak.org.uk/wp-content/uploads/2020/10/the-green-one-1.pdf>

[5] Cudenec, *The Green One*, p. 181.

[6] Cudenec, *The Green One*, p. 183.

[7] Cudenec, *The Green One*, p. 148.

[8] Thomas Vaughan, 'Lumen de Lumine', in *The Heavenly Country*, p. 49.

[9] Bruce V. Foltz, 'Nature and Divine Wisdom: How (Not) to Speak of Sophia', in *The Heavenly Country*, p. 367.

[10] 'The Book of Wisdom' 7: 25-26, in *The Heavenly Country*, p. 14.

[11] John Pordage, 'Theologia Mystica, or The Mystic Divinitie of the Aeternal Invisibles', in *The Heavenly Country*, p. 60.

[12] Gerard Manley Hopkins, 'The Blessed Virgin compared to the Air we Breathe', first line, cit. Michael Martin, 'The Poetic of Sophia', in *The Heavenly Country*, p. 397.

[13] Thomas Bromley, 'The Way to the Sabbath of Rest or the Soul's Progress in the Work of the New Birth', in *The Heavenly Country*, pp. 66-67.

[14] Valentin Tomberg, 'Meditations on the Tarot: A Journey into Christian Hermeticism', in *The Heavenly Country*, p. 166.

[15] Jane Lead, 'A Fountain of Gardens', in *The Heavenly Country*, p. 73.

[16] *The Heavenly Country*, p. 109.

- [17] *The Heavenly Country*, p. 110.
- [18] Vladimir Solovyov, 'Sobranie sochinenii', ed. S.M. Solovyov and E.L. Radlov (Sankt-Petersburg, 1911-14), 3:140, cit. Robert F. Slesinski, 'Russian sophiology', in *The Heavenly Country*, p. 330.
- [19] Pavel Florensky, 'Celestial Signs' in *Beyond Vision: Essays on the Perception of Art*, ed. Nicolette Misler (London: Reaktion Books, 2002), p. 254, cit. Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p. 366.
- [20] Pavel Florensky, 'The Pillar and Ground of the Truth: An essay in Orthodox Theodicy in Twelve Letters', in *The Heavenly Country*, p. 118.
- [21] Florensky, 'The Pillar and Ground of the Truth', in *The Heavenly Country*, p. 120.
- [22] Sergei Bulgakov, 'Sophia, the Wisdom of God: An Outline of Sophiology', in *The Heavenly Country*, p. 123.
- [23] Thomas Merton, 'Hagia Sophia', in *The Heavenly Country*, p. 261.
- [24] Ibid.
- [25] Merton, 'Hagia Sophia', in *The Heavenly Country*, p. 258.
- [26] Aaron Riches, 'Theotokos: Sophiology and Christological Overdetermination of the Secular', in *The Heavenly Country*, pp. 273-74.

Nature and grace

- [1] John Pordage, 'Theologia Mystica or The Mystic Divine of the Aeternal Invisibles', in *The Heavenly Country: An Anthology of Primary Sources, Poetry, and Critical Essays on Sophiology*, edited by Michael Martin (Kettering, Ohio: Angelico Press/Sophia Perennis, 2016), p. 63.
- [2] John Pordage, 'Theologia Mystica', in *The Heavenly Country*, p. 62.
- [3] Brent Dean Robbins, 'New Organs of Perception: Goethean Science as a Cultural Therapeutics', in *The Heavenly Country*, p. 320.
- [4] Bruce V. Foltz, 'Nature and Divine Wisdom: How (Not) to Speak of Sophia', in *The Heavenly Country*, p. 355.
- [5] Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p. 356.
- [6] Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p. 356.
- [7] Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p.

361.

[8] Pavel Florensky, 'On the Efimovs' Puppet Theatre in Paval Florensky, *Beyond Vision: Essays on the Perception of Art*, ed. Nicolette Misler (London: Reaktion Books, 2002); Pavel Florensky, *For My Children*, trans. in Avril Pyman, *Pavel Florensky: A Quiet Genius* (New York: Continuum, 2010), p. 5, cit. Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p. 365.

[9] Florensky, *For My Children*, p. 7. cit. Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p. 365.

[10] Foltz, 'Nature and Divine', in *The Heavenly Country*, pp. 368.

[11] Foltz, 'Nature and Divine Wisdom', in *The Heavenly Country*, p. 357.

[12] Sergei Bulgakov, 'Sophia, the Wisdom of God: An Outline of Sophiology', in *The Heavenly Country*, p. 126.

[13] Bulgakov, 'Sophia, the Wisdom of God', in *The Heavenly Country*, pp. 124-125.

[14] Bulgakov, 'Sophia, the Wisdom of God', in *The Heavenly Country*, p. 125.

[15] Hans Urs von Balthasar, 'The Glory of the Lord: Volume 1: Seeing the Form', in *The Heavenly Country*, p. 137.

[16] Vladimir Solovyov, *Sobranie sochinenii*, ed. S.M. Solovyov and E.L. Radlov (Sankt-Petersburg, 1911-14), 3:11, cit. Robert F. Slesinski, 'Russian sophiology', in *The Heavenly Country*, in THC, p. 330.

[17] Robert F. Slesinski, 'Russian Sophiology', in *The Heavenly Country*, p. 328.

[18] Slesinski, 'Russian Sophiology', in *The Heavenly Country*, p. 329.

[19] Slesinski, 'Russian Sophiology', in *The Heavenly Country*, pp. 329-30.

[20] Robbins, 'New Organs of Perception', in *The Heavenly Country*, p. 323.

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Against Moloch and the machine

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LIFE PHILOSOPHY

Beyond left and right

The global industrial-financial complex has been doing its best for decades now to ensure there is no real ideological opposition to its life-hating agenda.

In part, it achieves this through relentless propaganda assuring us that its brutal assault on humankind and nature amounts to “progress” or “growth” or “innovation” or positive “change”.

It has also taken care to ensure that its apparent political enemies stop short at opposition to the *form* its rule happens to take at any one time and in any one place, and never challenge its *essence*, which is the relentless trail of destruction it calls “development”.

Thus Marxism, at the very core of its outlook, insists on the so-called “need” for this process, as I set out in ‘The false red flag’. [1]

And its supposed diametric “opposites”, Italian Fascism and German National Socialism, were also used to push through an acceleration of the “modernisation” so dear to the criminocracy.

The system also constantly attacks, ridicules

and shames anyone who dares to question the wisdom of its greed-fuelled “progress”.

We are labelled “reactionaries”, “cranks”, or “tree-huggers”, who want to “drag us back to the stone age”.

Ironically, we are also sometimes smeared with alleged ideological association with one of the fake and pro-industrialist opposition movements groomed by the global mafia, namely Nazism.

I wrote an essay in 2018 about how the system presents a misleading image of continuity between the “back to nature” movement in Germany at the start of the 20th century and Hitler’s regime. [2]

The truth is that the language and imagery of this deeply anti-industrial movement were co-opted by the Nazis to gain support for their ultra-industrial programme – in the same way that the mainstream “green” movement today has been captured and used to advance the “sustainable” Fourth Industrial Revolution.

For in-depth analysis of this phenomenon, I’d refer you back to the earlier piece, but I recently came across some fascinating confirmation of how this historical falsification is engineered.

It revolves around the career and philosophy of the German thinker Ludwig Klages (1872-1956), whom I will examine in this series of three

essays.

In the first decades of the twentieth century, Klages was considered to be an important intellectual figure.

As Paul Bishop sets out in his 2018 book, *Ludwig Klages and the Philosophy of Life*, to mark his 60th birthday in 1932, the year before Adolf Hitler came to power, he was presented with the Goethe Medal for Art and Science by the German president, Paul von Hindenburg, and numerous newspapers in the country “published articles congratulating him and presenting overviews of his philosophy”. [3]

His many admirers included the novelist Hermann Hesse, who wrote of one of Klages’s books that it had “such psychological depth and rich fruitful atmosphere” that in some parts “something almost inexpressible has found the right words”. [4]

The philosopher Karl Jaspers attended Klages’s “psychodiagnostic seminar” in Munich [5] and offered the independent scholar an academic position in Heidelberg. [6]

He was appreciated by philosopher Ernst Cassirer and philologist Walter F. Otto, [7] while the Austrian novelist Robert Musil, whom he met in Vienna, based one of the key characters in his great novel *The Man Without Qualities* on Klages. [8]

But subsequently, as Bishop remarks,

“something strange” has happened: “Even though his work was lauded by numerous contemporary thinkers as a landmark in twentieth-century thought; even though he earned the highest of praise... Klages has completely disappeared from the cultural scene in general and the philosophical scene in particular”. [9]

The reason for this is easy to discover: “Klages – if he is mentioned at all – is usually only ever named in order to be swiftly dismissed for his alleged right-wing (and, more specifically, anti-Semitic) views”. [10]

Nitzan Lebovic, in his 2013 book about Klages, describes how his *Lebensphilosophie*, his life philosophy, has been treated by certain analysts, such as George Mosse, as the intellectual basis of the supposed “irrationalism” of the fascist “third force”. [11]

This take on his work was already being voiced in 1935 by Thomas Mann, who branded Klages a prefascist, “an irrationalist” and even a “criminal philosopher”. [12]

Remarks Lebovic: “The earlier positive reception of *Lebensphilosophie* among radicals on the left was ignored and suppressed”. [13]

Extreme hostility towards Klages, in some quarters, has lived on into the 21st century.

In 2006 Edward Skidelsky, in the UK “left-of-centre” magazine *New Statesman*, branded him an “anti-Semitic crank” [14] and in 2008, in

an article in the US conservative magazine, *National Review*, Jonah Goldberg referred to Klages as a “proto-Nazi philosopher (and rabid anti-semiter)”. [15]

Bishop, for one, is having none of it, declaring with great clarity: “I believe that Klages is *not* a fundamentally anti-Semitic thinker, *not* a right-wing philosopher, and *not* a Nazi”. [16]

But on what basis can we confirm this conclusion, in the face of all the critical venom?

Lebovic, himself Jewish, describes his book as “a plea for openness” [17] and points us to Klages’s “close relationship with Jews since his youth”. [18]

He writes: “Interestingly enough, on the occasions when Klages expressed intellectual admiration, it was more often for Jews than for non-Jewish Germans.

“Three Jews – Theodor Lessing, a childhood friend, and Karl Wolfskehl and Richard Perls, two Jewish disciples of Stefan George – made the most radical impression on him during the first three decades of his life, and he admired Melchior Palagyi, a Hungarian Jewish philosopher and physicist, in the second half of his life”. [19]

Klages regarded Palagyi as “his scientific soul mate”, adds Lebovic. [20]

Jewish appreciators of Klages’s work

included Karl Lowith, [21] Emil Utitz, [22] and Friedrich Salomon (Shlomo) Rothschild [23] – Klages even gave a paper at the Viennese Psychoanalytic Society at the invitation of Sigmund Freud. [24]

The most important connection, though, was perhaps with the “left-wing” German-Jewish philosopher Walter Benjamin.

Benjamin first read about Klages’s work in 1914, when he was 22 years old, and travelled to Munich in order to invite the author to lecture to his fellow Free German Students, the liberal branch of the back-to-the-land *Wandervogel* movement.

The younger man found the elder one “forthcoming and polite”, [25] and continued to correspond with him.

In 1930 Benjamin recommended to his close friend, Gershom Scholem — a Kabbalah scholar living in Jerusalem — that he read a book by Klages that was “without doubt a great philosophical work”. [26]

And then, between 1935 and 1937 Benjamin tried (and failed) to convince Theodor Adorno and Max Horkheimer of the Frankfurt School to finance a book that would sketch a theory of the collective unconscious and fantasy, based on the writings of Klages and Carl Jung. [27]

Muses Lebovic: “One wonders what could have united an apolitical, conservative, romantic

autodidact with an urban sophisticate highly alert to politics and culture”. [28]

He says there was a revolutionary appeal for Benjamin in these theories that opened a window on the “primal past”. [29]

“A primary source for Benjamin was Klages’s *Der Geist als Widersacher der Seele* (Spirit as the adversary of the soul), published in three parts between 1929 and 1932”. [30]

He adds: “There is little doubt that Benjamin first encountered the concepts of *Rausch* [ecstasy] and nonlinear dream images, both vital to his phantasmagoria, in *Von Traumbewusstsein*” – one of Klages’s other works. [31]

For Klages, one of the main barriers preventing us from accessing the ecstasy of our primal past was the Judeo-Christian tradition.

His criticism of Judaism and “Yahwehism” [32] was therefore part of a broad rejection of patriarchal religion, our separation from the natural world, the domination of narrow-minded, materialistic, “rational” and “scientific” thinking – he was turning his back on the modern mindset.

Lebovic explains: “From Klages’s perspective, if Judeo-Christianity created the linearity of world history, as expressed in idealism and the modern state, he strived to reach the language of pure signs.

“Biblical linearity he considered a progressive abstraction and therefore corrupting, while a pure language was stable and imagistic, and therefore true.

“For Klages, there was a line connecting the traces of a biblical theology with the modern scientific systems and the Enlightenment”. [33]

His preference, following Johann Bachofen, was for the *Magna Mater* (Great Mother) over *Jahwes Gesetz* (Jehovah’s Law). [34]

Klages and his circle aimed to pay homage to pagan myths older than Judaism and Christianity and to spread “a sort of religiosity connecting the individual to the universe by cosmogonic Eros”, writes Gilbert Merlio. [35] This was meant to counter the “disenchantment of the world” famously cited by Max Weber, he adds. [36]

Klages’s objection to modern civilisation was in the tradition of *Kulturkritik*, rejecting utilitarianism, egotism, the worship of “success”, the prioritising of *having* over *being*. [37]

Alongside this supposed “cultural anti-Semitism”, [38] there is Klages’s strong opposition to Zionism [39] and his awareness of the reality of contemporary Jewish power and influence, notably via finance and the media.

For instance, he writes about the way that so-called public opinion “is *made* by the daily newspapers, obviously in the service of the

dominant world of finance”. [40]

He cites all the propaganda which whipped up public support in the USA for the country’s participation in the First World War, a bloodbath that we now know was deliberately organised and prolonged by the Rothschildian empire. [41]

Klages rightly points out: “That sort of thing was written in the papers because a handful of high dignitaries of mammon expected extremely lucrative business for themselves from America’s participation in the war”. [42]

His philosophy, as we will see in the second of these three essays, is incredibly erudite and complex and he resented the hostile reduction and misrepresentation of his work in what he called “the Jewish press”. [43]

As Bishop notes, there is a vast gulf between Klages’s “cultural critique of Judeo-Christianity” and “racial anti-semitic policies, leading to the Holocaust”. [44]

One could say that Klages is challenging what contemporary anti-Zionist academic David Miller terms “Jewish privilege” – culturally and socially. [45]

Far from labelling Jews inferior and inciting down-punching attacks on Jewish individuals, as Nazi propaganda did, he is punching upwards against a system which he feels is thwarting humankind’s true potential.

He declares: “I have never endorsed the

claim that the Nazi big-wigs belonged to a superior race.

“However, I must also add that I have consistently refused to accept the claim of another such race as the chosen people”. [46]

While accusations of “anti-semitism” against Klages are therefore spurious, suggestions that he supported the Hitler regime are simply ridiculous.

Writes Bishop: “One of the most commonly heard charges made against Klages is that he sympathised with the National Socialists. As we shall see, however, nothing could be further from the truth”. [47]

His opposition to the militarism and industrialism that characterised Nazism was already in evidence when in 1915 he fled Germany for Switzerland, with the aim of “inhabiting a place that suited his romantic ideals, a land still untouched by the pollution of urbanization and mechanization”, as Lebovic puts it. [48]

While *some* of Klages’s ideas were appreciated by *some* Nazi supporters, and *some* followers of Klages ended up participating in their regime, there were serious differences between Klages’s philosophy and National Socialist politics, as Bishop sets out in a table in his book. [49]

For one thing, while the Nazis were

interested purely in German paganism, Klages was interested in *all* forms of paganism.

The Nazis also emphasized the very instrumental reason which Klages critiqued, they were enthusiastic about the modern technology that Klages opposed and they abused the natural world for which Klages urged care and nurturing!

These differences were apparent in the very first year of the Third Reich, 1933, when the Nazi philosopher Alfred Bäumler wrote a report rejecting “the assumption that Klages has, in any way, prepared the way for National Socialism”. [50]

Bishop recounts: “The political leadership of the National Socialist dictatorship soon realised there was a huge discrepancy between its own political goals and the critical stance towards modernity proposed by Klages.

“In 1934, Hans Eggert Schröder became the director of the Working-Group for Biocentric Research (*Arbeitskreis für biozentrische Forschung*), a group of scholars and researchers seeking to spread Klagesian ideas.

“On his own account, in 1936 Schröder received a letter from the State Secret Police, ordering him to close down the Working-Group; and in 1938, he was warned by the Reich’s Department for the Support of German Writing, an office under the control of one of the chief

Nazi ideologues Alfred Rosenberg (1892/3-1946), to desist from publishing articles about Klages". [51]

Rosenberg even attacked Klages in a public address in April of that year, very clearly distancing the Nazi philosophy from Klages's. [52]

A veritable campaign against Klages's thought was launched – Rosenberg's speech was widely reported in the Nazi press and reprinted in full in the cultural organ of the NSDAP, the *National Socialist Monthly* (*National-sozialistische Monatshefte*), before being published separately as a pamphlet-length book.

Rosenberg even organised a training week for his staff in the summer of 1938. Reports Bishop: "The purpose of this training was to help them to combat different forms of what National Socialism described as 'sectarian' thought.

"Under this rubric fell various intellectual tendencies deemed incompatible with National Socialist ideology, including Oswald Spengler, the members of the circle around Stefan George, and Ludwig Klages and his followers.

"In a 'Parliamentary Expert's Report of the Rosenberg Department', we find the following declaration: 'The official appointed by the Führer to be responsible for the entire intellectual and ideological education of the NSDAP has, through its timely intervention, prevented universalism

from contaminating National Socialism; he is equally determined to avoid any kind of mingling of the “biocentric” world-view with National Socialism”. [53]

So given that Klages was not a Nazi sympathiser, and that his ideas were even regarded as a threat by Hitler’s regime, how might we describe his political position?

The question is a complex one, because the whole point of his philosophy is to escape the narrow confines of conventional thinking and labelling, to access a different dimension of consciousness.

Lebovic says that his *Lebensphilosophie* “rose as an aesthetic avant-garde, favoring a pure art of living or living style above any form of politics”. [54]

“It was *especially* those intellectuals standing between right and left that were most interested in *Lebensphilosophie* for its radical philosophical potential”. [55]

“*Lebensphilosophie* took over the popular communal discourse because it offered the only authority one could rely on: the horizontal, non-hierarchical experience of life”. [56]

“Klages never affiliated himself with any political party, though he was certainly sympathetic to some radical groups that worked against the system as a whole.

“One finds an odd mixture of anarchism and

reactionary order in his rare political comments of the early 1920s". [57]

Indeed Lebovic cites author Martin Green in seeing a "striking likeness" between Klages and the anarchist Otto Gross, not least in their shared interest in Bachofen's theories about ancient matriarchal society. [58]

And he also refers to similarities with the approach of the English eco-anarchist John Moore, who died in 2002, particularly his 1988 monograph *Anarchy and Ecstasy: Visions of Halycon Days* which presents a "sacred wilderness" and "a politics that doesn't look like politics". [59]

This is a philosophical-political realm where the "usual" categories make no sense.

Klages certainly, as Bishop says, "developed an urgent critique of the modern world, and pioneered the cause of environmentalism". [60]

Merlio describes his *Mensch und Erde*, which we will consider in more detail in the last of these three essays, as "the first modern ecological manifesto". [61]

But, following the Romantic tradition, its critique of capitalism is not of the "left-wing" or Marxist kind, but is essentially *moral* and drawn from a deep-rooted aversion to "mammonism". [62]

Klages's writing, says Merlio, illustrates the fact that environmentalism originally arose from

the political “right”.

At the start of the 20th century, this was split into technocratic and environmentalist camps, with Klages belonging to the latter.

But this was a “right” unlike any we have seen since – a “right” which challenged the existing industrial order and thus presented revolutionary potential.

While the “left-wing” version of environmentalism that eventually prevailed might be imagined – if we accept the reputation of these labels – to be *more* revolutionary, this is not the case, as Merlio points out.

“It sees itself as generally progressivist and in any case is no longer distinguished by an absolute rejection of the exploitation of nature by science and Technik, but dreams instead of sustainable development, of clean and green growth”. [63]

In this context, Klages’s supposedly “conservative” environmentalism represents the genuinely radical version.

Concludes Merlio: “If we wanted to attach him to a current of contemporary environmentalism, we would have to think of what is termed ‘deep ecology’”. [64]

This, of course, is *really* why Klages has been sidelined and smeared by the system.

It is not because his life philosophy is actually “anti-semitic” or “pro-Nazi”, but because,

as we will see in the following essays, it offers a powerful and profound beyond-left-and-right challenge to the global financial-industrial Leviathan.

Soul, rhythm, magic and love

As humankind shuffles ever closer to the jaws of the global death-machine, all the magic seems to have gone out of our lives and our thinking.

Reduced to mere units of “human capital” by the usurious slave-masters, hypnotised into dull passivity by their weapons of mass distraction, too many people appear to have no ideas of their own to express and no words of their own with which to express them.

That is why it is so refreshing to have encountered the writing of Ludwig Klages, the beyond-left-and-right critic of modernity whom I described in my last essay.

Not only does he not speak the language of the industrial system, but he does not even use its syntax, to use Guy Debord’s terms. [1]

Take this passage for example:

“What in a moment of grace touches a chord in us from nature or from the works of the spring-spirits with a daimonic force is not something intellectually devised and constructed in the imagination, rather it is – *born*”. [2]

Or this one:

“It matters little to know if life reaches beyond the sphere of individuals or not, if the Earth, as the ancients liked to believe, is a living being or whether, as the moderns maintain, it is an inert heap of ‘dead matter’; for one thing is clear and this is that, whatever the landscape, the play of the clouds, the water, the profusion of plants and the bustle of the creatures produce a profoundly moving *Whole* which embraces individuals as if within an arch, embodies them by weaving them into the great cosmic becoming”. [3]

Because Klages’s philosophy stands so firmly outside the enclosure of modern thinking, it can be difficult to understand and to label.

His overall vision includes graphology – the study of handwriting – and psychology, while his life philosophy, a phenomenology he calls “the science of essences” – *Wesenswissenschaft* [4] is variously termed “biocentrism” and “panvitalism”. [5]

Klages deliberately cultivates what Nitzan Lebovic calls a “mythic, highly codified language”, in which he tries to reintroduce deep meaning “extricated from the ancient roots of language itself, before it was classified and organized in modern life”. [6]

This idiosyncratic use of certain terms can cause initial confusion – I was surprised, for instance, to see that he attributes negative

quality to the word “spirit” – “*Geist*” in German – to which I, like Gustav Landauer, [7] have always attributed a very positive value.

But further investigation reveals that what he means by “spirit” is what Paul Bishop calls “objectivizing intellect” [8] or what Klages himself describes as “the enslavement of life under the yoke of concepts”. [9]

It could be seen as the rational mind, the ego, patriarchy, materialism, the will to power behind the industrial world.

Bishop says that Klages felt our civilisation had gone wrong by having “an exclusive focus on rationality instead of a richer and more holistic approach to life”. [10]

And Lebovic explains that he turned the term “logocentrism”, a focus on words rather than the reality behind them, into “a popular term hurled against all transparent Western forms of positivist analysis, patriarchalism, and materialism”. [11]

In his writing, Klages judges that our “vital plenitude” [12] is being sucked from us by contemporary society.

He sees body and soul as being “*poles* of the life-cell which belong inseparably together, into which from *outside* the spirit, like a wedge, inserts itself, in the endeavour to split them apart, to ‘de-soul’ the body, to disembodify the soul, and in this way finally to kill all the life it

can reach”. [13]

And he adds that the resulting “*unconscious* ill will, called narrow-mindedness, can just as little be broken or won round as one could transform the blood of its carrier”. [14]

The element that Klages opposes to his “spirit” is “soul”, which represents everything that this stifling “spirit” denies.

This is not merely a pole of human living, but also manifests in the form of “the elementary souls” [15] he says, invoking “the souls of the images of light and darkness, warmth and cold, storm and calm, of cliff and tree, river and sea, wood and desert, of sunlight and moonlight, starry sky and daylit heaven, gorge and peak”. [16]

From a Winter Oak perspective, it is good to see our totem tree get a special mention.

Writes Klages: “If, in an inspiring moment, the ‘psychic’ individual is able, instead of perceiving the oak-tree (whether with, or without, ‘aesthetics’), to envision its ‘primordial image’, then, by means of the same object which for us means a tree with such-and-such qualities, a daimonic soul has appeared to him, and this means: he has sensed as overpoweringly *real* the fluid *shudder* which mysteriously whispers down from the tree-top”. [17]

Sometimes he imagines these souls as gods: “There are gods of water and gods even of

particular stretches of water, gods of the plant kingdom as well as of a particular tree, gods of the hearth as well as of the hearth of a particular house, but also gods of the night, of the day, of the dawn, of the light, of the darkness, of the thunderstorm, of the rainstorm, of lightning, furthermore of love, friendship, revenge, reconciliation, of anger, furthermore of death, of sickness, of fertility, finally of prayer, sacrifice, exchange, healing, making war, swearing, warding off evil and so on into infinity". [18]

Klages sees this depiction of elemental essences in a famous painting by Arnold Böcklin, *Playing in the Waves (Im Spiel der Wellen)*, in which the mythological figures represent "the soul of water". [19]

He explains: "The huge, ungainly water centaur, the mermaid in the foreground, the lascivious merman next to her, the person plunging to the depths of the sea behind her, are not least essentially *one and the same* as the water from which they emerge". [20]

He also describes these gods as "the ancestral souls" and says that "the souls of the past that appear" are the "primordial images" (*Urbilder*). [21]

This notion of *Urbilder* – that is to say, archetypes – is central to Klages's thought.

In one context they are the guiding image within life that causes it to take the shape it was

meant to take.

He writes: "We could hardly better describe the growth process than with the observation that, in the fertilized cell, the *image* of the developing body works as a material-shaping power!" [22]

He discusses the nature of this image in the way in which a nut or acorn falls from one tree and grows into a new one.

"If, however, in the new individual neither the old individual nor its matter remains, *what* is it actually that uninterruptedly *persists* through thousands and thousands of generations?

"The answer is an *image*. The image of the oak, the image of the pine-tree, the image of the fish, the image of the dog, the image of the human being recurs in every single individual carrier of the species.

"'Reproduction' means the physically eternally inaccessible process of the handing-on of the primordial image of the species from place to place and from time to time". [23]

In another context Klages suggests that the ancient power of these images, these *Urbilder*, makes itself apparent in conscious reality through poetry and artistic creation . [24]

The idea of these *Urbilder*, or archetypes, should not be regarded as suggesting a static, fixed, reality, as everything in the natural world is always moving and renewing.

The rhythms of reproduction, of life and death, of the stars and planets, of the ocean's waves and of human hearts are, for Klages, the pulse of one great living.

But this cosmic rhythm is never restricted to the rigid repetition of a beat, stresses Klages.

"Steam engines, drop-hammers, pendulum clocks function to a beat, but not in a rhythm; a piece of perfect prose has a perfect rhythm, but certainly not a beat.

"Life expresses and manifests itself in rhythms; by contrast in a beat the spirit compels the rhythmic life-pulse to submit to its own peculiar law". [25]

We can access a different dimension of existence by allowing ourselves to follow that life rhythm, says Klages – for example, when, in dancing, we lose ourselves and become part of the pulsating universe.

"The more the dancer is granted the grace of becoming completely absorbed in the dance, the more it is not about movements, not about a change of locations and a measuring of line segments, but about the will-less, indeed almost impulse-less, *resonance* in the element of a wave-creating motion, which henceforth experiences and, *while* it is experiencing, at the same time is 'worked and woven'.

"In the rhythmically perfect dance something reaches its consummation as a

primordial unique experience which, in the meantime, is experienced only at the sight of falling leaves, passing clouds or the surge of ocean waves: the sense of being carried away by the *stream* of things in action". [26]

It is here that we might touch ecstasy or *Rausch*, which Klages defines as "to be outside oneself (= outside the ego)". [27]

Lebovic explains: "For late romantics, *Rausch* swept away all thought of boundaries, even the idea that one might transgress boundaries through a conscious decision.

"According to Nietzsche, there was nothing conscious, so no choice, about transgression; rather, the forces of existence itself led back into the primordial, the animalistic roots, a prehistoric source, before the birth of modern civilization". [28]

With *Rausch* we reach an entirely unmediated primal state of being, normally only accessible to us modern humans when we sleep and dream.

We can hope to taste what Klages hailed as "the magical rotating of a primordial time in which soul and world fused with each other in rhythmically uninterrupted, mutually consecutive embraces". [29]

Klages regards poetry as another means by which we can reach beyond the narrow restraints of our modern being.

He writes: “Although the poet remains an individual, he still remains an aspect of the cosmic flux: he is animal, star, sea, plant; he is the eye of the elements; he is matriarchal and earthly to the core. The praxis by which he expresses his inner vision is *magic*”. [30]

“Let there be no mistake: *either* the most powerful poetry and art of all times is sheer invention – no, a smoke screen – *or* it is a magic means of opening up to us *real worlds*, to which we would on our own no longer find a way, out of our dungeon of believing in facts”. [31]

“The praxis of our philosophy is magic, it itself is the theory of magic... It works with images and symbols, and its method is the method of analogy. – The most important names for it are: element, substance, principle, daimon, cosmos, microcosm, macrocosm, essence, image, primordial image, vortex, tangle, fire – Its ultimate formulas are magic spells and have magical power”. [32]

At the same time as re-enchanting our world, Klages says his life philosophy aims to “renaturalize the human person”. [33]

But then this is probably one and the same process, given Klages’s belief in the souls of nature.

Despite Klages’s differences with Christian thought, I can’t help seeing important similarities with the sophiological outlook I

presented in a recent essay series. [34]

Is there fundamentally any conflict between Klages's pagan notion of the "divinity of life" [35] and Jennifer Newsome Martin's "bright and hidden flame of divine presence that permeates the natural world and the human beings within it"? [36]

And is his "knowledge that there is a love which encompasses the whole world in its creative weft" [37] really something different from Martin's *gnosis* that she says allows us to see by intuition "the glorious invisible that suffuses and illuminates the world"? [38]

As we will see in the third and final essay, Klages certainly joins Michael Martin, editor of *The Heavenly Country*, in his opposition to "an age of the totalization of the technological and the technocratic, an age of the unreal, the artificial, the illusory, of the simulacra". [39]

Can we not open up a spiritual dimension to the beyond-left-and-right transcendence of Klages's political thinking?

Is it not time for all of us who cherish divine nature and true living – whatever our philosophical or religious backgrounds – to come together to defeat the vile industrial-financial Beast and to restore love, soul and magic to this essentially beautiful world?

Against the destructive will of Mammon

It is today not considered possible by our culture for a sane and serious person to be entirely opposed to the modern world, to its infrastructure and to its thinking.

So many intellectual and cultural taboos have been built to block such a perspective from being voiced and shared, that it has become more or less inaudible and invisible.

Even – or should I say *especially*? – the so-called environmentalist movement works hard to banish any such worldview, constantly repeating the lies that technology is neutral, that development can be sustainable, that economic growth can be green.

This has not always been the case though, and – before the disaster of Adolf Hitler's Third Reich – there was an important wave of anti-industrial feeling in Germany.

Explains Gilbert Merlio: "In the last quarter of the 19th century, criticism of modern civilization was fuelled by a rapid and brutal industrial revolution.

"Alongside anti-Enlightenment traditionalists there emerged particularly here a 'life philosophy' (*Lebensphilosophie*) which saw spirit or reason as destructive of the 'world of life'.

"In parallel there appeared in Germanic lands a nebula of social movements which voiced

their protest against the harm caused by industrialisation". [1]

Merlio adds that Ludwig Klages, whose ideas I presented in my last two essays, was part of that tradition and indeed was the participant "who expressed with the most vigour the anti-rationalism and the hatred of progress that all shared". [2]

In his 2013 book on Klages, Nitzan Lebovic charts the evolution of the philosopher's anti-industrial outlook.

He says that initially "Klages's voyage to the end of the night did not go beyond a metaphorical view of decline, not much different from the familiar *fin-de-siècle* atmosphere of a world rotten to the core and in need of revolutionary change". [3]

"From 1896 onward, he wrote a number of poems, gathered and titled '*Runen*' (runes), literally a reference to old Nordic alliterative dialects, but which he often also used as an allusion to '*Ruinen*' (ruins).

"These allusions convey the destruction of reality and, more than that, the destruction of signification as a whole. Light gives way to the long night of chaos; reason is destroyed with its names and comprehension.

"The modern world becomes a place devoid of interpretation and interpretability. In a place where nature has been destroyed by the

polluting force of modernity, there is no more true signification: when ‘the fog rises, the world is far away’”. [4]

“During the 1920s *Lebensphilosophie* became a political philosophy that resisted all political systems. It used its radical potential, as one neo-Kantian critic put it, ‘to overcome every element of thinking that has served philosophers up to now’”. [5]

The *political* aspects of Klages’s thought were, of course, closely enmeshed with the *philosophical* aspects described in my previous article.

Thus the narrow, egotistical “spirit” that he identifies as the enemy of true soul is at the core of the threat facing us and our world.

Merlio explains that, for Klages, “when spirit frees itself, its reifying action, which sees nature only as rationally-exploitable matter, cuts human beings off from their cosmic roots and becomes dangerous for the species. This is what is happening in modern industrial civilization”. [6]

Klages himself writes: “Who could still doubt that a curse is lashing down on humankind and, like an insatiable moloch, swallowing humankind’s images of itself, the gifts to its most divine hours!” [7]

Merlio says that for Klages our tragedy is “a tragedy of uprooting, with the links broken

between human beings and the maternal earth”. [8]

From this perspective, he adds, all that is left for the degraded individual is the bread and circuses of industrial civilization – “Progress alienates everything, both nature and humankind”. [9]

As I mentioned in the first of these essays, Klages was well aware of the financial forces lurking behind the slaughter of the First World War.

Even at the time, in 1915, he saw through the deluded rhetoric of those who imagined that there was something noble to be found in that murderous industrial-militarist nightmare.

In response to a poem embracing the war by the Austrian writer, Erwin Guido Kolbenheyer (1878-1962), Klages declares: “No ‘gods’ are present in *this* war, and never before have ‘gods’ drunk blood in such a way”. [10]

For Klages, modern warfare is just another aspect of the reduction and mechanization of human beings under the industrial system and he reflects that “nobody can foresee whether a completely mechanized humankind will last for decades or for centuries”. [11]

The work in which Klages most clearly sets out his critique of the modern machine-world is *Mensch und Erde – Humankind and Earth*.

This was originally a speech he wrote for a

gathering of young people in the *Wandervogel* movement, which took place at Hohe Meissner in Hessen on October 11 and 12, 1913.

Writes Lebovic: "This coalition of youth movements pleading for a return to nature, freedom, and emancipation from the norms of a declining bourgeoisie greatly influenced Klages.

"And, contrary to some scholarly evaluations, the liberal segments as well as the nationalistic segments of the youth movement immediately embraced Klages's ideas". [12]

"The youth movement was for him another expression of radical thinking, propelled into existence by the decline of the state.

"In 1913 Klages still thought about the movement as a vehicle for his philosophy, not as a political phenomenon". [13]

Lebovic says the meeting at Hohe Meissner, at which Klages's message was read out, became one of the most important moments in the German revolt against the modern world.

"It was there that the notion of industrial progress was challenged most forcefully, and there that an imminent and radical change seemed most compellingly announced". [14]

He adds that, for *Lebensphilosoph* August Messer, the most urgent message of the youth movements was "*Lebensreform*, the admiration of nature and its symbols, the emphasis on the organic, the contempt for materialism and

scientific rationalism”. [15]

In the speech, later turned into a widely-read book, Klages warns of “the terrible consequences caused by the dominant doctrine of ‘progress’”. [16]

He looks back to our traditional relationship with nature, pointing out: “When the Greeks built a bridge across a river, they begged forgiveness of the god of the river for this initiative and offered him sacrificial drinks; the sacrilegious felling of trees was punished with blood in ancient Germany”. [17]

But now “a devastating orgy with no equal has taken hold of humankind, with ‘civilization’ seeming to have an unquenchable thirst for murder and its deadly breath withering the abundance of the Earth. These, then, are the fruits of ‘progress!’”. [18]

“The connection between human creation and the Earth has been broken, the authentic song of the landscape has been wiped out for centuries, perhaps even for ever.

“These same railways, telegraph wires and high-voltage cables traverse, with crude straightness, forest and mountain ridge, here as in the Indies, in Egypt, in Australia, in America”. [19]

Alongside this annihilation of natural beauty, there has been a vicious assault on human living, says Klages.

“What remains of the community festivals and sacred customs, that mighty wellspring which for a thousand years inspired myth and poetry?

“What remains of the disconcerting richness of the traditions by which each people allows the expression of its essence, blended with the image of the landscape?

“What remains indeed of the folk song, that ancient and ever-new treasure which harbours, and mellows under its silver veil, the entire destiny of humankind’s becoming and passing?” [20]

“Most people do not *live*, they merely *exist*, wearing themselves out as slaves of ‘work’ like machines in the service of big factories, blindly relying on the numerical delirium of stocks and foundations as slaves of money, to end up as slaves to the intoxicating distractions of the city”. [21]

“Without doubt, we are in the era of the *decline of the soul*”. [22]

Klages says that any criticism of this unfolding catastrophe is brushed aside with talk of civilizational advance.

“We are not mistaken in suspecting ‘progress’ of having an absurd appetite for power and we see that the injurious insanity is not without method.

“Under cover of ‘utility’, of ‘economic

development', of 'culture', it in fact aims at the *destruction of life*.

"It affects it in all its manifestations, by clear-cutting forests, by wiping species of animals off the map, by exterminating primitive peoples, by covering and disfiguring the landscape with the glaze of civilization...

"And at its service is the whole of Technik and the far vaster sphere of science". [23]

Klages says it is obvious that modern advances in physics and chemistry "serve only Capital" [24] and that the same seems to be true in other fields of learning.

He warns of a commanding will "which has sacrificed the radiant chromatic richness of the values of the soul – blood, beauty, dignity, ardour, grace, warmth, maternity – to the conquering value of this conceited power which finds a way to incarnate itself in a measurable way through the possession of money". [25]

Klages says that the word "mammonism" has been coined to describe this phenomenon, but "only a few people have become aware of the real existence of this Mammon which is taking hold of humankind as a tool with which to eliminate every form of terrestrial life". [26]

The life philosopher issues the same powerful warning in other works.

In *The Spirit as Adversary of the Soul*, he writes that "the earth gives off smoke as never

before from the blood of the slain, and all that is apelike struts with the spoils plundered from the shattered temple of life". [27]

And in *Language as the Source of Psychology* he is even clearer as to what he regards as driving this all-out assault on the living.

"The will that emancipates itself from life, and imperiously enslaves it, brings forth evil (the despicable, the satanic), and the hunger for power that accompanies such a formation of the will in the personal ego – before the will has extinguished the life of its carrier and thereby, of course, itself – is the mask, grown into the flesh of the personality and deceiving it, the mask of a hatred that aims ultimately at the destruction of the world". [28]

It is not hard to grasp why, as we saw in the first essay in this trilogy, Klages's thinking was not appreciated by a Nazi regime whose murderous industrial frenzy was driven by the force against which he is warning us.

It is also not hard to understand why his thinking is not appreciated by our contemporary system, which shares the very same traits.

Contemplating the way in which Klages and his once-influential ideas have today pretty much disappeared from cultural view, Paul Bishop comments: "It was academic-politically and intellectual-strategically opportune for too many to allow Klages simply to fade away of his own

accord.

“For he was simply too radical, too utterly opposed to modernity, and too consistent in his critique, to be a successful figure in the post-War environment”. [29]

“It strikes me as, in a way, a kind of confirmation of the validity of some of Klages’s central arguments that today he is either attacked or ignored...

“One would expect any system to try and neutralise its critics by ignoring, vilifying, or otherwise seeking to dispose of them”. [30]

The great irony, of course, is that the cheerleaders for the industrial system who vilify Klages and his ideas, largely do so by trying to associate him with a previous short-lived manifestation of that same industrial system!

My aim in the 2018 article [31] that I mentioned in the opening essay on Klages was to expose this ideological dirty trick, which is designed to make it impossible to express opposition to the dark and destructive evil of “progress” and “development”.

I agree with Bishop regarding the importance of making available “the immense philosophical resource of Klagesian thinking” [32] to counter this deceitful manipulation.

Moreover, in my various books and on the organic radicals website, I have been trying to piece back together a tradition of nature-

thinking and rooted resistance to power and Technik that the system has long tried to consign to the Orwellian memory hole.

I would invite others to join me and help build an authentic new 21st century life philosophy that can inform and inspire our urgently-needed resistance to the global rule of Mammon.

Beyond left and right

[1] Paul Cudenec, 'The False Red Flag', *Against the Dark Enslaving Empire! A condemnation of the global criminocratic conspiracy* (Winter Oak, 2024), pp. 67-111.

<https://winteroak.org.uk/wp-content/uploads/2024/08/against-the-dark-enslaving-empire-online.pdf>

[2] Paul Cudenec, 'Organic radicalism: bringing down the fascist machine', *Fascism rebranded: exposing the Great Reset* (Winter Oak, 2021), pp. 1-71.

<https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>

[3] Paul Bishop, *Ludwig Klages and the Philosophy of Life: A Vitalist Toolkit* (Abingdon/New York: Routledge, 2018), p. 28.

[4] Hermann Hesse, 'Über die heutigen deutsche Literatur' (1924), Bishop, p. xi.

[5] Nitzan Lebovic, *The Philosophy of Life and Death: Ludwig Klages and the Rise of a Nazi Biopolitics* (New York: Palgrave Macmillan, 2013), p. 80.

<https://www.thetedkarchive.com/library/nitzan-lebovic-the-philosophy-of-life-and-death.pdf>

[6] Lebovic, p. 161.

[7] https://en.wikipedia.org/wiki/Ludwig_Klages

[8] Lebovic, p. 132.

[9] Bishop, p. xvii.

[10] Ibid.

[11] Lebovic, p. 15.

[12] Lebovic, p. 14.

[13] Ibid.

[14] E. Skidelsky, 'The ideas Corner: A Less than Perfect World',

- New Statesman*, 31 July 2006, cit. Bishop, p. xvii.
- [15] J. Goldberg, 'A Half Century's Slander: It Isn't Conservatives Who Must Answer for Fascism', *National Review*, 28 January 2008, cit. Bishop, p. xvii.
- [16] Bishop, p. xix.
- [17] Lebovic, p. 9.
- [18] Lebovic, p. 64.
- [19] Lebovic, p. 33.
- [20] Lebovic, p. 197 FN.
- [21] Lebovic, p. 168.
- [22] Lebovic, p. 175.
- [23] Lebovic, p. 176.
- https://en.wikipedia.org/wiki/Friedrich_S._Rothschild
- [24] Bishop, p. 8.
- [25] Walter Benjamin to Ernst Cohn, June 23, 1914, in *The Correspondence of Walter Benjamin, 1910-1940*, trans. Manfred R. Jacobson and Evelyn M. Jacobson (Chicago: University of Chicago Press, 1994), p. 69, Lebovic p. 85.
- [26] Walter Benjamin to Gershom Scholem, March 15, 1930, in Gershom Scholem and Theodor W. Adorno, eds., *The Correspondence of Walter Benjamin*, trans. Manfred R. and Evelyn M. Jacobson (Chicago: Chicago University Press, 1994), pp. 366-367, Lebovic, p. 19.
- [27] Lebovic, p. 109.
- [28] Lebovic, p. 158.
- [29] Lebovic, p. 157.
- [30] Lebovic, p. 196.
- [31] Lebovic, pp. 157-58.
- [32] Lebovic, p. 51.
- [33] Lebovic, p. 79.
- [34] Lebovic, pp. 199-200.
- [35] Gilbert Merlio, 'Préface', Ludwig Klages, *L'Homme et la terre (Mensch und Erde)*, trad. Christophe Lucchese (RN Editions, 2016), p. 9. Quotations from this book are my own translations from French.
- [36] Merlio, p. 15.
- [37] Merlio, p. 18.
- [38] Lebovic, p. 42.
- [39] Lebovic, p. 52.
- [40] Ludwig Klages, *Die Grundlagen der Charakterkunde, Sämtliche Werke 4*, ed. Ernst Frauchiger, Gerhard Funke, Karl J. Groffmann, Robert Heiss and Hans Eggert Schröder, 9 vols (Bonn:

Bouvier, 1964-1992), p. 408, Bishop, p. 96.

[41] See Paul Cudenec, 'A crime against humanity: the Great Reset of 1914-18', *The Great Racket: the ongoing development of the criminal global system* (Winter Oak, 2023), pp. 136-202. <https://winteroak.org.uk/wp-content/uploads/2024/04/the-great-racket.pdf>

[42] Klages, *Die Grundlagen der Charakterkunde, Sämtliche Werke* 4, p. 408, Bishop, p. 96.

[43] Lebovic, p. 202 FN.

[44] Bishop, p. 35.

[45]https://x.com/Tracking_Power/status/1824157179533824306

[46]

Hans Eggert Schröder, Ludwig Klages, *Die Geschichte Seines Lebens*, published 1992), § 1350.

https://en.wikipedia.org/wiki/Ludwig_Klages

[47] Bishop, p. 32.

[48] Lebovic, p. 90.

[49] Bishop, p. 35.

[50] Lebovic, p. 118.

[51] Bishop, p. 33.

[52] Bishop, p. 33.

[53] *Völkische Beobachter*, No 158, 7 June 1938, in Hans Eggert Schröder, *Ludwig Klages 1872-1956: Centenar-Ausstellung 1972* (Bonn: Bouvier Verlag Herbert Grundmann, 1981), p. 115, Bishop, pp. 34-35.

[54] Lebovic, p. 92.

[55] Lebovic, p. 195.

[56] Lebovic, p. 95.

[57] Lebovic, p. 112.

[58] Martin Green, *The Von Richthofen Sisters, The Triumphant and the Tragic Modes of Love* (New York: Basic Books, 1974), pp. 77, 81, Lebovic, p. 140.

[59] Lebovic, p. 153 FN.

[60] Bishop, p. 9.

[61] Merlio, p. 7.

[62] Merlio, p. 18.

[63] Merlio, p. 22.

[64] Merlio, p. 22.

Soul, rhythm, magic and love

[1] "He will essentially follow the language of the spectacle, for it is

the only one he is familiar with; the one in which he learned to speak. No doubt he would like to be regarded as an enemy of its rhetoric; but he will use its syntax. This is one of the most important aspects of spectacular domination's success". Guy Debord, *Commentaires sur la société du spectacle* (Paris: Gallimard, 1992), p. 38.

<https://orgrad.wordpress.com/a-z-of-thinkers/guy-debord/>

[2] Ludwig Klages, *Der Geist als Widersacher der Seele*, 6th edition (Bonn: Bouvier Verlag Herbert Grundmann, 1972), p. 1132, Paul Bishop, *Ludwig Klages and the Philosophy of Life: A Vitalist Toolkit* (Abingdon/New York: Routledge, 2018), p. 81.

[3] Ludwig Klages, *L'Homme et la terre (Mensch und Erde)*, trad. Christophe Lucchese (RN Editions, 2016), p. 40. Quotations from this book are my own translations from French.

[4] Bishop, p. 101.

[5] Gilbert Merlio, 'Préface', Klages, *L'Homme et la terre*, p. 10.

[6] Nitzan Lebovic, *The Philosophy of Life and Death: Ludwig Klages and the Rise of a Nazi Biopolitics* (New York: Palgrave Macmillan, 2013), p. 201.

[7] Paul Cudenec, 'Volk and freedom', *Against the Dark Enslaving Empire!* (Winter Oak, 2024), pp. 155-70, <https://winteroak.org.uk/wp-content/uploads/2024/08/against-the-dark-enslaving-empire-online.pdf>

[8] Bishop, p. 91.

[9] Ludwig Klages, *Vom Wesen des Bewusstseins, Sämtliche Werke* 3, ed. Ernst Frauchiger, Gerhard Funke, Karl J. Groffmann, Robert Heiss and Hans Eggert Schröder, 9 vols (Bonn: Bouvier, 1964-1992), pp. 391-92, Bishop, p. 135.

[10] Bishop, p. 139.

[11] Lebovic, p. 131.

[12] Ludwig Klages, *Ausdrucksbewegung und Gestaltungskraft, Sämtliche Werke* 6, p. 257, Bishop, p. 139.

[13] Ludwig Klages, *Der Geist als Widersacher der Seele*, 6th edition (Bonn: Bouvier Verlag Herbert Grundmann, 1972), p. 7, Bishop, p. xxi.

[14] Klages, *Der Geist als Widersacher der Seele*, pp. 799-800, Bishop, p. 87.

[15] Klages, *Der Geist als Widersacher der Seele*, p. 1138, Bishop, p. 101.

[16] Ibid.

[17] Ludwig Klages, *Von kosmogonischen Eros, Sämtliche Werke* 3, p. 293, Bishop, p. 148.

- [18] Klages, *Der Geist als Widersacher der Seele*, p. 202, Bishop, p. 102.
- [19] Klages, *Der Geist als Widersacher der Seele*, pp. 1127-31, Bishop, p. 83.
- [20] Klages, *Der Geist als Widersacher der Seele*, pp. 1127-31, Bishop, p. 84.
- [21] Klages, *Von kosmogonischen Eros*, p. 452 & p. 470, Bishop, p. 102.
- [22] Ludwig Klages, *Die Grundlagen der Charakterkunde, Sämtliche Werke 4*, pp. 322-25, Bishop, p. 75.
- [23] Ludwig Klages, *Handschrift und Charakter, Sämtliche Werke 7*, p. 332, Bishop, p. 86.
- [24] Ludwig Klages, *Vom Traumbewusstsein, Ein fragment* (Hamburg: Paul Hartung, 1952), p. 10, Lebovic, p. 155.
- [25] Ludwig Klages, *Grundlegung der Wissenschaft vom Ausdruck, Sämtliche Werke 6*, pp. 626-28, Bishop, p. 128.
- [26] Klages, *Der Geist als Widersacher der Seele*, p. 1054, Bishop, p. 131.
- [27] Ludwig Klages, *Vom Wesen des Bewusstseins, Sämtliche Werke 3*, pp. 391-92, Bishop, p. 135.
- [28] Lebovic, p. 111.
- [29] Klages, *Der Geist als Widersacher der Seele*, p. 1190, Bishop, p. 168.
- [30] Ludwig Klages, *Rhythmen und Runen, Nachlass herausgegeben von ihm selbst* (Leipzig: Johann Ambrosius Barth, 1944), p. 261, Bishop, p. 103.
- [31] Klages, *Der Geist als Widersacher der Seele*, p. 1185, p. 167.
- [32] Klages, *Rhythmen und Runen*, p. 312, Bishop, pp. 167-68.
- [33] Klages, *Der Geist als Widersacher der Seele*, p. 1308, Bishop, p. 170.
- [34] Paul Cudenec, 'The Spirit of Sophia'.
- [35] Klages, *Der Geist als Widersacher der Seele*, p. 1424, Bishop, p. 185.
- [36] Jennifer Newsome Martin, 'True and Truer Gnosis', in *The Heavenly Country: An Anthology of Primary Sources, Poetry, and Critical Essays on Sophiology*, edited by Michael Martin (Kettering, Ohio: Angelico Press/Sophia Perennis, 2016), p. 346.
- [37] Klages, *L'Homme et la terre*, p. 60.
- [38] Newsome Martin, 'True and Truer Gnosis: The Revelation of the Sophianic in Hans Urs von Balthasar', in *The Heavenly Country*, p. 346.
- [39] Michael Martin, 'Introduction: Sophiology: Genealogy and

Phenomenon', in *The Heavenly Country*, p. 1.

Against the destructive will of Mammon

[1] Gilbert Merlio, 'Préface', Ludwig Klages, *L'Homme et la terre* (*Mensch und Erde*), trad. Christophe Lucchese (RN Editions, 2016), p. 8. Quotations from this book are my own translations from French.

[2] Merlio, p. 10.

[3] Nitzan Lebovic, *The Philosophy of Life and Death: Ludwig Klages and the Rise of a Nazi Biopolitics* (New York: Palgrave Macmillan, 2013), p. 64.

[4] Ludwig Klages, *Rhythmen und Runen, Nachlass herausgegeben von ihm selbst* (Leipzig: Johann Ambrosius Barth, 1944), p. 227, Lebovic, p. 74.

[5] Heinrich Rickert, *Die Philosophie des Lebens: Darstellung und Kritik der philosophischen Modestromungen unserer Zeit* (Tubingen: J. C. B. Mohr Verlag, 1920), p. 16, Lebovic p. 128.

[6] Merlio, pp. 10-11.

[7] Klages, *Rhythmen und Runen*, p. 528, Paul Bishop, *Ludwig Klages and the Philosophy of Life: A Vitalist Toolkit* (Abingdon/New York: Routledge, 2018), p. 36.

[8] Merlio, p. 19.

[9] Merlio, p. 18.

[10] Ludwig Klages, Letter of January 11, 1915, Hans Eggert Schröder, *Ludwig Klages 1872-1956: Centenar-Ausstellung 1972* (Bonn: Bouvier Verlag Herbert Grundmann, 1972), p. 68, Bishop, p. 15.

[11] Ludwig Klages, *Die Grundlagen der Charakterkunde, Sämtliche Werke 4*, ed. Ernst Frauchiger, Gerhard Funke, Karl J. Groffmann, Robert Heiss and Hans Eggert Schröder, 9 vols (Bonn: Bouvier, 1964-1992), p. 408, Bishop, p. 96.

[12] Lebovic, p. 85.

[13] Lebovic, p. 87.

[14] Lebovic, p. 89.

[15] Ibid.

[16] Klages, *L'Homme et La Terre*, p. 30.

[17] Klages, *L'Homme et La Terre*, pp. 59-60.

[18] Klages, *L'Homme et La Terre*, pp. 39-40.

[19] Klages, *L'Homme et La Terre*, p. 41.

[20] Klages, *L'Homme et La Terre*, pp. 45-46.

[21] Klages, *L'Homme et La Terre*, pp. 48-49.

- [22] Klages, *L'Homme et La Terre*, p. 47.
- [23] Klages, *L'Homme et La Terre*, p. 44.
- [24] Klages, *L'Homme et La Terre*, p. 53.
- [25] Klages, *L'Homme et La Terre*, pp. 53-54.
- [26] Klages, *L'Homme et La Terre*, p. 54.
- [27] Ludwig Klages, *Der Geist als Widersacher der Seele*, 6th edition (Bonn: Bouvier Verlag Herbert Grundmann, 1972), p. 923, Bishop, p. 93.
- [28] Ludwig Klages, *Die Sprache als Quell der Seelenkunde, Sämtliche Werke 5*, p. 625, Bishop, p. 69.
- [29] Bishop, p. 39.
- [30] Bishop, p. xix.
- [31] Paul Cudenec, 'Organic radicalism: bringing down the fascist machine', *Fascism rebranded: exposing the Great Reset* (Winter Oak, 2021), pp. 1-71.
<https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>
- [32] Bishop, p. 51.

INDUSTRIALISM IS A MANIFESTATION OF EVIL

Nature, in the organic radical tradition, is regarded as the manifestation of Good.

Whether seen as the self-realisation of divinity or as its precious creation, it represents all that is sacred to us: life, authenticity, beauty.

But what about the other side of the coin? How might we regard the abstract notion of Evil as manifesting in our world?

It would have to take the form of everything that opposes the force of Good we have already identified, everything that impedes its thriving, blocks its divine light.

Within the human mind, we could identify this as the ego, the little self who is only interested in his own narrow desires and thus, like soul-selling Faust, puts himself at the service of Evil.

But when a world is dominated by individuals who have deliberately embraced selfishness, unashamedly and even jubilantly, this germ of inner Evil will then expand to assume a social and physical form.

Certain apologists for the current industrial system like to claim that the enormous social and environmental problems associated with it are the result only of the specific way in which our society is being run at the moment.

The technology, or Technik, involved, they insist, is itself “neutral” – it is merely the way in which it is used which is problematic.

However, to fairly assess this so-called “neutrality”, we need to consider what lies behind the industrial impulse.

While the official narrative insists that its aim has always been to relieve people of the need for manual labour, to lift them out of poverty, to elevate humankind to greater cultural and civilisational heights, this is just window-dressing for something much less worthy.

Industrialism is about *profit*.

Labour-saving machinery has always been about saving the costs of human labour for the machine’s owners and thus increasing their *profit* margins.

Increases in scale, in productivity, in efficiency, in quantity and in speed are likewise all aimed at increasing *profit*.

Those who “invest” in the latest “innovations” are doing so in the hope of extracting the greatest possible financial *profit*.

Property development is about making *profit* from destroying our countryside and sus-

tainable development is about continuing to *profit* from the pillaging of the living world while pretending to be “green”.

Industrialism, from the First Industrial Revolution of steam engines and factories through to the proposed Fourth Industrial Revolution of transhumanism and nanotechnology, has always been – and always will be – *a means of making money*.

This, in itself, is damning.

Christian teaching tells us that “the love of money is the root of all evil” and this understanding is part of traditional human wisdom.

But when we look at the *effects* of this industrialist money-love on our world, the force fuelling its advance becomes even more obvious.

While nature is beautiful, industrialism is ugly, on the inside and the outside.

For centuries it has been ravaging, raping and defiling the sacred place to which we belong.

Rivers poisoned, air blackened, seas polluted, forests felled, landscapes desecrated.

Factories, pylons, motorways, airports, phone masts.

Plastic, concrete, chemicals, fumes, radiation.

And at the same time generations of human beings have been ripped from their native soil, shipped all over the world and shovelled into the jaws of the Machine.

*Human capital. Fodder for the investors.
Sacrificial victims for Moloch.*

Industrialism is, in fact, a physical manifestation of Evil, as many have seen.

William Blake did not speak lightly of “dark Satanic mills” blighting England’s green and pleasant land and neither was Mohandas Gandhi exaggerating when he declared: “Machinery is the chief symbol of modern civilization; it represents a great sin”. [1][2]

Ludwig Klages, too, described how “the will that emancipates itself from life, and imperiously enslaves it, brings forth evil (the despicable, the satanic)”, warning of “this Mammon which is taking hold of humankind as a tool with which to eliminate every form of terrestrial life”. [3]

It is true that Evil also becomes real and physical in certain actions of human beings unrelated to industrialism.

But the sheer scale of the industrial Evil puts it in a different league to the little incidences.

After all, what could be *more* evil than an all-out assault on life itself?

Industrialism is the negation of divine nature in all its living beauty and authenticity.

Of course, the Evil One is an expert in both deception and temptation and has succeeded in persuading the majority that his malevolent works are to our advantage.

Rendered helplessly dependent on his devilish inventions, people can no longer imagine a life without his little luxuries, without his artificial light, without his constant supply of hell-heated water, without the flickering hypnotic images of his “entertainment”.

And all the time they force themselves not to be able to see where all this is heading – *where it was always heading*.

Perhaps in the 19th century people could be forgiven – despite all the child labour and industrial disease – for imagining that technological Progress was a real thing, that one day it would come good.

But today there is no excuse. We have seen all too well what industrialism has done to us and we have heard all too clearly what it wants to do to us next.

The Covid moment and the announcement of the Great Reset, aka the Fourth Industrial Revolution, was a wake-up call to which we urgently need to respond.

We face a future of genetically-modified embryos grown in artificial wombs and sold to de-sexed, de-natured, de-humanised locked-down smart-city couch-consumers whose data is harvested, whose lives are tracked, traced and traded, whose illnesses are a source of profit and whose deaths are medically accelerated, bringing

to a premature end an existence that has been meaningless, virtual, sterile and soulless.

The trees will all have to be chopped down to generate more electricity to fuel the Matrix, with fields and hills smothered with industrial solar panels and wind turbines before these fall apart and have to be buried elsewhere in Mother Earth's defiled flesh.

We will be trapped inside a world plunging towards a choking, toxic death, while everyone is forced to put on a synthetic smile and pretend that we are heading upwards towards a glorious gleaming future.

Is that what we want?

Do we want industrialism to continue its cancerous growth until it has killed everything and everyone?

Do we want the Evil of artifice and destruction to prevail over the Good of nature and life?

Or is it time to think again, to dare to imagine a quite different future?

[1] <https://orgrad.wordpress.com/a-z-of-thinkers/william-blake/>

[2] <https://orgrad.wordpress.com/a-z-of-thinkers/mohandas-gandhi/>

[3] See 'Life Philosophy'.

VOTE FOR NOBODY!

Nobody cares.

Nobody is on your side.

Nobody tells the truth.

Nobody will defend your freedom.

Nobody is truly independent.

Nobody will end the wars.

Nobody will stop arming Israel.

Nobody will restore power to the people.

Nobody will challenge the power of the central banks.

Nobody will stop the systematic theft of your collective wealth.

Nobody will defy the evil global criminocracy.

Vote for Nobody!

THE STENCH OF THE SYSTEM

Something is smelling decidedly ‘off’ in today’s world, with nauseating levels of corruption, mass murder, lies, hypocrisy and repression. This essay is based on three books I happen to have recently read, each of which provides fascinating but necessarily limited insights into the reality of contemporary society. Placed alongside each other, however, they can help us to identify the source of the odour.

Sayanim

“The French government has been totally captured by Israel. The president behaves like a Zionist agent. The mass media are controlled... I am astonished by the power of the Jewish lobby. It practically dictates the Middle East policies of France and of Europe”. [1]

“Here are people who control most of the mainstream media, who have at their disposal intermediaries in the highest spheres of the state, not to speak of considerable financial clout,

and they cannot tolerate the existence of a little rebel group... These people have decided to attack all forms of pro-Palestinian expression. They are everywhere, they are powerful and above all are diabolically efficient. They must certainly be working with intelligence services". [2]

The two statements above are fictional. Or rather, they are fictional in that they have been put into the mouths of fictional characters in a work presented as a fiction.

However, author Jacob Cohen clearly does not want his readers to imagine that the contents of *Le Printemps des Sayanim* (*The Sayanim Spring*) bear no relation at all to real life.

He chooses to describe his book as an "account" (*récit*) rather than a novel and his double-edged disclaimer declares: "Despite the troubling proximity to reality of the related facts, all resemblance to existing persons would only be the product of a coincidence". [3]

One such coincidence concerns the central fictional character Youssef El Kouhen, the history teacher of Moroccan background who becomes involved in Freemasonry in France and whose support for Palestine provokes reprisals from the Zionist *sayanim* who play a leading role in the organisation.

No connection here, obviously, to Moroccan-born Jacob Cohen, with a degree from Science-Po

in Paris, author of a book exposing the activities of those same networks.

Cohen's "fiction" begins with a page of non-fictional quotes describing the existence and activities of the *sayanim*, a volunteer force of millions of Jewish Zionists across the world who are deployed by Mossad to defend and advance Israel's interests.

Here former Mossad agent Victor Ostrovsky states that this is the Israel intelligence service's key asset – whereas a branch of Russian intelligence in any given country might need a staff of at least 100 people, Mossad can function with six or seven, the rest of their personnel being from civilian *sayanim*. [4]

Cohen has his fictional alter ego muse over the psychology of these fanatic Zionists, for whom Israel is the most wonderful country in the world.

"El Kouhen wondered what kept them in their legal homeland [France]. Having the keys to paradise, and staying outside, was not the least of the paradoxes of the 'chosen people'". [5]

He describes how on the one hand the *sayanim* feel an exaggerated pride and confidence in their role, with one of them seeing himself as belonging to "an army of the shadows, with tentacle-like branches capable of reaching any target anywhere in the world. With formidable efficiency". [6]

But on the other hand there is a constant sense of being in existential danger which maintains a certain desperate urgency in the *sayanim* mind.

He has one character declare: “You know, Israel gives this impression of being an indestructible force. Which is good, because we are strong. But the threat is permanent. Our enemies are increasingly determined. They will seize any opportunity to hurt us, to finish us off. The war will not only be won on the military front. Our only chance of survival resides in our unity, the unity of the entire Jewish people. Without that, it’s the beginning of the end... We are at war. It’s us or them”. [7]

El Kouhen/Cohen expresses a certain scepticism regarding his co-religionists’ depiction of themselves as perpetual victims.

“They had suffered a lot. But all the same! The scales were truly tilted in their favour. Jews now occupied a prime place. Sympathies at the highest level of the state. The top dogs of France standing to attention at the annual dinner held by CRIF [*Conseil Représentatif des Institutions Juives de France*]. To the point of developing a feeling of impunity, tinged with arrogance...” [8]

Zionist meetings, in the book, receive VIP treatment from certain politicians in Paris, with the town hall of the 16th *arrondissement* providing, for free, not only a meeting room but

also a lavish buffet.

“An unconditional supporter of Israel, and of the Jewish organisations which represented it, the mayor pulled out all the stops”. [9]

And Paris St-Germain’s *Parc des Princes* football stadium, in the same *arrondissement*, is made available by the fictional owner for a Zionist-organised event.

He declares at a B’nai B’rith meeting: “The sandwiches and the drinks will be on the club. We will also be laying on the TV coverage. The full works. Long live the friendship between France and Israel!” [10]

The same event also attracts a grant of 60,000 euros from the EU and financial backing from TV channel ARTE. [11]

The principal weapon deployed by the agents of Zionism operating both in French Freemasonry (Grand Orient) and in the pseudo-masonic Jewish B’nai B’rith is to “reduce critics of Israel to silence by likening them to the worst anti-semites”. [12]

“A terrible sword of Damocles was hanging over the head of those who still believed in the equality of states under international law.

“The supreme accusation, the ultimate insult. In the end, through media hype, they got it accepted as self-evident. All ‘exaggerated’ criticism of Israel amounted to anti-semitism”. [13]

One of the volunteer *sayanim*, a doctor, is sent to an international medical conference at which a prominent Scottish cardiologist is known to be planning a resolution in support of Palestinians, condemning Israeli war crimes.

The Zionist agent gives a speech evoking the holocaust, the rise of anti-semitism and the existential threat to Israel which leads to the resolution being narrowly defeated. [14]

Cohen's 2010 fictional account also refers to a very real episode in recent French political life, namely the *sayanim* campaign against Dieudonné M'Bala M'Bala, a well-known comedian who started to poke fun at Israel and Zionists.

He writes that the Zionists, very present in show business, set out to discredit Dieudonné by all possible means.

"Accused of 'anti-semitism', he was blacklisted and boycotted by the media. Schemes were devised to get his touring shows cancelled. A pre-planned professional death. The message to other artists could not have been clearer. Forbidden zone". [15]

Cohen evidently had some fun inventing names for his fictional characters – I know enough German to have laughed out loud at "Claude arschlokhovitch", for instance. [16]

A key fictional character in the book is a well-known public figure called MST, which in

French stands for “*maladie sexuellement transmissible*” (sexually transmitted disease, STD).

I can only think of one real-life public figure in France who is known by three initials and that is Bernard-Henri Levi, aka BHL, but any superficial resemblance is no doubt another of Cohen’s mere coincidences.

MST is depicted as being the most important Zionist agent in France, “worth more than a hundred *sayanim*”. [17]

An Israeli diplomat enthuses: “This man has incredible networks in the most influential circles in Europe and America. He can call Sarkozy [French President, 2007-2012] whenever he wants – or the king of Morocco, or the president of the European Commission”. [18]

“MST has a special relationship with the Mossad. It’s the Mossad who took care of his protection in Pakistan, when he carried out his inquiry into the murder of the American journalist. Otherwise he wouldn’t have gone. It’s too dangerous. No other secret service would have been capable of protecting him”. [19]

This telegenic Zionist agent, known for his “open-neck white shirts, dandy ways and abstruse intellectualism”, [20] leaps into action every time Israeli interests need defending.

“A sociologist previously above suspicion had dared to draw a parallel between the Israeli

occupation and other historical occupations. MST immediately launched a petition which gathered the usual support.

“The major newspapers opened their columns to him. He was invited on to TV chat shows. Canal+ invited him on five times. You could almost imagine him as an intrepid and irreproachable knight, in immaculate white livery, pursuing evil-doing enemies”. [21]

MST argues that to compare the Israeli occupation with other occupations was “to delegitimise the existence of Israel and thus pave the way to a new Holocaust. It was the expression of a historical and visceral anti-semitism, which didn’t dare speak its name, the same anti-semitism which had wrought devastation in Europe.

“These new anti-semites didn’t know, or pretended not to know, that the Jewish army was the most moral in the world”. [22]

The secret of MST’s success in sounding convincing is that he is known for his public *criticism* of Israel.

Revelation of his true role is a mind-blowing experience for Gilles, a relatively recent Zionist agent, who had previously assumed that MST was not totally on their side.

“What a strange world! He had already benefited from some confidential information – those tasty but unimportant little secrets which

announce your arrival in the circle of the initiated.

“But the revelation about MST was of another nature. For the first time, he grasped the complexity of the hidden connections and of the illusions within which ordinary mortals live”. [23]

One of MST’s key catchphrases is his call for “peace” in the Middle East and this term is used a lot by the *sayanim* in the book.

To this PR end, they arrange an Israel-Palestine football match in Paris – the event I mentioned earlier.

One of them explains: “We have to give the impression that things are moving and that peace can be achieved. And that, because we are on the right road, all forms of resistance can only delay the process”. [24]

To help promote this narrative, the *sayanim* are closely involved with SOS Racisme (a real-life organisation) whose black or Arab “leaders” are little more than a front for “the Jewish Community”. [25]

Cohen’s Muslim characters condemn SOS Racisme as “sell-outs”, “darlings of the system”, involving “the right of the Socialist Party, Jewish and Zionist organisations and even pro-Americans”. [26]

You could hardly think otherwise “when you know who it was that created them!” [27]

This “anti-racist” body is thus just a Zionist means of capturing the moral high ground, of deflecting criticism of Israeli imperialism [28] with empty talk of “peace” and warnings of a rise in anti-semitism.

It is part of what Cohen describes as “the hidden side of things, the possibilities for manipulation, the telephone calls to the media and the arranged interviews, the invisible web of imposed truths”. [29]

Propaganda

Eric Hazan, the French writer and publisher who died in the summer of 2024 at the age of 88, goes out of his way in his 2006 book *LQR: La propagande du quotidien* (*LQR: Everyday Propaganda*) to insist that he is “obviously not equating neoliberalism with Nazism”. [1]

This is a rather puzzling thing for him to have written, since not only is neoliberalism very similar to Nazism and Fascism, as I have often pointed out, but this fact is also strongly confirmed by his book!

Moreover, the equation that he denies making even lies behind the book’s title, as he explains in the opening pages.

A German-Jewish academic Victor Klemperer kept note of the *newspeak* rolled out by the Hitler regime and in 1947 published his

observations, using the term LTI, *Lingua Tertii Imperii*, Language of the Third Reich, to describe the phenomenon. [2]

Hazan thus uses LQR, *Lingua Quintae Republicae*, Language of the Fifth Republic, to refer to the newspeak of contemporary (neoliberal) France.

The notable continuity between Nazi Germany and today's "democratic" world is something I have mentioned on a number of occasions.

In 2021, in *Fascism Rebranded*, I discussed Johann Chapoutot's 2020 revelations about a corporate Management Academy in Germany that was run from 1956 by a certain Reinhard Höhn, who had been a prominent protégé of Heinrich Himmler and a shining light of the SS. [3]

The post-war continuity was not just in the personnel – Höhn was not the only Nazi involved – but also in the authoritarian industrial mindset behind both National Socialism and business management.

As Chapoutot writes: "It transforms each person into a thing (*res*), an object, which must be useful in order to have the right to live and exist. The Germanic individual becomes a tool, a raw material (*Menschenmaterial*) and a factor – a factor of production, of growth, of prosperity". [4]

Then in 2023 I pointed out how Emmanuel Macron's government in France was intent on replacing "Liberty, Equality and Fraternity" with the new slogan of "Work, Order and Progress".

I remarked: "Try that out in German and see how it feels: '*Arbeit, Ordnung, Fortschritt*'. Hmmm..." [5]

The similarities in outlook and language keep cropping up. Earlier this year, a pro-government journalist said on French TV that "conspiracy theorists" were like "cockroaches" that had to be "got rid of". [6]

For some years now, the French state has been using the strange term "*dérives sectaires*" – "sectarian excesses" – to describe thinking it doesn't like, such as that of those very same "conspiracy theorists". [7]

Where did they get this term from? It is a striking coincidence that the Nazi party in Germany also described dissident opinion as "sectarian" and staged training programmes for state employees so as to steer them away from ideas deemed unacceptable, including those of the anti-industrialist Ludwig Klages. [8]

In Klemperer's book, he says that the Third Reich forged only a very few new words, but rather "changed the value of words and their frequency... subjected language to its terrible system, used it as its most powerful, public and secret means of propaganda". [9]

Hazan writes that the contemporary French equivalent of this Nazi language relies on people not noticing that it is being deployed: “Above all else, it must not be seen for what it is”. [10]

He says it “is managing to spread without anyone, or hardly anyone, apparently noticing its advance”, hence his attempt “to identify and decipher this new version of the banality of evil”. [11]

Some of the examples he gives are specific to France, but others will be familiar to those living in the English-speaking world.

“Governance” is used instead of “government”; [12] “equity” instead of “equality”; [13] “reform” describes any acceleration of neoliberal “modernisation”, [14] while attacking an enemy for no good reason is a “pre-emptive” strike [15] aimed at ensuring “security”. [16]

There is, of course, “zero tolerance” for any challenge to “*l’ordre républicain*” [17] – known elsewhere as “law and order” or “the rule of law” – and, as we have noted, such a necessary companion to “work” and “progress”.

And no greater fear stalks the nightmares of a LQR-speaker than “the end of authority”. [18]

The parallels which Hazan finds are not just with Nazism but also with Soviet Communism, a slightly different model of 20th century industrial-authoritarianism.

He quotes one Vadim Zagladine as writing in

1989: “According to current Soviet thinking, security can only be assured through the joint efforts of all members of the global community”. [19]

That’s a turn of phrase that could have come straight out of Davos!

And Hazan notes the curiously close relationship between “neoliberal theories of ‘human capital’” [20] and the pronouncements of Stalin, who declared in 1931: “We must finally understand that of all the precious capital in the world, the most precious capital, the most decisive capital, is human beings”. [21]

For reasons which will quickly become clear, the language of the Fifth Republic seems to stigmatise one ethnic group in particular, using terms such as “*arabo-musulman*” [22] and “*islamiste*” – the latter, unlike “*islamique*”, having “the advantage of rhyming with *terroriste*”, as Hazan observes. [23]

These people represent a threat that has to be “eradicated” (according to academic Gilles Kepel) and the places where they live “jet cleaned”, as former president Nicolas Sarkozy put it. [24]

Hazan records that one of the after-effects of 9/11 was a change in the language used in France.

“Hatred of Islam was now being expressed in social circles, reviews and institutions that one

would have imagined impervious to racism, or at least to its open expression”. [25]

As this taboo was lifted, others were imposed. Hazan cites one French journalist’s 2004 warning that criticism of neoliberal George W. Bush indicated a “resurgence of Americanophobia”, [26] while “expert” Alexandre Adler insisted that same year that “anti-Americanism is a fascistic emotion which in fact has an affinity with the ‘Muslim fascism’ propagated by the islamists”. [27]

Needless to say, the greatest outpourings of outrage are reserved for instances of alleged “anti-semitism”, which somehow seems to be perpetually on the rise.

Hazan records the melodramatic reaction of the political class to a 2004 fire at a Jewish social centre in Paris, which later turned out to have set by a Jewish man with mental health problems. [28]

Jacques Chirac, president at the time, expressed his “profound indignation”, “strongly” condemned “this unspeakable act” and insisted on the “absolute determination” of the authorities to track down the culprits. Presidential determination is usually either “absolute” or “unwavering”, remarks Hazan. [29]

Bertrand Delanoë, Mayor of Paris, warned of a “nasty dangerous atmosphere”, while politician Jack Lang called for “action” instead of “fine

words and crocodile tears”, although, as Hazan points out, he did not indicate what kind of action he had in mind. [30].

Hazan, who was himself Jewish, also points to a book, nearly 1,000 pages long, on the subject of “planetary Judeophobia”, written by Pierre-André Taguieff in a totalitarian style he regards as typical of LQT.

“He is not content with just insulting his enemies; they are exposed to public condemnation in a work whose 15-page index reads like a proscription list”. [31]

Hazan also does not shy away from making a key connection, related to the meaning of “terrorism”.

He notes that French TV news described a 2004 Palestinian resistance attack on an Israeli fort in Rafah, in the south of Gaza, as a “terrorist attack”. [32]

This, he says, mirrored the application of the same term to the wartime French Resistance by Philippe Henriot, Secretary of State for Information in Petain’s Nazi-collaborating Vichy regime. [33]

Henriot was assassinated in April 1944 and the day after his funeral a statement was printed in *Combats*, the journal of the pro-Nazi paramilitary police force, the *Milice*.

It said: “Philippe Henriot, we renew our promise to you to fight to win, to rid France of

these gangs of looters which are terrorising our provinces". [34]

An obfuscation, nay inversion, of the relative moral standing between the system and its opponents is central to the language of contemporary power.

In a society run by "the politico-financial oligarchy", [35] says Hazan, the official vocabulary thus never speaks of profit, but of a "return on investments" [36] and, as he explains, there can be no room for old-fashioned notions such as exploitation or oppression.

"These words would effectively imply that there is such a thing as exploiters and oppressors, which is a bad fit with the announced end of class relationships.

"However, a way had to be found of designating those who live in misery, now too numerous to be simply rendered invisible.

"The experts have found the name: they are the *excluded*. The replacement of the exploited by the excluded is an excellent move for the proponents of consensual pacification, since there are no identifiable *excluders* to be the modern equivalents of the exploiters of the proletariat". [37]

Contemporary non-exploiters in the business and financial world are presented to the public as "sensitive souls" [38] with "noble sentiments". [39]

Hazan illustrates this with regard to the way the media presented the 2004 arrival of financier Edouard de Rothschild as leading shareholder of *Libération*, a supposedly “left-wing” daily newspaper founded by Jean-Paul Sartre.

One newspaper editorial gushed: “His investment in *Libération* will be his first step as a patrician concerned about public debate and for the irreplaceable role of the daily press”. [40]

Rothschild himself has declared: “At certain moments one has to know how to charm; and at others to impose oneself”. [41]

Hazan remarks that this kind of language “presents ‘the ruling elite’ as a sort of collective good papa, severe but benevolent. Firmly determined to uphold the rule of justice for the happiness of the population”. [42]

Sometimes the most important insights into any subject matter turn up at the intersection of two different sources.

This is the case with the word “*ensemble*” – together – which Hazan presents as part of his Language of the Fifth Republic, deployed everywhere in an apparent bid to give the impression of national unity and thus to maintain order.

In official messaging and advertising alike, people are urged to keep the pavements clean *ensemble*, to take care *ensemble* on the Paris

Metro, to respect the environment *ensemble*. [43]

There are also warnings that “extremists” – including those ever-lurking “anti-semites” – are threatening democracy and people’s capacity to live *ensemble*. [44]

In Jacob Cohen’s “fictional” account of Zionist influence on French society, which I wrote about in the first of these essays, he describes an advertising campaign featuring the slogan “*Ensemble, éclairons le monde*” – ‘Together, let’s light up the world’ – with a photo of a Menorah (seven-branched candelabrum) and the name of the Jewish religious festival Hanukkah.

The purpose of this is explained thus: “Hanukkah must become a familiar notion. A universal message of peace, symbolising freedom and linked to the history of the Jewish people. The association with Israel will happen naturally”. [45]

A decade after both Cohen and Hazan wrote about the political deployment of the word *ensemble*, it became, in 2021, the name of the coalition of parties supporting President Macron, [46] a former Rothschild banker [47] who is said to still be very close to the famous Jewish family.

Hazan says that LQR first appeared “during the course of the 1960s, during gaullo-pompidouism [the governments of General de Gaulle and Georges Pompidou], that brutal

modernisation of traditional French capitalism”.
[48]

As I explained in *Enemies of the People*, Pompidou was the director general of the Banque Rothschild, who initially ran de Gaulle’s staff office for six months. [49]

There he revised the constitution so that the Fifth Republic of 1958 (that lent LQR its name) would allow more presidential power over elected representatives – a power which has also been very useful for Macron in recent years.

Pompidou returned to the Rothschild bank, before going back into politics as de Gaulle’s second Prime Minister between 1962 and 1968, then becoming president from 1969 until his death in 1974.

During that period there was much social unrest in France, including the famous uprising of 1968.

One group, *La Gauche Prolétarienne* (The Proletarian Left), formed in 1970, was particularly known for its direct action attacks (“terrorism” for some) on the ruling class and the ultra-rich.

Its theoretical journal, *J’Accuse*, included among its contributors and editors André Glucksmann, Michel Foucault, Jean-Luc Godard, Gilles Deleuze, Simone de Beauvoir and Jean-Paul Sartre.

Explains journalist and author Francis

Wheen: “They also published a newspaper, *La Cause du Peuple*, and when its editor was arrested Sartre himself took over – though his efforts went largely unnoticed, since the police confiscated every issue.

“Only two years after *les événements* of May 1968, the Pompidou government was taking no risks: it also banned the Cuban journal *Tricontinental*, the left-wing review *Le Point* and Carlos Marighella’s *Minimanual of the Urban Guerrilla*”. [50]

Is it mere coincidence that the fascistic Pompidou was, like Macron, a career Rothschild banker?

Is it coincidental that, as I related in *Enemies of the People*, the Rothschilds funded, via their Wall Street fronts, Soviet Communism, Italian Fascism and German Nazism, with the aim of advancing their industrial-authoritarian agenda?

Hazan’s book, especially when taken together with Cohen’s, paints a disturbing portrait of the hidden reality of contemporary French society.

And, of course, that reality is mirrored in other countries, as will be confirmed in the third and last of these insights.

Conspiracy

The ruling group in our society uses its propaganda to inverse the truth of the moral relationship between itself and its opponents or victims, as we have seen.

And its manipulation is particularly convoluted with regard to the notion of conspiracy.

While the dominant group is constantly conspiring against the public in its own selfish interests, it likes nothing better than to accuse its enemies either of spreading false “conspiracy theories” about its own nefarious activities or of themselves being involved in criminal “conspiracies”.

Joseph Heller, author of the iconic American satirical novel *Catch-22*, said in 1973: “What illegal conspiracies have been formed more likely exist between prosecutor, judge and policeman, who draw their paychecks from the same bank account and depend for promotion on the same political superiors.

“Throughout the novel there are inquisitions, trials, sneaky undercover investigations, bullying interrogations, and numerous more cruel, unpunished acts of intimidation and persecution by people in positions of power, no matter how small, against others who are decent, innocent and harmless, or whose offences, if committed at

all, are trivial.

“Much of our national experience in recent years has been characterised by the same”. [1]

There was a time, believe it or not, when exposing the conspiracies of the powerful was regarded as important by those who considered themselves to be “left-wing”, as Francis Wheen reminds us in his entertaining 2010 book about the 1970s, *Strange Days Indeed: The Golden Age of Paranoia*.

“The fly-poster for a radical student seminar in 1975 lists some of the recurring themes: ‘From Dallas to Watergate: Official Violence and Cover-Up – a Campaign for Democratic Freedoms Conference. Films. Panels. Workshops on Assassinations. Intelligence. Community/Labor Repression’. [2]

Thanks to the system’s efforts to smear any such analysis as “conspiracy theory”, fuelled by “paranoia” and “right-wing extremism”, it started to disappear from “respectable” view.

The hidden machinations of power were now only of interest to “alienated activists on both the Left and the Right, united in a pathological mistrust of Them”, [3] as Wheen rather snarkily puts it.

But, to the disappointment of those in power, the questioning outlook never completely went away.

After the Oklahoma bombing of 1995, a *New*

Yorker article complained about “views that have long been shared by both the far right and the far left, and that in recent years have come together, in a weird meeting of the minds, to become one, and to permeate the mainstream of American politics and popular culture. You could call it fusion paranoia”. [4]

Of course, what was really happening was that people from different political backgrounds were becoming aware of the same *reality* regarding the identity, nature and activities of the ruling group.

But that was something that would never be admitted by the system’s faithful journalists, hundreds of whom, in the USA, were connected to the CIA. [5]

Instead, the response, from the 1970s onwards, was to go on the attack against the kind of unauthorised thinking labelled “sectarian” in both Nazi Germany and 2020s France. [6]

Max Lerner raged in the *Los Angeles Times* in 1972: “It is a climate of paranoia, in which people feel surrounded by deceivers and betrayers, by false leaders...”

“This climate is not confined to the political Right or Left: it applies to both, has been fed by both, and men from both sides have been its victims and have been shot down.

“Yet both are irrelevant to it in a deeper

sense. For it goes beyond the political spectrum. It becomes an egomania – the delusion that because the time is out of joint it is one man's role to set it right by his action.

“It is part of the wider erosion of authority and legitimacy that has been taking place for a decade”. [7]

How tellingly close this is to the official propaganda in France described by Eric Hazan, with its warning of threats to order and “the end of authority”! [8]

Wheen remarks: “Political rulers have a Masonic solidarity that can transcend ideological differences, such as that between authoritarian Communism and capitalist democracy, bonded by their common desire for obedience and loyalty – and, of course, the retention of power”. [9]

But was it really just this sense of “solidarity” that led, for example, Richard Nixon, who was very close to Henry Kissinger, to become the first US president to visit both the Communist USSR and Communist China? [10]

Or was author Gary Allen on to something when he declared at an August 1972 press conference: “There is a conspiracy to set up a one-world socialist government through which ‘they’ will control the world...”

“Since around 1960 or certainly 1962, Richard Nixon has knowingly been an agent of the Rockefeller family, which is the ruling force

in the Council on Foreign Relations, which favours a one-world super-state, which they would control”? [11]

Wheen notes: “Conspiratorial theories of both right and left often converged on the same suspects – the Council on Foreign Relations, the Bilderberg Group, and other well-connected outfits where the permanent government met to direct the world from behind closed doors”. [12]

There is certainly good reason for that convergence of suspicion, as I can myself testify after researching the backgrounds of those involved in the UK counterpart of the Council on Foreign Relations, namely Chatham House – the Royal Institute of International Affairs. [13]

Needless to say, the system does not just use propaganda and smears to stop people from exposing or challenging its monopoly on power.

American dissidents had, since 1956, been targeted by Cointelpro, which went far beyond intelligence-gathering, with its aim being to “discredit, destabilise and demoralise” any group or individual considered a threat. [14]

Political repression was also in the air in the UK in the 1970s – to the point of there nearly having been a military-backed *coup d'état*.

The identity of some of those involved in the conspiracy is very interesting indeed.

The “crisis” was sparked by the return to power of the Labour Party, later transformed

into a neoliberal tool by Tony Blair and now Keir Starmer, but at the time headed by Harold Wilson, who was regarded by Sir Walter Walker, a former commander-in-chief of NATO's Allied Forces Command, as a "proven Communist". [15]

Wheen explains that Walker was the chosen front man for "top people in boardrooms" [16] who had big plans to change the UK.

"What the country needed, and now quite urgently, was a 'businessman's government' led by – well, by businessmen such as themselves, along with a retired army general to impose order and discipline". [17]

After trying to enlist supporters for his "Civil Assistance", an organisation regarded by many as a kind of militia, Walker "decided that private chats with grandees and money-men might be rather more productive than appeals for mass support in the correspondence columns of the *Daily Telegraph*, which had been his previous tactic". [18]

"The general was introduced to representatives of Consolidated Goldfields, Anglo-Eastern Bank, Lazard Brothers, M&G Unit Trusts, Cazenove and Cater Ryder & Co", [19] explains Wheen.

"The only politician present, the dry-as-dust right-winger Nicholas Ridley MP, was 'talking in riddles', according to Walker's account. 'It seemed to me that what he was trying to convey,

but hadn't the guts to say openly, was that the only hope for this country would be a military coup". [20]

Another of these meetings was hosted by Sir Val Duncan, chairman of Rio Tinto Zinc [21] – Rio Tinto is, like the aforementioned Consolidated Goldfields, a longstanding Rothschild entity. [22]

Duncan told leading journalists invited to the dinner: "When anarchy comes, we are going to provide a lot of essential generators to keep electricity going, and we invited you, the editors, to tell us if you can maintain communications to the people. Then the army will play its proper role". [23]

A few days later, a small item in the *Daily Telegraph* noted that "as well as supplying uranium, copper and other metals, Rio Tinto Zinc is also in a position to furnish a coalition government should one be required". [24]

What the conspirators had in mind, says Wheen, was "a junta on the South American model" [25] and they had been greatly enthused by recent events in Chile.

"Conservatives in Europe and the US who had applauded the Chilean coup of 1973 watched with even greater admiration as General Pinochet gave his country a course of economic 'shock treatment' prescribed by the Chicago economist Milton Friedman as the cure for

hyper-inflation – deregulation, privatisation, cuts in tax and in social spending.

“It was what Margaret Thatcher later applied to the UK, and even before her election to the Tory leadership in 1975 some proto-Thatcherites decided that this was the remedy for the British disease: an unfettered free market combined with an authoritarian government...” [26]

All sorts of outlandish detail about this coup conspiracy has subsequently come out – Cunard shipping line was asked by the army and secret services to lend them the QE2 liner “as a floating prison for the Cabinet” [27] and there was apparently an army-linked scheme to install the Queen’s husband Prince Philip as president of the UK. [28]

MI5 agent Peter Wright, later author of *Spycatcher*, spread the rumour that the PM, Wilson, was a Soviet agent.

Wheen explains that Wright initially had the idea of going public, revealing the existence of the MI5 file on Wilson, but had “second thoughts” following a conversation with “his friend Lord [Victor] Rothschild”. [29]

A Plan B emerged, as Wright detailed in *Spycatcher*: “The plan was simple. MI5 would arrange for selective details of the intelligence about leading Labour Party figures, but especially Wilson, to be leaked to sympathetic

pressmen.

“Using our contacts in the press and among union officials, word of the material contained in MI5 files and the fact that Wilson was considered a security risk would be passed around”. [30]

Wheen adds that although Wright was keen on this plan, “once again Lord Rothschild persuaded him to reject it”. [30]

Was this mere advice from a “friend” or something closer to the giving of orders?

More generally, what exactly is behind this thing we call the system or the criminocracy?

What are the connections between totalitarian regimes of the past and neoliberal states today?

Is there an underlying continuity that we can identify?

Somewhat surprisingly, the most lucid analysis in this particular book comes from German resistance fighters more plausibly given the “terrorist” label so widely applied to all kinds of dissidents.

The Bewegung 2. Juni, who killed the president of West Berlin’s supreme court, Günter von Denkmann, in November 1974, “issued a communiqué pointing out that he had been a judge in the Nazi era”, [31] writes Wheen.

Hanns Martin Schleyer, president of the German employers’ federation, who was kidnapped and murdered by the *Rote Armee*

Fraktion (RAF) in 1977, had been a *Hauptsturmführer* in the SS. [32]

Ulrike Meinhof of the RAF said in 1972 that Nazism “was only the political and military precursor to the imperialist system of multinational corporations”. [33]

Defending the killing of Israeli athletes at the Olympic Games in Munich by Palestinians from the Black September guerrilla group, she argued that the anti-imperialist nature of the attack was enhanced by the fact that it had happened in Germany.

“The comrades of the Black September movement have brought their own Black September of 1970 – when the [Israeli-backed] Jordanian army slaughtered more than twenty thousand Palestinians – home to the place whence that massacre sprang: West Germany, formerly Nazi Germany, now the centre of imperialism.

“The place from which Jews of Western and Eastern Europe were forced to emigrate to Israel, the place from which Israel derived its capital by way of restitution, and officially got its weapons until 1965”. [34]

I am sure I do not need to remind people that Israel – which has been doing its best for the last year to become as reviled across the world as was Nazi Germany – came into existence thanks largely to the efforts of the

Rothschild family. [35]

Sayanim

- [1] Jacob Cohen, *Le Printemps des sayanim: Récit* (Paris: L'Harmattan, 2010), p. 65. The translations are my own.
- [2] Cohen, p. 165, p. 167.
- [3] Cohen, p. 2.
- [4] Cohen, p. 5.
- [5] Cohen, p. 16.
- [6] Cohen, p. 31.
- [7] Cohen, p. 47.
- [8] Cohen, p. 17.
- [9] Cohen, pp. 43-44.
- [10] Cohen, p. 55.
- [11] Cohen, pp. 72-73.
- [12] Cohen, p. 17.
- [13] Cohen, p. 66.
- [14] Cohen, p. 51.
- [15] Cohen, p. 78.
- [16] Cohen, p. 25. *Arschloch* means 'arsehole'.
- [17] Cohen, p. 26.
- [18] Cohen, p. 26.
- [19] Cohen, p. 27.
- [20] Ibid.
- [21] Cohen, p. 38.
- [22] Ibid.
- [23] Cohen, p. 27.
- [24] Cohen, p. 73.
- [25] Cohen, p. 77.
- [26] Cohen, pp. 63-64.
- [27] Cohen, p. 64.
- [28] Cohen, p. 66.
- [29] Cohen, p. 74.

Propaganda

- [1] Eric Hazan, *LQR: La Propagande du quotidien* (Paris: Raisons d'Agir Editions, 2006), p. 18. All translations are my own. Thanks to Karim for the recommendation!
- [2] Hazan, p. 11.

- [3] Paul Cudenec, *Fascism Rebranded: Exposing the Great Reset* (2021), pp. 280-84.
<https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>
- [4] Johann Chapoutot, *Libres d'Obéir: le management du nazisme à aujourd'hui* (Paris: Gallimard, 2020), pp. 65-66.
- [5] Paul Cudenec, *Converging Against the Criminocrats: Essays and Talks for the New International Resistance* (2023), p. 73.
<https://winteroak.org.uk/wp-content/uploads/2023/09/convergingagainstthe-criminocratsweb-1.pdf>
- [6] <https://juste-milieu.fr/alba-ventura-et-les-cafards-complotistes-que-fait-larcom/>
- [7] <https://www.miviludes.interieur.gouv.fr/quest-ce-quune-d%C3%A9rive-sectaire>
- [8] Paul Cudenec, 'Life philosophy: beyond left and right'.
<https://winteroak.org.uk/2024/10/14/life-philosophy-beyond-left-and-right/>
- [9] Victor Klemperer, *LTI, la langue du IIIe Reich, carnets d'un philologue*, trad. Elisabeth Guillot (Paris: Albin Michel, 1996), pp. 38-39, cit. Hazan, p. 12.
- [10] Hazan, p. 121.
- [11] Hazan, p. 14.
- [12] Hazan, p. 29.
- [13] Hazan, p. 33.
- [14] Hazan, p. 31.
- [15] Hazan, p. 29.
- [16] Hazan, p. 18.
- [17] Hazan, p. 76.
- [18] Ibid.
- [19] *Pour la restructuration et l'humanisation des relations internationales* (Moscow: Novosti, 1989), p. 80, cit. Hazan, p. 37.
- [20] Hazan, p. 44.
- [21] https://en.wikiquote.org/wiki/Joseph_Stalin
- [22] Hazan, p. 84.
- [23] Hazan, p. 87.
- [24] Hazan, p. 88.
- [25] Hazan, p. 90.
- [26] Hazan, p. 93.
- [27] Hazan, p. 94.
- [28] Hazan, p. 79.
- [29] Ibid.
- [30] Ibid.

- [31] Hazan, p. 96.
- [32] Hazan, p. 39.
- [33] Ibid.
- [34] Jacques Delperrié de Bayac, *Histoire de la Milice* (Paris: Fayard, 1969), p. 503. cit. Hazan, pp. 39-40.
- [35] Hazan, p. 20.
- [36] Hazan, p. 29.
- [37] Hazan, p. 107.
- [38] Hazan, p. 80.
- [39] Hazan, p. 75.
- [40] Hazan, p. 75 FN.
- [41] Hazan, p. 75.
- [42] Ibid.
- [43] Hazan, p. 111.
- [44] Hazan, p. 111 FN.
- [45] Jacob Cohen, *Le Printemps des sayanim: Récit* (Paris: L'Harmattan, 2010), p. 126.
- [46] [https://fr.wikipedia.org/wiki/Ensemble_pour_la_R%C3%A9publique_\(France\)](https://fr.wikipedia.org/wiki/Ensemble_pour_la_R%C3%A9publique_(France))
- [47] https://en.wikipedia.org/wiki/Emmanuel_Macron
- [48] p. 12.
- [49] Paul Cudenec, *Enemies of the People: The Rothschilds and their corrupt global empire* (2022), pp. 44-45.
<https://winteroak.org.uk/wp-content/uploads/2024/09/enemiesofthepeopleol.pdf>
- [50] Francis Wheen, *Strange Days Indeed: The Golden Age of Paranoia* (London: Fourth Estate, 2010), p. 88.

Conspiracy

- [1] Joseph Heller, 'Catch-22 and Disorder in the Courts', *Crawdaddy*, August 1973, cit. Francis Wheen, *Strange Days Indeed: The Golden Age of Paranoia* (London: Fourth Estate, 2010), p. 130. Thanks for the book, Martin!
- [2] Mark Harris, 'Conspiracy to the Left of Us!', *New York Times* magazine, 24 August 1975, p. 12, cit. Wheen, p. 284.
- [3] Ibid.
- [4] Michael Kelly, 'The Road to Paranoia', *New Yorker*, 19 June 1995, p. 67, cit. Wheen, p. 299.
- [5] Wheen, p. 280.
- [6] See 'The stench of the system 2: propaganda'.
- [7] Max Lerner, 'The Climate of Paranoia is the Culprit', *Los*

- Angeles Times*, 19 May 1972, p. C7, cit. Wheen, p. 299.
- [8] See 'The stench of the system 2: propaganda'.
- [9] Wheen, p. 162.
- [10] Wheen, p. 289.
- [11] Wheen, pp. 289-90.
- [12] Wheen, p. 300.
- [13] Paul Cudenec, 'Power and corruption: the public-private imperial mafia'.
- <https://winteroak.org.uk/2024/05/15/power-and-corruption-the-public-private-imperial-mafia/>
- [14] Allan M. Jalon, 'A Break-in to End All Break-ins', *Los Angeles Times*, 8 March 2006, cit. Wheen, p. 173.
- [15] Wheen, p. 252.
- [16] Ibid.
- [17] Ibid.
- [18] Ibid.
- [19] Ibid.
- [20] Stephen Dorril and Robin Ramsay, *Smear! Wilson and the Secret State* (London: Fourth Estate, 1991), p. 283, cit. Wheen, p. 252.
- [21] Wheen, p. 254.
- [22] See Niall Ferguson, *The House of Rothschild: The World's Greatest Banker 1849-1999* (New York: Penguin, 2000).
- [23] Wheen, p. 255.
- [24] Ibid.
- [24] Ibid.
- [25] Wheen, p. 255.
- [26] Wheen, p. 256.
- [27] Wheen, p. 255.
- [28] Wheen, p. 256.
- [29] Wheen, p. 262.
- [30] Peter Wright, *Spycatcher* (New York: Viking Penguin, 1987), p. 369, cit. Wheen p. 263.
- [30] Wheen, p. 263.
- [31] Wheen, p. 90.
- [32] Ibid.
- [33] Wheen, p. 91.
- [34] Stefan Aust, *The Baader-Meinhof Complex*, translated by Anthea Bell (London: Bodley Head, 2008), p. 182, cit. Wheen, p. 89.
- [35] <https://www.thejc.com/news/features/a-family-that-helped-build-a-new-nation-kkakggbe>

AMSTERDAM, GASLIGHTING AND THE HORRIBLE TRUTH

In terms of what physically happened, the much-publicised events in Amsterdam in early November 2024 don't amount to much.

For those unaware, a bunch of Israeli football fans travelled to the Netherlands for a match, upset the locals and it all ended up in fisticuffs.

The extraordinary, and perhaps historically important, element to this is the way in which the incidents were subsequently presented.

The Israeli government and pro-Zionists everywhere depicted the street fighting, in which nobody was killed or even apparently badly hurt, as a “pogrom” comparable to Kristallnacht in 1930s Germany and heralding the threat of a new Holocaust.

This was the usual blatant inversion, of course, since it is Israel itself which is currently carrying out a Holocaust!

Leading the way with the rhetoric, as Sana Saeed reports, was Jonathan Greenblatt, CEO of the Anti-Defamation League, who claimed that

“Jews on the streets of Amsterdam were hunted, chased, attacked and forced to hide from an antisemitic mob whose goal was to harm as many Jews as possible”. [1]

Mainstream media, particularly the BBC, adopted the same line and so did the bunch of spineless politician-puppets sometimes laughably termed “world leaders”. [2]

I was immediately reminded of those Covid scripts read out by TV presenters across the world, which exposed to so many the orchestrated “pandemic” psyop. [3]

Britain’s foreign minister David Lammy said: “I am horrified by last night’s antisemitic attacks on Israeli citizens in Amsterdam. My thoughts are with those injured, their families, and everyone affected.

“I utterly condemn these abhorrent acts of violence and stand with Israeli and Jewish people across the world”. [4]

Justin Trudeau wrote of “a dark moment for our world — and one we have seen before” and declared: “My heart goes out to the victims, and the entire Jewish community today. Canada condemns this disgusting antisemitism”. [5]

President Joe Biden’s X account declared: “The Antisemitic attacks on Israeli soccer fans in Amsterdam are despicable and echo dark moments in history when Jews were persecuted”. [6]

Ursula von der Leyen, president of the EU Commission, was apparently “outraged by last night’s vile attacks targeting Israeli citizens in Amsterdam”, announcing: “Antisemitism has absolutely no place in Europe. And we are determined to fight all forms of hatred”. [7]

Dutch pro-Israel “patriot” Geert Wilders, the power behind the throne of the current government there, rolled out the full Zionist propaganda vocabulary when he posted: “A pogrom in the streets of #Amsterdam. We have become the Gaza of Europe. Muslims with Palestinian flags hunting down Jews. I will NOT accept that. NEVER. The authorities will be held accountable for their failure to protect the Israeli citizens. Never again”. [8]

Even King Willem-Alexander got in on the act, revealing that he had contacted Israel’s President Herzog to tell him how “shocked” he and his wife had been.

“We must not look away from antisemitic behaviour on our streets. History has taught us how intimidation goes from bad to worse, with horrific consequences”. [9]

A compilation of very similar statements from US Congress members, plus the funding they had received from the Zionist lobby, was most instructive. [10]

In the following days, there was a wave of media fear-mongering about the “chilling return”

of anti-semitism to Europe.

The astonishing thing is that this official narrative was not only a complete pack of lies, but very *obviously* such, as *UK Column* pointed out in their useful November 11 video report. [11]

Maybe that ever-dwindling gullible section of the population that still trusts the media and politicians will have come away thinking a “pogrom” really took place, despite the obvious inappropriateness of the term to such minor violence.

But there was plenty of video footage and eye-witness accounts circulating on social media to show what a massive hoax it really was.

As Saeed points out, some of this even initially appeared in mainstream media, until orders presumably came from above.

“Sky News posted and deleted a video report on the racist Israeli mob’s instigation and violence — only to repost the report, with its content and copy edited to center the ‘antisemitism’ framing.

“In other words, a real-time manufacturing of a story to fit a specific narrative, despite all the evidence available. Few things have captured the intentional complicity of the news media, in the genocide of Palestinians, as transparently and poignantly as this”. [12]

There was also footage circulating of a police

spokesman in Amsterdam confirming that the Maccabi Tel Aviv fans had ripped down Palestinian flags from buildings, set Palestinian flags on fire and attacked a taxi. [13]

Social media videos showed Maccabi fans setting off flares and fireworks, chanting in Hebrew “olé, olé, let the IDF [Israel Defense Forces] win, we will fuck the Arabs”, and celebrating that there were apparently “no children” left in Gaza. [14]

A Dutch teenage journalist documented the Tel Aviv hooligans carrying wooden planks and poles, running in packs across the city. [15]

He also defied instructions by one of the Israelis to stop filming for his own “safety”.

The obvious mis-match between the words of the global ruling class and the reality on the streets of Amsterdam woke up many more people to the fact that something is badly wrong with our world.

Wrote Esheru Kwaku on X: “Yesterday a King, Presidents, Prime Ministers, media talking heads, so called journalists and broadcasters were instructed by Israeli officials to lie to their people and refer to the violent clashes in Amsterdam as a Pogrom and Kristallnacht. This doesn’t sit well with me”. [16]

Said Kristel Merken-Hannemann: “It’s scary. It all seems so ‘in tune’ with one another. It feels like a script with buzzwords was used”.

[17]

Added HonkForPeace: "It might wake up the people who've had their fingers in their ears the whole time because this nonsense is so transparent it's impossible to ignore the obvious disparity". [18]

And Kjell Anderson remarked: "I am starting to think Israel overplayed its hand with the 'Amsterdam pogrom' story.

"Yes, the uptake among politicians was swift and strong, but the people's backlash once they realized the stories were false was incredibly damaging to Israel's credibility and that of the media". [19]

The fact that Mossad agents were revealed to have accompanied the Israeli mob only confirmed suspicions that something very strange was being played out.

Council Estate Media seemed close to the mark when they wrote: "Given the Mossad presence at the riots in Amsterdam, I think we can figure out what is going on: there is going to be a series of false flags.

"Israel is going to provoke trouble, probably at sporting events, and when there is an inevitable reaction, it will be used as an excuse to ban pro-Palestinian protests and silence criticism of Israel.

"We've already seen protest bans in Amsterdam, but the locals have so far defied

them. We are going to need an awful lot of defiance because we will soon be told it's necessary to introduce stronger 'anti-Semitism laws' to prevent imaginary 'pogroms'.

"Suddenly, everyone who is speaking out about the extermination of civilians in northern Gaza and the escalation in Lebanon are going to find they are guilty of hate crimes. We've been heading in this direction for some time and we are reaching our inevitable destination". [20]

However, there is still a degree of confusion around the question of *why* the mainstream media and mainstream "leaders" across the world were all singing from the same hymn sheet.

One popular opinion is that it is because Israel is a close ally of the USA and the UK – "the West" therefore defends its own.

Another point of view that surfaces on social media on a regular basis is that is because "the Jews" run everything.

Half-truths can be more dangerous than complete lies, because they appear to be grounded in reality, and both of these explanations lead us badly off track.

Regarding the first statement, there is clearly something more going on here than Israel just being an ally of the USA and UK.

Media and politicians have never been noted for running to the defence of English football

fans, whose notoriously bad behaviour abroad has not sunk to the depths of the Tel Aviv fans'. Why do so for Israelis?

Furthermore, blaming "the West" is to fuel the false narrative that everything will be made better once global power has switched into the hands of China, Russia and the BRICS "multi-polar" new world order.

Likewise, to blame "the Jews" is to aid Zionists in manufacturing their narrative about "rising anti-semitism".

While too many Jews across the world do support Israel, many do not – and in any case the vast majority are busy leading their own personal lives, like everyone else, rather than ruling the world.

Indeed, one of the aims of "anti-semitism" scares is to frighten Jewish people into running for protection to Zionist institutions and even to emigrate to Israel, where they will be "safe" from the bogeyman.

The absurd lie about a "pogrom" in Amsterdam probably didn't help much in that respect, though, as Jewish people whose families suffered in real pogroms were understandably offended, with others warning of a "weaponization of Jewish safety". [21]

The level of global co-ordination involved in the lies about Amsterdam, as with the lies about Covid and countless other issues, can only be

understood when you have grasped that we are in fact ruled by a global mafia, a gigantic criminal empire.

This entity, the criminocracy, has been built up for more than 200 years by the Rothschild banking and industrial dynasty, as set out in *Enemies of the People* and in a new and very good presentation by the *Lies are Unbekoming* website. [22]

Not only did these criminals take over or replace existing power structures and businesses – including the media – using all the tricks in the book, but they have also erected an infrastructure of top-down global control which features the central banks, the World Bank, the IMF, the UN, the WHO, the WEF, Chatham House, BRICS and endless other institutions pursuing the same agenda.

They were also, of course, instrumental in establishing the state of Israel, as I mentioned in ‘The stench of the system’.

Although the Rothschilds present themselves as Jewish, I am not alone in perceiving something satanic in their utterly ruthless outlook and activities, which are incompatible with any kind of authentic religious faith.

Like the Israelis in Amsterdam, they seem to take a twisted pleasure in the death and suffering for which they are responsible.

Anyone who defends themselves against their gang, whether physically as in Amsterdam, or by means of the written word, is condemned by their army of mendacious monkeys as an “extremist”, “hate speaker” or “anti-semite”.

But that’s just gaslighting – as former Mossad agent Victor Ostrovsky has admitted [23] – and in 2024, while Israel brutally slaughters Palestinians with seeming impunity, millions have wised up to it.

Having always succeeded in hiding their nefarious activities with endless fakery, the criminocrats have arrogantly gone too far.

They thought they could deploy their puppet politicians and controlled media to propagate a version of events in Amsterdam based on obvious and demonstrable lies, without anyone noticing!

Perceiving themselves as all-powerful, they have dropped their guard and exposed themselves to view.

The fog of deceit has cleared and the horrible truth about their corrupt and violent global domination is now there for all to see.

[1] <https://mondoweiss.net/2024/11/no-there-were-no-antisemitic-pogroms-in-amsterdam-heres-what-really-happened/>

[2] https://x.com/receipts_lol/status/1855132262855057533

[3] <https://x.com/AdameMedia/status/1855954042410713443>

[4] <https://x.com/DavidLammy/status/1854930793115607513>

[5] <https://x.com/JustinTrudeau/status/1854892679831720330>

[6] <https://x.com/POTUS/status/1854953886328799588>

[7] <https://x.com/vonderleyen/status/1854823001302208741>

[8] <https://x.com/geertwilderspvv/status/1854751655591350331>

- [9] <https://x.com/koninklijkhuis/status/1854846329765122055>
- [10] <https://x.com/TrackAIPAC/status/1855059026708775006>
- [11] <https://www.ukcolumn.org/video/uk-column-news-11th-november-2024>
- [12] <https://mondoweiss.net/2024/11/no-there-were-no-antisemitic-pogroms-in-amsterdam-heres-what-really-happened/>
- [13] <https://x.com/DillyHussain88/status/1855211849244885344>
- [14] <https://www.theguardian.com/world/2024/nov/11/what-happened-amsterdam-israeli-football-fans>
- [15] <https://x.com/walidmahmodrouk/status/1855399694840561665>
- [16] <https://x.com/EsheruKwaku/status/1855217568727896173>
- [17] <https://x.com/KristelMerken/status/1855218652557025510>
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- [20] <https://www.councilestatemedia.uk/p/amsterdam-shows-us-just-how-brazenly>
- [21] <https://x.com/GozukaraFurkan/status/1855186839734300946/photo/2>
- [22] <https://unbekoming.substack.com/p/the-rothschilds>
- [23] <https://x.com/DickMackintosh/status/1855021062138085707>

TERRORISM AND THE DEMONOCRACY

One of the most shocking of all the harrowing accounts to come out of Gaza this year was provided by UK surgeon Nizam Mamode.

He told MPs at a parliamentary hearing on Tuesday November 12 how the Israelis deliberately and systematically send drones to shoot children in areas they have just bombed.

“This is not an occasional thing. This was day after day after day operating on children who would say, ‘I was lying on the ground after a bomb dropped and this quadcopter came down and hovered over me and shot me’”. [1]

Three days after this evidence was heard, Jersey police launched a 6.30am raid on the home of peace activist Natalie Strecker for speaking out against what Israel has been doing in Palestine. [2][3]

According to the *Jersey Evening Post*, “police confirmed that having received a complaint, they arrested a 49-year-old woman on suspicion of an offence under Article 13.1 of the Terrorism (Jersey) Law 2002”. [4]

Natalie was not the first to undergo such treatment, but is part of a growing number of critics of Israel, including journalists, targeted in this way by the pro-Zionist UK state.

Mum Clare Rogers had this to say after her daughter, Zoe, aged 21, was locked up as a “terrorist” after a protest against Elbit Systems, one of the arms businesses enabling the slaughter in Gaza: “Someone who believes so passionately in justice, is lamenting the deaths of innocent civilians and children. To be called a terrorist? That really disgusts me”. [5]

The authorities’ use of the word “terrorism” and their deployment of “anti-terrorism” measures is extremely twisted.

Defined as “the use of violence against non-combatants to achieve political or ideological aims”, actual terrorism seems to me to have most *obviously* been deployed by the likes of the British empire, Nazi Germany, the US empire or Israel – and, yes, I am very comfortable with bracketing them together in this way. [6]

However, through their usual inversion of truth, all these regimes have instead used the “terrorist” label to describe those resisting or even just criticising their own terror-inflicting activities, whether in India, France, Iraq or, as we have seen, Palestine. [7][8][9]

When you think about it, the cynicism behind this manoeuvre is simply staggering.

It's worth setting this out plainly, particularly with regard to what is currently happening in the Middle East.

Deliberately murdering huge numbers of children is nothing short of evil.

Deliberately murdering huge numbers of children while painting yourself as the perpetual victim is very evil indeed.

Deliberately murdering huge numbers of children while painting yourself as the perpetual victim *and* having your critics arrested under "terrorism" laws is simply off the scale.

As regular readers will know, I have, since June 2023, been using the word *criminocracy* to describe those who rule over us.

Over the course of 2024 I have increasingly come to the conclusion that, although perfectly accurate, it is not strong enough to describe the real nature of the child-slaughtering global imperialist mafia. [10]

I now think that a more appropriate term would be *demonocracy*.

[1] <https://www.middleeasteye.net/news/gaza-war-british-surgeon-tells-mps-account-nasser-hospital>

[2] <https://x.com/DmodusCutter/status/1857854070393848310>

[3] <https://x.com/JerseyPSC>

[4] <https://jerseyeveningpost.com/news/2024/11/16/jep-exclusive-palestine-campaigner-arrested-under-terrorism-law/>

[5] <https://www.bbc.com/news/articles/cgmvxgkwg17o>

[6] <https://en.wikipedia.org/wiki/Terrorism>

[7]

https://www.researchgate.net/publication/339847288_British_narra

tives_of_'terrorism'_in_India_The_colonial_discourse_on_early_polit
ical_violence_1907-1918

[8]

<https://compass.onlinelibrary.wiley.com/doi/abs/10.1111/hic3.12440>

[9] <https://www.foxnews.com/world/us-troops-targeted-3-more-attacks-bases-iraq-syria-leaving-1-injured>

[10] <https://winteroak.org.uk/2024/06/13/evil-beyond-words/>

TRUTH, ESSENCE, KNOWLEDGE AND LIGHT

Being criticised or insulted by your political enemies is not too difficult to cope with – after all, you do not really care what they think of you.

More difficult is to be taken to task by those you feel are – or at least ought to be – on the same “side” as you.

I had this unsettling experience in 2020 when so-called “comrades” decided that I was beyond the anarcho-pale for opposing the state-corporate system’s Covid narrative and repression. [1]

Subsequently I have often been frustrated by those within the new freedom movement who, having correctly seen that fake climate-based environmentalism is being deployed by the globalist tyranny to tighten its control, go on to dismiss real pro-nature and anti-industrialist thinking as part of the same agenda.

How can they not see, I ask myself, that there is nothing remotely “green” about the future proposed by the system?

Klaus Schwab of the WEF has written two

books calling for a Fourth Industrial Revolution, [2] with the “innovation” of transhumanism and the digitalisation of our lives being at the very centre of the criminocratic creed.

As I keep having to repeat, in the same way that the Nazis harnessed Germans’ love of nature and traditional living in order to gain support for their hyper-industrialist project, so are their 21st century successors merely *using* the rhetoric of “sustainability” to advance the same life-destroying project.

Another area of ideological confusion surrounds the perennial philosophy which forms an important part of the organic radical outlook.

There are some opponents of the global system who have noticed how it has infiltrated and captured traditional religions and seems to want to replace them with a new worldwide uni-religion.

They therefore assume that *anyone* searching for universal truth behind the world’s faiths must be colluding in this scheme.

Again, this is to misunderstand the nature of the globalist system.

In the same way that its “environmentalism” is necessarily fake, since it aims to continue destroying the living world in the pursuit of profit and control, so must any so-called “religion” that it cooks up also be fake, since its aims and methods are entirely incompatible with

any good and authentic human belief system.

What sort of “religion” could be built on an obsession with material wealth, with superficial appearance, with control of others and total disregard for their well-being, with lies and manipulation?

The criminocrats’ “religion”, no matter how they package it, could only ever be an inversion of real religion, a mockery and corruption of the spiritual and ethical values that should be at the core of all the world’s faiths.

It is bad enough to think that some people might fall for this scam and sign up for an *ersatz* one-world cult, but even worse to think that others, while rightly rejecting it, might fall into the trap of imagining that *any* quest for universal truth, shared ancient wisdom and ur-spirituality can automatically be thrown out with the same bathwater.

It is in this context that I want to talk about a fascinating book recently given to me by a friend in England.

Suhrawardi and the School of Illumination by Mehdi Amin Razavi [3] explores the thinking of the 12th century Persian Sufi philosopher Shihab al-Din Yahya Suhrawardi, also known as Shaikh al-ishraq or the Master of Illumination.

I can almost see certain people jumping up down in agitation at this point, so I will quickly stress that, having lived and taught 900 years

ago, Suhrawardi had nothing to do with Adam Weishaupt's Rothschild-linked Bavarian "Illumaniti" and indeed, as Razavi notes, there is no indication that they were in the least influenced by, or even aware of, his work. [4]

I will go further into what Suhrawardi meant by "illumination" later, but first I want to point out some strange parallels I have noticed between him and Ludwig Klages, the German anti-industrialist thinker whom I recently profiled. [5]

These are strange in that Klages was outspokenly critical of the Greek and Eastern metaphysics which Suhrawardi espoused and one would perhaps not expect to find that they had much in common.

However, all thinkers genuinely seeking the truth, by whatever path, will inevitably come closer together as they approach their target and certain similarities are undeniable.

First of all, it seems that Suhrawardi, like Klages, has somewhat disappeared from cultural view, in the West at least.

As I explained, for Klages this was very much connected with false accusations that he was close to the Nazi regime in his native country.

In the same way as academic Paul Bishop takes time to address and refute this allegation, Razavi writes that "it is necessary to respond to

the criticism of some scholars who have regarded Suhrawardi's works as having been strongly influenced by nationalistic sentiments.

"They have gone so far as to accuse him of belonging to the Shu'ubiyah, a Persian nationalist movement of the third century A.H.

"This intellectual movement was led by a group of Persian poets, philosophers, literary figures and scientists reacting to the Arab oppression of Persians". [6]

Razavi adds that it has been argued that Suhrawardi's *ishraqi* school provided the philosophical framework for this stream of Persian nationalism, in the same way as Klages's thinking, and the Romantic/*Wandervogel* anti-industrialist movement as a whole, is claimed to have paved the way for Nazism.

And while Klages's reputation has been tainted by an alleged connection to Adolf Hitler's regime (which in fact explicitly condemned his *Lebensphilosophie*), Suhrawardi's was affected, in the West, by his association with a bogeyman of his own time.

Razavi explains that he was affiliated to Malik Zahir, son of Saladin, who famously spearheaded the Muslim military effort against European armies.

"Although Suhrawardi was not favoured by the Saladin, he nevertheless may have been viewed by the Christian West as a court

philosopher at a time when Muslims and Christians were involved in the Crusades". [7]

"Not favoured" is something of an understatement, in fact, since Saladin ended up having Suhrawardi put to death! [8]

Writes Razavi: "At a time when Christians and Muslims were engaged in a bloody war, Suhrawardi's message of unity was perceived to be a dangerous and even a heretical doctrine". [9]

Like Klages's, Suhrawardi's philosophical approach proved particularly incompatible with the mindset of the West.

Seyyed Hossain Nasr has observed that during and following Suhrawardi's life, the West was "concerning itself with the domain of rationalization". [10]

As a "philosopher-mystic", [11] his thinking did not fit into the box of that particular worldview, combining as he did rational and spiritual elements, although he remained influential in Persia/Iran and the Indian sub-continent.

Klages, another "philosopher-mystic", is similarly out of place in a modern world in which the domination of dry "reason" has left no room for mystery and soul, and he is often accused of promoting "irrationalism".

There is also an echo of the 12th century desire to "confront Arab supremacy with the revival of the pre-Islamic Persian culture and

religious values” [12] in Klages’s 20th century desire to confront Judeo-Christian supremacy with the revival of pre-Christian and pre-Judaic European culture and religious values.

Indeed, since the Arabs are a Semitic people, Persians such as Suhrawardi could, like Klages, have been accused of literal “anti-semitism”.

However, in the same way as Klages was surrounded and admired by Jewish fellow thinkers, so was Suhrawardi surrounded by a circle of friends in Syria, an Arab country, and indeed “wrote most of his treatises in Arabic”. [13]

Perhaps what they had in common was an anti-imperialist yearning for cultural and spiritual *authenticity* – the primary sourcing of people’s shared sets of beliefs from their own cultures rather than from those of alien overlords of whatever variety?

In any case, there was nothing narrow about either of their approaches. One of several fundamental differences between Klages and the National Socialists was that he was interested in all forms of paganism, while they were only interested in the German variety.

Likewise, explains Razavi: “To accuse Suhrawardi of nationalism is to misunderstand him completely.

“The school of illumination which he advocated argues for the universality of truth to

which everyone has equal access, provided they are willing to undergo the process of purification and illumination.

“Suhrawardi would argue that truth is not an exclusive property of Persians, nor of anyone else, and to argue as such is contrary to the spirit of the *ishraqi* school”. [14]

Like Klages, Suhrawardi rejected the dualism that maintains that mind and body are two different and distinct entities which interact with each other.

“Suhrawardi argues that this distinction is a superficial one”, [15] notes Razavi.

And a still more substantial connection between the two men’s outlooks can be found in their shared emphasis on archetypes.

Klages called them images or primal images (*Urbilder*) and also saw them personified as souls or gods.

Suhrawardi, influenced by the Zoroastrian tradition, used angels to describe this same archetypal world. [16]

Razavi says: “For example, he identifies water with the Mazdean angel *Khurdat*, fire with *Urdibihisht*, vegetables as *Murdad*, and minerals as *Shahriwar*. These angels and many more are the archetypes...” [17]

“The lordly light which exists within the soul of every man is represented by Gabriel, the archetype of humanity (*rabb al-naw’ al-insan*),

which Suhrawardi identifies as the “holy spirit” (*ruh al-qudus*), equating it with the spirit of the Prophet Mohammed”. [18]

“Having argued that angels are independent realities in the world, he then follows an Ibn Sinian scheme to say that angels are also representations of man’s inner forces that have been externalized.

“The externalization serves as a spiritual map of the inner guides. He who learns how to follow them properly will be led to the heart of the *ishraqi* doctrine, that is, ‘To know everything, one has to first know himself’. [19]

“Knowledge of the self and self-knowledge therefore are necessary conditions for anyone in his spiritual quest who seeks certainty”. [20]

At the core of both philosophers’ thinking is the notion of essence.

This has been declared doubleplus ungood by contemporary thought police, with a narrowed-down political interpretation of “essentialism” implying racist or sexist beliefs about a rigid human nature.

But the metaphysical understanding of essence is something else entirely and gives underlying meaning to a world that the modern mind considers random or even absurd.

Razavi sets out the argument developed by Mir Damad, one of the successors to Suhrawardi’s philosophy.

“It is apparent that an existent being does not only exist by virtue of its own existence but because of its ‘essence’ (*mahiyyah*).

“Now, either the essence precedes the existence in the order of creation or vice versa...

“Mir Damad concludes that the essence of an existent being must be the principal element, since it is inconceivable to have an existent being which is made up of pure existence (*wujud*) and no essence”. [21]

In my 2016 book *Nature, Essence and Anarchy* I take a similar line by equating essence with possibility – the possibility of something existing must “precede” (though not in linear time) its physical existence.

There clearly must be the possibility of a dog or a cat existing in order for any particular dog or cat to exist.

As Ananda Coomaraswamy writes: “The impossible never happens; what happens is always the realisation of a possibility”. [22]

However, modern Western thinking abandoned this wisdom and instead regarded notions of “cat” and “dog” not as essences but as mere categories applied by the human mind to describe groups of similar entities.

As I set out in *Nature, Essence and Anarchy*, this formed part of “the movement of society away from the appreciation of abstract ideas or principles, and towards a limited, purely

physical, definition of reality". [23]

This is presented as movement towards scientific enlightenment, but in fact is a step towards modern stupidity and darkness.

"There is no such thing as the essential reality of something. There are no universal principles beneath the surface of physical reality.

"Human beings are nothing more than flesh-and-blood machines, whose behaviour is 'constructed' and can be 'programmed' into them.

"There is no such thing as 'spirit', because it cannot be scientifically identified or measured. The natural world is not a living being, but a resource to be exploited.

"The only possible world is the one we live in. Industrial civilization is the only destination at which humankind could ever have arrived.

"The continuation of that industrial civilization is the only possible future open to us. Anyone who says otherwise is a fool or charlatan". [24]

While Klages's philosophy is a reaction against our descent into industrial ignorance, Suhrawardi was of course writing before that process got under way – it is perhaps only in the subsequent lack of interest in his work that we see its influence.

However, even in his day he was aware of the need to preserve and recommunicate what he called "ancient wisdom" (*hikmat al-atiq*). [25]

Razavi explains that “he saw himself as the reviver of *Sophia Perennis*” [26] – placing him close to the tradition of sophiology which I recently discussed. [27]

He synthesized the philosophies of Aristotle, Plato and Plotinus with Sufi wisdom and the intellectual intuition of the *ishraqis*, [28] adding in various elements from Persian and Egyptian traditions in “an attempt to unify various schools of wisdom in order to demonstrate the universal truth that lies at the heart of all divinely revealed religions”. [29]

“Suhrawardi considers himself to be the unifier of what he calls ‘*al-Hikmat al laduniyah*’ (Divine Wisdom), a tradition that begins with Prophet Hermes (*Khidr*) and has persisted throughout time in various forms”. [30]

I was particularly intrigued to see the mention of Khidr, the archetypal religious/mythological figure who lent his nickname to my 2017 book *The Green One* [31] and who represents both divine nature and human understanding of that vital force.

The idea of light was, of course, central to Suhrawardi’s illuminationist philosophy.

The ultimate and divine light permeates layer by layer into the material world and is, in fact, the basis of our essential “I-ness” if only we can strip away the veils of falsity in order to see it.

Razavi formulates Suhrawardi's thinking thus:

"1. God is light. 2. "I-ness" is light. 3. "I-ness" is God. 4. He who knows himself, knows God". [32]

This kind of knowledge has come to be called "knowledge by presence" (*al-'ilm al-huduri*), he explains. Very much part of the Sufi tradition, this relates to "a special mode of cognition which attains knowledge directly and without mediation, thereby transcending the subject/object distinction". [33]

Says Suhrawardi: "A thing that exists in itself (*al-qa'im bi'l-dhat*) and is conscious of itself does not know itself through a representation (*al-mithal*) of itself appearing in itself". [34]

For him, any "attributes" we possess – including our lower self, the *nafs* of the personal ego, act as blockages to the divine light.

While the aim of spiritual seekers is to purify themselves so as to block the light as little as possible, the opposite is true of those who follow the path of Evil.

Suhrawardi's philosophy draws on the Zoroastrian concepts of Good (the benevolent god Ahuramazda) and Evil (the malevolent god Ahriman).

Explains Razavi: "For Suhrawardi, just as light has degrees of intensity, so does darkness". [35]

“In Suhrawardi’s world of suspended forms (*suwar al mu’allaqah*), there are also perfect forms of evil which he identifies with darkness”.
[36]

The presence in the world of an individual, or a group of individuals, motivated by self-interest, greed and the pursuit of power would therefore amount to a blockage of the divine light.

It would become visible as a shadow, an absence of illumination.

Any attempt by this group to pass itself off as a channel for the light – such as by inventing a pseudo-religion – would be doomed to failure as its shadow would so clearly represent an inversion.

Those with direct, intuitive, knowledge of themselves, and therefore of the light, would simply know that they were dealing with deception and darkness.

So, in conclusion, I find Suhrawardi’s thought, as presented by Razavi in this book, to be a useful source of inspiration.

Firstly, I have the sense that he was really searching for metaphysical truth with all his intellectual and intuitive strength, stretching his mind and his heart to the utmost to understand and know the source of the light within and beyond us.

Secondly, living as he did nearly a

millennium ago, he was that much closer to sources of ancient wisdom than we are today.

It is as if he had one foot in the past of Greek, Persian and Egyptian gnosis and the other stepping out towards the future, with his outstretched hand clasping a precious scroll of inherited universal knowledge that he is inviting us to take from him and communicate to 21st century humankind.

As the darkness of modern Evil increasingly blocks every last chink of divine light from penetrating this degraded world, we certainly have great need of Suhrawardi's timeless illumination!

[1] Paul Cudenec, 'Anarchists against freedom!'

<https://network23.org/paulcudenec/2020/04/26/anarchists-against-freedom/>

[2] Paul Cudenec, 'Klaus Schwab and his Great Fascist Reset'.

<https://winteroak.org.uk/wp-content/uploads/2023/09/fascism-rebranded23web.pdf>

[3] Mehdi Amin Razavi, *Suhrawardi and the School of Illumination* (Richmond, Surrey: Curzon Press, 1997). Thanks Ibraar!

[4] Razavi, pp. 141-42.

[5] Paul Cudenec, 'Life philosophy: beyond left and right' and two subsequent essays.

<https://winteroak.org.uk/2024/10/14/life-philosophy-beyond-left-and-right/>

[6] Razavi, p. 146.

[7] Razavi, p. 140.

[8] Razavi, p. 2.

[9] Razavi, p. 3.

[10] Seyed Hossein Nasr, 'The Spread of the Illuminationist School of Suhrawardi', *Islamic Quarterly* 14, no 1 (1970), p. 118, cit. Razavi, p. 141.

[11] Razavi, p. 150.

- [12] Razavi, p. 146.
- [13] Ravazi, p. 147.
- [14] Ibid.
- [15] Razavi, p. 40.
- [16] Razavi, p. xx.
- [17] Razavi, p. 46.
- [18] Razavi, p. 82.
- [19] Suhrawardi, *Opera Metaphysica et Mystica 1*, edited and introduction by Henry Corbin (Tehran: Institut d'Etudes et des Recherches Culturelles, 1993), p. 70, cit. Razavi, p. 83.
- [20] Razavi, p. 83.
- [21] Razavi, p. 125.
- [22] Ananda K. Coomaraswamy, *What is Civilisation and Other Essays* (Ipswich: Golgonooza Press, 1989), p. 70.
- [23] Paul Cudenec, *Nature, Essence and Anarchy* (Sussex: Winter Oak, 2016), p. 127.
- [24] Cudenec, *Nature, Essence and Anarchy*, pp. 127-28.
- [25] Razavi, p. xv.
- [26] Razavi, p. 6.
- [27] Paul Cudenec, 'The Spirit of Sophia'.
- [28] Razavi, p. 6.
- [29] Razavi, p. xv.
- [30] Razavi, p. 52.
- [31] Paul Cudenec, *The Green One* (Sussex: Winter Oak, 2017). <https://winteroak.org.uk/wp-content/uploads/2020/10/the-green-one-1.pdf>
- [32] Razavi, p. 92.
- [33] Razavi, p. 102.
- [34] Suhrawardi, *Opera Metaphysica et Mystica 2*, edited and introduction by Henry Corbin (Tehran: Institut d'Etudes et des Recherches Culturelles, 1993), p. 111, cit. Razavi, p. 103.
- [35] Razavi, p. 32.
- [36] Razavi, p. 43.

PRIMEVAL FREEDOM, THE ANARCH AND THE ANARCHIST

Have I, for the last 30 years, been *mistakenly* self-identifying as an anarchist?

This was the question that flashed momentarily through my mind while I was reading Ernst Jünger's 1977 novel *Eumeswil*. [1]

In this work – a philosophical rumination thinly disguised as post-collapse science fiction – he repeatedly contrasts his own concept of the anarch with that of the anarchist.

Early on in the account, Jünger has his narrator, Martin, declare that his “fundamental structure”, under the surface of being a reliable assistant to Eumeswil's ruler, is “anarchic” [2] and explains:

“That seems complicated, but is simple, for everyone is anarchic; this is precisely what is normal about us. Of course, the anarchic is hemmed in from the very first day by father and mother, by state and society. Those are prunings, tappings of the primordial strength, and nobody escapes them. One has to resign oneself. But the anarchic remains, at the very bottom, as a

mystery, usually unknown even to its bearer. It can erupt from him as lava, can destroy him, liberate him. Distinctions must be drawn here: love is anarchic, marriage is not. The warrior is anarchic, the soldier is not. Manslaughter is anarchic, murder is not. Christ is anarchic, Saint Paul is not. Since, of course, the anarchic is normal, it is also present in Saint Paul, and sometimes it erupts mightily from him. These are not antitheses but degrees. The history of the world is moved by anarchy. In sum: the free human being is anarchic, the anarchist is not". [3]

Jünger doubles up on this (*provocative!*) contrast on many occasions in the book, using his term *anarch* to signify the truly anarchic person.

"The anarch can lead a lonesome existence; the anarchist is sociable and must get together with peers". [4]

"It is especially difficult to tell the essential from that which is similar to and indeed seems identical to it. This also applies to the anarch's relation to the anarchist. The latter resembles the man who has heard the alarm but charges off in the wrong direction". [5]

"The positive counterpart of the anarchist is the anarch. The latter is not the adversary of the monarch but his antipode, untouched by him, though also dangerous. He is not the opponent of the monarch, but his pendant. After all, the

monarch wants to rule many, nay, all people; the anarch only himself". [6]

"For the anarch, little is changed when he strips off a uniform that he wore partly as fool's motley, partly as camouflage. It covers his spiritual freedom, which he will objectivate during such transitions. This distinguishes him from the anarchist, who, objectively unfree, starts raging until he is thrust into a more rigorous straitjacket". [7]

"The anarchist, as the born foe of authority, will be destroyed by it after damaging it more or less. The anarch, on the other hand, has appropriated authority; he is sovereign". [8]

The anarch, as described by Jünger, lives in "a state of primeval freedom". [9]

He compares him to the forest flier – a reference to his 1951 book *The Forest Passage* [10] – who is himself not to be confused with the partisans, who "are a collective" and ultimately serve "the great powers". [11]

"The forest flight confirms the independence of the anarch, who is basically a forest flier anywhere, anytime, whether in the thicket or in the metropolis, whether inside or outside society". [12]

The difference between the two is that "the forest flier has been expelled from society, while the anarch has expelled society from himself. He is and remains his own master in all

circumstances”. [13]

Although Jünger’s anarch embraces individual freedom, he is “no individualist”: [14] his is a freedom to which “everybody is entitled”. [15]

His character Martin, whose “study of anarchism” is his “secret focus”, [16] does concede that his distinction between anarch and anarchist is “merely one of degree, not of principle. As in everyone, as in all of us, the anarch is also concealed in the anarchist – the latter resembling an archer whose arrow has missed the bull’s-eye”. [17]

The inner anarch is very deeply concealed in those who promote a “state capitalism” which is “even more dangerous than private capitalism because it is directly tied to political power”. [18]

Martin, a historian, writes about a group called the Free Men, whose meetings in Germany were initially attended by Karl Marx and Friedrich Engels.

“In the long run, needless to say, the atmosphere was not to their liking; they wanted to take over the state, not abolish it.

“Gradually, yet more and more distinctly, the Free Men distanced themselves from them... The dislike was mutual...

“Such encounters make it obvious that the socialists recognize their archenemy not in the state or in the Church or in capitalism; all those

institutions, clarified by scholarship and refashioned by propaganda, can be replaced.

“Their struggle is waged not against but for power. Their deadly enemy is anarchy, represented on the one side by the idealistic anarchist and on the other by the lumpenproletariat, which, in a crisis, casts off the final trappings of law and order, and even humanity, and closes the debate.

“In order for them to resume under a new constellation, all those entities, indispensable at absolute zero, are the first that must be liquidated”. [19]

Jünger also cites warnings about state socialism from American anarchist Benjamin Tucker who, in describing the unfree society it would usher in, writes: “Thus will Authority achieve its acme and Monopoly be carried to its highest power”. [20]

Noting the way in which Tucker comes up with unusual statements such as “anarchy is order”, Jünger comments: “Here, an anarch smashes through the anarchist system”. [21]

What I registered when reading *Eumeswil* is that I share the deep feeling for freedom that Jünger attributes to the anarch.

For me – and, I would say, for the classical anarchist viewpoint – individual freedom is not something that is opposed to the collective well-being, but is an essential aspect of it.

Individual and collective happiness depend on each other; they fit together like the yin and yang of the familiar Taoist symbol.

No community can be free if all the individuals within it are not free and no individual can be free if he or she lives in a community that is not free.

However, not all contemporary anarchists seem to accept or understand this keystone of the philosophy.

This became abundantly clear to me when I was attacked by so-called anarchists for standing up for freedom in 2020.

As I described at the time, these “comrades” could only bring themselves to talk about individual freedom in scare quotes and regarded my embrace of this dangerous notion as proof that I had turned into a “right-wing” supporter of Donald Trump! [22]

But, looking back, this wasn’t the first time I had encountered the same kind of reaction from people with whom I had imagined I shared a world view.

Some twenty years ago, I wrote *47 Random Fragments of Unauthorised Hope and Despair*, [23] a collection of short stories set in a dystopian future of total surveillance, censorship and control – towards which we have obviously moved ever closer in the interim.

I sent a copy to a fellow anarchist who had

enjoyed some of my other political writing, with a view to finding someone to publish it.

To my surprise, he totally distanced himself from the content, which he evidently regarded as incompatible with anarchism as he knew it.

The problem, he explained, was that I had not described any *collective* resistance to tyranny.

He had missed the whole point, in fact. This imagined future was so totally policed and controlled that it was virtually impossible to move a muscle without authorisation, so any kind of organising would have been impossible.

The positive message of the book was that, *in even the most extreme circumstances*, the love of freedom will live on in human hearts.

I think that, on these two occasions, I was experiencing first-hand Jünger's distinction between anarch and anarchist.

But does this mean that I am not really an anarchist after all and should stop using the label?

No, because as I said, *real* anarchism glories in the paradox of individual and collective freedom being two sides of one coin.

It is *denying* the importance of individual freedom, rather than *proclaiming* it, that is incompatible with the anarchist outlook!

The fact that certain kinds of "anarchist" fail to see this and are incapable of making the

mental leap above shallow either/or binary thinking, is a reflection of a more general corruption of their thought.

A once-vibrant philosophy has been submerged by successive waves of narrow, sterile, pseudo-scientific, “progressive” thinking more commonly associated with Marxism.

As Jünger writes: “Above all, the anarchist must not think progressively. That is the anarchist’s mistake; he thereby lets go of the reins”. [24]

For instance, the idea that we are not born as blank slates, in need of being formatted and programmed by an “educational” system, but that we each have innate qualities, is now considered anathema by many anarchists, I have discovered.

This is a bad thing called “essentialism”, from their blinkered and dogmatic point of view.

But it means they have lost the crucial anarchist insight of why it is that state authority is not only unnecessary but harmful, namely that human beings, like all animals, have an innate tendency to co-operate and practise mutual aid in order to survive.

Likewise, the metaphysical awareness of our belonging to concentric circles of larger organisms and ultimately to The Whole, is dismissed as absurd or superstitious by anarchists trapped in the modern materialistic

mindset.

This renders them incapable of understanding why the source from which the individual draws her or his freedom is in fact *more* collective than the human collectivities with which they identify.

Jünger says this as well, in fact, when describing anarchists: “Just what do they suffer from? An underdeveloped notion of freedom. If they were to dig in one story farther down and recognize themselves as anarchs, they would be spared a great deal. They would seek freedom in themselves and not in the collective”. [25]

When we descend deep into our inner selves and separate ourselves from our egos (as Martin in *Eumeswil* is constantly trying to do), we discover a belonging that is authentic and vertical.

We connect to the roots of humankind, the living earth and the cosmos. We touch the source of vital energy, the freedom to *be* that surges through us when we allow it.

That primeval fire of inner individual freedom then becomes a beacon for the freedom of all.

[1] Ernst Jünger, *Eumeswil*, trans. by Joachim Neugroschel, ed. and intr. by Russell A. Berman (Candor, NY: Telos Press Publishing, 2015). All subsequent page references are to this work.

[2] p. 29.

[3] Ibid.

[4] Ibid.

- [5] p. 260.
- [6] p. 30.
- [7] p. 89.
- [8] p. 196.
- [9] p. 124.
- [10] See, 'R is for Resistance', *The Acorn* 69, November 2021.
<https://winteroak.org.uk/2021/11/22/the-acorn-69/#3>
- [11] p. 107.
- [12] p. 114.
- [13] p. 115.
- [14] p. 220.
- [15] p. 108.
- [16] p. 243.
- [17] p. 244.
- [18] p. 252.
- [19] p. 253.
- [20] Benjamin Tucker, 'State Socialism and Anarchism. How Far They Agree, and Wherein They Differ' (1888).
<https://theanarchistlibrary.org/library/benjamin-r-tucker-state-socialism-and-anarchism>
- [21] p. 261.
- [22] Paul Cudenec, 'Anarchists against freedom', April 2020. <https://winteroak.org.uk/2020/04/26/anarchists-against-freedom/>
- [23] <https://winteroak.org.uk/wp-content/uploads/2023/03/47-random-fragments2.pdf>
- [24] p. 245.
- [25] p. 238.

THE SINGLE GLOBAL MAFIA: THE ROCKEFELLER FOUNDATION'S MULTIPLE LINKS TO ZIONISM AND MILITARY-INDUSTRIAL-FINANCIAL NEO-IMPERIALISM

There's only one global mafia!

I have noticed that some people, even those generally receptive to my point of view, beg to differ when it comes to the existence of a single global mafia – the entity I have taken to calling the criminocracy or even demonocracy.

Surely, they say, it's more a question of the world being dominated by a number of competing powerful groups, which together constitute the phenomenon termed "capitalism" or "crony capitalism".

And they are not necessarily convinced when I assert that my own research, over recent years, has proved to my satisfaction that this global empire has been manufactured by, and is headed by, the Rothschilds.

"It's not just them", they say. "There are

other families involved. Like the Rockefellers”.

In my 2022 booklet *Enemies of the People*, I question whether we can really regard the Rockefellers as rivals to the Rothschilds, as is often believed by those who imagine we live in a pluralistic society rather than a worldwide military-industrial-financial dictatorship. [1]

I note that the two ultra-rich families were holding secret talks about collaboration as early as 1892.

Authors Gerry Docherty and Jim Macgregor relate: “Standard Oil’s chief spokesman, John Archbold, reported directly to Rockefeller that they had quickly reached a tentative agreement, but stressed that ‘it was thought desirable on both sides that the matter be kept confidential’...

“Much of the great rivalry between Rothschild and Rockefeller was a convenient façade, though both would have the world believe otherwise”. [2]

Financial strategist Jacob Schiff of Kuhn, Loeb & Co, a Rothschild agent, became the financial strategist for Rockefeller’s Standard Oil, which was then refining about 90 per cent of all crude oil in the United States. [3][4]

Referring to a previous article in which I showed that the financial entity J.P. Morgan has for a long time been a front for the Rothschilds, I then quote Professor Carroll Quigley from his book *Tragedy and Hope*. [5]

He writes: "The Rockefeller group, which was really a monopoly capitalist organisation investing only its own profits, functioned as a financial capitalist unit in close co-operation with Morgan". [6]

So, as a result, explain Docherty and Macgregor, "Morgan, Schiff and Rockefeller, the three leading players on Wall Street, had settled into a cosy cartel, behind which the House of Rothschild remained hidden but retained immense influence and power". [7]

This picture is very much confirmed by the Wikipedia profile of John D. Rockefeller Sr.'s business and philanthropic advisor Frederick Taylor Gates.

This states: "From 1892 onwards, faced with his ever expanding investments and real estate holdings, Rockefeller Sr. recognized the need for professional advice and so he formed a four-member committee, later including his son, John D. Rockefeller Jr., to manage his money, and nominated Gates as its head and as his senior business adviser. [8]

"In this capacity Gates steered Rockefeller Sr. money predominantly to syndicates arranged by the investment house of Kuhn, Loeb & Co., and, to a lesser extent, the house of J. P. Morgan". [9]

So in the very same year, 1892, that Rockefeller held secret talks with the Rothschilds, his

money began to be steered towards Rothschild fronts J.P. Morgan and Kuhn Loeb & Co. [10]

Well, fancy that!

It seems abundantly clear to me that the Rockefeller empire, a 19th century Big Oil rival to the Rothschilds, was absorbed by them and transformed into yet another front.

With Americans rightly proud of having achieved “independence” from Britain, they would probably not have been too pleased to know that wealth and power in their country was increasingly concentrated in the hands of a British-Jewish banking dynasty.

Hiding behind the reputation of a self-made American Christian “philanthropist” was – and is – the perfect ruse.

We’re not dealing with the original Rockefellers today but a synthetic and instrumentalised version.

My certainty that the Rothschilds are the dominant force behind the entire global mafia has been confirmed by the nauseating and near-unanimous support voiced by “political leaders” for Israel, the country the Rothschilds played such a key role in creating. [11]

But I thought it would be interesting to test my thesis further by taking a look at the Rockefeller Foundation, a giant global “philanthropic” institution founded in 1913 that crops up time and time again in my research, and in particular

by homing in on the members of its board of trustees, as constituted at the time of writing. [12]

In studying the background and activities of these individuals, do we find that the Rockefeller empire is in some way *distinct* from that of the Rothschilds?

Afsaneh Mashayekhi Beschloss

First trustee on the alphabetical list is Afsaneh Mashayekhi Beschloss and the first few paragraphs of her Rockefeller Foundation profile pretty much answer my question on their own!

We read: “Afsaneh is Founder and CEO of RockCreek. Previously, she was Managing Director and partner at the Carlyle Group. As the World Bank’s Treasurer and Chief Investment Officer, she led the Bank’s investments, balance sheet management, ratings, borrowings, and innovations in financial products.

“Prior to this, she led the World Bank’s investments and policy work for renewable energy, power, and infrastructure, as well as pioneering investments in wind and solar energy. Previously, she worked in corporate finance at JP Morgan.

“Afsaneh has advised governments, central banks, and regulatory agencies on financial policy and energy policy. She serves on the board

of trustees of the Council on Foreign Relations”.
[13]

We’ll come to the notorious Carlyle Group when we look at board of trustees chairman James Stavridis, but what about the rest of it?

It is crucial to note that Beschloss began her career at J.P. Morgan which is, as I just mentioned, a Rothschild front. [14]

Historians Docherty and Macgregor come to that conclusion through investigating the way in which the original Morgan family firm had been saved from ruin in 1857 by a massive loan from the Bank of England, where the Rothschilds held “immense sway”.

Referencing Ron Chernow’s book *The Warburgs*, they stress: “J.P. Morgan, the acknowledged chieftain of the Anglo-American financial establishment, was the main conduit for British capital and a personal friend of the Rothschilds”.

“It was the perfect front. J.P. Morgan, who posed as an upright Protestant guardian of capitalism, who could trace his family roots to pre-Revolutionary times, acted in the interests of the London Rothschilds and shielded their American profits from the poison of anti-Semitism”. [15]

The Rothschilds also undoubtedly hold “immense sway” at the World Bank, at which Beschloss played such a key role, although they

would rather the public didn't realise this.

The World Bank archives reveal a very close relationship which sometimes becomes particularly visible. [16][17]

When Edmund de Rothschild came up with the idea of the World Conservation Bank, later renamed Global Environment Facility (GEF), the project was, as *The Corbett Report* explains, “put under the umbrella of the World Bank”. [18][19]

Lynn Forester de Rothschild, who heads the Coalition for Inclusive Capitalism, is a “featured speaker” on the World Bank Live website. [20]

In 2018 she told them “how innovative partnerships between the World Bank Group, investors, and governments can lead to win-win financial solutions that help countries meet 21st century aspirations and support sustainable and inclusive growth, while offering investors sound returns”. [21]

And that same year de Rothschild took part in their panel discussion, alongside former World Bank Group chairman Jim Yong Kim, reflecting on “trends, opportunities, and challenges for unlocking private capital flows to support critical development projects across and beyond G20 markets, and to achieve positive development impact”. [22]

Quigley warns us of multiple international networks “organized by the same people for the same motives... the financing came from the

same international banking groups and their subsidiary commercial and industrial firms”. [23]

Over the decades this has created “a multi-level political hierarchy”, he says. “In this hierarchy, the top level is held by the United Nations and its associated functional bodies, such as the World Health Organization, UNESCO, the Food and Agricultural Organization, the ILO, the International Monetary Fund, the World Bank, the International Court of Justice, and others”. [24]

The World Bank is one of the main organs of the process usually called “development”, a bland term that conceals its real nature.

As I explained in 2022: “It is nothing more than money and power, which are the same thing in our society. What is being ‘developed’ in all these various life-destroying ways is, in fact, the money and power of those who initiated and imposed the process”. [25]

Describing itself as “the world’s largest development institution”, the World Bank was founded in 1944 as the International Bank for Reconstruction and Development and was originally involved in making loans to facilitate the post-war Build Back Better. [26]

It has a treaty-based relationship with the United Nations that dates back to its founding and collaborates closely with the UN on creating its global development-imposing infrastructure.

[27]

This has included the UN's Millennium Development Goals, from 2000, drawn up by the Organisation for European Economic Co-operation (OECD) at its HQ in Paris, the Chateau de la Muette, which originally belonged to Henri de Rothschild. [28][29]

Stressing its support for the current "2030" phase of the big plan, the World Bank says: "The Sustainable Development Goals adopted in 2015 are an historic global achievement. These 17 targets, in areas such as health, gender, jobs, and poverty reduction, are part of a comprehensive global agenda". [30]

Yes, we'd noticed.

So what about the Council on Foreign Relations, where Beschloss is also on the board of trustees? [31]

American author James Perloff explained in 2022: "The Council on Foreign Relations was incorporated in 1921 to push the United States toward world government, following the Senate's 1919 refusal to ratify the Versailles Treaty (which would have joined America to the League of Nations).

"It was supplying cabinet-level personnel to both Democratic and Republican administrations, which explained why war policies, trade policies, financial policies, etc., changed so little when the White House shifted

from one party to the other.

“In my 2013 book *Truth Is a Lonely Warrior*, I noted that the CFR had provided 21 Secretaries of Defense/War, 19 Treasury secretaries, 16 Secretaries of State, and 16 CIA Directors. The numbers have increased since, with nearly half of Biden’s top cabinet picks drawn from the Council”. [32]

The CFR is the US “sister” organisation to Chatham House, the name commonly given to The Royal Institute of International Affairs, an extremely influential “think tank” based in London and very close to the Rothschilds, as I have described. [33]

Based in New York City, the CFR was created with J.P. Morgan (Rothschild) money. [34]

Quigley comments that the Morgan entity has never made any real effort to conceal its position in regard to the Council on Foreign Relations and the published lists of CFR officers and directors “have always been loaded with partners, associates, and employees of J.P. Morgan and Company”. [35]

Beschloss is living proof that the same remains true today.

As for RockCreek, of which she is founder and CEO, this is “a global investment firm that applies innovation to generate long-term value for our partners”. [36]

It is interested in “Energy Transition and Smart Futures – marshalling returns that balance risk and impact” and “Multi-Asset Class Solutions – Accessing the full power of finance”. [37]

“The full power of finance” is certainly something with which Beschloss is closely acquainted.

It comes as no surprise at all to learn that she was a member of the 1994 class of the World Economic Forum’s Global Leaders for Tomorrow scheme. [38]

Nor that she is on the board of directors at the Center for Global Development, an “independent, nonpartisan ‘think-and-do tank’ based in Washington, DC and London”, which says it has “helped shape countries’ development policies around the world” in its quest for “global prosperity”. [39][40]

The first president of this entity was Nancy Birdsall, a former head of the World Bank research department and executive vice president of the Inter-American Development Bank. [41]

Major 2023 funders included the Bill & Melinda Gates Foundation, George Soros’ Open Philanthropy and Open Society Foundations, the Rockefeller Foundation itself and Big Pharma’s Wellcome Trust, with the UK, US, Canadian, French, German, Norwegian, South Korean,

Luxembourgish and Danish states also providing financial backing. [42]

Beschloss has previously been involved with the Ford Foundation, where she was a member of the board of trustees and chair of the investment committee. [43]

She has also been a board member of Gavi, the Vaccine Alliance – a public-private partnership “combining the technical expertise of the development community with the business know-how of the private sector” – which was created and funded by the Bill & Melinda Gates Foundation, UNICEF, the WHO and the World Bank. [44][45][46]

Finally, the World Economic Forum’s profile of Beschloss reveals that she once worked for Shell International. [47]

By a remarkable coincidence, Shell has long been closely linked to the Rothschilds!

Anthony de Rothschild, 3rd Lord Rothschild, directed scientific research at Royal Dutch Shell and when Edouard de Rothschild died in 1949, his estate included 720 million francs worth of shares in the same oil giant. [48][49]

Explaining the history, Niall Ferguson writes: “The tendency was for the Rothschilds to participate in the gradual merger between Shell and Royal Dutch.

“The Rothschilds took a third share of the Asiatic Petroleum Co. created by the two oil

firms in 1902, and in 1911 exchanged their entire Russian operation for shares in Royal Dutch and Shell, making them the largest shareholders in each”. [50]

Agnes Binagwaho

Rwanda has in recent years become an important nerve-centre for the global criminocracy’s financial-imperialist designs on Africa, as I set out in an August 2023 article entitled ‘Cogs of corruption and control’. [51]

So it makes perfect sense that one of the Rockefeller Foundation trustees is former Rwandan minister of health Agnes Binagwaho.

And also that Binagwaho is the vice chancellor of The University of Global Health Equity, Rwanda, set up thanks “to the visionary leadership of the Cummings Foundation and the Bill & Melinda Gates Foundation”. [52]

The Cummings Foundation was founded in Boston, USA, by Joyce and Bill Cummins who “quietly contributed to the local community for many years”.

Its website recounts: “Then, in May 2011, they joined The Giving Pledge, an organization founded by Bill and Melinda Gates and Warren Buffet through which some of the world’s wealthiest individuals and couples have publicly

pledged to donate at least half of their assets for philanthropic purposes”. [53]

The Bill & Melinda Gates Foundation, so close to the Cummins Foundation, needs no introduction for my readers, I imagine.

Head honcho of the massive global “charitable” entity, Bill Gates of Microsoft fame, is extraordinarily enthusiastic about what has been happening to Rwanda in recent years.

He writes on his *GatesNotes* blog celebrating his “Heroes in the Field”: “Today, Rwanda is a stunning global health success story — one I often cite when I’m asked about examples of health and development progress.

“More than 97 percent of infants are vaccinated... Its health system has become a model for other nations to follow”.

He adds: “The story of Dr. Agnes Binagwaho is a great illustration of what it took to make this transformation possible”. [54]

Gates says in the blog post that The University of Global Health Equity in Rwanda, although “funded in part by our foundation” was founded in 2015 by “the nonprofit health care organization, Partners in Health”.

This entity “collaborates with national governments to provide care and strengthen public health systems”. [55]

The list of its partners and supporters in its supposedly health-related mission reads like a directory of global criminocratic fronts.

It includes: The Global Fund; Inter-American Development Bank; United Nations Office for Project Services; US Agency for International Development; World Health Organization; Bill & Melinda Gates Foundation; Cummings Foundation; Ford Foundation; Lions Club International Foundation; Open Society Foundations; Ronald McDonald House Charities; Chevron Corporation; Facebook, Inc; GlaxoSmithKline; Google; IBM; Johnson & Johnson; Merck & Company; Microsoft Corporation; Novartis Social Business; Pfizer, Inc. & The Pfizer Foundation; Pharmaceutical Product Development, LLC; Takeda Pharmaceutical Company Limited; Apple, Inc; Bank of America Corporation; General Electric Company; Goldman, Sachs & Co; PricewaterhouseCoopers, LLP; Shell Oil Company Foundation; The Walt Disney Company; McKinsey & Company and World Bank Community Connections. [56]

It's a small globalist world and Binagwaho's immediate superior at The University of Global Health Equity in Rwanda is chancellor Jim Yong Kim. [57]

In case you've forgotten already, he is the former World Bank chairman who discussed

“positive development impact” with Lynn Forester de Rothschild on the World Bank Group panel. [58][59]

The announcement of his appointment to the post reveals that he is “vice chairman and partner at Global Infrastructure Partners, a fund that invests in infrastructure projects across several sectors around the world”. [60]

In October 2024, Global Infrastructure Partners was formally acquired by BlackRock, an important part of the Rothschild empire. [61][62]

Remarkably, Kim is also a founder of the aforementioned Partners in Health, the very organisation that appointed him to his leadership role at The University of Global Health Equity in Rwanda! [63]

His vice chancellor Binagwaho has additionally been a member of The Global Fund’s Rwanda Country Coordinating Mechanism from 2002 to 2008. [64]

The Global Fund – which features on the above Partners in Health rolcall – is “a public-private partnership” which claims it is “designed to accelerate the end of AIDS, tuberculosis and malaria as epidemics”. [65][66]

It declares: “The impact of investments in health can be measured in many ways, including how many lives are saved, and the rate of decline in HIV, TB and malaria, and other methods.

“In a broad sense, the real impact of investments in health is the vitality and economic strength of communities and countries where the burden of disease is retreating”. [67]

Loosely translated, this means it is all really about money.

Its “partners” include the Rockefeller Foundation itself, the Bill & Melinda Gates Foundation (*surprise, surprise!*), the United Nations Foundation, Coca-Cola, Google Cloud, Orange and Microsoft. [68]

They also include an umbrella organisation called the French Council of Investors in Africa (CIAN).

The Global Fund explains: “CIAN membership includes more than 180 companies and brands, active in a wide range of industries that represent a network of over 10,000 establishments across the African continent. This includes leading multinational corporations such as Total, L’Oréal, Vinci and Société Générale”. [69]

It adds: “We are expanding partnerships with development finance institutions such as the World Bank, Asian Development Bank, Inter-American Development Bank and others”. [70]

“Private sector and nongovernment partners engage with and contribute to the Global Fund mission through resource mobilization, delivery

innovation, innovative finance, and advocacy and awareness. Every type of partnership drives impact”. [71]

The Rockefeller Foundation says Binagwaho is a senior advisor of the director general of the World Health Organization and she is currently listed by WHO as a member of its “Editorial Board”. [72][73]

Ever since her PhD dissertation on “Children’s Right to Health”, mentioned on her Rockefeller bio, Binagwaho has been presenting herself as an expert in the field.

So you would have hoped that, given the proven ill effects of fast food on children’s health, she would have thought twice before accepting the 2015 Ronald McDonald House Charities Award of Excellence. [74]

Ronald McDonald House Charities also features on the above Partners in Health rolldall, by the way.

As Michele Simon writes: “We are in the midst of a public health crisis among adults and children alike. We can no longer allow McDonald’s to exploit charity as a vehicle for marketing a junk food brand to kids and as a shield from criticism for the corporation’s central role in today’s epidemic of diet-related disease and other problems”. [75]

In 2015 Binagwaho won “The Roux Prize For Turning Evidence Into Health Impact”. [76]

Her great achievement was to “prove” that the traditional African way of cooking – using fuels like wood or cattle dung – is in fact a terrible health hazard. [77]

The purchase and distribution of a million modern and “clean” cookstoves across Rwanda was therefore required, she concluded.

Some cynics – *and I’m having none of it!* – might see here an echo of the alleged corruption that saw her sacked from her post as Rwanda’s minister of health by President Kagame.

As *The East African* reported in July 2020: “Her tenure has been ridden with major scandals”. [78]

But what is this Roux Prize that she received?

It is handed out by the Institute for Health Metrics and Evaluation, “an independent population health research organization based at the University of Washington School of Medicine”. [79]

The term “independent” seems spurious when one considers that it was founded in 2007 “with initial funding provided by the Bill & Melinda Gates Foundation” and that “in 2017, IHME received a new investment of \$279 million from the Bill & Melinda Gates Foundation to expand our work over the next decade”. [80]

The Gates-funded organisation boasts: “When the COVID-19 pandemic hit in early 2020, IHME jumped into action.

“We shared forecasts for COVID-19 cases, hospital resource use, and deaths, as well as scenarios describing the number of lives that could be saved by interventions such as vaccination and mask use. Leaders around the world used our findings throughout the pandemic”. [81]

The Roux Prize is named after IHME’s David Roux, chairman of BayPine (slogan “Renovate. Innovate. Accelerate.”) – “a private equity firm with an unrelenting focus on modernization”. [82][83][84][85]

This presumably explains why Roux gave his prize to a study demonising traditional non-industrial ways of living in Africa.

And, of course, there is a specific purpose behind Roux’s “Focus on the Future”.

His site explains: “We prioritize long-term outcomes, instill a culture of modernization and strive to create a continuous improvement loop that accelerates growth and returns”. [86]

Ah yes, growth and returns.

Once again, it’s not really about health but about money.

Gordon Brown

Gordon Brown was prime minister of the UK from 2007 to 2010, having, from 1997, been chancellor of the exchequer under Tony Blair, whose links to the Rothschilds I explored in 2023. [87].

As I explained in 2021, Brown is notoriously close to “Sir” Ronald Cohen, the UK businessman and political mover and shaker, who is sometimes called “the father” of impact capitalism. [88]

Reported *The Evening Standard* in 2006: “Sir Ronald is believed to have donated up to £800,000 to the Labour Party, and is clearly carving out a role to become the Chancellor’s ‘private banker’.

“He also helped advise Brown on the re-development of the West Bank and Gaza Strip in the Middle East”.

Oh yes?

“Sir Ronald and his wife Sharon have rubbed shoulders with Prince Charles and are friends of Bill and Hillary Clinton, who they regularly entertain at their luxury second home in New York”. [89]

One of the Rockefeller Foundation trustee’s first acts as chancellor was to grant the Bank of England, the UK’s central bank, the freedom to set the interest rate, a prerogative that had pre-

viously belonged to the chancellor himself. [90]

He is also notorious for “Brown’s Bottom”, the sale of half of the UK’s gold reserves between 1999 and 2002, despite the precious metal being at its lowest price for the best part of two decades.

This is considered by many to be “a particular low point in British history” and “the worst investment decision of modern times”. [91][92]

Brown is also less-than-fondly remembered for his Private Finance Initiatives (PFIs) used to fund infrastructure projects.

A 2018 article in *The Independent* explained how “Britain’s economy has been left high and dry by a doomed economic philosophy”. [93]

It revealed: “PFI debt for the British taxpayer is more than £300bn for infrastructure projects, with a value of £54.7bn. To put it into perspective, the PFI debt is four times the size of the budget deficit used to justify austerity.

“Sir Howard Davies, chairman of the Royal Bank of Scotland (RBS), recently made an astonishing admission on BBC1’s *Question Time* when he stated that private finance initiatives (PFI) had been a ‘fraud on the people’.

“Beyond seemingly populist rhetoric, the real story of PFI reveals that RBS alongside other global banks, notably HSBC, were instrumental in what Sir Howard has effectively labelled a great heist”. [94]

The PFI scam essentially handed control of British hospitals and schools to major corporate and financial interests, such as banks, thus advancing the privatisation agenda that had been facilitated by the Rothschilds during the Thatcher years. [95]

As prime minister, Brown “negotiated agreements at the 2009 UN Climate Change Conference (COP15) in Copenhagen, Denmark, and oversaw the UK’s commitment to NetZero as part of the Climate Change Act”, says his Rockefeller Foundation profile.

“He is a passionate advocate for global action to ensure education for all. In his role as UN Special Envoy for Global Education, he works closely with key partners to help galvanize support for global education investment and the use of innovative financing to reach the UN’s global goals”. [96]

As part of his “education” mission, Brown was chair of the International Commission on Financing Global Education Opportunity. [97]

This body, also known as the Education Commission, was set up in 2015 and the following year presented a report to the UN calling for “the largest expansion of educational opportunity in history”. [98]

Its work aligns with number 4 of the UN’s Sustainable Development Goals, namely to “ensure inclusive and equitable quality education by

2030 and promote lifelong learning opportunities for all”. [99]

Of course, this agenda is always presented by the global mafia and their propaganda machine as a wonderful thing, designed to improve our lives.

The Guardian framed Brown’s mission as being about “campaigners” pressuring the G20 world leaders to provide cash for “schooling in the world’s poorest countries”. [100]

When these “campaigners” miraculously succeeded in convincing the G20, the fake-left *Global Citizen* website declared in a headline: “Global citizens just put poverty on G20 agenda, taking us closer to a safer, healthier and better educated world”. [101]

Wikipedia laughably claims: “In the six months leading up to the G20, nearly 140,000 citizens took action calling on world leaders to put education on the G20 agenda. The International Finance Facility for Education featured prominently in this grassroots movement”. [102]

I can’t see what is remotely “grassroots” about the International Finance Facility for Education!

It was described in a very detailed 2018 booklet issued by Brown’s Education Commission as “a Multilateral Development Bank (MDB) investment mechanism for education”. [103]

The booklet adds: “An initial group of five

MDBs have agreed to be part of IFFEd: the African Development Bank, Asian Development Bank, European Bank for Reconstruction and Development, Inter-American Development Bank, and the World Bank”.

See what I mean?

In a paragraph headed “Sustainable financing for results” – thus revealing what is really meant by this ubiquitous pseudo-green term – the report explains: “Investments mobilized through IFFEd will be aligned with education sector plans and driven by results”.

And it notes, with evident satisfaction: “IFFEd will reinforce the relationship between international finance and domestic resource mobilization”. [104]

Brown also plays a leading role in an organisation called Education Cannot Wait, “the global, billion-dollar fund for education in emergencies and protracted crises within the United Nations”. [105][106]

Its website reveals: “The United Nations Special Envoy for Global Education, The Rt. Hon. Gordon Brown, first called for the establishment of a global emergency education fund at the World Economic Forum in Davos in January 2015.

“Following numerous bilateral conversations, several high-level meetings of champions were convened throughout the year, including at

the World Bank Spring Meetings and the World Education Forum in Incheon”. [107]

Brown, like fellow Rockefeller Foundation trustee Juan Manuel Santos, was selected to join the WEF’s Global Leaders for Tomorrow, class of 1993, which has been described as “the inaugural cadre of the WEF’s highly influential deep state recruitment network”. [108]

Some of the other now-familiar names in that class were Angela Merkel, Nicolas Sarkozy, Bono, Bill Gates and Tony Blair. [109]

Brown has attended numerous WEF events and various other top-level globalist gatherings, including at least one Bilderberg meeting. [110] [111]

In May 2020 he put his name to an open letter entitled “Uniting Behind A People’s Vaccine Against COVID-19”, calling for the entire world to be jabbed. [112]

Brown is a supporter of Zionism, having been a longstanding member of Labour Friends of Israel, and in 2010 he told *The Jewish Chronicle*: “I was incredibly proud to be the first British Prime Minister to address the Knesset and as long as I am Prime Minister Israel will always have the firmest of friends in the British Government”. [113]

Laura Cha

“China is today the most important BRIC in the wall of global greed”, I wrote in July 2023. [114]

I detailed how WEF founder Klaus Schwab had described the country as a “role model” and how in June 2023 Chinese premier Li Qiang had told a WEF gathering that China was committed to “promoting global development”, having grown into “a most staunch force for globalization”. [115][116]

After millennia of proud independence, the Chinese were dragged into the modern commercial world-system by what they call the “hundred years of humiliation”, which began in 1839 with the first of two “Opium Wars”.

The immediate issue at stake was the Chinese bar on the importation of opium from British-controlled India in exchange for Chinese teas and silks, a lucrative if ethically dubious trade in which the Rothschilds had a hand.

As a result of these wars, Hong Kong became a colony of the British empire and China was forced to open specified treaty ports to Western merchants, including Shanghai.

The Rothschilds were very close to the Hongkong and Shanghai Banking Corporation, now known as HSBC, which was “established in 1865 to finance trade between Europe and Asia”. [117]

They paid for a fact-finding trip to China by the German-based Oppenheim banking family and their French operation Banque Paribas took part in a £15 million loan to China in 1895. [118] [119]

That same year, Natty Rothschild and German banker-imperialist Adolphe Hanseemann “sought to promote a partnership between the Hong Kong & Shanghai Bank and the new Deutsche-Asiatische Bank”, hoping for “suitable official backing from their respective governments”. [120]

An agreement between the two banks was duly signed in July of that year.

Ferguson writes: “For Natty [Rothschild], the main aim of this alliance was to end competition between the great powers by putting Chinese foreign loans in the hands of a single multinational consortium”. [121]

The Communist revolution did not put an end to all that banking activity and the Rothschilds are today proud to declare on their website: “Our business was one of the first Western business institutions to re-establish relations after 1953”. [122]

The China connection on the board of trustees of the Rockefeller Foundation, which flies under the flag of the Rothschilds’ supposed rivals, is Hong Kong businesswoman and politician Laura Cha. [123]

Until earlier this year she was chairman of Hong Kong Exchanges and Clearing Ltd, where her CEO was Nicolas Aguzin, formerly a senior banker at the Rothschilds' J.P Morgan Chase. [124][125]

We learn from *Wikipedia*: “Hong Kong Exchanges and Clearing Limited operates a range of equity, commodity, fixed income and currency markets through its wholly owned subsidiaries The Stock Exchange of Hong Kong Limited (SEHK), Hong Kong Futures Exchange Limited (HKFE) and London Metal Exchange (LME).

“As of August 2024, HKEX has a market capitalization of approximately US\$4 trillion and 2,621 listed companies, making it the 8th largest stock exchange globally”. [126]

Cha is vice chairman of the International Advisory Council of the China Securities Regulatory Commission, which met on November 8, 2024, to discuss “how to promote high-level institutional two-way opening-up of China’s capital markets”. [127]

It is chaired by “Sir” Howard Davies, chairman of NatWest Group of banks, previously known as RBS Group, and a former deputy governor of the Bank of England who, in 2004, became an independent director of longstanding Rothschild front, Morgan Stanley. [128][129] [130][131]

And yes, this is the same man who later called out Brown's PFI scam.

Cha has further been a non-executive director of Unilever (*more on that entity later*) and non-executive deputy chairman of the aforementioned HSBC. [132][133]

She is a contributor to the WEF, which informs us that she is on the board of the Bretton Woods Committee, a “non-profit organization” dedicated to “global economic prosperity” and in particular to supporting the activities of the International Monetary Fund, the World Trade Organization and the World Bank. [134][135] [136]

Its “organizational members” include JPMorgan Chase, Bank of America, Citigroup, McKinsey Global Institute, Morgan Stanley, Soros Fund Management LLC, Barclays plc, Bloomberg LP, Crown Agents Bank, Goldman Sachs and HSBC Holdings plc. [137]

Cha is also a member of the Hong Kong-United States Business Council, which stages annual gatherings featuring speakers such as William R. Rhodes of Citigroup, Inc; Justin Lin, then chief economist of the World Bank, and Kevin Warsh, a former governor of the Federal Reserve System who used to be on the steering committee of the Bilderberg Group. [138][139] [140][141][142]

Cha seems to have been in favour with

China's Communist Party regime at one stage of her career.

Her Rockefeller Foundation profile states: "Mrs. Cha became the first, and to-date, the only person outside Mainland China to join the Central Government of the People's Republic of China at the vice ministerial rank when she was appointed as Vice Chairman of the China Securities Regulatory Commission in January 2001. She served in that position until 2004". [143]

She is also an independent non-executive director of Ant Group, which is an affiliate company of the Chinese conglomerate Alibaba Group. [144]

Ant Group owns the world's largest mobile (digital) payment platform Alipay, which boasts more than 1.3 billion users.

Its "total payment volume" reached 118 trillion yen in June 2020 and it is the second largest financial services corporation in the world, behind Visa. [145][146]

In 2021, Ant Group applied to become a financial holding company overseen by China's central bank. [147]

Finally, I have to mention Cha's role as senior international advisor to Foundation Asset Management Sweden AB. [148][149]

This is chaired by Marcus "Husky" Wallenberg, a Swedish banker and industrialist,

whose family is said to control 40 per cent of the Swedish economy. [150][151]

Wallenberg began his career in the New York City office of Citibank and subsequently worked for Deutsche Bank and S. G. Warburg & Co. Since 1999 he has been on the board of jab manufacturers AstraZeneca. [152][153]

Like another of Cha's associates, Warsh, he has been a member of the Bilderberg Group steering committee and of the pseudo-conservationist 1001 Club, alongside no fewer than four members of the China-targeting Rothschild family. [154][155]

Donald Kaberuka

The importance of Rwanda to the imperialist agenda is confirmed by the fact that alongside Binagwaho on the Rockefeller Foundation board of trustees we find fellow Rwandan Donald Kaberuka. [156]

He was the country's minister of finance and economic planning between 1997 and 2005 and "introduced new systems of structural, monetary and fiscal governance which put particular emphasis on the independence of the central bank". [157]

For that same period he was apparently "governor for Rwanda for the International Monetary Fund (IMF) and the World Bank".

[158]

Democracy at its best.

Kaberuka was then the president of the African Development Bank from September 2005 until September 2015. [159]

There he “emphasized the role of the private sector and highlighted the importance of infrastructure such as roads, railways, power stations and communication”. [160]

The bank is today still proud of its mission to “industrialise Africa”. [161]

It says it is interested in “critical minerals to power Africa’s industrialisation including for the electric vehicles value chain (such as cobalt, lithium and nickel) and mining, as the global supply chains for these emerging industries are being formed”.

It is also “focusing on connectivity infrastructure, digital and data services, and support for digital entrepreneurs” and “supporting the pharmaceuticals and vaccine manufacturing sector, under its Vision 2030 Pharmaceutical Action”. [162]

After leaving the African Development Bank, Kaberuka was appointed senior advisor to TPG/Satya, “the partnership between TPG Growth and Satya Capital”, which “has been working to identify investments in African companies looking to expand both in Africa and globally”. [163]

He announced: “Private equity is transforming Africa. TPG/Satya’s sector knowledge, operational resources and global experience puts it in a unique position to help unleash the potential of businesses across the continent”. [164]

Kaberuka was selected as an African Union “Special Envoy” on Covid-19 in April 2020, while he was chair of the board of the Global Fund, which we have already encountered via fellow Rockefeller trustee Binagwaho. [165][166]

He started his career in the UK at Goldman Sachs, a key globalist organisation where the term “BRICS” was first invented. [167]

The firm explains: “A 2001 Goldman Sachs Economic Research report focused in on four rapidly growing emerging market countries specifically as key drivers of future global economic growth: Brazil, Russia, India and China. With ‘Building Better Global Economic BRICs’, a new term entered the investing vernacular”. [168]

Building Better? Now what does that remind us of?

Goldman Sachs continue: “In 2014, the BRICS Development Bank was established in an agreement signed during the sixth annual BRICS summit in Fortaleza, Brazil.

“Since renamed New Development Bank (NDB) and headquartered in Shanghai, the

institution's goal is to mobilize resources for infrastructure and sustainable development projects in BRICS and other emerging market and developing countries". [169]

Kaberuka is chairman of the Global Advisory Council of the African Leadership College, "part of the African Leadership Group". [170][171]

Working in "partnership" with Mastercard, this latter body declares: "We are on a mission to capture one of the greatest opportunities of the 21st century. Africa's looming population boom contains the key to catalytic systems-change: abundant human capital". [172]

Well, that's spelling it out pretty clearly!

Kaberuka is also on the board of directors of the Center For Global Development, alongside fellow Rockefeller Foundation trustee Beschloss, and was a director of the LSE (London School of Economics and Political Science) from 2019 to 2024. [173][174]

He is a managing partner of pan-African investment bank SouthBridge, a self-described "innovative financial services firm" which boasts that it has "a front row seat to the continent's opportunities". [175][176][177]

In August 2022 it was "proud to announce that it has received a grant from the Bill & Melinda Gates Foundation to design & operationalize a pan-African Working Capital

Fund aiming at supporting the development of a consolidated healthcare distribution ecosystem in Africa”. [178]

It turns out that Kaberuka set up SouthBridge after “lunch with Lionel Zinsou, an old acquaintance”, who was prime minister of Benin at the time “but wanted to dedicate the rest of his career to providing financial advice and investing in Africa”.

The article in *The Africa Report* explains: “Kaberuka, who was Rwanda’s finance minister for eight years, shared this desire. The two men agreed to found a new pan-African investment bank”. [179]

It also reveals that Zinsou is a “former partner at Rothschild” and, indeed, at the time of writing his profile can still be found on the “governance” section of the Rothschild & Co website. [180][181]

So we have a former Goldman Sachs employee running his country’s finances on behalf of the IMF and the World Bank and then setting up an investment bank to push the neo-colonial industrialisation of Africa with the help of a Rothschild crony and a grant from the Bill & Melinda Gates Foundation!

Are there really still people out there who imagine that this is all one big coincidence?

Ndidi Okonkwo Nwuneli

Rockefeller Foundation trustee Ndidi Okonkwo Nwuneli is president/CEO of the ONE Campaign. [182]

This organisation promotes development and “economic opportunities” in Africa and the achievement of the United Nations Sustainable Development Goals.

It was co-founded in 2004 by Irish pop star Bono, American politician Bobby Shriver and influencer Jamie Drummond – a long-term promoter of the UNSDGs – with the backing of a coalition of NGOs. [183][184]

ONE’s principal funding comes from the Bill & Melinda Gates Foundation, but other donors include Bloomberg LP, Bloomberg Philanthropies, Cargill, Ford Foundation, Open Society Foundations, Salesforce, Coca-Cola and, of course, The Rockefeller Foundation. [185]

During the Covid years, it was involved, alongside UNICEF, the WHO and TikTok, in “helping combat the spread of misinformation about CoVID-19 vaccines – using the #MythOrVax hashtag and fun filter”. [186]

ONE has also been heavily involved in pushing for the use of US taxpayers’ money to “electrify Africa”, declaring: “Helping sub-Saharan Africa increase modern electricity access will save lives, boost education, alleviate

extreme poverty and accelerate growth”. [187]

“Save lives”. Sounds familiar!

In 2013, US president Barack Obama announced the “Power Africa” plan – a new \$7 billion commitment to the energy sector in Ethiopia, Ghana, Kenya, Liberia, Nigeria, and Tanzania, with a further \$9 billion in commitments from the private sector, including General Electric, Heirs Holdings, Symbion Power, Aldwych International, Harith General Partners, and Husk Power Systems. [188]

So, in short, Nwuneli’s ONE is a propaganda and lobbying device for the global mafia’s industrial-imperialist agenda.

It is hardly a surprise to note that she is a product of the Harvard Business School and began her career at McKinsey & Company’s Chicago office.

Nor indeed that she is on the board of the Young Global Leaders of the World Economic Forum. [189]

Nwuneli returned to her native Africa in 2000 to work as the pioneer executive director of the FATE Foundation, “Nigeria’s foremost business incubator and accelerator program” which aims “to harness the high potential entrepreneurship culture of Nigerians to spur job creation, economic development and social impact”. [190]

It was created in March 2000 by Fola

Adeola, a founder of GTBank, which is now Guaranty Trust Holding Company Plc. [191]

It may be just a coincidence that the Rothschilds had an entity called Morgan Guaranty Trust of New York which was involved in their WW1 profiteering and in funding the Bolsheviks in Russia. [192][193]

The founder is African and the faces of the organisation's directors are all black, after all, so it would seem ridiculous to many people to suggest they could be part of that empire.

But when you take a look at the past and present partners and donors of the FATE Foundation, a number of telling names crop up – JPMorganChase Foundation, Citi Foundation, Deloitte, KPMG, The Coca Cola Foundation, Cherie Blair Foundation for Women, Google, The World Bank... [194]

Another listed partner, less well known, is Stanbic IBTC, which is “a member of Standard Bank who operates in more than 20 countries in Africa and abroad. Its worldwide presence consists of an integrated suite of end-to-end wealth management services and banking solutions”. [195]

A book on the history of Standard Bank reveals that it was originally registered as the “Standard Bank of British South Africa, Limited” as part of the rush to exploit diamond fields. [196]

One of the prominent men working for it was “Sir” Lewis Michell, a former minister of Cape Colony, who was “a Director of the British South Africa Company, and one of the Rhodes Trustees”. [197]

Elsewhere we read: “In 1889, Cecil Rhodes chartered the British South Africa Company in London to seize control of what is now Zimbabwe and Zambia; he renamed the colonised land Rhodesia”. [198]

Quigley explains that Rhodes “feverishly exploited the diamond and goldfields of South Africa” and rose to be prime minister of Cape Colony. [199]

One journalist described him as “the first of the new dynasty of money-kings which has been evolved in these later days as the real rulers of the modern world”. [200]

Write authors Docherty and Macgregor: “Backed by Rothschild funding, Cecil Rhodes bought out many small mining concerns, rapidly gained monopoly control and became intrinsically linked to the powerful House of Rothschild.

“Although Rhodes was credited with transforming the De Beers Consolidated Mines into the world’s biggest diamond supplier, his success was largely due to the financial backing of Lord Natty Rothschild, who held more shares in the company than Rhodes himself.

“Rothschild backed Rhodes not only in his mining ventures but on the issues of British race supremacy and expansion of the Empire.

“Neither had any qualms about the use of force against African tribes in their relentless drive to increase British dominance in Africa”. [201]

The fact that the Rockefeller Foundation’s Nwuneli is today on the board of Stanbic IBTC Group only confirms that she serves as a conveniently African face for the same old ruthless imperial invaders. [202]

Now, of course, the exploitation takes a different form. Nwuneli is also on the board of the Bridgespan Group, which declares: “We help impact investors generate positive, measurable social and environmental impact alongside a financial return. We help philanthropists unlock significantly more capital for high-impact social change centered in equity”. [203]

For those who are not aware, “impact” investment, to be built on the “electrification of Africa” and the imperial infrastructure of the UNSDGs, is, as explained in a special designated section of the Winter Oak website, a new form of digital slavery. [204]

Paul Polman

Paul Polman first drew my attention in 2019 when he was one of the “business leaders” who publicly voiced their support for Extinction Rebellion, the UK-based “climate” campaign group.

For me, and many others, the appearance of an “XR Business” website, and an associated letter to *The Times*, utterly demolished the plausibility of this supposedly grassroots environmentalist movement.

As I wrote at the time: “This is now officially an ex-Rebellion, shorn of all pretence of radicalism.

“Instead, what we find is a list of ‘business leaders’ who have identified environmental catastrophe as yet another get-rich opportunity.

“And they are prepared to hijack and exploit people’s real love for life and nature in order to push their profiteering agenda”. [205]

What I missed in April 2019 was that a month previously Polman had been appointed to the Rockefeller Foundation board of trustees, alongside Patty Stonesifer, former CEO of the Bill & Melinda Gates Foundation.

The press release celebrating the arrival of these “two global leaders” stated: “Paul Polman is Chair of the International Chamber of Commerce (ICC), The B Team and Vice-Chair of the UN Global Compact.

“Paul previously served as the CEO of Unilever (2009-2018) and amassed extensive experience as a leader in the consumer goods industry while serving in senior leadership roles at both Nestle and Procter & Gamble.

“Mr. Polman was appointed to the UN Secretary General’s High-level Panel that developed the Sustainable Development Goals (SDGs) and continues to serve as a UN-appointed SDG Advocate”. [206]

Polman himself announced: “I am absolutely delighted to join the Board of Trustees to help support the Foundation’s drive for even higher ambition in delivering transformational change”. [207]

“Even higher ambition in delivering transformational change”. That sounds to me like a threat!

Let’s have a little look at some of “global leader” Polman’s listed affiliations.

The International Chamber of Commerce describes itself as “the world’s most networked business organisation reaching over 45 million companies in more than 170 countries”. [208]

It boasts that it has “access to governments” and that it carries influence “on all aspects of business including trade, investment, sustainability, taxation, competition law and intellectual property”. [209]

Its 1919 founders were apparently known as the “merchants of peace” and “recognized the powerful role trade and investment could play in fostering peace and prosperity among nations”. [210]

In the words of *Wikipedia*: “The International Chamber of Commerce was founded in 1919 to serve world business by promoting trade and investment, open markets for goods and services, and the free flow of capital”. [211]

This, says the body itself, was “a time when no world system of rules governed trade, investment, finance or commercial relations”. [212]

Imagine that! What a nightmare!

Today, the International Chamber of Commerce is interested in delivering “solutions” – “from accelerating sustainability and climate action to shaping an open, trusted and interoperable digital economy”. [213]

It declares: “Our purpose is to enable business to secure peace, prosperity and opportunity for all”. [214]

Somebody pass the sick bucket, please.

The B Team, with which Polman has also been involved, was co-founded by Virgin’s Richard Branson and Jochen Zeitz (former CEO of Puma SE) in 2013. [215]

Investigative journalist Cory Morningstar reported in 2019 that its major funders included the Ford Foundation, Kering Group, Guilherme

Leal, Strive Masiyiwa, Joann McPike, The Tiffany and Co. Foundation and Virgin Unite – along with Unilever and The Rockefeller Foundation. [216]

It was one of the founding partners of We Mean Business, together with Business for Social Responsibility, CDP, Ceres, The Climate Group, The Prince of Wales’s Corporate Leaders Group and the World Business Council for Sustainable Development.

As Morningstar wrote: “Together, these organizations represent the most powerful – and ruthless – corporations on the planet, groups salivating to unleash 100 trillion dollars to fuel the fourth industrial revolution”.

The UN Global Compact, of which Polman was vice-chair, was announced by then UN secretary-general Kofi Annan at the World Economic Forum in Davos in 1999.

Note that everything we are seeing today has been planned for decades.

Annan warned: “Globalization is a fact of life. But I believe we have underestimated its fragility”. [217]

The global system was, he explained in a subsequent press release, “vulnerable to backlash from all the ‘isms’ of our post-cold-war world: protectionism; populism; nationalism; ethnic chauvinism; fanaticism; and terrorism”. [218]

It was in order to strengthen the grip of that system, essentially against outbreaks of democratic resistance, that the totalitarian global infrastructure based on the UNSDGs was subsequently built up – with Polman’s involvement, as we have heard. [219]

Polman’s Rockefeller Foundation profile reveals that he also works with a business called Systemiq – “We unlock system change by developing trusted, wholehearted partnerships with leaders in civil society, innovative investors, government, business, and finance”. [220][221]

But he is best known for his stint as CEO of the massive UK-based multinational business Unilever plc.

It boasted in 2012, while he was in charge: “Unilever is one of the leading suppliers of fast-moving consumer goods, with products on sale in more than 190 countries. Our strong portfolio of foods, home and personal care brands is trusted by consumers the world over – they buy 170 billion packs of our products every year.

“We make some of the world’s best known brands, with leadership positions in many of the categories in which we compete.

“Our top 14 brands with sales of more than 1 billion euros are Axe/Lynx, Dove, Dirt is Good laundry, Becel/Flora, Heartbrand ice creams, Hellmann’s, Knorr, Lipton, Lux, Magnum, Rama, Rexona, Sunsilk and Surf.

“We are the world’s number one in categories such as savoury, dressings, tea, ice cream, spreads, deodorants and mass skincare and the world number two in laundry and daily hair care. We hold strong local positions in oral care and household cleaning”. [222]

The “Uni” in Unilever comes from Naamloze Vennootschap Margarine Unie, a Dutch company formed in 1927 by the merger of four margarine companies.

And the “Lever” comes from Lever Brothers, the soapmakers who in turn merged with Margarine Unie two years later. [223]

William Lever “was an advocate for expansion of the British Empire, particularly in Africa and Asia, which supplied palm oil, a key ingredient in Lever’s product line”. [224]

Unilever’s path to imperial global glory has not come without controversy.

In 2001 it was forced to shut its thermometer factory in Tamil Nadu, India, because of contamination of adjacent land by dumped mercury waste.

The union representing some of the factory workers alleged that 45 employees and 18 children had died due to the toxic effects, with others suffering from long-term renal, brain and neurological disorders.

It took years to get any compensation from Unilever, who tried to deny that anything had

happened, but they eventually coughed up in 2016, 15 years on, reaching a settlement with 591 former employees and their families. [225]

In 2007 the firm was accused of failing to protect workers and their families on one of its tea plantations in Kenya.

After seven were killed, 50 raped and many injured in an outbreak of violence, the firm simply “temporarily closed the plantation, sent workers home and failed to pay them for six months”. [226]

Unilever is accused of “relentlessly hiding behind its corporate structure” to avoid legal redress in this case. [227]

In 2011, Unilever and Procter & Gamble were fined 315 million euros by the European Commission for operating a price-fixing cartel for washing powder in eight European countries. [228]

In 2019, the Food and Allied Workers’ Union reported that security forces hired by Unilever had attacked striking workers with rubber bullets, pepper spray and paint balls while they were peacefully picketing a Unilever facility in Durban, South Africa. [229]

In November 2024 the controversy turned to Israel, with ice cream brand Ben & Jerry’s filing a lawsuit against Unilever for gagging its attempts to express support for Palestinian refugees. [230]

According to the lawsuit: “Ben & Jerry’s has on four occasions attempted to publicly speak out in support of peace and human rights. Unilever has silenced each of these efforts”.

It states that Ben & Jerry’s has tried to call for a ceasefire, support the safe passage of Palestinian refugees, back students protesting at US colleges against civilian deaths in Gaza, and advocate for a halt in US military aid to Israel, “but has been blocked by Unilever”.

Ben & Jerry’s is threatening to dismantle Unilever’s board and sue its members over the issue, and is demanding \$5 million in payments to Ben & Jerry’s for the brand to make donations to human rights groups of its choosing. [231]

The lawsuit is the escalation of a long-running dispute.

Ben Cohen and Jerry Greenfield, Jewish co-founders of Ben and Jerry’s ice cream, sold their namesake company to Unilever in 2000 for \$326 million. [232]

As part of the acquisition agreement, Cohen and Greenfield still had the right to take decisions about the brand’s social mission and they announced in 2021 that their products would no longer be sold in the West Bank and parts of disputed East Jerusalem.

This did not go down well at Unilever, which eventually got round the issue by selling its Israeli Ben & Jerry’s division to its local fran-

chisee, who was able to carry on selling the product under the famed brand name to customers in both Israel and the occupied Palestinian territories. [233]

The *New York Post* reported in 2022: “The Israeli government hailed the move as a ‘victory over anti-Semites’”. [234]

The same message was coming from Unilever in 2024, with its head of ice crime Peter ter Kulve apparently arguing that allowing Cohen and Greenfield free speech over what is happening in Gaza risked “continued perception of anti-Semitism”. [235]

Sharon Percy Rockefeller

It is obviously important for maintenance of the “Rockefeller” façade to have at least one person bearing the family name on the Foundation’s board of trustees.

That job has fallen to Sharon Percy Rockefeller, wife of former West Virginia senator John Davison “Jay” Rockefeller IV. [236]

She has plenty of experience in that field, having previously been a member of the board of directors of the Rockefeller Philanthropy Advisors, the Rockefeller Brothers Fund and the Rockefeller Family Office – she was also chair of the Rockefeller Cousins Association. [237]

Her father was Charles Harting Percy, also

known as Chuck Percy, a businessman and politician who was president of the Bell & Howell Corporation from 1949 to 1964 and a Republican US senator from 1967 until 1985. [238]

Despite her wealthy background, Sharon Percy Rockefeller's adult life began traumatically when, in 1966, her 21-year-old identical twin sister Valerie was murdered by a mysterious intruder at the family's 17-room mansion in North Shore, Chicago. [239]

Today she is best known for her longstanding role as president and chief executive officer of WETA, Washington, D.C.'s primary public media TV station.

Her WETA profile lists a very wide range of activities and involvements, including a stint as the chair of the Corporation for Public Broadcasting and 19 years on the board of directors of PBS – Public Broadcasting Service. [240]

She has been a member of the board of directors of Sotheby's and of PepsiCo, Inc.

In 2022, she was made a member of the nominating committee for the Ruth Bader Ginsburg Woman of Leadership Award, which is run by the Dwight. D. Opperman Foundation and whose 2021 ceremony was chaired by David Rubenstein, co-founder of the Carlyle Group. [241][242]

That same year she became a member of the

Council on Foreign Relations, alongside former Carlyle Group managing director and fellow Rockefeller Foundation trustee Beschloss. [243]

Sharon Percy Rockefeller has also been on the steering committee of the Bilderberg group. [244]

This notorious institution, set up in 1954, originally enjoyed a high level of secrecy, though the arrival of the internet made its existence impossible to deny, even if corporate media, when they mention it at all, still depict it as a harmless “talking shop”.

In fact it is, as the informative *WikiSpooks* website stresses, “an international deep state milieu of major importance”.

Adds the site: “Around 120 financiers, military leaders, heads of corporations, nation states and deep politicians meet to discuss projects of mutual interest (such as, according to a former chairman, the creation of the Euro).

“19 Bilderbergers are named in Jeffrey Epstein’s Black book. The group has been accused of involvement in false flag attacks, but such charges may be more suited to deep state milieux such as Le Cercle. Over 10% of the Bilderbergers played important roles in the COVID-19 event”. [245]

The Bilderberg steering committee, to which Sharon Percy Rockefeller belonged, was formed in the 1950s.

“The steering committee contains a lot of bankers and businessmen, with particular companies being well represented, (such as IBM and Coca Cola).

“Quite a lot of the businessmen members of the committee are also members of the 1001 Club and/or speakers at the World Economic Forum.

“Usually, members of the steering committee are serial Bilderberg attenders, but some – such as Klaus Schwab – attend only infrequently”. [246]

Its composition is chosen by the more elite and shadowy Bilderberg advisory group whose last known chairman, in 2001, was a member of Sharon Percy Rockefeller’s family by marriage – David Rockefeller, founder of the Trilateral Commission and chairman of Chase Manhattan Bank. [247]

In May 2012 David Rockefeller “fused a historic business deal” with the Rothschilds, as *Vanity Fair* put it – RIT Capital Partners, led by the Rothschilds, bought a 37 per cent share in Rockefeller Financial Services. [248]

But the idea that the families had embraced a “newfound partnership” is hardly accurate, since, as we have seen, they were already engaged in secret talks in 1892!

Describing the relationship between now-deceased elders David Rockefeller and Jacob Rothschild, the article says: “They have known

each other for 50 years; they have also had parallel lives, growing up on grand estates and surrounded by an abundance of art, ancestors, and siblings... They both jumped into careers in finance”. [249]

When David Rockefeller died at the age of 101 in 2017, the Rothschilds’ JP Morgan Chase & Co took out a full-page advertisement in the business section of the *New York Times*.

In it Jamie Dimon, the chairman and CEO of JP Morgan, former member of the board of directors of the Federal Reserve Bank of New York, wrote that Rockefeller had left “an indelible, positive mark on our world as a leader in philanthropy, the arts, business and global affairs”. [250]

Juan Manuel Santos

Juan Manuel Santos is a Colombian businessman and politician who was president of the South American country from 2010 to 2018.

He was trained, like so many of his kind, at the London School of Economics and Harvard. [251]

Santos worked in the heart of the empire for nine years as the chief of the Colombian delegation to the International Coffee Organization which was “set up in 1963 in London, under the auspices of the United

Nations due to the economic importance of coffee” and “administers the International Coffee Agreement, an important instrument for development cooperation”. [252]

He was part of the WEF’s now-notorious Global Leaders for Tomorrow, class of 1993, alongside Tony Blair and, as we have seen, fellow Rockefeller Foundation trustee Brown. [253]

His family is a wealthy and influential one and from 1913 to 2007 they were the majority shareholders of *El Tiempo*, Colombia’s leading newspaper.

This was no doubt rather helpful in allowing Santos to become a deputy publisher and editorial writer for eight years at that same publication.

While there, the Rockefeller Foundation tells us, “he won the King of Spain Prize for Journalism for a series of chronicles that exposed the corruption of the Sandinista Revolution in Nicaragua”. [254]

Two bodies are behind the King of Spain prizes. [255]

The first is the Spanish international news agency EFE, created in 1939 under the Franco dictatorship by the generalísimo’s interior minister Ramón Serrano Súñer, a neofalangist known for his pro-Nazi stance during World War II, when he called for Spanish troops to be sent to fight along with Hitler’s *Wehrmacht* on the

Russian front. [256]

The second is the Spanish Agency for International Development Cooperation (AECID), whose goals include “the fostering of economic growth and contribution to the social, cultural, institutional and political progress in developing countries, specifically those with historical or cultural ties to Spain”. [257]

Intriguingly, AECID’s origins also lie with the Franco regime – it was founded in 1946 as the Institute of Hispanic Culture. [258]

Needless to say, Santos is very much a champion of that profitable global process known as “development”. [259]

“He was one of the initial promoters of the Sustainable Development Goals (SDGs) that became the world agenda in 2015 (he officially proposed them in the Rio+20 Summit in 2012)”, explains the Rockefeller Foundation. [260]

It also notes he was co-founder of the Multidimensional Poverty Peer Network, whose aim seems to be not so much to tackle poverty as to *measure* it. [261]

This peculiar approach is shared by the World Bank, which says on its website: “The World Bank’s measure takes inspiration and guidance from other prominent global multidimensional measures, particularly the Multidimensional Poverty Index developed by the United Nations Development Programme

and Oxford University”. [262]

Indeed, Santos’s MPPN is run by the Oxford Poverty and Human Development Initiative, “a research centre working on the multidimensional measurement of poverty and wellbeing”. [263] [264]

This organisation makes it quite clear that its project is very much tied in with the UN’s 2030 Agenda for Sustainable Development and its Sustainable Development Goals, declaring that “the global MPI and many national MPIs have been designed to align closely with 17 SDGs”. [265]

The SDG categories are the basis of “impact” investment, which aims to commodify and profit from poverty, as well as from ill health, discrimination, environmental degradation and other identified problems in need of privately-financed “solutions”.

As I have explained, a leading figure behind the impact scam is “Sir” Ronald Cohen, the UK businessman notorious for bankrolling the neoliberal New Labour governments of Tony Blair and Santos’s fellow Rockefeller Foundation trustee Gordon Brown. [266]

With this in mind, along with Santos and Blair’s shared WEF grooming, it is not totally surprising that Santos was the leading Spanish-language publicist of Blair’s “Third Way” political approach – notably in *El Tiempo*. [267]

Santos, who has been dubbed “Blair’s man in Bogota”, co-founded and led the Social Party of National Unity (Party of the U) which seems to have been a Colombian version of New Labour. [268][269]

His advocacy of a merger of socialism and capitalism, “using markets where possible and state where necessary” is in the fine tradition of public-private corporatism pioneered by Benito Mussolini. [270]

And just as Blair is now primarily remembered by the British public as a war criminal, so there is a dark side to Santos’s past.

While he was Colombia’s minister of defence, the army under his command murdered thousands of innocent civilians, while pretending they were guerrillas.

“Members of the military had poor or mentally impaired civilians lured to remote parts of the country with offers of work, killed them, and presented them to authorities as guerrilleros killed in battle, in an effort to inflate body counts and receive promotions or other benefits”. [271]

The peak of the slaughter has been identified as being between 2006 and 2009, the *exact* period at which Santos was in charge of the army. [272]

Moreover, once he became president, Santos attempted to block civil prosecution of the soldiers involved by backing “two pieces of

legislation that combined could make cases still to be tried revert to military jurisdiction”, reported the *Los Angeles Times* in 2012.

“Human rights groups counter that such changes could impede justice and reduce the chances of determining from how high up in the military command the orders for such killings came”. [273]

But, in the same way that Blair’s war crimes over Iraq led seamlessly to him spending eight years as the global Establishment’s “Middle East peace envoy”, so, in 2016, was Santos named the sole recipient of that year’s Nobel Peace Prize. [274][275]

He then founded the Compaz Foundation, which “contributes to the construction of peace and reconciliation in Colombia... sharing the learning and knowledge around Colombia’s peace model”. [276]

He also chairs The Elders, a London-based group of “independent global leaders working together for peace, justice, human rights and a sustainable planet”, who are particularly concerned about “existential threats to humanity that require a collective response – the climate crisis, pandemics...” [277]

Various globalist organisations have reinforced the Santos narrative, as we can read in his profile on the Rockefeller Foundation site – not least his old friends at the WEF, who

“presented him with an exceptional Global Statesman Award in recognition of his leadership and contribution to peace”. [278]

We also learn that Santos was awarded the Chatham House Prize in 2017 “in recognition of his role in formally ratifying a peace agreement with the FARC rebel group and bringing an end to the armed conflict in Colombia”.

And that he was bestowed the honour of appearing on the cover of *Time* magazine, also featuring twice on its list of the 100 most influential people in the world.

Santos’s “peace” role has also led to him being awarded the Shalom Prize of the Latin American chapter of the World Jewish Congress.

He obligingly told the 2012 ceremony in Bogota, which was attended by World Jewish Congress president Ronald S. Lauder, that any “peace deal” with the Palestinians “had to include the recognition of Israel as the nation-state of the Jewish people”. [279]

Adam Silver

Sport today is just another sector of big business – just another way of making money.

And, as I showed in my May 2024 article, ‘The Olympic agenda is profit and control’, it is also yet another means of pushing forward global imperialism and exploitation. [280]

The International Olympic Committee, which boasts its own WEF-style Young Leaders Programme, has explicitly stated that it works on “projects which use sport as a tool for development and advance the Sustainable Development Goals (SDGs)”. [281]

This is the context in which the Rockefeller Foundation’s board of trustees includes Adam Silver, commissioner of the USA’s National Basketball Association since 2014.

The Foundation enthuses: “Silver was named SportsBusiness Journal’s Executive of the Decade and has been ranked No. 1 on the publication’s annual list of the 50 Most Influential People in Sports Business.

“Silver presides over a global sports and media business built around four professional sports leagues: the National Basketball Association, Women’s National Basketball Association, NBA G League and NBA 2K League.

“He is dedicated to growing basketball around the world, embracing innovation and new technologies”. [282]

The 2022-23 “Social Impact Report” from Silver’s organisation focuses on “NBA Cares and its Global Impact” – NBA Cares being a “global social responsibility programme”. [283]

There is a strongly imperialist tone to the NBA’s global vision, with Africa very much a focus, as it is for so many associates of the

Rockefeller Foundation.

France, with its ongoing colonial influence there, is being used as an accomplice in the deployment of basketball to push the globalist agenda.

We learn: “Launched in Casablanca, Morocco and Lagos, Nigeria, Jr. NBA & AFD Basketball Experience is a joint initiative of NBA Africa and Agence Française de Développement (AFD) focused on using basketball as a platform to promote social inclusion and support secondary school children to become changemakers in their communities.

“To date, the initiative has reached more than 50,000 youth through basketball and life skills programming”.

Life skills programming?

To reinforce the French angle, in 2023 Silver travelled to Paris to meet president Emmanuel Macron.

They agreed on the expansion of “youth programs” around basketball in France “and additional work toward growing the game in Africa, with both the league and France committing to further investments there including facilities capable of hosting Basketball Africa League games”.

Silver said Macron shared his belief that basketball can be “a global engine”. He added: “He’s very familiar with all our global plans, in

Africa particularly”.

You bet!

Macron himself declared: “I am delighted and proud of the NBA’s choice to make France and Paris one of its privileged playgrounds in the world”.

He said the agreement reflected “the special and long-standing relationship that France has with the NBA” which operated “in support of our development policy in Africa”. [284]

“NBA Africa” has been set up to advance this development agenda in the continent, with offices in Senegal, South Africa, Nigeria, Kenya and Egypt. [285]

Its list of partners makes for some interesting reading. [286]

One is Africell, a US-owned mobile company, which has 12 million mobile subscribers in countries such as Gambia, Uganda, DRC and Sierra Leone and in 2021 secured a \$105 million loan facility from a group of financiers led by London-based Gemcorp. [287]

A second NBA partner is Kenya’s Safaricom, another mobile phone business which, “backed by a \$500 million investment from the United States’ Development Finance Corporation (DFC), is fronting a consortium that will build a new mobile network in Ethiopia, the most populous country in east Africa”. [288]

No doubt both of these firms and their

funders – along with fellow NBA Africa partner Spotify, the music streaming business – are impatient to see the “electrification of Africa” as proposed by Silver’s Rockefeller Foundation colleague Nwuneli.

Curiously enough, another NBA Africa partner is Stanbic bank, which is also a partner of the FATE Foundation which Nwuneli led.

Other partners are French cognac manufacturer Hennessy, for whom South Africa has become the world’s third-largest market – with the brand looking to make further inroads in Africa – and Maven Development, an Egypt-based affiliate of the American Riverwards Group. [289][290][291]

A further partner is Allianz, the world’s largest insurance company and the largest financial services company in Europe.

The German business was a major supporter of the Nazis, financially contributing to their growth before they came to power in 1933, and its director Kurt Schmitt became a minister in Hitler’s first cabinet. [292]

But everything is fine now, because after the war Allianz supported the creation of the International Commission on Holocaust Era Insurance Claims and became a founding member of the German foundation Remembrance, Responsibility and Future which has handed out billions of euros in compensation

to victims of the Nazi regime. [293]

Known from its name in German as EVZ Foundation, this body cropped up in my research in 2023 because of its funding of networks smearing anti-system dissidents. [294]

NBA partner Allianz is today under fire for its backing of a contemporary holocaust, namely that being carried out by Israel.

In October 2024 protesters targeted 10 Allianz offices in the UK because of their links to the Zionist state's biggest weapons firm, Elbit Systems. [295]

Palestine Action sprayed nine Allianz offices with red paint during the night and occupied its HQ in Guildford. [296]

A further NBA Africa partner is American multinational oil and gas corporation ExxonMobil.

Now what could its interest in Africa possibly be?

Along with its aiding and abetting of neo-colonialism in Africa and the Middle East, the NBA is also targeting the American population, boasting of involvement in “social impact programming focused on youth, education, food insecurity and inclusion” in Utah and generating \$280 million in “economic impact” in Salt Lake City. [297]

The NBA is proud to be “in alignment with the United Nations Sport for Climate Action

Framework” and wants to “inspire our fans and partners to minimize environmental impacts and drive broader progress”.

It is also interested in the usual intersectional-impact issues of “mental health”, “social justice” and “values of diversity, equality and inclusion”, having even launched the “National Basketball Social Justice Coalition”.

Its Social Impact Report tells us: “The NBA partnered with the United Nations and the Eradicate Hate Global Summit Sports Working Group to establish the UN & Eradicate Hate Global Summit Sports Working Group.

“The NBA is also a member of the ADL’s Sports Leadership Council, a partnership to promote social change and condemn discrimination in our society”. [298]

Let’s just pause there for a moment to register that they are referring here to the notorious Zionist organisation the Anti-Defamation League, which was formed by the pseudo-masonic B’nai B’rith in 1913.

As journalist Jeffrey Blankfort explains, although it claims to fight anti-semitism, its real purpose is “not defense of Jews, per se, but defense of Israel and the intimidation and public humiliation of its critics”. [299]

The NBA report continues: “The league is a founding member of the Shine A Light campaign addressing modern forms of antisemitism and

using the powerful story of Hanukkah and the message that light can dispel darkness”. [300]

It is interesting to see that on its website Shine A Light describes itself as a “national initiative to spotlight modern day antisemitism, including anti-Zionism”. [301]

I would refer readers here to a passage from Jacob Cohen’s “fictional” account of Zionist influence on French society, particularly via B’nai B’rith.

As I wrote, he describes an advertising campaign featuring the slogan “*Ensemble, éclairons le monde*” – “Together, let’s light up the world” – with a photo of a Menorah (seven-branched candelabrum) and the name of the Jewish religious festival Hanukkah.

The purpose of this is explained thus: “Hanukkah must become a familiar notion. A universal message of peace, symbolising freedom and linked to the history of the Jewish people. The association with Israel will happen naturally”. [302]

Turning back to the NBA, with its close links to the current French president and former Rothschild banker Macron, its report continues: “In January 2023, the NBA family partnered with Zikaron Ba’Salon, an organization that encourages open discussion about the Holocaust, to commemorate International Holocaust Remembrance Day.

“Holocaust survivor, Dr. Arnold Clews, shared his journey through 12 concentration camps and his eventual immigration to the United States with more than 250 league and NBA team employees”. [303]

This is clearly an issue close to the heart of NBA commissioner and Rockefeller Foundation trustee Silver, who is Jewish.

In 2022 he got very angry indeed with basketball star Kyrie Irving of the Brooklyn Nets for his “reckless decision” to post “deeply offensive antisemitic material”. [304]

Irving’s offence was to have tweeted a link to the 2018 movie *Hebrews to Negroes: Wake Up Black America*, which is based on Ronald Dalton’s book of the same name.

Although Irving and his club agreed to each donate \$500,000 to “anti-hate groups”, Silver felt the sports star had not sufficiently taken the knee to the Jewish community.

He said: “While we appreciate the fact that he agreed to work with the Brooklyn Nets and the Anti-Defamation League to combat antisemitism and other forms of discrimination, I am disappointed that he has not offered an unqualified apology and more specifically denounced the vile and harmful content contained in the film he chose to publicize”.

NBC News noted that Irving was something of a serial offender: “It is not the first time Irving

has come under fire for promoting conspiracy theories and misinformation”.

And, would you believe, he refused to get the Covid-19 jab, “in violation of city codes mandating the shot at the time”. [305]

Patty Stonesifer

Rockefeller Foundation trustee Patty Stonesifer is a “technology multimillionaire and philanthropist”. [306]

Having “moved up the ranks pretty quickly at Microsoft” to the level of senior vice president, she became the founding CEO of the Bill & Melinda Gates Foundation. [307][308][309]

She has much in common with fellow Rockefeller Foundation trustee Beschloss, including past or present membership of the board of the Gates’ GAVI “vaccine alliance”, of the Gates-funded Center for Global Development and of the Rothschild-manufactured Council on Foreign Relations. [310][311][312][313][314]

Stonesifer is or was also a member of “The Good Club”, a deep state milieu formed in 2009. [315]

The Times wrote of the launch: “Some of America’s leading billionaires have met secretly to consider how their wealth could be used to slow the growth of the world’s population and speed up improvements in health and education.

“The philanthropists who attended a summit convened on the initiative of Bill Gates, the Microsoft co-founder, discussed joining forces to overcome political and religious obstacles to change.

“Described as the Good Club by one insider, it included David Rockefeller Jr, the patriarch of America’s wealthiest dynasty, Warren Buffett and George Soros, the financiers, Michael Bloomberg, the mayor of New York, and the media moguls Ted Turner and Oprah Winfrey.

“Patricia Stonesifer, former chief executive of the Bill and Melinda Gates Foundation, which gives more than £2 billion a year to good causes, attended the Rockefeller summit.

“The issues debated included reforming the supervision of overseas aid spending to setting up rural schools and water systems in developing countries. Taking their cue from Gates they agreed that overpopulation was a priority”. [316]

Hang on, wasn’t that supposed to just be a conspiracy theory?

Comments *WikiSpooks*: “Interestingly, a decade later, virtually the same group of billionaires were involved in shaping the global COVID-19 deep event including the mandating of mRNA vaccines as a precursor to the World Economic Forum’s ‘Great Reset’”. [317]

Stonesifer is probably best known to the US public for her time as president and CEO of

Martha's Table, a much-hyped "charity" whose story is that it began in 1980 as a safe place for children to receive free sandwiches after school and went on to develop early childhood education programmes and expanded food distribution schemes. [318]

Martha's Table has an extensive list of corporate partners on its website, including the likes of Amazon, Bank of America, Bloomberg, Ernst & Young, General Motors, JPMorgan Chase, Mastercard Impact Fund, McKinsey & Co, PepsiCo, RBC Wealth Management and Select Equity Group, L.P. [319]

And this is not just a question of gratefully receiving donations from these famously kind-hearted entities.

Martha's Table even boasts a Business Advisory Council, whose members have included Anastasia Dellaccio, senior manager for "Community Impact and Philanthropy" at Booz Allen Hamilton; Lisa Fitzpatrick, president of Bloomberg Tax & Accounting; Isaac Wolf, qualitative field analyst with Select Equity Group and Meena Nankani, vice president at the Rothschilds' JPMorgan Chase. [320]

To ram the point home, Ellis Carr, until recently chair of the Martha's Table board, is CEO of the financial institution Capital Impact Partners, part of the Momentum Capital "branded family of organizations". [321][322][323][324]

Momentum Capital's investors, partners and donors include Amazon, Bank of America, CITI Foundation, City National Bank, Ford Foundation, JPMorgan Chase, Mastercard, Morgan Stanley, Santander Bank, Goldman Sachs, Google, Deutsche Bank, HSBC and the Federal Reserve Bank. [325]

Anyone else seeing a pattern emerging here?

Stonesifer herself is the chairman of the board at Co-Impact, “a global philanthropic collaborative supporting locally-rooted coalitions working to achieve impact at scale in Africa, Asia, and Latin America”. [326][327]

This entity boasts of its achievements in a report entitled *5 Years of Collaboration for Just and Inclusive Systems*. [328]

The report is stuffed full of all the usual nauseating and hypocritical globalist spin, such as the claim that “we envision a world where all people can live fulfilling lives, where systems and societies are just and inclusive”.

But, as its name alone reveals, it is really at the forefront of pushing worldwide impact slavery.

The commodification of our lives, involving speculation on the outcomes of private financing affecting them, is of course presented by Co-Impact as “philanthropic giving” – this phrase appears next to a photo of a host of smiling women, including Stonesifer's long-time

collaborator Melinda Gates.

As I have said, the framework for “impact capitalism” is the UNSDGs – Stonesifer’s Co-Impact states: “We are part of the Global Goals Week partners community that advances the Sustainable Development Goals”.

It seems it is focusing its activities particularly on goal number 5, “gender equality”.

It declares: “We stand for gender equality, where all women have the opportunity to exercise power, agency, and leadership at all levels”.

It brags that it has “mobilized” \$685 million overall and is aiming to “mobilize” at least \$50 million over ten years for “gender equality in Africa”.

Co-Impact is involved in 13 countries in Africa, five in Latin America and four in Asia, with a further 31 countries targeted by its “global/multiregional” schemes.

Needless to say, “Learning, Measurement and Evaluation (LME) are essential to our approach”.

The impact speculation game works on statistics and algorithms.

Of course, part of the aim of “gender equality” in Africa, Asia or Latin America is to get women out of their homes and villages and working in urban sweatshops to enhance the profits of global investors.

Co-Impact complains: “Women’s participation in the labor force globally is just under 47% compared to 72% for men, with some regions facing a gap of more than 50%”.

So it is “addressing the barriers to women’s economic empowerment and labour force participation”.

Because “equitable systems cannot be achieved without gender equality”, Stonesifer’s organisation is dishing out “Our Women in Leadership” grants for those “advocating for institutional and systemic change”.

Co-Impact states that “the scale and complexity of present-day challenges, requires a new and bold type of philanthropy”. [329]

I have pointed out before how the word “bold” often crops up in globalist verbiage, being favoured by both Tony Blair and his friends the Rothschilds. [330]

For Co-Impact, this boldness involves “ensuring that every dollar invested goes further and does more”.

It states: “By joining our collaborative, funding partners pool their resources to accelerate their impact, and benefit from multiple opportunities to convene through virtual and in-person gatherings, share experiences, and deepen understanding of what it takes to achieve inclusive impact at scale”.

It adds, confirming that this is not really

about “philanthropic giving”: “Pooled funding creates a diversified portfolio that decreases individual risk”. [331]

Two of the three “lead donors” to Stonesifer’s Co-Impact are, predictably enough, the Bill and Melinda Gates Foundation and The Rockefeller Foundation.

The third is MacKenzie Scott (listed there alongside her second husband Dan Jewett), who was first married to Jeff Bezos, founder of multinational tech and e-commerce company Amazon.

Stonesifer herself is close to Bezos.

Not only is she on the board at Amazon, but from June 2023 until January 2024 she was the interim CEO of the *Washington Post*, which is owned by Bezos. [332][333]

She is variously described as “a longtime Bezos confidante” and “his friend” by US media and the billionaire is clearly on the same political-impact wavelength as Stonesifer, initiating the introduction of the newspaper’s “first gender columnist”. [334][335]

Not only has Bezos been experiencing difficulties with newsroom morale at the *Post*, but over in his Amazon empire there has been a staff rebellion over its contracts with the Israeli government, in particular involving cloud computing. [336]

Those attending a pro-Palestinian solidarity

event in December 2023 “felt like they were being intimidated,” according to “an employee who spoke on the condition of anonymity to protect his job”. [337]

And many others have rightly taken exception to Bezos and Stonesifer’s closeness to Israel – for instance, that same month, protesters in Oregon and Washington shut down two Amazon warehouses and a construction site “in order to impose consequences for Amazon’s complicity in the genocide in Gaza”. [338]

Ravi Venkatesan

Rockefeller Foundation board of trustees member Ravi Venkatesan was formerly chairman of Microsoft India, where he “helped build India into Microsoft’s second-largest presence in the world”. [339]

He was instrumental in creating Microsoft India’s Project Shiksha, a “computer literacy program” which has so far trained over 40 million school children in India. [340]

And he is the founder of the India-based Global Alliance for Mass Entrepreneurship, whose funders include the Bill & Melinda Gates Foundation, his former employer Microsoft and, of course, The Rockefeller Foundation. [341][342]

Venkatesan is also board chair of the Global Energy Alliance for People and Planet, “a

collective movement working to unlock green energy access to secure an inclusive and resilient future for all”. [343][344]

Its website states: “GEAPP works to accelerate the green energy transition to end energy poverty across emerging economies.

“We do this by expanding access to affordable, reliable, clean electricity for the hardest to reach communities that are most vulnerable to the impacts of climate change”.

“Formed in a spirit of radical collaboration, GEAPP brings together philanthropy, governments, development partners, and the private sector”. [345]

And, sure enough, its public-private global-corporatist partners include not only British, American, French, Dutch and German state agencies, but also the likes of the Bezos Earth Fund, the Asian Infrastructure Investment Bank, The African Development Bank, the European Investment Bank, the Inter-American Development Bank, the Mastercard Foundation, the Rockefeller Foundation (*of course!*) and the World Bank. [346]

Venkatesan has personal experience in the world of banking, in fact, having once been chairman of the Bank of Baroda, India’s second largest public sector bank, which in 2017 was fined by authorities in South Africa for having “flouted a range of anti-corruption and money

laundering laws”. [347][348][349]

In 2018 Venkatesan was appointed “Special Representative for Young People and Innovation” by UNICEF.

The UN agency’s statement said he would provide strategic guidance and support UNICEF globally with high-level outreach, partnerships and scaling innovations.

“He will also advise UNICEF on its innovation agenda and assist UNICEF craft shared value partnerships with global corporations”. [350]

Say no more!

Venkatesan is the founder of Social Venture Partners India, a “pan-India collaborative philanthropy organization” which is “working towards an equitable India”. [351][352][353]

This is part of Social Venture Partners International which “brings together individual donors, foundations, and regional affiliates who want to invest in progressive change on a global scale”. [354][355]

Progressive change on a global scale. Marvellous.

The Seattle-based outfit describes its industry sector as “Philanthropic Fundraising Services”, but clearly we’re looking again at impact capitalism. [356]

Indeed, Venkatesan is “a partner at impact investor Unitus Ventures”. [357]

This entity is “a strategic partner with Capria Ventures, a leading Global South specialist venture firm, operating under a single brand, Capria Ventures”. [358]

Capria’s 2023 Annual Impact Report for India Funds I and II sets out how its “impact thesis” has created “prosperity”. [359]

It explains: “Impact measurement and management at Capria includes collaborating with our portfolio companies to set five-year impact goals and corresponding impact metrics in alignment with their business strategies and operations.

“In order to ensure sustainable impact, we track progress using industry standard IRIS metrics, aligned with the UN Sustainable Development Goals (SDGs)”.

It says it has “impacted” the lives of 21 million “BoP” people in India – “The population at the Base of the economic Pyramid (BoP) comprises the 1+ billion people or two thirds of the Indian population that lives on an annual household income of less than USD 3,000 (INR 200,000)”. [360]

And the wonderful news is that this resulted in the generation of a \$602 million revenue, an increase of 45 per cent from the previous year!

As the sub-heading on the report’s front page brags, India is a country “where the world’s greatest needs meet the greatest opportunities”.

A fascinating insight into who ultimately lurks behind Venkatesan and his extensive networks came while he was co-chairman of Indian Big Tech company Infosys Ltd, “a global leader in next-generation digital services and consulting”. [361][362]

When Infosys went public in 1993, its initial public offering (IPO) of shares was undersubscribed but it was “bailed out” by Rothschildian front Morgan Stanley, which picked up 13 per cent of equity at the offer price of 95 rupees per share – the share price surged to 8,100 rupees by 1999. [363]

Today its work in “managing the systems and workings of global enterprises” involves it in 55 countries and it has more than 300,000 employees. [364]

In a 2017 media interview, Venkatesan addressed the controversy around Infosys’s acquisition of a company called Panaya.

He said: “We received a couple of whistle blower emails with a bunch of allegations and amongst those allegations was that there was financial impropriety”.

Venkatesan revealed that Infosys called upon some expert help from the UK and the US and a report was produced which, conveniently enough, “found no shred of evidence whatsoever to substantiate any of the allegations”. [365]

And who were these experts?

The British firm that Infosys turned to was Control Risks, the “global risk and strategic consulting firm specializing in political, security and integrity risk” that has been described as “the privatised wing of British security”. [366] [367]

As I noted in May 2024, it was chaired by Irene Dorner, a banker, property developer and trustee of Chatham House who in 2014 was sent to the US Senate by her employers HSBC “to apologise for mistakes that led to a £1.2bn fine for money laundering”. [368][369]

And the US firm that came to Venkatesan’s aid is Gibson, Dunn & Crutcher, “one of the largest and most profitable law firms in the world”. [370]

It has acted for Facebook founder Mark Zuckerberg, Apple Inc, CNN and George W. Bush.

Gibson, Dunn & Crutcher also notoriously represented oil giant Chevron over the serious pollution it caused in Ecuador and was involved in “demonizing” human rights lawyer Steven Donziger, as *The Intercept* explained in 2021.

“Led by the law firm Gibson Dunn, the company’s hot pursuit of the attorney has involved hiring private investigators to track him, creating a publication to smear him, and creating a team of hundreds of lawyers to fight him.

“As a result, Donziger, who spent decades fighting for Indigenous communities and farmers grappling with the pollution resulting from oil extraction, now faces exorbitant fines and legal costs.

“He has also lost his passport, his income, his law license (though he’s fighting the decision), and his freedom”. [371]

Law students wrote a letter of protest to the company, noting: “Gibson Dunn’s pattern of representation suggests that there is no ethical standard guiding its work, with profit consistently overriding pressing issues of justice”. [372]

Sounds very much like the global mafia as a whole!

Then in November 2023 Gibson Dunn was among the big law firms that smeared campus protests against Israel’s genocide in Gaza as “anti-semitism”.

They sent a letter to top law school deans warning them that they would not be hiring students who voiced criticism of the Zionist entity and its mass-murdering activities. [373]

The American Lawyer reports: “In addition to signing the letter, organized by Sullivan & Cromwell, law firms such as Gibson, Dunn & Crutcher and Morgan, Lewis & Bockius have partnered with pro-Israel organizations such as the Anti-Defamation League, Hillel International

and Louis D. Brandeis Center for Human Rights Under Law to operate a helpline for Jewish students experiencing antisemitism on campus”.

It quotes Gibson Dunn partner Orin Snyder as saying: “This is squarely in our tradition of using our platform and our talent to assist people who are being marginalized or discriminated against in our country”.

And it adds: “While Gibson Dunn would be open to representing Muslim students experiencing Islamophobia, Snyder said, the current helpline is not set up to assist them”.
[374]

James Stavridis

The following two characters I’m going to look at are the last but certainly not the least, as they are none other than the chairman of the board of trustees and the president of the Rockefeller Foundation as a whole.

Chairman of the board Admiral James Stavridis projects a wholesome and all-American image for the Foundation, with his impressive list of military decorations.

After a long and seemingly illustrious career, during which he became NATO Supreme Allied Commander Europe, he at one point appeared to be heading for the very top of US society.

His personal website boasts: “In 2016, he

was vetted for Vice President by Secretary Hillary Clinton, and subsequently invited to Trump Tower to discuss a cabinet position with President Donald Trump”. [375]

However, his reputation remains somewhat stained by a misconduct investigation in 2012 that “derailed his chances of becoming the Navy’s top officer”. [376]

Media reported at the time that he had been cleared of wrongdoing, but that is not exactly what is shown in a redacted official report released in 2018.

On the basis of “an anonymous complaint to this Office and information gathered in the course of the investigation”, it concludes that Stavridis:

A. used MilAir for unofficial travel without obtaining approval on one occasion in connection with his travel to Dijon, France;

B. claimed and collected per diem expenses to which he was not entitled in connection with seven instances of overlapping TDY travel;

C. authorized his wife on two occasions to claim and collect per diem associated with official travel for TDY to which she was not entitled;

D. failed to use his GTCC for travel-related expenses incurred during TDY travel;

E. accepted gifts on three occasions from foreign governments and on two occasions from NFEs without timely reporting or disposing of them;

F. permitted family members to accompany him on MilAir without properly documenting their unofficial travel or reimbursing the Government for such travel at the full coach fare;

G. permitted a employee and family member to accompany him on MilAir in connection with travel to Dijon, France, without requiring the employee to reimburse the Government for the family member's unofficial travel at the full coach fare;

H. used a Government-provided cellular telephone for unofficial purposes, permitted staff members to use Government-provided cellular telephones for unofficial purposes, and permitted his wife to use a Government-provided cellular telephone for unofficial purposes; and

I. failed to obtain proper authorization to transport his spouse in Government-provided vehicles for official and unofficial travel in Belgium. [377]

But the scandal of Stavridis's abuse of his position, and the initial cover-up of the report's findings, pale into insignificance next to the fact that he is a managing director-partner of The Carlyle Group. [378][379]

I have been aware of this insidious organisation for many years now.

In 2002 I protested outside its London offices as one of a dozen anarchists from Worthing, up in the big city for the day to take part in the broader Mayday protests against what we called "the way ordinary people's lives are ruined by the ruthless greed and power hunger of global big businesses and the puppet governments that serve their agenda". [380]

We put up a banner reading "The Carlyle Group – Axis of Evil" and handed out hundreds of leaflets to the public.

We summed up The Carlyle Group as "an extremely dodgy US finance firm that links the

US government, the American defence industry, the UK Conservative Party and the Bin Laden family”.

Our spokesman (*that was me, I can now safely reveal!*) said: “The Carlyle Group is at the heart of a global scam to enable a powerful elite to get rich from the horrors of war, while pretending to serve some kind of public interest”. [381]

The full text of the leaflet can still be found on the internet, but 22 years later I again tried to sum up the enormity of what The Carlyle Group represents in my May 2024 article looking at Chatham House and at one of its presidents, former UK Prime Minister John Major.

I wrote: “Not mentioned in Major’s Chatham House profile is that in May 2001 he was appointed European chairman of The Carlyle Group, the US-based multinational private equity, asset management and financial services corporation, founded by William E. Conway Jr., Stephen L. Norris, David Rubenstein, Daniel A. D’Aniello and Greg Rosenbaum.

“In one of history’s great coincidences, Carlyle’s investor conference later that year took place in Washington on September 11, with Major in attendance.

“In the weeks following the meeting, it was reported that Shafiq bin Laden had been the ‘guest of honor’, and that the Bin Laden family

were investors in Carlyle-managed funds”. [382]

As I noted, an article in *The Economist* (of all places!) commented that you did need not be a ‘conspiracy theorist’ to be concerned about what lay behind Carlyle’s success.

It added: “Can a firm that is so deeply embedded in the iron triangle where industry, government and the military converge be good for democracy?

“Carlyle arguably takes to a new level the military-industrial complex that President Eisenhower feared might ‘endanger our liberties or democratic process’”. [383]

Stavridis is also, like so many of the Rockefeller crowd, a member of the Council on Foreign Relations and, needless to add, a regular at the WEF. [384][385]

In 2021, Stavridis joined the national security advisory board of venture capital firm Shield Capital, as a senior advisor. [386]

In 2022 this business formed a strategic partnership with L3Harris Technologies which “will enable Shield Capital portfolio companies to more quickly develop and deploy new technologies in its core cyber security, artificial intelligence, space sensing and autonomy markets”.

It will also “foster emerging defense and commercial technologies that address customers’ growing requirements for innovative, agile

solutions that can be rapidly fielded”. [387]

The use of the word “agile” here made me immediately think of Klaus Schwab of the WEF and his calls for Fourth Industrial Revolution “agile governance” which “seeks to match the nimbleness, fluidity, flexibility and adaptiveness of the technologies themselves and the private-sector actors adopting them”. [388][389]

Stavridis is also on the board of Ankura, a consulting group dealing with the likes of cybersecurity, digital forensics, compliance, mergers and acquisition services and which describes itself as “nimble, agile, and fluid”. [390] [391][392]

It's that word again! Uncanny!

Stavridis is a regular TV pundit in the USA, but one of his less publicised appearances was in April 2021 at the wedding of CNN news anchor Natalie Allen and Emory professor Jeff Rosensweig, an associate professor of international business and finance at Emory-Goizueta Business School, Atlanta, and director of the Global Perspectives Program. [393]

The wedding was held at the Jekyll Island Club Resort and the *Atlanta Jewish Times* explains: “The venue was chosen because the Federal Reserve System was formed there by J.P. Morgan, among others. Rosensweig began his career at the Federal Reserve.

“Adm. James Stavridis, former Supreme

Allied Commander of NATO and currently chairman of The Rockefeller Foundation, shared wonderful reflections on ‘service and commitment’ during the ceremony”. [394]

How lovely!

Rajiv Shah

And finally we come to the president of The Rockefeller Foundation itself, who acts as an ex-officio member of its board of trustees.

Rajiv Shah is best known for having been administrator of the United States Agency for International Development from 2010 to 2015, where he is said to have “elevated the role of development as part of our nation’s foreign policy”. [395]

In particular he is given credit for ensuring the passage of two significant laws – the Global Food Security Act and the Electrify Africa Act, of which we have already heard tell.

USAID pushes a worldwide programme of “long-term socioeconomic development”, primarily in Africa, Asia, Latin America, the Middle East and Eastern Europe. [396]

Wikipedia places it in the long tradition of US so-called “foreign aid” schemes, such as the post-WW2 “Build Back Better” Marshall Plan and the WWI Commission for Relief in Belgium headed by Herbert Hoover. [397]

However, while the online encyclopedia claims the latter “prevented starvation in Belgium after the German invasion”, the truth is very different.

As historians Docherty and Macgregor explain, it in fact amounted to “one of the world’s greatest con jobs” with Hoover being “a confidence trickster and a crook”. [398][399]

“The American-born mining engineer lived in London for years and was a business colleague of the Rothschilds,” they add.

“Financial muscle was never far from his center of power. The Morgan/Rothschild axis was wrapped around the entire project”. [400]

Today USAID continues that fine tradition of working with “financial muscle”, as it spells out on its website.

“USAID partners with the private sector where there is a strong alignment between business interests and our development objectives. Today, we find these two aims increasingly intersecting”. [401]

Or maybe it is just becoming increasingly obvious that they amount to the same thing?

In any case, Shah has played a key role in this corporatist “intersection”. His Rockefeller Foundation profile says that while at USAID he “reshaped the \$20 billion agency’s operations in more than 70 countries around the world by elevating the role of innovation, creating high-

impact public-private partnerships”. [402]

USAID says it is involved in “engaging with the private sector as strategic partners” in the areas of “food security”, “global health”, “climate change” and “energy”. [403]

It could have added “war” to that list.

As journalist Saheli Khastagir writes: “In the 2000s, while the US military was bombing Iraq and Afghanistan, USAID was tasked with ‘rebuilding’ the two countries.

“More than a month before Iraq was actually invaded by American troops, USAID began soliciting bids for rebuilding the country from a few ‘pre-qualified’ corporations”. [404]

An August 2024 article on the *Bloomberg* website notes that USAID is often accused of being a front for the CIA and “has faced its fair share of scandals over the years”.

It reveals that in Iraq, child labour was used by the recipient of a \$9 million 2021 USAID grant to provide critical water, sanitation and hygiene services to 200,000 internally displaced persons.

And there were “multiple cases involving the sexual exploitation and abuse of children” at African charities that were awarded tens of millions of dollars in USAID contracts. [405]

Continuing the financial neo-colonialism theme, Shah is the founder of Latitude Capital, “a private equity firm focused on power and

infrastructure projects in Africa and Asia”. [406]

In 2020 he was part of The Council for Inclusive Capitalism with the Vatican, “a historic new partnership between some of the world’s largest investment and business leaders and the Vatican”, headed by Lynn Forester de Rothschild. [407]

Shah sits on numerous boards including the International Rescue Committee, the Chicago Council on Global Affairs, the Trilateral Commission and the Atlantic Council – he is also a member of the much-aforementioned Council on Foreign Relations. [408]

And in January 2024 he was appointed a Class C director of the Federal Reserve Bank of New York for a three-year term ending on December 31, 2026. [409]

In order to fully understand the context of all these roles – and indeed of his presidency of the Rockefeller Foundation – we need to look back to the early years of his career.

As a young man, in 2001, Shah went to work at the Bill & Melinda Gates Foundation, where he was responsible for developing the International Finance Facility for Immunization, which has raised more than \$5 billion for the Global Alliance for Vaccines and Immunization (GAVI). [410]

This basically uses government pledges to support the issuing of “Vaccine Bonds” sold to

institutional and individual investors so as to ensure and accelerate funding for Big Pharma jabs. [411]

The origins of this device are fascinating. In the text of a 2018 speech, Arunma Oteḥ, then vice-president and treasurer of the World Bank, describes herself as “a pioneer board member of the International Finance Facility for Immunisation (IFFIm), which was founded in 2006”. [412]

She sheds some interesting general light on the financial-imperialist development agenda that has been so visible throughout this essay.

Oteḥ says: “Global growth is going to come from emerging markets, which of course relies in part on development finance. From an investor’s perspective, emerging markets often offer high returns on a risk-adjusted basis as well as opportunities for diversification.

“To foster growth, we need to connect investors to products that build human and physical capital. We need to fill infrastructure gaps and improve health and education outcomes. Like the previous speaker said, we need to increase female labour-force participation.

“The UN estimates that of the \$3.9 trillion needed annually for developing countries to meet the Sustainable Development Goals, only \$2.5 trillion is being invested per year.

“This means we need to bridge this \$1.4 trillion annual gap, and I believe we can do so by leveraging the capital markets to complement what public-sector resources already do.

“Specifically, I believe we can mobilize more private-sector resources. We can focus more on sustainability, as earlier speakers have alluded to. I think we need to continue to think about innovative financing solutions”. [413]

Oteh’s speech was addressed to the 50th general meeting and conference in Madrid of the International Capital Market Association, known as the ICMA, which played a key role in creating the International Finance Facility for Immunisation, IFFIm.

Explains a 2017 “Innovative Finance” update from IFFIm, GAVI the Vaccine Alliance and the World Bank: “The International Capital Market Association in 2017 issued guidelines for socially responsible investments.

“The result: ICMA’s Social Bond Principles (SBPs), which were recognized by GlobalCapital’s Sustainable and Responsible Capital Markets Awards this year as the Most Valuable Innovation for the Green/SRI Bond Market”.

It quotes René Karsenti, who is both IFFIm’s board chair and ICMA’s president, as describing ICMA’s latest work in this area as “a big and valuable step ahead for the field that IFFIm has

been part of since 2006”. [414]

ICMA is set up as a “not-for-profit association” (*Verein*) under the Swiss Civil Code and headquartered in Zurich, with offices in London, Paris, Brussels and Hong Kong.

It explains on its website: “For over 50 years ICMA and its members have worked together to promote the development of the international capital and securities markets, pioneering the rules, principles and recommendations which have laid the foundations for their successful operation.

“ICMA currently has over 620 members active in all segments of international debt capital markets in 70 jurisdictions globally.

“Among our members are private and public sector issuers, banks and securities dealers, asset and fund managers, insurance companies, law firms, capital market infrastructure providers and central banks”. [415]

And who could possibly be behind such a massive and powerful global financial institution?

Oteh reveals in her speech: “ICMA started as an organisation of 19 bond dealers in NM Rothschild & Sons London office in 1968”. [416]

The difficult truth

So there you have it.

That was hard work to put together (*and possibly to read!*) but I think it had to be done.

It is plain that the Rockefeller entity, as reflected by the profiles of its president and the trustees of its Foundation, is *not in the least* distinct from the Rothschilds' empire.

It is part of it.

They are the same thing.

What is revealed by following the threads of the activities and affiliations of these 14 individuals is a single interlocked web of exploitation and control, implicated in the Zionist genocide in Palestine and intent on profiting from a vast wave of industrial imperialism in Asia, Latin America and, in particular, Africa.

There is only one global mafia and here we have seen its ugly face all too clearly.

The only question that remains in my mind is what on earth the rest of us – *the overwhelmingly vast majority of humankind, after all!* – are going to do about this horrible reality.

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STICKERGATE AND THE CRUMBLING OF THE SYSTEM

I thought I would share this short extract from a rather lengthy historical account that I discovered on The FastForward Machine Internet Pre-Archive, first saved on January 1, 2052.

The vicious attack on the British people and their way of life launched by the new Prime Minister accelerated in the following months.

As a result, not only was there growing anger and resentment at his callous and ruthless “change” agenda, but more people than ever were realising that descriptions of the reality behind his regime were not in fact “conspiracy theories”, as the authorities were still desperately claiming at the time.

The Rothschild mafia’s formidable global matrix of control, which had been built up for more than 200 years and carefully hidden from view, was for the first time becoming clearly visible to large numbers of citizens.

In an attempt to stop this realisation from spreading, the British state branded it

“misinformation”, “hate speech” and “anti-semitism”, closed down free expression on the internet and started arresting and imprisoning those relaying the forbidden truth.

While some dissidents found ingenious ways of getting round the online censorship, others decided that the time had come to pursue the information war offline.

Just before the start of the Great Uprising, hundreds of thousands of stickers started to appear all over the country on bus shelters, lamp-posts, road signs, railway stations and in public toilets.

These all bore the signature of “The Real-Life Resistance” and featured an image of a “world” logo, of the kind favoured by the globalists, being broken with a hammer.

A variety of accompanying slogans included: *“Resist the global mafia!”*, *“Smash zio-imperialism!”* and *“Fuck the Rothschilds!”*.

CCTV images showed that those responsible had taken careful precautions to avoid being identified, operating in the middle of the night and covering their faces with scarves or facepaint.

This massive campaign was not initially mentioned by any media outlet in the UK – we now know that specific instructions to this effect were issued to editors by the Home Office.

It was considered that drawing even

negative attention to the messages would risk revealing to the public the existence of a critique of the status quo beyond the narrow “political” categories carefully constructed to restrict and divide dissent.

But as time went on and the stickers kept appearing, in small towns and big cities alike, the authorities became increasingly concerned, as was to be revealed by a whistleblower from the senior ranks of the civil service who had been involved in the “emergency” discussions.

The media silence broke on December 26, when the front page lead story of every newspaper in the country, and the main news item on every radio and TV station, was the claim that there had been an outbreak of “odious anti-semitic hate”, to use a phrase that was rolled out by virtually every outlet.

This was accompanied by a photo of a sticker greatly resembling the others we have described, including the same logo and Real-Life Resistance signature, except that the slogan was a previously unseen one: *“Yah boo sucks! Down with the Jews!”*.

According to the media, these stickers had been plastered all over the country on Christmas Day by a “sinister terror network” determined to “spread hate and undermine British democracy”.

The Prime Minister, the King, the Archbishop of Canterbury and Bono all

immediately joined the condemnation and the new Israeli prime minister, the American and French presidents, the EU, the UN and the Pope quickly followed suit.

The government announced new emergency legislation to “protect Britain’s threatened Jewish community” and pledged £17 billion funding for a new Fact-Check Safety Squad, an armed and drone-equipped private police force to be given full legal powers and run directly by what were termed “Jewish philanthropic organisations”.

This entity would set to work hunting down the offenders and, in the meantime, the public were implored to keep their eyes peeled for anyone possessing, placing or even looking at these stickers, “or any others of a similar nature”, with a well-known fast food chain offering a month’s supply of free insectburgers to anyone who turned in a subsequently-convicted culprit.

Many people across the country were, however, suspicious about the affair, being familiar with the general range of Real-Life Resistance stickers and having never seen the one now presented by the media.

As news reports noted in passing, this had been photographed at a small railway station on the outskirts of London, and a witness to its placing eventually got in touch with dissident

networks.

The young woman had turned up at the station on Christmas Day, unaware that there was no train service, and, from afar, had seen a man sticking something on to a wall, taking photographs and then walking off briskly, turning his face from her as she approached.

Herself Jewish, she was shocked when she read the sticker's message and managed to photograph the man's car as he drove away at speed.

Later in the day she went to her local police station to report what she had witnessed. The police took her phone and, after keeping her waiting for nearly five hours, returned it with the photo missing and the news that they had "insufficient evidence" to take the matter any further.

Fortunately, the woman had saved a back-up copy of the photo on her computer and was able to communicate the car's registration number to dissidents.

With the help of an insider in the police force, the sticker-placer was eventually identified as an employee of a transnational charity called Silencing Hate for an Inclusive and Technology-based Economy (SHITE).

This man was found to have boasted on social media that he had been the first to "discover" the notorious sticker.

And the executive chairman and supreme global managing director of SHITE turned out to be a long-time personal friend of the Prime Minister, attending the same north London synagogue as him and his family – and indeed as the Rothschild clan.

The truth was confirmed by a video surreptitiously taken (by a waiter) at a private dinner addressed by SHITE's boss, at which he referred in jovial style to his employee's "hitherto unsuspected artistic skills", with this "new Picasso" having produced "a masterpiece worth £17 billion to our community".

Later in his speech, he referred to "that rarest of rarities, the Yah Boo Sucks bird, that has only been spotted once in this country, nesting in a railway station in a sleepy London suburb".

The waiter than scanned round to show, clutching his sides with uproarious laughter, the Prime Minister himself.

When this news circulated – by clandestine online means, by printed leaflets and by word of mouth – it created a significant sense of scandal in the country and yet received not one single mention in corporate-controlled media, further fuelling the mood of disenchantment and rage.

The famous "Stickergate" affair could not in itself be said to have changed the course of British history, with the widespread outrage at

the Covid Conspiracy, False Flag Terrorism and the Zionist Genocide generally considered by historians to have been the primary factors behind the Uprising.

But it does represent an important milestone in public awareness and rejection of Rothschildian industrial-financial-political domination which, as we will see, led not just to the ignominious collapse of the British government but ultimately to the crumbling of the entire globalist system.

I'll leave you to read (or write?) the rest of the story yourselves.

FOR ONE PEOPLE'S RESISTANCE!

When, in December, I wrote that “there’s only one global mafia”, I had the strong urge to add, triumphantly, “and there’s only one people’s resistance!”

Unfortunately, of course, that is far from being true.

Indeed, those who consider themselves opponents of the status quo often regard others who attack the system from a different angle as being their principal opponents, rather than the system itself.

They remind me of the group of men who, in the well-known allegorical tale, come across an elephant in the black of night.

Each reaches out an exploratory hand and from what he discovers – tusk, trunk, leg or tail – comes to a particular conclusion about what is in front of him, so that the men as a whole cannot grasp that all these diverse elements are part of one single entity.

The positive extension to this story is that eventually the sun will rise and the true nature of the beast will become apparent to all.

The one people's resistance that will rise against the single global mafia will not be some kind of top-down organisation – if any such thing ever emerged it would undoubtedly be yet another false-flag device manufactured by the criminocracy itself.

Instead, it will be a very broad grassroots phenomenon, a “something in the air”, a wave of popular indignation and revolt gaining spiralling momentum as it surges forth across the world.

The aim that underpins and unites this resistance will be simple – the end of the full-spectrum domination of the global mafia and the restoration of popular self-determination on every level.

This belief in real democracy, rather than the fake variety served up to us for so long, renders irrelevant any specific post-liberation political programmes that could splinter the resistance.

Once the shackles of central imperialist control are removed, freed folk everywhere will have their own ideas about how exactly they now wish to organise their communities and lives.

And we can be sure that when people have the power to shape things as they wish, the resulting society will serve *their* interests – and those of their children and grandchildren – rather than those of the tiny venal cabal that currently dictates the global agenda.

THE BRITISH POPULATION IS UNDER ATTACK

The illusion that their government has their best interests at heart is rapidly fading for millions of people in Britain, particularly since the arrival in power of Keir Starmer, long-standing member of the criminocrats' Trilateral Commission and ardent proponent of their chilling "global change" agenda. [1]

Indeed, not only is his regime clearly not too bothered about the well-being of ordinary Britons – as opposed to Ukrainians or Israelis – but it is looking as if it actively wants most of them dead!

It is pursuing this apparent goal by:

Poisoning their food. A toxic substance called Bovaer is being fed to cattle under the ridiculous pretext of "fighting climate change", with cow flatulence presented as a greater threat to the environment than the global industrial infrastructure. When the British public noticed, started boycotting the contaminated products and sharing information about alternative non-Bovaer sources, the BBC (*aka The Ministry of Truth*) backed the manufacturer's line that the

additive was quite safe and that any suggestion to the contrary was “misinformation” (*where have we heard that before?*), while Starmer’s government said it would mandate the feeding of Bovaer to all cows in the country by 2030, that famous cut-off date for carbon reduction and “systemic change”. [2][3][4][5]

Freezing them to death. One of the first acts of Starmer’s government was to axe winter fuel payments for 10 million British pensioners, despite widespread public outrage. The announcement was made by chancellor of the exchequer Rachel Reeves, also vice-chair of Labour Friends of Israel, who, it later turned out, has in recent years claimed thousands of pounds from the state for her own personal heating bills, on top of her handsome £90,000 annual salary as an MP. Such is Starmer and Reeves’ unpopularity in Britain that a parody song *Freezing This Christmas* topped the pre-festive music download charts. [6][7][8][9]

Polluting their water. The scandal of the UK’s appalling and deteriorating water quality was much in the news during 2024, but there is no sign that the situation will be addressed. The privatisation of the country’s water supplies has led to a dangerous, not to say disastrous, state of affairs in rivers, lakes and on beaches, as even mainstream media admit. Reports *ITV News*: “The cocktail of raw sewage, agricultural waste,

chemical pollutants and plastic is presenting increasing risks to human health as well as untold damage to nature”. [10]

Bombarding them with radiation. 5G has been unleashed on Britain, as elsewhere, in recent years and the mobile phone industry was boasting in December 2024 that outdoor 5G mobile cover was available to 90-95% of premises in the country. Even the WHO and the BBC have to admit that mobile phone radiation “may cause cancer in humans”. And, as one researcher explains, 5G in particular involves people being “bombarded by really high frequencies at low, shortrange intensities creating a yet more complicated denser soup of electrosmog” with the risk of skin cancer, eye damage, heart rate changes, lowered immunity and resistance to bacteria, not to mention the ill effects on birds, plants, bees and other animals. [11][12][13]

Jabbing them to death. The truth about the surge in “sudden” deaths and mysterious illnesses since the Covid-19 “vaccines” were launched in 2021 is gradually being admitted. Particularly worrying (*or useful if reducing the population level is your aim*) is the effect on younger people and children, with statistics showing the death rate for the 1-14 years age group shooting up from below normal during Covid (*which is telling!*), to an excess death rate of more than 20% after the experimental jabs

were rolled out. [14]

Encouraging them to commit suicide.

Apparently not satisfied with all the poisoning and freezing, plus the threat of sending young people to fight for Ukraine, the British authorities are also hinting that their citizens – *sorry, subjects!* – might like to kill themselves. Days after controversial posters promoting suicide/euthanasia appeared across the London transport network, MPs voted through to committee stage the Terminally Ill Adults (End of Life) Bill, which will legalise “assisted dying”. [15][16]

But could there really be a conspiracy to reduce the population – and who on earth could be behind that?

In *The Single Global Mafia* we cite a report from *The Times* in 2009 about a summit involving a bunch of billionaire “philanthropists”, which was “convened on the initiative of Bill Gates, the Microsoft co-founder” and discussed how to “overcome political and religious obstacles to change”. [17]

It’s that word cropping up already, 16 years ago – the “change” so dear to Starmer and indeed to a certain former Labour prime minister and reviled war criminal who now heads The Tony Blair Institute for Global Change.

Times journalist John Harlow revealed: “Taking their cue from Gates they agreed that

overpopulation was a priority”.

Funnily enough, Gates was one of the first big names who came to visit Starmer in London after he became prime minister. [18]

THE TRUTH ABOUT DAVOS

Monday January 20 sees the start of the World Economic Forum's 2025 meeting at Davos, Switzerland.

This year's title is "Collaboration for the Intelligent Age" and the WEF says the event "convenes global leaders to address key global and regional challenges" such as "responding to geopolitical shocks, stimulating growth to improve living standards, and stewarding a just and inclusive energy transition". [1]

There will no doubt be much media hype about the fine words of various high-profile speakers, but little or no mention, I suspect, of an exclusive gathering of some 175 very special attendees held on the Friday of each year to round off the week on an appropriate note.

This is the WEF's Shabbat dinner, celebrating the Jewish sabbath.

Writes blogger Robert Scoble: "Klaus Schwab, the Founder and Executive Chairman of the World Economic Forum, told me that it is his favorite event of the whole week.

"You can't get in without a private invite

and it was one of those things that you just can't believe you're part of. I was pinching myself to make sure I wasn't dreaming". [2]

Jewish Insider executive editor Melissa Weiss, who lives in Tel Aviv, explains: "The annual Shabbat dinner held at the conclusion of the weeklong confab for the last 25 years is sponsored by the World Economic Forum and hosted by WEF founder Klaus Schwab and his wife, Hilde". [3][4]

She quotes Rabbi Avraham Berkowitz, who, she reveals, has travelled to Davos annually for two decades and is involved in the planning for the annual dinner.

He says: "When it comes to Shabbos, it's at the end of a week of intense meetings and networking and business.

"So then people come to the last important meal: It's spiritual, it's purposeful, it's *Yiddishkeit*".

Israeli businessman Yossi Vardi is a driving force behind the event, Berkowitz told Weiss, and it seems that the late Israeli president Shimon Peres was "an annual staple at the dinner".

The 2023 article adds that "former Ambassador Stuart Eizenstat gives the *d'var Torah*, a role he took on following the death of Nobel laureate Elie Wiesel".

Enthuses Berkowitz: "From heads of state to leaders of industry, emerging technology

companies, Nobel laureates, academics, it's an amazing amalgam of the amazing diversity of the Jewish people and friends of the Jewish people".

Weiss reports: "While the guest list for the invite-only Shabbat dinner remains under wraps, Berkowitz noted that this year's WEF boasts a host of high-profile Jewish figures, including Andy Jassy, Eduardo Elsztain, Orit Gadiesh, David Rubinstein, Steve Schwartzman, Jared Kushner, Marc Benioff, Andrew Ross Sorkin, Alex Soros, Rebecca Blumenstein, Adam Grant, Gary Cohn, *Wired's* Gideon Lichfield, Israeli Chief Economist Shira Greenberg, Rabbi Yonatan Neril, Google's Ruth Porat, OurCrowd's Jonathan Medved, Edward Felsenthal and Bank of Israel Governor Amir Yaron".

And she records that the town of Davos itself has notable Jewish connections: "The town boasts a long Jewish history, and has become a summer hotspot for Orthodox Jews looking for a getaway, with at least one fully kosher hotel, and a yeshiva that functions year-round for some 200 young men".

In his post, Scoble is full of praise for key man Vardi, who he says had made his time at Davos "simply incredible". [5]

He writes: "I am deeply in his debt for what he's personally done for me. The Shabbat dinner he took me to last night was simply incredible.

"I filmed an intimate traditional ceremony

there. It is the one video I'm keeping for myself and I will treasure those moments more than my walk with Mark Zuckerberg.

“Who is Yossi? He has the ear of the Israeli president and is very influential in Davos”.

Plenty of food for thought there already, but let's take a look at some of the dodgy characters involved in all this.

Avraham Berkowitz is an emissary for Chabad Lubavitch, “the largest Jewish religious organization in the world”, which maintains a network of over 3,600 institutions in over 1,000 cities, spanning 70 countries.

Chabad has been identified by *Politico* magazine as being close to incoming US president and WEF attendee Donald Trump. [6]
[7]

Berkowitz himself is described by the *Jewish Herald Voice* as a “globe-trotting rabbi” who has “led the annual Shabbat dinner at the World Economic Forum in Davos for the last 20 years”. [8]

It says he is a “senior coordinator of Special Missions” for Chabad Headquarters, which has involved him representing Chabad at the United Nations and being executive director of the Federation of Jewish Communities in Russia.

In 2022, Chabad detailed Berkowitz's work with Ukrainian refugees in neighbouring Moldova.

“Pointing to Ukraine’s unique position as the cradle of the Chassidic movement, he told how Ukraine’s Jews are drawing strength from the Chassidic masters who hailed from the region, notably the Rebbe – Rabbi Menachem M. Schneerson, of righteous memory – who was born in Nikolaev, Ukraine, nearly 120 years ago”.

Berkowitz has also been a director of the Global Chabad Development Fund. [9]

Another Chabad representative at the annual WEF gatherings is **Berel Lazar**, chief rabbi of Russia and a confidant of Russian president Vladimir Putin. [10][11]

He seems to be very well connected. Financier Nathaniel Rothschild has said: “I am very good friends with Rabbi Lazar... I met Rabbi Lazar in Switzerland at the World Economic Forum in Davos and I was struck by watching this figure and we eventually connected and started talking, and from there began a friendship and I started visiting his centre in Russia, many times a year”. [12]

A third important WEF-Chabad connection comes in the form of **Arthur Schneier**. [13]

The *Jewish Telegraphic Agency* discloses: “The founder and president of the World Economic Forum, Klaus Schwab, was having breakfast with Rabbi Arthur Schneier at his Park East Synagogue in New York when the two jets struck the World Trade Center.

“With Schneier’s assistance, Schwab decided to commemorate the world disaster by moving his forum — traditionally held in the Swiss ski resort of Davos — to New York City”. [14]

Robert Scoble began his career as a pro-technology propagandist for Microsoft and has carried on doing much the same thing ever since. [15]

In 2022 he was very much echoing Klaus Schwab’s chilling Great Reset agenda when he wrote on his blog: “When you add autonomous vehicles, humanoid robots, and other major technology shifts like Augmented Reality and virtual beings, that will arrive in 2023, you see not just an economic upheaval but an almost complete change to what it means to be human”.

Yossi Vardi, to whom Scoble is so deeply in “debt”, is described by *Wikipedia* as “an Israeli entrepreneur and investor, known for his involvement in the early development of Israel’s high-tech sector and the Israeli internet industry.

“He has been involved in the founding and development of over 85 high-tech companies across various fields, including software, energy, internet, mobile, electro-optics, and water technology, over a span of more than 47 years.

“He was appointed as the Director of the Investment Authority in North America and Consul for Economic Affairs at the Israeli

Consulate in New York. In this role, he contributed to the establishment of the Israel-US Binational Industrial Research and Development Foundation (BIRD-F) and served as an advisor to the Israeli mission to the UN.

“Upon returning to Israel, he served as the first Director General of the Ministry of Energy. Vardi also chaired the Israel National Oil Company, and was a member of the board of Oil Refineries Ltd”. [16]

We further learn that Vardi is co-chair of the European Union – Israel Strategic Business Dialogue, was on the board of directors of the Development Corporation for Israel (State of Israel Bonds) and was on the advisory council of the Bank of Israel.

As well as being a member of the WEF, Vardi has acted as an advisor to Amazon, to the World Bank and to the UN Development Program “on issues of energy policy and strategy in the developing world”.

He was the chairman of the Jerusalem Foundation, a highly sinister Zionist organisation, whose website declared two decades ago that the idea of a Palestinian state must be “removed from the international agenda” and that “the de-legitimization of the Palestinian narrative becomes a vital prerequisite to any comprehensive resolution of the Palestinian issue”. [17]

Vardi is also listed as an attendee of the GoforIsrael Investment Conference, “bringing together leading global investors and Israel’s best opportunities”. [18]

Since its launch in 1997, the conference’s corporate sponsors and participants have included Veolia, Sanofi, France Telecom, Deloitte, Novartis, HSBC, China Equity and the London Stock Exchange.

Individuals taking part have included former Israeli president Isaac Herzog, former Israeli prime minister and ultra-Zionist Naftali Bennett, former French president Nicolas Sarkozy, Israeli prime minister Benjamin Netanyahu – currently the subject of an international arrest warrant for war crimes – and global financier David de Rothschild.

[1] <https://www.weforum.org/meetings/world-economic-forum-annual-meeting-2025/>

[2] <https://scobleizer.blog/2008/01/26/thank-you-yossi-varidi/>

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MODERNISATION MEANS PILLAGE AND PROFIT

As I have pointed out before, a big disruptive event like a war serves multiple purposes for the criminocrats. [1]

One of these is to initiate a Reset, a “building back better” of society that is not just highly profitable for them, but also advances their long-term industrial-authoritarian agenda.

Delphine Dulong sheds interesting light on this process in a book showing how the Second World War and then the Algerian war of independence were used to “modernise” French life and politics. [2]

This programme was advanced on a practical level through a series of state Plans, which I immediately equated with Soviet industrialism, but which have also been described as “more corporatist than truly democratic”. [3]

If the hint of fascism seems inappropriate in a post-war context, it is worth noting that Dulong detects the beginning of the “modernisation” movement, particularly in

agriculture, in the corporatism of the Nazi-friendly Vichy regime in wartime France, which also launched a Ten-Year Plan. [4][5]

The aim of this modernisation was to complete the job that had been carried out with the First World War and do away with the traditional French outlooks and ways of living that were obstacles for global corporate control and exploitation.

Anything traditional, rooted in the past, was thus depicted as bad, old-fashioned, out-of-date and in need of being swept aside by the steel broom of industrial “progress”.

As one of the modernisers openly declared: “The essential conflict in contemporary France is between those who want to accelerate economic modernisation and those who want to slow it down, between those who want to bring France into the 20th century and those who want to keep it in the old days”. [6]

Their hostility even extended to the elevated and non-commercial emphasis of French (and European) culture as a whole, especially compared to the laudably money-orientated USA.

A telling 1953 article in the *Jeune Patron* (*Young Boss*) journal declared: “To be a guide in the domain of ideas in France, you have to be a scribe, you have to be an intellectual, you have to be a novelist, you have to be a philosopher.

“Sartre or Malraux are more important in

French life than any industrialist.

“In America, the CEO of General Motors is much more important than Hemingway. There’s a big difference.

“It is America’s business chiefs who have political leadership, it is they who are responsible for the nation, it is they who really steer the life of the nation in one direction or another.

“In America, the economic leadership has become a political leadership; there is no leadership other than by the economic phenomenon”. [7]

The problem for those behind this endeavour was, however, that the French public remained fond of their old ways and customs and would not readily vote for politicians promoting such an approach.

So in order to modernise French life, the first task was to “modernise” French politics by bypassing the existing democratic process.

This was achieved by switching power away from elected politicians who were still, to some extent, answerable to the people and into the hands of faceless technocrats working behind the scenes.

Justifying this was the claim that in the bright new shiny post-war world, the country needed to be led by “experts” guided not by personal opinion or party loyalty but purely by

cold rationality – by “the science” as they would say today.

The truth lay elsewhere, of course. Those pushing this agenda were no more “apolitical” than the organisation of that name whose insidious role in contemporary British politics was recently exposed by Ben Rubin. [8]

It was just that their agenda was a long-term one and not visible to most of the public because it was not presented to them as a “political” issue over which they had any right to exercise the control supposedly invested in them by “democracy”.

“Modernisation” was, as it always is, depicted as something that *must and will inevitably come about*, a necessary evolution of human society that advances hand-in-hand with the passing of time itself.

Its proponents complained in 1953 of French people’s “attachment to a certain archaic style of civilisation and almost total lack of knowledge of technological evolution”.

They added: “Dynamism too often gives way to a certain tendency for stagnation, which stifles it; and we cannot be sure that the ‘modus vivendi’ which has been established between rural and urban France in certain periods will end with a positive outcome in which dynamic action and the spirit of progress will win the day over the stagnation of practices and the respect

of traditions”. [9]

Any fusty old nonsense that got in the way of this glorious techno-future was not fit for purpose and had to be swept away.

Such as the law, for instance. As moderniser Jean Rivero put it in 1965: “Understand that there is a Plan, we have drawn it up, we are executing it and the law has got nothing to do with it”. [10]

They favoured a law which was “supple and adaptable” – a preference close to the 21st century calls by Klaus Schwab of the WEF for “agile” governance. [11][12]

Parliamentary democracy was regarded as an obstacle to the fast-tracked advance to industrial modernity – all those “interminable debates” would just slow the whole thing down too much. [13]

There was, on the part of the modernisers, a “refusal to take part in political activity as defined by the forms of representative democracy”. [14]

Manoeuvres were carried out to instead exercise ultimate control through the instrument of one single person, the president.

This was made possible by the crisis in Algeria that broke out in 1954 and the great public esteem for WW2 resistance figurehead Charles de Gaulle.

When he was given special presidential

powers in what some called a “semi-dictatorship”, it was widely assumed that these would apply purely to him, for the duration of the emergency, and that afterwards the power of parliament would be restored. [15]

But this was not the case and, furthermore, in 1962 the constitution was changed so that, instead of being chosen by parliament, the president was elected directly by the public.

As journalist/propagandist Roger Priouret had declared in 1959: “No doubt about the goal whose achievement would be welcomed by company heads, managers and integrated workers: they want a strong and stable executive capable of firmly steering the economy in the direction of industrial progress”. [16]

This switch to a more authoritarian form of government was a key feature of the post-war Fifth Republic and its effects are still in evidence today, with president Emmanuel Macron’s government pushing through law after law without a vote in parliament thanks to the handy “49.3” get-out clause inserted into French constitutional law.

Another important change described by Dulong was in the general understanding of what politics was all about.

No longer was it depicted as being concerned with values, principles, ideas, ethics or the interests of the French people.

Instead, it was all about money-making – or “the needs of the economy” as it was euphemistically termed by one moderniser in 1959. [17]

A key moment in the reorientation of French politics to serve the interests of Mammon came in 1960 with the controversial appointment, as finance minister, of Wilfrid Baumgartner, director of the Bank of France, the country’s central bank. [18]

President de Gaulle, as well as being a French nationalist rather than a Europeanist, was not particularly interested in economics and so, although his personal popularity was a useful battering ram in switching power from parliament to the president, he was not the ideal leader for the modernisation camp.

Georges Pompidou, president from 1969 to 1974, was a much better fit with the new notion of a president as a “competent” steward for the “economic” priority, after his many years working for the Rothschild bank. Macron also worked for the Rothschilds, as I may have previously mentioned!

“Change” was the keynote theme of the “modernisation” bandwagon, just as it is today for the likes of Keir Starmer and Tony Blair, with his revealingly-entitled Institute for Global Change.

The way people *thought* in France had to

change in order to pave the way for the planned changes in their lives.

To achieve this, a new team had to be brought in to reshape public thinking.

Dulong describes in detail how a network of people was created to influence all sectors of French life, in the civil service, academia and the media.

This very much reminds me of the Common Purpose network in the UK (*as exposed in depth by UK Column*) and, indeed, I suspect the very same interests lay behind it. [19]

Dulong says this brought together organisations usually very remote from each other.

“It constituted, in fact, a real lacework of institutional relationships, often reinforced by links of personal friendship. In the words of Pierre Uri, it could thus be compared to ‘a spider’s web’”. [20]

Dulong explains that the network included senior civil servants, trade unionists and various specialists in the social sciences – economists, sociologists, political scientists and statisticians. [21]

They were selected for their technical “competence” rather than to represent the views of the French people.

She adds: “They had as a common characteristic the exercise of several activities at

the same time: they taught in public establishments, took part in think tanks, collaborated with media companies, devoted part of their weekly schedule to trade union activities, research, advice and so on. They were therefore at the intersection of multiple socio-professional ‘sectors’ (administration, academia, journalism, etc) and thus benefited from additional resources which compensated to some extent for their relative marginality”. [22]

Dulong says they were of a quite different breed to previous generations of senior French civil servants – she cites research showing they were often “communists, protestants or Jews”, or from working-class families, some with backgrounds in the liberal professions and others in business. [23]

Their “political” background was somewhat elusive, with many having apparently been part of the French Resistance, though as this was an underground movement, this was not an official part of their CV.

Others had been involved with de Gaulle’s Free France parallel government in both Algiers and London. [24]

These new administrators were placed in the fast lane for promotion and quickly overtook older and more experienced individuals to occupy key posts. [25]

An important group in this phenomenon was

the Club Jean-Moulin, which explicitly said it was involved in “the struggle for power” and described its aim as being “to facilitate the emergence of the new elites”. [26][27]

In a 1961 document called *The State and the Citizen*, effectively its manifesto, it called for “the end of ideology”, “egalitarian society”, “mathematical culture”, “the scientific spirit” – “rigour” rather than “intuition” – “the search for political rationality” and “efficient” political power. [28]

A controlled “left” was an important weapon in pushing through the “change” agenda, just as it is today with all the “woke” and “climate” posturing which reinforces the totalitarian Great Reset narrative.

Dulong writes that converting leftists to the modernisation cause was an openly-stated aim of these networks, with politician Gaston Defferre writing: “The left of opposition must become a left of management”. [29]

Whenever a regime – fascist, communist or “democratic” – wants to bulldoze the existing structures and morals of a society so as to impose its new model, it does so under the flag of “youth” and post-war France was no exception.

The technique is to brainwash young people into rejecting the ways of their elders and indoctrinate them to work for a “better” world that suits your own programme.

Jean Ripert, later high up in the UN, told Dulong in an interview that he became passionate about the Plan as a young man through reading a newspaper article by Jean Monnet, one of the leading French modernisers. [30]

“I was convinced, like a lot of people of my age, that it was an essential idea. Effectively I associated the liberal economy with disorder... But what most attracted me in this article was the expression ‘modernisation or decadence’.

“I said to myself: ‘There is something that is not working in this place. We are a country of old people, run by old people’”. [31]

This “generational” game was also used to push the industrialisation of French farming.

One of the modernisers wrote of “a generation faithful to economic norms very close to those of the Middle Ages confronted, without warning, by a generation extremely sensitised to the influence of the modern world... proclaiming its affiliation to the modern world”. [32]

But what, you might be wondering, was the *aim* behind all this “modernisation”? What was the driving purpose?

It was money, of course. Documents referenced by Dulong show clearly that what was at stake was the immediate and long-term “productivity” of France.

She reveals, for instance, that the *Fonds de*

modernisation et d'équipement was set up with the express purpose of “transforming” public funds of all kinds into productive capital. [33]

In other words, certain interests wanted to remodel society so they could extract as much wealth as possible from the French people and their land.

The French state, in their hands, was merely a public-funded tool used to accelerate their private accumulation of wealth.

Alongside the internal subversion of French institutions, a great deal of propaganda was unleashed to brainwash the public into going along with the demolition of their traditional culture.

Dulong describes the technique of depicting two radically different kinds of French society, a binary opposition which invites only one preference.

“One was ‘static’, ‘immobile’, stuck in its own rut and corresponding to social conditions overtaken by history – those of ‘19th century’ France – in summary, an ‘anachronistic’ society; the other was ‘transformational and evolutionary’, turned towards the future, in short a ‘modern’ society”. [34]

There was also a big propaganda effort to make The Economy the first and foremost political issue, with the publication of a series of books on the subject, aimed at the general public.

Dulong remarks: “All these works can be interpreted as attempts at a mobilisation aiming to interest ‘laymen’ in economic science”. [35]

She says that the same was true of a swathe of new magazines promoting the idea of “economic democracy”, which amounted to “the devaluing of parliamentary representation and the definition of a new type of political leadership”. [36]

Business “executives” were presented as a new class to be looked up to, there were a lot of fact-finding trips across the Atlantic as part of a “symbolic remodelling of society” and American-style opinion polls started playing an important role in France. [37][38][39]

The lines between public and private were increasingly blurred, with much interaction between business chiefs and senior civil servants. [40]

The state was run like a company, for the benefit of its private stakeholders, while private businesses were painted as benevolent bodies deserving of state support and providing prosperity for all. [41]

Claimed the propaganda: “Playing an essential role at the heart of the industrialisation phenomenon, our businesses increasingly constitute, for those who work in them, a human environment on which they depend for their blossoming”. [42]

The question of modernisation and its propaganda in France is also addressed by Pierre Rimbert in a 2005 book.

He remarks that although the process was set in motion after the war in the name of the general public interest, it ended up “only serving the dominant fractions of the dominant class”.

And he stresses: “The planners wanted above all to identify and eradicate social obstacles to economic growth”. [43]

Rimbert quotes arch-moderniser Monnet’s statement that the French “ought to adopt the ‘American psychology’, meaning ‘in a frame of mind for constant change’”. [44]

He also cites a 1964 report that called for “an effort of reflection: to compile the inventory of what will necessarily change, to measure the degree of resistance from various sectors becoming obsolete and to draw up a strategy of elimination”. [45]

He adds: “Those initially targeted were small businessmen, shopkeepers, craftsmen and, above all, the small farmers who represented a third of the active population at the end of the war”. [46]

The similarity to the current Great Reset programme really is striking!

Rimbert explains that because the first victims of this modernisation were generally associated with old-fashioned “right-wing” outlooks, the assault on traditional life was

packaged as “progressive” and “left-wing”, even though it went on to threaten the livelihoods of a range of workers. [47]

His own focus is on the role of the French daily newspaper *Libération* in this “modernisation” psyop.

Originally founded in 1973 by Jean-Paul Sartre and others in the name of “giving a voice to the people” by reporting news and views independently of commercial interests, it was gradually turned round to face in completely the other direction. [48]

As it accepted advertising and outside “investors”, it increasingly adopted an editorial line that suited the global money-men. [49][50]

Comments Rimbart: “The fusion of the press with money determines its contents more efficiently than any kind of direct censorship, even if exercised by the owner”. [51]

Journalist Serge July, a co-founder of *Libération* who was at its helm from 1974 to 2006, said in 1991 that the newspaper “placed itself as the organ of economic modernisation at the start of the 1980s”. [52]

Colleague Laurent Joffrin, who later became editor, boasted in 1993: “We were the instruments of the victory of capitalism in the left”. [53]

Libération promoted a “second left”, pursuing the kind of “modern” Third Way politics

embraced by the likes of Tony Blair and, as I showed recently, Rockefeller Foundation trustee Juan Carlos Santos. [54][55]

It became obsessed with “the economy”, praised Margaret Thatcher and took a pro-NATO stance during the first Gulf War and in Kosovo. [56][57][58]

In 2003, the invasion of Iraq by the US and its accomplices was met in France by what July condemned as “anti-American hysteria”.

He insisted: “The democratic world needs America. In a context of globalisation, political defeats for America are defeats for democracy”.

And he complained that the negative reaction to the neo-colonial occupation of the Middle Eastern country was prompting “bare-faced anti-semitism”. [59]

In the light of all this, the formal purchase in 2005 of the largest shareholding in the newspaper by a well-known zio-imperialist financier felt less like a take-over than the triumphant public declaration that the defeat of its original spirit was complete. [60]

The symbolism was certainly strong enough to provide the title of Rimbert’s book – *Libération de Sartre à Rothschild* (*Libération from Sartre to Rothschild*).

It seems clear to me that Edouard de Rothschild’s showboating and all the propaganda pushed out by *Libération* was the continuation of

the process described by Dulong, whose book is in fact cited by Rimbert.

This is confirmed by the fact that she names as “the essential link in the chain, from beginning to end”, the politician Jacques Delors, who later became French finance minister and then, in 1985, president of the European Commission. [61]

Wikipedia notes: “During his presidency, he oversaw important budgetary reforms and laid the groundwork for the introduction of a single market within the European Community. It came into effect on 1 January 1993 and allowed the free movement of persons, capital, goods, and services within the Community.

“Delors also headed the Committee for the Study of Economic and Monetary Union, widely known as the Delors Committee, that in early 1989 proposed the creation of a new currency — the euro — to replace individual national currencies. This was achieved in the 1992 Maastricht Treaty”. [62]

The EU was always just a stepping stone towards an intended world industrial-authoritarian state.

During the period analysed by Dulong, Delors was employed in “a series of posts in French banking and state planning” with Baumgartner’s Bank of France.

These signs of a globo-criminocratic agenda

at work are further reinforced by the fact that Dulong mentions the involvement in the post-war bid to “change” France of the Behavioural Sciences Center at Stanford, California, and funding from UNESCO, the Ford Foundation and the Rockefeller Foundation. [63][64]

The latter is demonstrably nothing but a front for the Rothschilds’ industrial-financial empire and its sinister bid to destroy traditional life and organic communities everywhere. [65]

The single global mafia’s move for world domination has been advanced under the false flag of “progress” so as to lull us into numbed acceptance of its supposed inevitability.

But we don’t have to accept the grim technototalitarian future the mafia has in mind for us.

If we can wake enough people up to the chilling reality behind its ongoing push for still more “modernisation”, “development” and “growth”, then we can turn our backs on that industrial prison-camp and stride out towards a free and natural tomorrow.

[1] Paul Cudenec, ‘Wars, resets and the global criminocracy’, <https://winteroak.org.uk/2024/06/10/wars-resets-and-the-global-criminocracy/>

[2] Delphine Dulong, *Moderniser la Politique: Aux origines de la Ve République* (Paris: L’Harmattan; 1997). All translations from French in this essay are my own.

[3] J-F Le Calonnec, ‘La planification et le droit’, *Economie et humanisme*, 140, 1962, p. 40, cit. Dulong, p. 50.

[4] Dulong, p. 19 FN.

[5] https://fr.wikipedia.org/wiki/Planification_en_France

- [6] M. Duverger, *De la dictature* (Paris: Julliard, 1961), pp. 41-42, cit. Dulong, p. 226.
- [7] L. Salleron, 'Le chef d'entreprise dans la cité, *Jeune Patron*, september-october 1953, pp. 31-33, cit. Dulong, p. 113.
- [8] <https://riseuk.substack.com/p/derelection-of-duty>
- [9] *Promotions*, 26, 1953, pp. 123-24, cit. Dulong, p. 34.
- [10] Jean Rivero; 'Le Plan et le droit', in *La Planification comme processus de décision* (Paris: A. Colin, 1965), p. 122, cit. Dulong, p. 44.
- [11] Dulong, p. 48.
- [12] See Paul Cudenec, 'Klaus Schwab and his Great Fascist Reset'. <https://winteroakextra.wordpress.com/2020/10/08/klaus-schwab-and-his-great-fascist-reset/>
- [13] P. Lamour, 'Mutation de l'esprit critique', *La Nef*, 15, 1963, p. 44, cit. Dulong, p. 174.
- [14] G. Burdeau, Note préparatoire à la table ronde de l'AFSP de novembre 1960, citée in G. Vedel, dir, *La dépolitisation. Mythe ou réalité* (Paris, A. Colin, 1962), p. 12, cit. Dulong, p. 186.
- [15] B. Lavergne, 'Perspectives de politique intérieure française', *L'Année politique et économique*, 163, 1961, pp. 343-345, cit. Dulong, p. 224.
- [16] Roger Priouret, *La République des députés* (Paris: Grasset, 1959), p. 251, cit. Dulong, p. 227.
- [17] M. Vasseur, *Le droit de la réforme des structures industrielles et des économies régionales* (Paris: LGDJ, 1959), p. 516, cit. Dulong, p. 48.
- [18] Dulong, p. 163.
- [19] <https://www.ukcolumn.org/series/common-purpose-effect>
- [20] Dulong, pp. 14-15.
- [21] Dulong, p. 11.
- [22] Dulong, pp. 17-18.
- [23] B. Gaïti, *De la IVe à la Ve République. Les conditions de la réalisation d'une prophétie*, PhD thesis, Université Paris I, 1992, cit. Dulong, p. 18.
- [24] Dulong, p. 19.
- [25] Ibid.
- [26] Club Jean-Moulin, *L'Etat et le citoyen* (Paris: Seuil, 1961), p. 379, cit. Dulong, p. 199.
- [27] Brochure du centre d'information et de documentation, Archives du club J. Moulin, 1CJM7/dossier 7, cit. Dulong, p. 149.
- [28] Club Jean-Moulin, *L'Etat et le citoyen*, p. 409, cit. Dulong, p.

- 151.
- [29] Gaston Defferre, *Un nouvel horizon* (Paris: Gallimard, 1965), pp. 21-22, cit. Dulong, p. 266.
- [30] https://fr.wikipedia.org/wiki/Jean_Ripert
- [31] Dulong, p. 20.
- [32] M. Debatisse, *La révolution silencieuse. Le combat des paysans* (Paris: Calmann-Lévy, 1963), p. 47, cit. Dulong, pp. 119-20.
- [33] Dulong, p. 15.
- [34] Dulong, p. 9.
- [35] Dulong, p. 63.
- [36] Dulong, p. 69.
- [37] Dulong, p. 81.
- [38] Dulong, p. 78.
- [39] Dulong, p. 132.
- [40] Dulong, p. 112.
- [41] Dulong, p. 106.
- [42] 'L'enjeu de la civilisation industrielle', *Cahiers du CRC*, 6, 1961, p. 91, cit. Dulong, p. 108.
- [43] Pierre Rimbert, *Libération de Sartre à Rothschild* (Paris: Editions Raisons d'Agir, 2005), pp. 84-85.
- [44] Rimbert, p. 85.
- [45] Groupe 1985, *Réflexions pour 1985*, La Documentation française, 1964, p. 104, cit. Rimbert, p. 86.
- [46] Rimbert, p. 86.
- [47] Rimbert, pp. 86-87.
- [48] Rimbert, p. 9.
- [49] Rimbert, p. 50.
- [50] Rimbert, p. 60.
- [51] Rimbert, p. 133.
- [52] Serge July, 'Introduction à Libération 111', 1991, cit. Rimbert, p. 128.
- [53] Quoted in 'Les années Libé', a film by Michel Kaptur, France 2, 2 June 1993, cit. Rimbert, p. 114.
- [54] Rimbert, p. 102.
- [55] See 'The Single Global Mafia'.
- [56] Rimbert, p. 112.
- [57] Rimbert, p. 55.
- [58] Rimbert, p. 116.
- [59] Rimbert, p. 116.
- [60] Rimbert, p. 63.
- [61] Dulong, p. 157.
- [62]

https://en.wikipedia.org/wiki/Jacques_Delors

[63] Dulong, p. 87.

[64] Dulong, pp. 40-41.

[65] See 'The Single Global Mafia'.

A DECADE OF DISSENT: 10 YEARS AND 100 ACORNS

On February 6, 2025, the 100th Acorn dropped from the Winter Oak website, ten years to the day after the bulletin was launched. As editor, I marked the occasion with a look back at a decade of our output on a year-by year basis, from which a striking overview emerged. [1]

2015: Enemies of progress

Our very first *Acorn*, which came out on February 6, 2015, was very much concerned with the fight against industrial “growth” and “development”, focusing on struggles against road-building plans in West Sussex, East Sussex and Bristol.

The theme continued in the subsequent 18 issues published that year (*we’ve slowed down a bit since!*).

In March, for instance, we wrote about the announcement of a big roadbuilding programme by Highways England, whose list of “strategic outcomes” included “supporting economic

growth” and “opening up new areas for development”.

Our article declared: “All the smooth talk about making roads safer and reducing congestion is a barely disguised cover for its real mission of expanding capitalist infrastructure and thus increasing private profit at the expense of the public and the environment”.

We also covered anti-road protests in Turkey and in Australia, where authorities were clearing the way for a motorway to be driven across an Aboriginal heritage site “older than the pyramids”.

There was a lot of coverage of the battle against fracking that had been ongoing in England for several years.

Indeed the threat was starting to be seen off – *for the time being, anyway!* – and we reported that a June decision by Lancashire County Council was a significant victory for frack-free campaigners and had been described as “a Waterloo for the fracking industry”.

We placed fracking in a broader context, insisting that our real enemy was “infrastructure” and “the death-cult industrial capitalist system itself”.

And we wrote: “There are some ‘enemies of progress’ out there who strangely don’t welcome the prospect of contaminated water, soil and air, of devastated countryside, of lorry-congested

roads, of a night sky constantly lit up by flares and of the occasional frack-induced earthquake”.

The label “enemies of progress” – *a badge I am still proud to wear* – came from a leader writer in *The Daily Telegraph*, who in 2013 also described anti-fracking protesters in Balcombe, West Sussex, as a “shrieking chorus of environmental zealots”, a “travelling circus of protest”, “eco-loonies” and “new Luddites”. [2] *I’m happy with that last one, as well!*

On the environmental front we also expressed our support for Plane Stupid and its battle against a threatened expansion of Heathrow Airport, Earth First!, Reclaim the Fields, and Via Campesina, an international movement that was declaring “No to the false solutions of green capitalism! Sustainable family farming now!”

We reported on protests against lignite mining in Germany, against the “phoney COP21 climate summit” in Paris, on the resistance of the Nasa people in Colombia to private ownership of their ancestral homeland, on indigenous resistance to logging in Canada and on massive and bloody demonstrations against a \$10 billion copper-mining project in Peru.

We also cited a Mexican anti-industrial group called the Pagan Sect of the Mountain which said it was “continuing the fiercest conflict inherited from our ancestors against progress

and artificiality”.

There were regular mentions for the Anarchist Action Network, which adopted *The Acorn* as its unofficial mouthpiece and for a long time reposted each issue on its own website. [3]

We also included plugs for various anarchist bookfairs, for the Anti-Fascist Network in its actions against Tommy Robinson’s (Zionist-funded) EDL, notably in Brighton, for Class War in its campaigning against gentrification in London, for Occupy Democracy, the Open Spaces Society and the Love Activists in Liverpool.

We wrote about protests against the DSEI arms fair in London’s Docklands, against the G7 in Germany, against the Bilderberg summit in Austria and against NATO war games in several southern European countries as well as the November 5 “Million Mask March” in London.

We also ran a piece about the “full-on resistance movement against capitalism and its infrastructure” that had emerged in France, with notice of a forthcoming talk by *Le Comité Invisible*, famed authors of *The Coming Insurrection*, in Brighton.

We subsequently reported on a massive demonstration, of some 20,000 people, against the opening party of the European Central Bank (ECB) in Frankfurt and a Mayday protest in Milan “focused on the opening day of Expo 2015, an extravagant six-month ‘world fair’ celebrating

the corporate wealth built on the exploitation of workers and the destruction of the environment”.

We also published reports on two rooftop occupations that shut down the Kent factory of Israeli arms company Elbit Systems.

The Acorn expressed a certain ambiguity regarding the “left”.

In September we commented on the British Establishment’s reaction to Jeremy Corbyn’s election as leader of the Labour Party.

We stressed that we didn’t see his politics as “particularly radical or interesting” – “he is happy to work within the putrid parliamentary system and to acknowledge its legitimacy, along with that of the ‘law’ and the monarchy”.

And yet, we added, Corbyn had suffered “relentless attacks” and prime minister David Cameron had just described him as “a threat to our national security”, using a phrase that observers regarded as evoking “the language of Hitler and Stalin”.

At the same time we were exposing “fake ‘left-wingers’ who hate the alternative media” and expressing a growing frustration at the state of what was supposed to amount to an opposition movement.

We described a big but lifeless anti-austerity demo in London as “depressing” and watched with disbelief as sold-out trade unions got behind both the fracking industry and the proposed

Heathrow expansion on the basis that these would provide “jobs”.

Declared *The Acorn*: “We need to break out of the reformist strait jacket that ‘left-wing’ thinking has put us in. We need to throw off the blinkers of its restrictions and inhibitions and look clearly and boldly into the eyes of the industrial-militarist-capitalist beast before thrusting a stake through its putrid heart”.

The so-called “left” was also serving the interests of Capital in France, and we reported on a general strike being staged against a new law drawn up by the ruling Socialist Party, which was all about encouraging “economic growth” – “working hours are to be increased, with Sunday working normalised in the way it already is in the UK, and bosses’ powers strengthened”.

The legislation in question was known as the Macron Law, with the minister responsible being Emmanuel Macron, the former Rothchild banker and future president who was to feature in many more *Acorn* bulletins and Winter Oak reports in the years to follow.

A glimpse into the murky activities of the global mafia came in a special *Acorn* investigation into so-called “sustainable transport” funding in southern England which was being diverted into a project that was blatantly nothing more than a make-over for an

urban shopping centre.

Decision-making about the allocation of this state funding was, we discovered, in the hands of a company called WSP Global Inc whose previous projects had included The Shard in London, Suvarnabhumi Airport in Bangkok and Trump Tower in New York, where it was also involved in the rebuilding of the World Trade Center.

Repression was a recurrent theme in the first year's haul of *Acorns* and we drew our readers' attention to "the increasing *fascisation* of the UK and other 'democratic' Western states".

Some of this repression was directed at fellow anarchists, such as those arrested by the Spanish state on suspicion of belonging to a "criminal organisation" in the form of a non-existent "network" invented by the police, or those in the UK who had been targeted by spy cops.

We quoted an anonymous anarchist leaflet in France explaining: "We hate the police. Because they are the armed wing of the thing that is slowly and surely killing us. Because the police will always be an obstacle between the life we have and the life we want".

And we noted that the French high court had upheld the criminal conviction of 12 political activists for "inciting hate or discrimination" because they had handed out leaflets calling for a boycott against Israel as a means of ending the

decades-long military occupation of Palestine.

In the UK, we reported, authorities had produced propaganda claiming that young people who questioned official state narratives might be “extremists”.

The leaflet, handed to parents in London, claimed danger signs of so-called radicalisation included “showing a mistrust of mainstream media reports and belief in conspiracy theories” and “appearing angry about government policies, especially foreign policy”.

We commented: “Numbed slack-jawed conformists gawping apathetically at the TV set are, presumably, the ideal non-extremist citizens of tomorrow”.

In another *Acorn* we wrote: “While the state is trying to win acceptance for its idea of ‘extremism’ by linking it in the public mind to ‘Islamic terrorism’, it clearly also applies to anyone who dares cock a snook at the neoliberal corporate megamachine, as we can see from the remit of the National Domestic Extremism and Disorder Intelligence Unit, for instance.

“The technique is Orwellian and essentially simple. The system declares itself to be a democracy and therefore anyone who opposes the system is anti-democratic! This is much the same as declaring yourself to be God and that therefore anyone who challenges your absolute authority is working on behalf of Satan!”

We voiced concern about “the future being lined up for us by the industrial prison-system”.

And we sounded the alarm about “smart spies in our homes” as part of a so-called internet of things “where privacy, freedom and, indeed, humanity will be consigned to the past and we will all be reduced to the status of permanently monitored and controlled slaves to a techno-industrial global state that will make Orwell’s nightmare look like a whimsical daydream”.

With police-state repression increasingly being carried out in the name of “anti-terrorism”, we pointed out that this phenomenon was not at all what it claimed to be – “it is in fact the deliberately misleading label given to a global psychological war waged against most of humanity by a controlling elite”.

Indeed, we said, terrorism itself is often carried out by the state itself, as was the case in the 20th century with the Gladio network which, while exposed most fully in Italy, operated across Europe, including the UK, where the conflict in the north of Ireland was an ideal training ground.

We stated: “The worrying lack of knowledge and understanding, even in radical circles, of the extent to which terrorism was secretly deployed by the capitalist system from the 1940s to the 1980s sadly means that there is little to stop it using the same techniques again today”.

And we warned that we were up against “a cult of power for the sake of power, growth for the sake of growth, which will do anything – *literally anything* – to ensure its own preservation and expansion. Murder, lies and hypocrisy are part of its very essence and we would do well never to forget that”.

2016: Against corporate dictatorship

Resistance to the industrial system’s endless assault on our lives and our world was at the centre of the second year of *Acorn* bulletins.

We reported, for instance, on the ZAD land occupation at Notre-Dame-des-Landes in France which was spearheading determined opposition to plans for a new Nantes airport – including a 60,000-strong demo which some friends and I were able to attend.

We explained: “Since it was established in 2008, the ZAD at NDDL has become much more than an eco-protest camp.

“It is a symbol of resistance, an autonomous zone where the cops stay away and people are able to experiment with different ways of living, growing their own food, baking their own bread, publishing their own newspaper, running their own radio station and, most recently, setting up their own library”.

The airport threat was eventually seen off,

as indeed was the oil drilling opposed by the Leith Hill Protection Camp in Surrey, England, which *The Acorn* visited, as well as continuing to report on the struggle against fracking across the UK.

We remarked that the attempts of the British state to impose this Blitzkrieg industrialisation of the countryside against the wishes of the public was one of those moments when “the fog suddenly lifts and a large number of people see that they are not living in the green and pleasant land of a benign democracy at all, but in the concrete and razor wire prison camp of a corporate dictatorship”.

Another of those moments was, of course, to occur four years later!

The Acorn carried news of a proposed sell-off of public downland in East Sussex, anti-nuclear protests in Bure, France, the “No THT” campaign against high-voltage power lines in the French Alps, the anti-mining struggle in Germany’s Hambacher Forest, indigenous resistance to dam-building in Malaysia, the NO TAV campaign against the high-speed rail line threatening the Italian Alps, and the massive battle against the thousand-mile Dakota Access Pipeline being built to carry fracked oil across North America.

We warned about the threat of transhumanism and quoted activists who had

targeted the Google HQ in Germany to highlight its involvement in the sinister phenomenon as declaring: “Transhumanists are convinced that the way out of a world which they have decisively destroyed is the transition from human to machine”.

But at the same time we were increasingly aware that many supposedly “green” campaigners were not interested in trying to halt the destruction wrought by the global mafia’s “development” bulldozer.

We lamented: “The absurdities of the mainstream ‘environmentalist’ movement were tragically plain to see around the tepid COP21 mobilisation in Paris”.

And we added: “It is a worrying trend of our times that too many environmentalists are taken in by the lie that ‘alternative’ energy sources and techno-fixes are all that are needed to save the world, rather than the destruction of the entire money-based industrial capitalist system that is choking it to death”.

The Acorn ran several pieces by Rob los Ricos, an American anarchist famously jailed following a Reclaim the Streets festival in Eugene, Oregon, on June 18 1999.

He urged: “Let us prepare ourselves to turn our backs on this civilization of mass destruction and make something magical, something incredibly beautiful and nurturing.

“If we don’t, the human race will be gone, and we’ll have lost everything. The next couple of decades will determine our collective fate, for all time”.

Meanwhile, we continued to include reports on the same groups and causes as in 2015, plus news of an anarchist summer camp in Austria, anti-gentrification protests in Berlin and opposition to the G20 in Hamburg.

We were also greatly interested in the *Nuit Debout* occupations and associated protests sparked by the *Loi Travail* (labour law) in France.

We observed that it was “quite clear that the hated reforms are being violently imposed on the French people at the behest of the global financial elite”.

As one statement from protesters explained: “What is being born here has little to do with the labour law. This law is just the tipping point. The one attack too many. Too arrogant, too blatant, too humiliating. The surveillance laws, the Macron law, the state of emergency, the stripping of nationality measures, the anti-terrorist laws, the penal reform project and the labour law all add up to a system. It’s one big project to bring the population to heel.

“Everyone knows that what makes a government retreat is not the number of people on the streets, but their determination. The only

thing that will make a government retreat is the spectre of an uprising, the possibility of the loss of total control”.

And we published a first-hand account from a participant in the April 28 protest in Marseilles.

“The crowd surged down the road and through a gate leading to the railway sidings and on to the main railway line close to Marseilles St Charles station. Planks, tyres and other objects were dragged on to the rails and set on fire. 400 protesters were on the line. The infrastructure was well and truly blocked”.

We stressed in our round-up of worldwide May Day action: “Although the people, the tear gas and the police batons were all very real, the day is a symbolic annual incarnation of a battle that goes on for 24 hours a day, 52 weeks of the year.

“This is the battle between us and them, between the exploited and the exploiters, the peasants and the squires, the workers and the bosses, the have-nots and the have-too-muches”.

But there were more signs of *acornic* frustration at the limits of the UK-based activist milieu with which we were still largely identified.

For instance, we wrote in March: “The British state is a ruthlessly violent criminal organisation that will stop at nothing to push the

interests of the rich elite that owns it.

“This plain and unpleasant fact should always inform the thinking of anybody who dares to stand up to the system – and yet, all too often, activists slip into a naïve liberalism that simply cannot cope with the grim truth”.

We added in April: “There is no point in trying to reform the system by removing the parts which are corrupt, because the whole thing is rotten to the core. It is, in itself, nothing other than corruption!”

In particular we bemoaned the way that fear of being contaminated by “conspiracy theories” was severely restricting analysis and understanding on the so-called “left”.

Referring to the research of author Robin Ramsay, we recalled: “When elements of the ‘radical’ Right in the USA started criticising the US-dominated military-industrial complex, or ‘New World Order’, in the 1980s and 1990s, some on the Left turned and ran”.

We were pleased to work with Gianfranco Sanguinetti – a Situationist comrade of Guy Debord – in translating and publishing an article he wrote about the November 2015 terror attacks in Paris, which explored “the masquerade ball, the shadow theatre, the fool’s game, the showmanship, the dramatics and the ‘mainstream’ narrative”. [4]

We also had questions to ask about the

“terrorist” attack in Nice, France, and we noted that the British state’s direct involvement in terrorism in Northern Ireland had been exposed by an official investigation into the murders of six Catholic men in 1994.

Continuing the state terrorism theme, we carried a report on the “*Na i Ffair Arfau Caerdydd*” campaign against the Cardiff Arms Fair, where exhibitors included BAE Systems, the world’s third largest arms producer, which “supplies Israel with the tools to wage war on the Palestinians”.

And we investigated the activities of globalist politician Baroness Cox, an admirer of the Israeli state and, in Craig Murray’s words, “a prominent supporter of organisations which actively and openly promote the ethnic cleansing of all Palestinians from Gaza”.

We reported that one of the most sinister of these organisations was Jerusalem Summit, whose website declared two decades ago that the idea of a Palestinian state must be “removed from the international agenda” and that “the delegitimization of the Palestinian narrative becomes a vital prerequisite to any comprehensive resolution of the Palestinian issue”.

The Acorn also drew attention to attempts by Zionists to have all criticism of Israel treated as offensive “anti-semitism”.

“When activists from London Palestine Action carried out some subvertising on the London tube last month, putting up posters criticizing Israel’s apartheid policies against Palestinians, Israeli politicians described them as ‘anti-semitic’ and ‘inciteful’.

“Oxford University Labour Club’s support for Israeli Apartheid Week was also classed as ‘anti-semitism’ by right-wing Zionists given a platform by *The Guardian*”.

Making the connection with the smears against Jeremy Corbyn, we concluded that the “anti-semitism” smear was being used as a general ideological weapon against the system’s enemies.

And we noted that this phenomenon was already in evidence in 2003 when a certain Roger Cukierman labelled the anti-globalisation movement “an anti-semitic brown-green-red alliance”.

If opposing globalisation and its industrial development is “anti-semitic”, what does that tell us about the entity behind globalisation and industrial development?

At the time we described Cukierman simply as a “French Zionist banker”, but I think it would be useful to add a little more information on him, direct from *Wikipedia*.

“He served as the President of the *Conseil Représentatif des Institutions juives de France*

(CRIF) and is Vice President of the World Jewish Congress.

“From 1963 to January 1999, he worked at the Edmond de Rothschild Group. He served as its chief executive officer in France from 1993 to 1999”. [5]

2017: Parasites in power

“We live in a ‘representative democracy’, but whose interests do our political leaders really represent?” asked *The Acorn* in January 2017.

“The answer has been more obvious than ever in the UK in recent weeks, with the government’s announcement of a ‘Modern Industrial Strategy’.

“It is adding an extra £4.7 billion to the money it already bungs to its boardroom sponsors in the guise of so-called research & development funding. This ‘investment’ will go to areas such as AI, ‘smart’ energy technology, robotics, and 5G wireless.

“Business and Energy Secretary Greg Clark says the strategy will ‘drive economic growth across the whole country’. In case you hadn’t noticed, ‘economic growth’ equals business profits at the expense of you and your environment.

“When the government says that Britain is ‘open for business’, it really means that it is whoring out the population and the countryside

to the highest bidder”.

Compare and contrast with Keir Starmer’s hand-over of the UK to BlackRock, as covered in the first Acorn of 2025!

We had some harsh words to say about those untouchable Fat Cats who push through all this economic “growth” (*of their bank accounts!*).

“The vampires of industrial capitalism are entirely ruthless about the living flesh off which they feed, whether the human beings they exploit or the nature they despoil.

“They are particularly callous regarding anything to do with our culture, the people’s culture, which they regard as an irritating obstacle in the way of their never-quenched red-fanged thirst for profit and power.

“These self-obsessed social parasites simply don’t care if their schemes destroy communities, displace whole populations from their homelands, trample all over sacred sites across the world.

“And just because Britain was the country where the curse of the Industrial Revolution was first unleashed, don’t imagine these life-hating sociopaths have any more respect for our own cultural heritage.

“If they did, how could they be planning to pierce a tarmac-and-concrete hole through the heart of Stonehenge, symbol of England’s mystical past? How could they envisage inflicting

the toxic industrialisation of fracking on Sherwood Forest, legendary home of Robin Hood, incarnation of the age-old fight by England's dispossessed against injustice and tyranny?"

A shocking reflection of the grimness of a society built on industrial greed came from data released by the NHS under a Freedom of Information request, which revealed that hundreds of children in England aged *six and under* were being prescribed anti-depressants.

Pretty much every issue of *The Acorn* in that year carried reports from the frack-free frontlines and we described the fracking industry as "a corrupt mafia-like entity linked to the state".

On the same public-private theme, we reported on protests against a controversial Cardiff event which campaigners said "totally blurs the boundary between government and the arms trade".

DPRTE (Defence Procurement, Research, Technology & Exportability) was organised by BiP Solutions, a private company "deeply embedded within Ministry of Defence (MOD) operations, running its Defence Contracts Online, through which all MOD contracts valued at £10,000 and above are advertised".

Established in 1984 "to facilitate business between the public and private sectors", BiP Solutions had enjoyed "a sixteen-year

relationship” with civil servants at the MOD in London.

We also covered protests against NATO in Brussels, against the G20 in Hamburg, against transhumanism in Bordeaux and against commercial logging in a primeval forest in Poland, as well as popular uprisings in French Guiana and Paraguay.

In addition, we shared the wisdom of Ran Yunfei, a Chinese philosopher and dissident who had already spent time in jail for his opposition to the ultra-industrialism of the “People’s Republic”.

He said: “The destruction of the environment in China is the doing of a disastrous government and political system. The development model is based on GDP growth, without concern over the consequences for the environment”.

The Acorn reported on the struggle for Catalan independence and picked up on one factor that might help explain the “alarming levels of repression by the central Spanish state”.

Spanish politician Juan Carlos Girauta had told *The Jerusalem Post*: “The independence movement is led by violent radicals who are as anti-Israel as they are anti-Spanish... An independent Catalonia would be in the hands of extreme anti-Israel groups. In contrast, the constitutionalist camp is solidly pro-Israel”.

The ongoing theft of our freedom was a

matter of concern throughout the year.

We reported that local authorities in the UK were using the Regulation of Investigatory Powers Act to gather evidence via secret listening devices, cameras and private detectives – including spying on people walking dogs, feeding pigeons and fly-tipping.

“When the law was introduced, the government said it would only be used when absolutely necessary to protect British people from extreme threats. Surprisingly enough, it was lying”.

And we highlighted a report from police monitoring group Netpol which “confirms and usefully exposes the extent to which the police act as taxpayer-funded private security for private business interests”.

Free speech and free thought were also increasingly being stifled, we warned, even within political movements that were meant to be staunch defenders of those values.

“The problem seems to be that anarchists today are forever looking over their shoulders to see if they are being watched by what is essentially an internal Thought Police, self-appointed custodians of a flattened-out and narrowed-in version of anarchism”.

This pseudo-anarchism did not approve of anyone “exposing the covert machinations of the military industrial complex, of talking about the

‘one per cent’ or the ‘banksters’, of challenging the capitalist cult of technology, of using any kind of ‘populist’ language.

“A pedantic and humourless ideological puritanism, masquerading as radicalism, limits itself to calling for the system to be made fairer, more inclusive or more democratic and is suspicious of anyone who dares to challenge the fundamental assumptions of power”.

And we asked: “Where is the passion? Where is the rage? Where is the desire? Where are the calls to insurrection, to revolution, capable of stirring up a powerful groundswell of contempt for the self-defined centrists and everything they represent?”

We identified the existence of a “Fake Left”, which we suggested was the product of a “war of ideas” carried out by the system against its opponents.

After the sabotaging from “within” of the London Anarchist Bookfair, we quoted a response on the 325 website as saying: “We’re pissed off that anarchists feel it’s so much more important to target another anarchist with unpopular views, than to attack institutional structures of our oppression”.

The author complained about certain so-called anarchists’ “ignorance of the long history of state agents using divide and rule tactics against dissidents – from COINTELPRO to Stasi

ops”.

We also wrote about 77th Brigade, the British Army’s social media psyops unit whose “dark arts include destabilising opponents of the British state by starting whispering campaigns among their supporters and potential supporters”.

Incidentally, *Wikipedia* tells us that the brigade “was named the 77th in tribute to the 77th Indian Infantry Brigade, which was part of the Chindits, an Indian Army guerrilla warfare force led by Orde Wingate who used unorthodox tactics against the Japanese in Burma in World War II”. And we learn: “Wingate was a dedicated Christian Zionist”. [6][7]

The Acorn explored the way in which the UK was ramping up its attack on online freedom, seizing on the excuse of “terrorist” attacks.

After an incident on Westminster Bridge, the state tried to outlaw encrypted messaging and was also considering legislation to force firms to “take down extremist material” from the internet.

And after the infamous Manchester Arena event, now proven to have been a hoaxed false flag “bombing”, [8][9] we related how prime minister Theresa May “was very quick to ramp up the terror alert status to ‘critical’ and send the army onto the streets”.

Interestingly, the most chilling media

comments came from three journalists who, during Covid, would position themselves as great defenders of freedom.

Katie Hopkins, who “was sponsored through her university education by the British Army’s Intelligence Corps”, called for a “final solution” to what was being presented as an Islamist menace, [10][11] and Allison Pearson of *The Daily Telegraph* tweeted: “We need a State of Emergency as France has. We need internment of thousands of terror suspects now to protect our children”. [12]

In November 2024 Pearson was investigated by police for a post showing an image of two police officers standing next to two men holding what appears to be a flag of the Pakistani political party Pakistan Tehreek-e-Insaf.

She tagged the Metropolitan Police alongside the words “how dare they” and added: “Invited to pose for a photo with lovely peaceful British Friends of Israel on Saturday police refused. Look at this lot smiling with the Jew haters”. [13]

“Lovely peaceful British Friends of Israel!”

Turning back to 2017, *Spiked* editor Brendan O’Neill struck an equally fascistic note when he declared that “there is a strong justification for hate right now”. [14]

We noted that O’Neill, like *Spiked* as a whole, had a particular love of industrialism and

had complained that protesting in defence of the environment “contributes to the increasingly mainstream hostility to economic growth”. [15]

We pointed out that he has also condemned the “leftish set’s warped, myopic anti-Semitism” and “the way in which attacking Israel has become a means of being derogatory about Jews”. [16]

O’Neill’s *Wikipedia* entry described him as “a keynote speaker for the pro-Israel advocacy organisation StandWithUs”. That line has now disappeared from the website, though it can still be seen in the internet archives. [17][18]

Meanwhile, in France, former Rothschild banker Emmanuel Macron had become president and within a few months his labour “reforms” were prompting strikes and protests across the country.

The Acorn remarked: “France seems in some ways to be at the point the UK had reached in 1984, when Europe’s first neoliberal state, under Thatcher, deliberately took on and defeated the miners in order to break the resistance of the trade union movement.

“As in the UK in those days, the neoliberals are making a calculated bet on the physical supremacy of their power.

“They are happy to use the full legal force of their system to crush dissent, the full physical force of their police and military to attack

dissidents, the full psychological force of their tame media to conceal what is happening, to spread lies and disinformation, to smear their opponents”.

We also reported that Macron had announced that he wanted to further extend the country’s State of Emergency, for the sixth time since the Paris attacks of November 2015, and bring in unspecified new “anti-terror” laws.

And we commented: “Rabid support for industrial capitalism, bitter opposition to environmentalism, anti-Muslim rhetoric, hysterical calls for ‘action’ in response to terror attacks... Funny how so many of these people seem to be reading from the same centralised script”.

2018: Resistance and psyops

The Acorn year kicked off in January with a call-out for two big European protests.

The first was against the Davos meeting of the World Economic Forum (WEF), with Swiss activists aiming to “take the future into our hands instead of leaving it to the rulers... Let’s put our resistance on the streets!”

The second was 500 miles to the north, in Hamburg, focusing on the chilling levels of repression unleashed by an increasingly fascistic German state against those who had protested at

the globalist G20 summit in the city.

We wrote: “While the shocking images of police brutality may have faded from the public’s mind, the repression continues, with ongoing police raids, arrests and prosecutions.

“On December 5, police carried out 24 raids on leftist and autonomous infrastructure across Germany, seizing laptops, mobile phones, and other means of communication”.

A call for resistance came from Berlin’s Rigaer 94 squat: “The state will always end up demanding fascism. With the same tactics, they try time and time again to delegitimize resistance by branding it criminal, antisocial, and apolitical.

“The time of comfortable protests is long gone. Today, German society has arrived at an extreme it hasn’t reached in over 80 years. Determined and angry, despite the repression, we will fight against the ruling order!”

A couple of issues later we were relaying the call for protests against the global mafia’s G7 summit in Montreal, Québec.

Said the local resistance network: “What the G7 Summits actually do is decide the world organization of the capitalist economy according to the interests of the banks, and the oil, agri-food, pharmaceutical, technological, armaments, and other large conglomerates.

“The G7 is proving to be one of the neoliberal

states' symbolic meetings that legitimize the richest 1% of the world's population by creating and maintaining social and economic inequalities".

And we also gave advance notice of protests against the 2019 G7 summit in Biarritz, against the G20 and IMF in Argentina and against a fascistic and militaristic EU "security" conference in Salzburg, Austria.

We reported on a battle in a working-class district of Brighton, England, to stop a new housing development being built over a designated local nature reserve, protests which blocked the US air base at Ramstein in Germany, and the death of journalist and campaigner Steffen Horst Meyn during the eviction of an anti-mining protest camp in Germany's Hambacher Forest.

We also featured a campaign in Italy against the environmentally-destructive Trans Adriatic Pipeline project which, with the help of a 1.5bn euro loan from the European Investment Bank, aimed to bring gas from Azerbaijan via Greece and Albania.

The Acorn highlighted protests against the Welsh government's plan to build a new motorway south of Newport, costing taxpayers at least £1.5 billion, and against a 550m euro toll motorway project near Strasbourg, pushed through by the French state and its corporate

chums Vinci in spite of public inquiries coming out against it.

We also covered a protest in Brussels which declared: “Free Farmers from Free Trade Agreements! MERCOSUR, CETA, JEFTA are a deathblow!”

Buoyed by news from France that the mighty battle against a new airport near Nantes had achieved victory, we insisted that “people power can defeat fracking”.

But there was still work to be done and we reported that “the fight against fracking in the north of England is to be dramatically intensified with three months of intense direct action against the sinister and toxic industry”.

We also interviewed an Irish frack-free campaigner, who asked: “How could our government even consider giving permission to an industry that industrialises vast swathes of countryside and that has left a toll of death and destruction in every community where it has gained a foothold?”

She added: “To learn just how corrupted our authorities have become by corporate power, I’d advise everyone to invest themselves wholeheartedly in an issue like fracking where the links between a corporate-controlled government, a corporate-controlled media and a corporate-controlled police force fast become apparent”.

We were, in 2018, initially encouraged to see the emergence “out of nowhere” of what appeared to be a dynamic new environmental protest movement.

But we were already citing “question marks” regarding the fact that Extinction Rebellion’s supporters included notorious fake-left shill George Monbiot and concerning the movement’s “strangely deferential attitude to the police”. More was to come on XR in 2019.

In 2018 a label that now features on our masthead first appeared in *The Acorn*, when we included an extract from my essay ‘Organic radicalism: bringing down the fascist machine’.

[19]

We examined an article on the ongoing US military occupation of the Japanese island of Okinawa and looked at the threat of 5G, “which is aimed to imprison us within a totalitarian Internet of Things, involving everything from automated cars to smart meters, tracking and controlling every detail of our home lives”.

The Acorn drew attention to news that Israel was arming neo-Nazis in Ukraine.

“The Tavor rifles being used by the Azov militia are produced under licence from Israel Weapon Industries, and as such would have been authorized by the Israeli government. This is just the latest instance of links between Israel and the extreme right in Europe”.

We also explored the then-recent emergence in the USA and then Europe of the term “fake news” and a US Senate report claiming that “social media platforms are a key conduit of disinformation that undermines democracies”.

This was unveiled by veteran Democrat politician Ben Cardin, known for his vehemently pro-Israel stance.

As Glenn Greenwald pointed out, “Cardin’s crowning achievement came last year when he authored a bill that would have made it a felony to support a boycott of Israel”. [20]

Cardin launched the report at the HQ of the German Marshall Fund of the United States, which had been leading the propaganda campaign against so-called fake news, partly through its front organisation, the Alliance for Securing Democracy.

We wrote: “On Wednesday March 22, 2017, the German Marshall Fund’s Brussels Forum was staged at the Microsoft Center in the Belgian capital. Many very worthy liberal and democratic organisations were represented, such as Google, ExxonMobil, Centrica, Chevron, BP, Deloitte, Raytheon and NATO.

“It must have been quite a party. US Special Operations Command were there, and the US National Counterterrorism Center. And Israel Broadcasting. And the Mission of Israel to the European Union. And the European Association

of Mining Industries”.

It's that familiar single global mafia again!

France had already witnessed, in 2015, the shocking conviction of 12 protesters for “hate speech” which consisted merely of wearing T-shirts declaring “Long live Palestine, boycott Israel”.

And its president, former Rothschild banker Emmanuel Macron, now announced plans to counter “fake news” during elections by allowing state judges to block websites or user accounts.

Somewhat letting the cat out of the bag regarding the real political agenda behind the “fake news” meme, he declared: “Thousands of propaganda accounts on social networks are spreading all over the world, in all languages, lies invented to tarnish political officials, personalities, public figures, journalists”.

Greenwald had previously reported that Facebook had admitted to deleting accounts at the direction of the US and Israeli governments. [21]

The Acorn also took a look at the propagandising efforts of a London outfit called 89up, which described itself as “Europe’s first impact agency” and was involved in spreading allegations of “Russian propaganda” affecting British politics.

Michael Harris, sole director of 89up, extolled the virtues of billionaire globalist George

Soros in a 2016 newspaper article and admitted: “Yes, many of the campaigns I’ve worked on previously have been part-funded by Soros”.

And he tweeted in 2018 that Soros “is in my humble opinion one of the 20th centuries [sic] great heroes”.

Our investigations further touched on the Philip Cross scandal, in which *Wikipedia* entries had been systematically edited for political ends by some kind of self-appointed thought police, and the issue of police infiltration of dissident political movements.

Mixed in with all this, we said, was a witch-hunting phenomenon which, under cover of being on the “left”, “condemns others as being somehow right-wing, reactionary or, increasingly, ‘anti-semitic’” – a smear being rolled out “with desperate regularity”.

We added: “But the truth is the exact opposite. The witch-hunters are themselves part of a pro-war, pro-US, pro-Israel, neoliberal network and are attacking their targets not from the left but from the right. They in fact object to anyone who is critical of the neoliberal system and its imperial wars”.

More light was shed on this issue by Greenwald’s investigation, based on classified documents, of the UK’s GCHQ and its initially secret unit, JTRIG (Joint Threat Research Intelligence Group).

He wrote: “These agencies are attempting to control, infiltrate, manipulate, and warp online discourse, and in doing so, are compromising the integrity of the internet itself.

“Among the core self-identified purposes of JTRIG are two tactics: (1) to inject all sorts of false material onto the internet in order to destroy the reputation of its targets; and (2) to use social sciences and other techniques to manipulate online discourse and activism to generate outcomes it considers desirable.

“The official document lists different kinds of operations it uses against dissidents: Infiltration Operation, Ruse Operation, Set Piece Operation, False Flag Operation, False Rescue Operation, Disruption Operation, Sting Operation”. [22]

Anyone wondering why radical groups (known to be heavily infiltrated by the state), so often split and fall apart may be interested to see the emphasis on “destructive organisational psychology” and on “identifying and exploiting fracture points”.

Making several references to stage magicians in its presentation document, JTRIG proudly showcases its “Gambits for Deception”.

The dirty tricks used by the corrupt global mafia go a lot further than that, of course, and a good example came from documents just released by the Irish government under its 30-year rule, we said. [23]

These included a 1987 letter from the loyalist terrorist group the Ulster Volunteer Force (UVF) addressed to the Irish PM Charles Haughey.

The loyalists claimed their organisation was used by MI5 and MI6, backed up by British Army special forces, from 1972 to 1978 and again in 1985.

The UVF told Haughey: “In 1985 we were approached by a MI5 officer attached to the NIO (Northern Ireland Office) and based in Lisburn, Alex Jones was his supposed name... He asked us to execute you”.

The Acorn remarked: “The existence of these pseudogangs and psyops, and the way they are deployed by the secret state, is key to understanding the world around us”.

2019: The violence of the system

A massive people’s uprising in France made the headlines in *The Acorn* throughout 2019.

We explained: “The Gilets Jaunes, or Yellow Vests, movement in France is the most important political phenomenon to emerge in Western Europe so far this century.

“It has smashed through the barriers of political stagnancy and sterility which so often disempower and stifle spontaneous expressions of popular discontent”.

I had been already covering the revolt on the Winter Oak site and elsewhere (such as the *Morning Star*, oddly enough!) at the end of 2018 – you can find a collection of various articles and translations at Winter Oak, if you're interested. [24][25]

A January 20 *Acorn* piece reported: “For the tenth weekend running, hundreds of thousands of people took to the streets all across France in the Gilets Jaunes or Yellow Vests revolt against neoliberal capitalism – and this in the face of unprecedented state violence and oppression.

“President Macron’s pathetic attempt to take back the initiative with his ‘Grand National Debate’ has been exposed as a sham, with his regional roadshows protected by armies of riot police – deployed to keep at bay the people he is supposed to be listening to!”

We commented that it had been interesting to see the system in panic mode in France, being forced to work through every step of the emergency disinformation procedures as the Gilets Jaunes revolt gathered more and more momentum.

“To start with, the Gilets Jaunes were just a passing nuisance. Then they were right-wing extremists, or left-wing extremists if the message was being aimed at a right-wing audience. After that, they were violent thugs and village idiots. Then it was all a flop and dying out. Then they

were suddenly threatening armed revolution. They subsequently switched back to being fascists again...”

In short, the message to ordinary French people from “the well-groomed and arrogant” Parisian ruling class was “that they were nothing but uneducated riff-raff who deserved to be shot”.

And there was a very real physical side to this contempt. We revealed: “The first six months of the Gilets Jaunes uprising alone saw 2,448 protesters injured. Of these, 24 lost an eye and five had a hand blown off by police grenades”.

We were beginning to see more clearly the nasty entity behind the lies and the violence in France and elsewhere.

“Let’s be clear about this: the system exists. You can call it what you like – The Establishment, The Thing, The Matrix or the Industrial-Military-Prison-Propaganda-Complex – but it exists.

“It is the system that is always looking at new ways to monitor us, to control us, to infiltrate our lives, to direct our thoughts, to crush the tiniest possibilities of our freedom and resistance.

“It is also the system, of course, that insists that the system does not exist, that we should not confuse the many trees of its oppression and control with an overall wood that could be

termed an entity.

“It says that anyone who talks of the system is a conspiracy theorist liable to start spouting all kinds of deranged, maybe anti-semitic, nonsense.

“The system says this because it knows full well that the rest of us – the powerless nobodies it so despises – will never be able to effectively challenge the system if we don’t even know that it exists”.

In another article, we said the scenario the system fears most is that people stop believing the myth that we live in democracies.

“Instead they see reality as it, as it has been for a long time: a criminal gang of professional liars, manipulators and thieves successfully holding millions of people in a state of thralldom, and being prepared to use unlimited violence to hold on to their power”.

Under the heading “Everybody expected the Neoliberal Inquisition” we looked at certain smears that were increasingly being used against dissidents.

We remarked: “Once accused of ‘anti-semitism’, the victim is faced with a dilemma similar to that of the famous ducking stool – if you drown you are not a witch and if you don’t then you are a witch and you have to be burned alive.

“If the person accused of anti-semitism

admits guilt and apologises, not only will they not be left alone, but they will also have surrendered important political ground and will have set a precedent for the next absurd denunciation.

“If they deny having said anything wrong, this denial will be regarded as a further offence of perhaps even greater severity”.

Responding to a somewhat ridiculous French smear attack on anti-industrial thinking, we commented: “We are supposed to believe that it is industrial society which stands for life and health, thanks to the marvels of its pharmaceutical industry, and that it is its heartless opponents who threaten to bring death and misery to millions”.

We identified several pseudo-left gatekeepers of the system who “try to define the limits of our resistance, tell us all when we are going too far, whip us back into line when we begin to question the official narrative of infinite industrial growth, of humanitarian warfare and emancipatory technology”.

Not only did we report on the 2019 anti-WEF protests at Davos, where demonstrators had declared that “the infinite greed for profit and power that is seen at the Forum in Davos has no limits”, but we also later relayed the call-out for the January 2020 mobilisation.

The Acorn informed our readers about

protests against the G7 in the Basque city of Biarritz, involving the Gilets Jaunes, about protests in Berlin against the European Police Congress and about a UK national day of action against Israeli-owned weapons manufacturer Elbit Systems.

We covered opposition to the mining industry in Brazil and the threat that “the bright blue seas of western Greece will be turned into oil fields” thanks to the government selling vast areas of sea and land for oil and gas drilling by companies like Energean, “with close ties to the Israeli government and Israeli corporations”.

Our bulletin also drew attention to an eye-opening account of life for workers in China: “Uprooted from the land, peasant-workers have to take jobs in the electronic, garment, construction, or service industries whose low wages force them to work punishing hours of overtime. They live in crowded dormitories, under CCTV surveillance and the constant threat of eviction if they protest”.

We described the threat of new industrial destruction in Mexico, with schemes including the Mayan Train, the “development” of the Tehuantepec Isthmus and massive commercial tree farms.

Resistance was expected. In a letter to their sisters across the world, Zapatista women declared: “We’re going to fight with all our

strength and everything we've got against these mega-projects. If these lands are conquered, it will be upon the blood of Zapatista women".

We further reported on grassroots resistance to the widespread destruction of trees in Indian megacities Mumbai, Bangalore and Delhi and the sale of forests for profit in Guatemala, using the fake-green Trojan Horse of so-called "Protected Areas".

Trees were also threatened by a proposed dam in South Wales. Said campaigners: "It will devastate our beautiful woods and destroy ancient woodland".

And the same was true of a project to build a theme park on the bonnie bonnie banks of Loch Lomond in Scotland. This would have been built on public land sold off to the developer.

Commented the Save Loch Lomond campaign: "This is about protecting our world-famous environment but it's also about the fundamental question of who owns Scotland and who our beautiful country is for".

In September 2024, by the way, the campaign finally saw off the dreadful proposals. [26] *Hurray!*

We also explored why more than 110,000 trees had been chopped down in three years by councils across the UK.

We concluded that it was not a coincidence that cities like Newcastle, Edinburgh and

Sheffield, where thousands of healthy trees had been massacred, were all 5G trial areas.

Campaigners were warning that it looked as if “millions of trees” faced being felled in the UK alone to ensure continuous signalling for self-driving buses, cars and trains and all the rest of the smart nightmare.

The Acorn covered resistance to the 5G roll-out in Australia and Switzerland and the UK – plus notably in France, where “guerrilla warfare” had begun against the system’s “smart” fascism.

And we called for a “final push against UK fracking” after a legal victory that led campaigner Joe Corre to tell the media: “I’m pretty confident we’re going to win this war, and we are not going to have fracking in this country”.

Our April bulletin saw the first appearance of our current masthead, declaring *The Acorn* to be an organic radical bulletin, following the launch of our sister organic radicals website. [27]

We also featured the first in the series of organic radical profiles which continues to this day, showcasing Judi Bari. [28]

That month also saw a break-through moment for us in terms of our relationship to the “climate” movement that was gathering a lot of media attention.

In January we had already been asking why “climate change” was taking up such a large part

of the “environmental” movement’s attention, when there were so many real and obvious threats to nature to be addressed.

We mused: “Surely it couldn’t be because the climate change movement is being insidiously manipulated by elements of industrial capitalism itself?”

“Could it really be the case that genuine environmental activists, arrested and locked up for their courageous actions, are being used as human cannon fodder for a global marketing campaign?”

In March we were on the same track and noted: “Disturbing evidence keeps emerging about the way the environmental movement, particularly the climate justice element, is being hijacked and manipulated by big business”.

By April 11 we had somehow relapsed into naivety and were generously giving “climate” movement Extinction Rebellion the benefit of the doubt and publicising its protests!

But 12 days later we published a special *Acorn* report about what we were now calling “Rebellion Extinction”.

This stated: “The integrity of XR as an organisation was dealt a fatal blow on Easter Monday, when its Twitter account started plugging links to a new website called XR Business, which had been announced in a letter to *The Times*”. [29]

We took a look at various dodgy individuals who had signed the letter supporting XR, which included Paul Polman, the former head of Unilever who had just, as I now know, joined the board of trustees of the Rockefeller Foundation, part of the Rothschild empire.

By the end of the year we were writing about “Greta Thunberg: the billionaires’ favourite”.

The global figurehead for the climate movement had been credited by *Time* magazine with creating “a worldwide movement calling for urgent change”.

But the kind of change involved, we noted, had been indicated earlier that year when Thunberg was pictured, alongside Jane Goodall, in front of a sign promoting the “Fourth Industrial Revolution” so favoured by the Davos Gang.

2020: We are the 99%!

The Acorn began 2020 merrily pursuing the same issues that had interested us in previous years.

We reported on a battle in Amsterdam to protect a green space threatened by the Schiphol Area Development Company, on Indian forest dwellers’ movements, and growing opposition to a massive sand and gravel quarry in Essex, England.

We also warned about the further

industrialisation of our food, with the announcement of “the fruit of the future”, which would be artificial and “made out of 3D-printed cellulose skins and filled with a healthy mix of vitamins and minerals”.

We asked: “Is this the future we really want? If not, what are we collectively going to do about it? These are surely the big questions for the decade to come...”

Coverage continued of the Yellow Vest rebellion: “No sooner had the Gilets Jaunes revolt in France begun, at the end of 2018, than the corporate media confidently informed their public that it was running out of steam and would soon disappear.

“At the start of 2020, not only has the revolt not disappeared but it has evolved and grown into something even more powerful and widespread.

“A huge movement of strikes and protests against the regime’s ‘work-until-you-drop’ pension ‘reforms’ has swept across French society”.

In February anti-system activists, including Gilets Jaunes, invaded the Paris HQ of BlackRock, taking the police by surprise and barricading themselves in the building for the whole morning.

We commented: “This infamous multinational corporation, very close to

President Emmanuel Macron, makes billions in profits on privatised pensions.

“Coincidentally, of course, Macron’s neoliberal regime is pushing through controversial pension ‘reforms’ in the face of massive opposition”.

I can add today that BlackRock is part of the global racket operated by the Rothschilds, the bankers of whom Macron is famously a (former) employee...[30]

In other news, we announced that the so-called “green” agenda of the World Economic Forum (WEF) was coming under attack as its annual January Davos summit got underway.

“A new international campaign has been launched which alleges the WEF is guilty of spearheading a bid by corporations and financial institutions to ‘monetize’ nature on a global scale.

“An online statement from the ‘No Deal for Nature’ alliance, whose slogan is ‘life is not a commodity’, has already won the support of several academics and campaigners”. [31]

The campaign was warning that the package of policies known as the “New Deal for Nature” was being promoted not only by the WEF, but also by the United Nations (UN), the World Bank and the controversial WWF.

The UN had admitted it wanted to “advance a new political agenda” involving “increased

promotion of innovative financing that supports green infrastructure”.

We noted that the New Deal for Nature “is an entirely corporate phenomenon, which uses the language of ‘sustainability’ to promote a 21st century version of the state-backed capitalism historically favoured by the Fascist and Nazi regimes.

“We hear talk of ‘exponential opportunities’, ‘the investment of trillions of dollars’, and a ‘transformation unlike anything humankind has experienced before... a fusion of technologies that is blurring the lines between the physical, digital, and biological spheres’.

“One thing that is totally clear to us is that this scam is corporate to its core. It has nothing to do with either ‘nature’ or ‘people’ and everything to do with racking up state-facilitated big business profiteering, exploitation and control”.

Even at this stage we were coming under attack from “anarchists” who objected to us exposing the fake-green climate scam as well as, it appeared, US-led imperialist designs on Iran.

A sniffy individual from Freedom Press in London told us: “Sorry but I have very little time for conspiracy theorists, and you have proven time after time that you are one. Will give you a mute now, can’t see why I should bother any more”.

We remarked that we had great difficulty in identifying with so-called radicals who “appear to be incapable of critical thinking or independent thought, preferring to adhere slavishly to the latest groupthink orthodoxy, even when this makes no sense at all”.

This phenomenon was, of course, soon going to get considerably worse!

By the time the March edition of *The Acorn* came out, something had changed in the world and we were writing about “fighting the coronazi clampdown”.

We were, a little prematurely, encouraged by news of rioting in Brussels and looting in Sicily and Panama and declared: “Resistance looks set to spread as the clampdown continues”.

Right from the start of Covid, *The Acorn* wasn’t mincing its words.

“We don’t want your ‘new normal’. We don’t want the ‘smart’ fascist future you have been trying to sell us for so long and which you are now trying to force upon us with lies, fear and all your infrastructures of control.

“We don’t want to be little submissive cogs in your machineries of greed and exploitation. We don’t want to be told how to live and what to think.

“We want you to know that we are free and will remain so unto the grave. We want you to realise that when our time comes, we will make

you pay for what you are doing to us. And we want to remind you that there are very many more of us than of you”.

We wrote: “There had already been signs, before the coronavirus panic, that neoliberalism was shedding its fake-democratic mask and was preparing to switch to fascist mode. And now we are well on the way. The global ruling elite have declared war on our freedom”.

And: “These are not easy times in which to be alive if, like us, you cherish freedom and truth. The last few months have seen us dragged into a nightmarish totalitarian world.

“No sooner had ‘lockdown’ been lifted, than masks were imposed. The spectre of a compulsory ‘vaccine’ hovers darkly on the horizon.

“All this symbolism of submission, of craven conformism and dehumanised obedience, would be hard to take at the best of times. But when all of this naked authoritarianism is justified by blatant lies, the situation becomes still more outlandish”.

As we should have suspected from previous exchanges, the “anarchist” response to the Covid coup was generally shocking, as I explained in a couple of articles on the Winter Oak site [32][33] and another in *The Acorn*, where I expressed my disbelief at how supposed freedom-lovers could “suddenly become authoritarian robots,

mindlessly repeating the lies and demands of the system”.

But we weren't entirely alone in our stance and *The Acorn* ran a piece by our anarchist comrades at the *South Essex Heckler*, who warned: “People who may think they're doing the right thing by supporting restrictions on movement and gatherings, as well as increased tracking and surveillance are actually supporting the creation and enhancement of an apparatus that will completely screw our lives and freedoms”.

We also featured a contribution from Marion, a long-time anarchist from Brighton, who commented: “I wonder when anarchism stopped meaning people taking charge of their life and started meaning submitting to whatever the authorities decide is right”.

We reported how, in the face of the craven Covid compliance of much of the “left”, the wave of angry opposition to the Covid coup was flooding across the usual political divides, notably in Germany.

And we added: “In the USA, there have been sizeable protests against the shutdown. The flag-waving and pro-business elements in this libertarian wave are a little off-putting for us, to be honest! But the determination of large numbers of Americans to stand up to tyranny is heartening.

“Could it be that, from now on, the only political fault line that really matters is between those who support and bow down to the new life-crushing global techno-dictatorship and those who rise up to resist it?”

In August we were expressing hope that people were finally seeing through the lies and “are ready to stand up to the 21st century tyranny of newnormalism”.

While we focused on London demonstrations, we reported significant protests in Madrid, the Canary Islands, Warsaw and Montreal.

In September we wrote: “From Belgrade to Montreal, from Dublin to Warsaw, from Auckland to Hull, thousands upon thousands of people are saying ‘no’ to the capitalo-fascist new world normal.

“We are delighted to report that so many protests are breaking out, that we can hardly keep up any more...”

These included Covid resistance in Croatia, Switzerland, USA, Canada, the UK and France, where the Gilets Jaunes were back on the streets.

On September 27 we brought out a special *Acorn* photo report of a massive London demo by our friend Max Hogster, entitled “We are the 99%!”. [34]

We noted that the Met Police had assaulted the peaceful crowd on the basis that a “risk

assessment” had been breached and we commented: “They seemed blissfully unaware of any irony in weighing in with truncheons to attack perfectly safe and healthy people under the pretext of protecting ‘health and safety!’”

In October we homed in on Italy: “‘Libertà, libertà, libertà!’ they have been shouting across the peninsula, from Lombardy down to Sicily. ‘Freedom, freedom, freedom!’”.

But the battle for freedom had also broken out on the streets of Barcelona, Prague, Warsaw, Brussels, Berlin, Dublin, Toronto, New York, Brisbane and Melbourne.

We added: “There have been dangerous outbreaks of democracy in places including Leeds, Belfast, Edinburgh, Bournemouth and Liverpool, which saw two protests in two days. And, of course, the big events in London continue”.

And we remarked: “Our international revolt against the would-be slavemasters will come neither from left nor from right, but from below!”

The next issue appeared in December and we related: “Since our last *Acorn* bulletin came out, there have been thousands on the streets of the UK. This has not just been in London, but also in the likes of Manchester, Bristol, Liverpool, Brighton, Nottingham, Edinburgh, Neath, Stroud and Bournemouth.

“All over Europe, too, people are rising up

against the 0.001% and their police state. From Rome to Leipzig, they have been showing their dissent”.

We listed resistance – and repression – in Berlin, Paris, Montpellier, Nice, Bordeaux, Florence, Cosenza, Reggio Calabria, and Genoa, with protests sweeping Denmark, the Netherlands, Poland, Slovakia, Ukraine, Albania, Ireland, Austria, Serbia, Argentina, Malawi, South Africa, Australia and the USA.

In parallel to all the demonstrations there had been direct action, with 5G phone masts torched in the UK, Ireland and the Netherlands.

We said: “If we all hold our nerve in the face of everything, we will prevail! Together, in joy and determination, we will defeat the dictatorship”.

The last bulletin of the year also announced the creation of Winter Oak’s Great Reset page, featuring a link to the much-read essay ‘Klaus Schwab and his Great Fascist Reset’, which had been published that October. [35][36]

The Acorn continued to keep readers abreast of matters not directly related to Covid, such as calls to physically oppose the EU-China Summit being held in Leipzig and news of resistance to the HS2 rail line between London and Birmingham, described by campaigners as “one of the largest and most damaging infrastructure projects our country has ever seen –

representative of everything we are seeking to change within this toxic system”.

We also reported that Wangan and Jagalingou tribal warriors in Australia had served mining giant Adani with an eviction notice for illegally trespassing on their land with its Carmichael Coal Mine, declaring: “This eviction notice marks the start of a new phase of our resistance to Adani’s destruction of land, water and culture”.

But much of our coverage clearly tied in with our opposition to the Great Reset and its Fourth Industrial Revolution.

We plugged the forthcoming “Three Days Against Techno-Sciences” gathering in Italy, included an article about resistance to 5G from our regular contributor Jan Goodey, looked at research into Bill Gates by Jacob Levich and cited Vanessa Beeley’s warning that behind the COVID-19 drama was “an entire pharmaceutical complex potentially protecting its own interests over any genuine concerns for the health and welfare of global populations”. This involved The Gates Foundation, the World Bank and the British Government, she said.

We referred to a very thorough analysis by Iain Davis on the *Off-Guardian* site presenting evidence “which strongly suggests the State and the MSM, adhering to a globalist agenda, have colluded to mislead the public into believing the

COVID 19 threat is far greater than it actually is”.

And we quoted *Quarantyranny*, a remarkable 30-minute video from the *Book of Ours* team in the USA: “This is a war. Not a war on a pandemic but a war on the people. This is corporate authoritarianism. This is fascism. We are nothing more than torture victims at the hands of these emotional terrorists”.

We also pointed people towards translations of the work of German Covid dissidents and 22 medical experts whose opinions on Covid contradicted the official narrative, provided info about the environmental dangers of all the disposable face masks as well as the ill effects of wearing them and introduced Alison McDowell’s crucial insights into the “new game where the poor can be gambled on as investment commodities”, aka impact slavery. [37]

The Acorn also recommended an article by Gregory Sinaisky on ‘Fabricating a Pandemic – Who Could Organize It and Why’.

He wrote: “Foundations often collaborate closely with the CIA, but it would be incorrect to say that the foundations are controlled by the CIA. It is rather that same people who control the foundations, also control the government – including the CIA.

“The plutocrats have huge resources and many thousands of trained professionals to

perform these tasks. Therefore, they are very likely to have the appropriate tools required to create a false pandemic”.

2021: Tide turning, fog lifting

“The bad guys are winning” warned Peter Hotez on the *Nature* website in the USA in the spring of 2021.

By this, the propagandist meant that citizens across the world were successfully seeing off the full tyranny that the global mafia had hoped to impose under cover of “Covid”.

Hotez, the proud recipient of a B’nai B’rith “distinguished achievement award”, [38] called for “a high-level counteroffensive” against the “peril” of people wising up to what was going on, describing those of us concerned about the Covid jab to be “new destructive forces” involved in “anti-science” and comparable to “global threats such as terrorism, cyber attacks and nuclear armament”!

As *The Acorn* remarked: “A year after the start of the Covid crisis, the fault lines of major social conflict are becoming apparent.

“On the one side, authorities are ramping up the repression as they seek to push us all permanently into their New Normal of technofascist global slavery.

“On the other side, as the Great Reset

agenda becomes more widely noticed and understood, resistance is growing, albeit largely under the radar of corporate media subservient to the dictatorship”.

A big focus of that *Acorn* year was a series of massive demonstrations in London.

Overseas observers were noting “increasing signs that the British public are growing frustrated with the constraint” and seeing that there was “palpable restlessness among members of the public”.

After the enormous June 27 demo in the UK capital we cited a report by Joanna Sharp in the *Off-Guardian* explaining that these demonstrators were a million miles away from the usual stereotypes.

“It is hard to generalise about age, but the majority seemed over thirty, though many with their children; both young and early teens. In terms of class and ethnicity, they are the most diverse human gatherings I have ever seen, and probably the most representative of the UK population.

“The powerful know that anti-lockdown resistance is equivalent to the French Yellow Vests. They are not protesting for abstract political reasons, they are fighting – peacefully for now – for their lives, their livelihoods, for their children and grandchildren – and they are not going away”.

We noted: “The Freedom March was ignored, minimised or maligned by the mainstream media, whose subservience to the official agenda has reached surreal depths”.

We reported on resistance and state repression in the Netherlands, Denmark, Belgium, France, Australia, New Zealand, Lebanon, Canada and the USA as well as in Germany, Portugal, Sweden, Austria, Italy, Switzerland, Ireland, Bulgaria and Serbia.

In Romania thousands of protesters took to the streets of Bucharest, chanting “Freedom!” and “Down with the mask,” and bearing the message “Say no to forced vaccination!”

In Warsaw, Poland, protesters, mostly without masks, carried banners with slogans like “Stop compulsory vaccination”, “Stop the plandemic” and “Stop genetic therapy”.

Police used stun guns and tear gas against the freedom campaigners. A government minister said it was “scandalous” that they had defied Covid rules and talked of “zero tolerance” of such dissent in future.

On a contrasting note, we wrote: “A festive element is also becoming increasingly apparent, as the movement overflows traditional ‘political’ forms and turns into a deeply-felt revolt of life against the Great Reset transhumanist death-cult.

“This spirit of resistance is very encouraging,

whether it takes the form of a street party in New York, a supermarket rave in the Netherlands, or the ‘Still Standing For Culture’ initiative in Belgium which is set to defy restrictions and reopen 150 venues”.

In France, the carnival flavour to the defiance of totalitarianism came with unauthorised pro-freedom festivities in places such as Marseilles and Les Vans in Ardèche (*I was at that one!*).

There were also flashmob performances of the song *Danser Encore* by HK et Les Saltimbanks (*who had performed at Les Vans*), an anthem of freedom and *joie de vivre*, which spread further afield to Réunion, the French-ruled island in the Indian Ocean, Brussels (*with the actual band*), Switzerland, Barcelona, Madrid, Germany, the Netherlands and Italy.

As the year went on, there were growing protests against the vaccine passports that were now being imposed, such as in Brussels, across Italy, where it was called the “green pass”, and notably all over France, as I detailed in a series of on-the-spot reports on the Winter Oak site. [39]

In November we reported: “In Rotterdam, Netherlands, angry protests against vaccine passports broke out”.

We said revolt also flared up in the Dutch capital, The Hague, where surveillance cameras

were pulled down and smashed by a jubilant crowd and the unrest then spread to Leeuwarden, Groningen and Enschede.

“The same day a vast crowd assembled across the border in Brussels, Belgium, and so-called ‘violence’ occurred as people stood up to the local hired enforcers of brutal global authoritarianism.

“The weekend saw a remarkable and unprecedented show of opposition to the Great Reset tyranny, in countless countries across the world.

“There were particularly impressive turn-outs in Australia, where more than mere ‘thousands’ took to the streets. Reports suggest that there were 500,000 or more in Melbourne, which has endured the worst levels of repression, at least 300,000 in Sydney, 250,000 or more in Perth, 150,000 in Brisbane, 100,000 in Adelaide and 30,000 in Cairns”.

As the year came to an end, we detailed how thousands of people were still out on the streets, notably all across Germany, but also in Spain, Austria, Guadeloupe, Belgium, the Czech Republic, Greece, Denmark, Peru, Australia, New Zealand, Israel and even Siberia.

The battle against the vaccine passports was successful (for now), to the evident anger of the ruling clique.

We wrote: “The global technocratic coup

d'état known as the Great Reset has been planned for at least a decade, probably longer.

“The mafia in power are therefore not going to abandon it lightly, especially since they are very aware that they only have a narrow window of opportunity to push it through on the back of the Covid pantomime”.

Comments like those of Hotez cropped up time and time again, with demands from politicians for critics of the jabs to be thrown off social media, not to say excluded from society.

Behind much of this was a shadowy organisation called the Center for Countering Digital Hate, which, despite the American spelling of “Centre/Center” in its title, is a UK-based organisation.

We observed: “The CCDH previously came into prominence for its role in stoking up the Labour Party ‘anti-semitism’ controversy in the UK. Its patron is Rachel Riley, the pro-Israel TV presenter who notoriously smeared Jeremy Corbyn”.

In an interview shared by *The Acorn*, dissident artist Jordan Henderson pointed out that the Covid operation was all about the subjugation of the general populace.

He said: “The subjugation of a human or group of humans by another human or group of humans is the common denominator to those things universally regarded as evil; murder,

torture, rape, genocide, and slavery, all involve one human or group of humans being forced under the authority of another human or group of humans”.

We cited a warning from Million Belay and Bridget Mugambe that “the massive resources of the Gates Foundation have had an outsized influence on African scientists and policymakers, with the result that food systems on our continent are becoming ever more market-oriented and corporate-controlled”.

We also described how, following the mysterious death of Tanzania’s anti-lockdown president John Magufuli, the BBC reported with satisfaction that the country would now be “put back on the global map”.

A translation was provided by Jeremy Loffredo and Whitney Webb: “The country’s future is now set to be determined by Tanzanian politicians with deep ties to the oligarch-beholden United Nations and the World Economic Forum”.

We also looked at author Naomi Klein, describing how the once-influential figure in the anti-globalisation/anti-capitalism movement “is no longer warning us about the global ruling class’s ‘Shock Doctrine’ but, cynically and hypocritically, helping to advance it”.

We tried to amplify the dissident voices of Jennifer Bilek – “transhumanism is the single

most important thing to resist if we are to stop the deconstruction of our species” – and of Henna Maria – “the future of humanity is literally in our hands... We will not be silenced and we will not allow our children to become the slaves of a pharmaceutical technocratic dictatorship!”

And we passed on Tessa Lena’s alarm-call: “We really are in the middle of a power grab by billionaires!”

The Acorn reported on a call-out to resist the G7 in Cornwall and on Landscapes of Freedom’s mass trespass for the right to roam across the South Downs in Sussex.

We highlighted a wave of French sabotage attacks on the 5G network and also expressed our solidarity with activists from *325* magazine, who had met with police-state repression on account of their uncompromising opposition to techno-fascism.

Dutch police raided a data center and seized their *nostate.net* server as part of a criminal investigation into “terrorism”.

Said *325*: “This was not just an attack by the Dutch police, but was done in coordination with the Counter Terrorism Unit of the United Kingdom in connection with their recent repressive attacks upon the anarchist circles in this country.

“It is also no coincidence that this repressive attack occurs now after our recent publication of

325 #12 – Against the Fourth and Fifth Industrial Revolutions.

“This publication that we feel hits to the core of what the states and capitalism are pushing forward, before and even more so now, under the cover of the Covid-19 pandemic, is a direct threat to their plans of subjugation, of robotosizing and automizing everything”.

Not for the first or last time, we attempted to explain the complicated UNSDG-linked financial plan behind the system’s techno-totalitarian agenda.

We wrote: “In so many ways, the whole Covid ‘pandemic’ drama has been one massive smokescreen. Even the controversy and battles over lockdowns, masks and medication conceal a much bigger and much darker operation.

“Ultimately, World Economic Forum boss Klaus Schwab’s Great Reset is about launching a new era in which 99.9% of the world’s population are locked into a digital slavery system.

“To understand what lies behind this, and how it would be profitable for the 0.01% parasite class, it is crucial to understand impact investment”.

As Alison McDowell explained: “Financiers are going to claim they’re doing positive things with their portfolios by configuring asset allocations to align with ESG (Environmental, Social, and Governance), and that’s where the

United Nations Sustainable Development Goals come in.

“It is the sustainability goals that will open the door to smart city infrastructure with facial recognition, cashless economies, big data analytics, and artificial intelligence”.

We also pointed readers towards a podcast by Taschi in Australia. This exposed, amidst talk of a “shadow mental health pandemic” due to the effects of lockdowns on kids and teenagers, an impact investment firm called Orygen which aimed to cash in what it called “mental capital”.

And who were Orygen’s partners in their lucrative bid to “improve global youth mental health”? Yep, that’s right. The WEF.

We summed up at the time: “While 2020 was a year of shock, fear, outrage and anger against the Blitzkrieg declared on humanity under the Great Reset, 2021 had a slightly different flavour.

“Those previous elements were still present of course, often renewed and amplified by the latest lies and impositions of the global mafia.

“But there was also an increasing sense of clarity, a feeling that certain long-held hunches were being confirmed, certain long-identified pieces in the jigsaw fitting together to provide an illuminating overview, that the fog was finally lifting on the sordid reality of the contemporary world”.

The Acorn listed “Ten Things We Have Learned During the Covid Coup”, which are worth revisiting here:

1. Our political system is hopelessly corrupt. Virtually all politicians are hopelessly corrupt. No political party can be trusted. They all can be, and have been, bought.
2. Democracy is a sham. It has been a sham for a very long time. There will never be any real democracy when money and power amount to the same thing.
3. The system will stop at nothing to hold on to its power and, if possible, increase its levels of control and exploitation. It has no scruples. No lie is too outrageous, no hypocrisy too nauseating, no human sacrifice too great.
4. So-called radical movements are usually nothing of the sort. From whatever direction they claim to attack the system, they are just pretending to do so and serve to channel discontent in directions which are harmless to the power clique and even useful to its agendas.
5. Any “dissident” voice you have ever heard of through corporate media is probably a fake. The system does not hand out free publicity to its actual enemies.
6. Most people in our society are cowards. They will jettison all the fine values and principles which they have been loudly boasting about all their lives merely to avoid the slightest chance of

public criticism, inconvenience or even minor financial loss.

7. The mainstream media is nothing but a propaganda machine for the system and those journalists who work for it have sold their sorry souls, placing their (often minimal) writing skills entirely at the disposition of Power.

8. Police are not servants of the public but servants of a powerful and extremely wealthy minority which seeks to control and exploit the public for its own narrow and greedy interests.

9. Scientists cannot be trusted. They will use the hypnotic power of their white coats and authoritative status for the benefit of whoever funds their work and lifestyle. He who pays the piper calls the tune.

10. Progress is a misleading illusion. The “progress” of increasing automisation and industrialisation does not go hand in hand with a progress in the quality of human life, but in fact will “progressively” reduce it to the point of complete extinction.

2022: Defying the global psychopaths

“Everywhere, just everywhere, the rumble of discontent and defiance has been growing louder and louder,” declared *The Acorn* in 2022.

We added: “As the system ratchets up its full-spectrum assault on our lives and our

freedom, protests and uprisings are breaking out all over the world and against all the various aspects of the Great Reset, whether rising bills and prices, draconian laws or land grabs.

“This unprecedented popular revolt has confused some journalists, with one report on a massive demo in Prague claiming that ‘the far right and far left joined forces to rally against the country’s pro-Western Czech government’. But in reality, everywhere, we are simply seeing the people rising up against global plutofascism!”

One of the biggest fronts in this war was in Canada, with the Truckers for Freedom convoy.

We wrote: “The huge crowds of ordinary people lining the highways and, at the time of writing, packing the streets of Ottawa, have given hope to dissidents across the world.

“Needless to say, the system has launched a counter-offensive of smears and lies. Despite all the evidence to the contrary, it has again wheeled out its tired ‘far-right white supremacist’ meme to try to discredit this very broad-based freedom movement.

“This magic smearing wand cannot work for ever. The more widely and inappropriately it is used, the more clearly it reveals itself for what it is”.

Further south, the roadblocks had still been springing up in Guadeloupe, as the French colony continued its uprising against vaccine

passports and general social misery.

Even further south, determined freedom protesters succeeded in forcing the Bolivian state to suspend the requirements for vaccine passports in public places.

Europe notably saw a huge January demo targeting the EU in Brussels, during which angry protesters forced riot cops to run away into the city's metro system.

Protests in France and Germany were continuing and people were on the streets for freedom in Italy, Austria, the Netherlands, the Basque Country, Finland, Sweden, Denmark, Romania, Bulgaria and Poland.

Australians displayed their resistance to the new technocratic world regime in Brisbane, Perth and Melbourne and in the UK the popular opposition which had been in evidence since 2020 kept going strong with big protests in London, Birmingham, Manchester, Liverpool and Glasgow.

We said: "A clear message has been sent to the World Economic Forum and its gang of worldwide criminals".

The good news, we added later, was that "the narrative is cracking on every front" and we shared a heartening video of students at AgroParisTech in France denounce the fake-green industry they had been trained to serve, calling for mass "desertion" and saying they

“refuse to serve this system”.

The Acorn also covered the eventually-successful [40] resistance to a Center Parcs plan to build a 900-lodge “holiday village” in ancient woodland in West Sussex, England.

And we reported that all those who had been struggling for the best part of a decade against the threat of fracking had breathed a sigh of relief when energy firm Cuadrilla, which had met spirited public resistance at Balcombe and elsewhere, announced that it was permanently abandoning its UK shale gas sites.

Meanwhile, we noted that some clued-up groups had been targeting specific Great Reset infrastructure with their protests.

In Gloucester, England, campaigners braved pouring rain to voice their opposition to a smart city project, while in France, a touring “Technopolice caravan” was warning people of the threat of surveillance society and protesters disguised as “chimpanzees of the future” disrupted a transhumanist event in Lille.

We also relayed the news that “a Bill Gates Foundation supermarket in the Netherlands that focuses on new-age foods like plant protein meat has spontaneously caught fire in the middle of the night”.

With Klaus Schwab at Davos hailing “the global agenda” that would improve – *or bring about?* – “the state of the world”, we quoted

Michael Driver as saying: “Technology has deluded the Davos drone into believing he has a tool of the gods. A hubris as old as man...

“The opposition is making the flawed assumption that this project is doable. In fact, the future is resistant to shaping. What we should all be preparing for is the failure of the WEF’s programme. This should be a cause of profound optimism”.

However, another element complicated the overall situation in 2022.

We observed in March: “The weeks since our last *Acorn* bulletin have seen a dramatic shift in the system’s narrative.

“While the Covid story remains ongoing, it has largely been replaced by the frenzied hysteria over events in Ukraine.

“It seems rather convenient that, at the precise moment that the ‘pandemic’ scam was unravelling and the Great Resist against this global coup growing greater than ever, attention so suddenly switched elsewhere!”

Referring to an astute report [41] by Winter Oak contributor Najm Al-Dīn, we said: “The Ukraine-Russia conflict clearly represents a continuation, by other means, of the Great Reset agenda and will help push forward all the technocrat slavemasters’ pet projects from ‘green’ energy to lab-grown food and, of course, their holy grail of compulsory digital identities for all”.

We warned readers not to fall into the trap of taking sides: “It is possible, after all, to be aware at one and the same time of NATO’s provocative expansionism and of the historical links between the militarist Putin regime and the World Economic Forum, which saw a WEF Centre for the Fourth Industrial Revolution being set up in Russia as recently as 2021”.

We stressed: “Development is still destruction even when it is called ‘sustainable’. Bankers are still bankers, whether they have offices in London, New York or Moscow. A ‘multipolar world order’ is still a world order and still very much the enemy of humankind”.

It was pleasing to see that the inspirational anti-globalist Zapatista movement in Chiapas, Mexico, shared our position.

Having converged on the city of San Cristobal de las Casas, in their biggest demonstration for many a year, they declared their opposition to both the Russian invasion of Ukraine and NATO imperialism.

“There are big capital interests at stake, on both sides. As Zapatistas, we do not support one state or another, but those who fight for life against the system”.

The Acorn also drew attention to Iain Davis’s warning that elements of the Ukrainian military were “full-blown neo-Nazis”.

He said: “They continue to receive the

unwavering support of NATO aligned governments and, in turn, these governments serve a globalist network of public-private partnerships”.

And we described an “anti-system convergence” uniting the fight for freedom and against war, notably in Italy and Germany.

Cause for concern was evidence of a land-grabbing exercise being carried out in the name of environmentalism and “reducing nitrogen emissions”, with agriculture its target.

As Najm Al-Dīn pointed out, food shortages “will offer a major boon to the synthetic biology industry as the convergence of digital technologies with material science and biology will radically transform the agricultural sector and encourage the adoption of plant-based and lab-grown alternatives on a global scale”.

We likewise quoted blogger The Feisty Adélie, who wrote: “A vast network of corporations and institutions works together to push the world into accepting synthetic food...

“From the perspective of appreciating nature as a perfect system, there really is nothing more profane than poisoning manure and replacing animal protein with lab grown meat”.

In reaction to this threat, Dutch farmers, inspired by the Canadian truckers, blocked city streets, motorways and airports and teamed up with German farmers to block border crossings.

Farmers in Italy were also in action, declaring: “We are not slaves, we are farmers!”

More land-grabbing, again under a false “green” flag, was going on in Africa, a central focus for the global mafia’s neo-imperialism.

We wrote: “Fortress or colonial conservation, set to expand massively if governments agree to protect 30% of the planet this year, is marketed to the public as a New Deal For Nature, a Paris Agreement for Nature or Nature Positive.

“In January, the Tanzanian government renewed efforts to seize 1,500 km² of legally registered village land from Maasai pastoralists, who have sustainably stewarded the area for generations”.

We explained that the government plans would displace more than 70,000 Maasai pastoralists from their ancestral land to create a wildlife corridor that would be used for trophy hunting and tourism.

The Acorn exposed the totalitarian agenda behind Smart Cities revealed in a brochure issued by the United Nations Human Settlements Programme (UN-Habitat).

We said the title of the 80-page publication was, in itself, disturbing: “Centering People in Smart Cities: A playbook for local and regional governments”.

And we commented: “Maybe the title of the brochure could be translated, in plain and

truthful English, as ‘Imprisoning People in Digital Concentration Camps?’”

The brochure described a 2019 UN resolution stating that “digital technologies have the potential to facilitate efforts to accelerate human progress, and ensure that no one is left behind in the achievement of the Sustainable Development Goals”.

We noted that “accelerating human progress”, from the forked tongue of the global mafia, means nothing more than accelerating their control and profit by means of technological tools.

The Acorn explained: “Global power has used Covid to get us all used to online work, to QR codes, to the need for a digital identity in order to access state services.

“This process, aimed at locking us down in a panopticon of constant surveillance and total control, is set to rapidly accelerate in the years to come if we don’t manage to stop it.

“We are being pushed towards a Chinese-style social credit system, where everything that we consume and do in life is measured, calculated and evaluated by the authorities, with conformity rewarded and dissidence punished.

“This totalitarian nightmare is already being rolled out in Europe with the digital identity wallet championed by European Commission president Ursula Von der Leyen”.

We were being herded into “a world of artifice, sterility, emptiness and toxicity, built on a pathological craving for ever more wealth, power and control”.

Growing awareness of this threat, and of the global mafia behind it, was being countered by a #ThinkBeforeSharing campaign launched on the Unesco website.

We remarked: “Unesco is, of course, an agency of the United Nations, the global body which is pushing, with the World Bank and the World Economic Forum, the Sustainable Development Goals 2030 agenda, aka The Great Reset”.

Among the thought crimes highlighted as part of this inquisition, under the heading of “antisemitism“, was “linking an alleged conspiracy to Jewish individuals or groups (e.g. the Rothschild family or George Soros, a philanthropist) or the State of Israel”.

Alongside the threat of censorship, another widespread concern was the utter failure of what Cory Morningstar called “the Pfizer left” to mobilise against the system’s dictatorship.

She stressed: “The Western left abandoned the working class long ago. It now serves as a *de facto* lobby group for capital and corporate power”.

We also quoted Phil Shannon of the Left Lockdown Sceptics (*now Real Left*), who said:

“The left needs to stop being suspicious about the word ‘freedom’ and it also needs to stop running an ideological purity ruler over the grass-roots makeup of the Covid freedom movement”.

And Christian Parenti concurred: “The left has turned its back on liberty. Worse yet, the left now campaigns against freedom. This has devastating social, political, and economic consequences; and the left’s failure to acknowledge and understand this will haunt it for years after the pandemic”.

Covid had made it plain that we had been left with an “opposition” that was not actually *opposed* to the agenda of the global mafia and had instead been co-opted to *advance* it, a “left” that refused to even acknowledge the existence of that mafia’s system, let alone challenge it.

The Acorn stated: “It is hard to fully grasp the sheer *monstrosity* of the system under which we live. Most people simply cannot imagine that anyone could deliberately inflict untold misery and death on others, purely in pursuit of their own selfish goals.

“The powerful individuals who pull the strings in this world are not like us and therefore behave in ways which we cannot begin to fathom.

“They are psychopaths, utterly lacking in empathy for their fellow humans and addicted to the taste of blood and power.

“In their vile arrogance, they imagine

themselves better than all the little people, all the peasants, all the nobodies and failures over whom they merrily trample in their quest for yet more wealth and glory”.

Over the months, we pointed readers towards a “razor-sharp analysis of the psychology of the Great Reset” from blogger Margaret Anna Alice, a fascinating radio interview with Justin Walker on the control exercised by the banking system and Whitney Webb’s scrutiny of Ghislaine Maxwell, accomplice of paedophile sex trafficker Jeffrey Epstein, and her place at the centre of an “influence operation and web of businesses, linked to organized crime and intelligence”.

And we once again tried to spark some real opposition to the impact industry, which is such a key aspect of the global mafia’s Great Reset assault on our lives.

We wrote: “For those of us who do not move in the high-finance circles of global impact imperialism, it appears almost as an abstract subject, a disembodied economic theory with little connection to the real world.

“But, make no mistake, the victims of its ruthless and two-faced ‘philanthropic’ exploitation are very real and will also be very numerous, if this parasitical growth is allowed to take hold of the coming generations of humankind.

“The perpetrators are very real, too, even if they take care to mask the true nature of their activities from the general public”.

We explained that many of the worst impact vampires would shortly be gathering in London, heart of the impact empire, and we profiled some of those that would be attending.

I recommend a perusal, but to suffice to say they were – and no doubt still are – interested in “dedicated climate impact investing”, “private equity and venture capital”, “identifying and implementing opportunities for private sector-led economic growth” and “measurable, positive impact alongside compelling financial returns”.

And they had emerged from the criminocratic sewers of impact guru Ronald Cohen’s Big Society Capital and Bridges Fund Management, Citi Social Finance, the European Investment Fund, arms dealer Lockheed Martin, CDC Group (the UK state’s development finance institution), the International Finance Corporation, the UNDP Sustainable Finance Hub, the G7 Impact Taskforce, Allianz (the insurance giant that has backed both the Nazi and the Zionist genocides), JPMorgan, The Rockefeller Foundation and The World Bank.

The Acorn reflected: “It was not obvious to us all, to start with, that climate capitalism was linked to the Covid operation, that war in the Ukraine was linked to the Great Reset, that the

pope was linked to the transhumanists, that left-wing ‘intersectionality’ was linked to the impact investment agenda, that Charles and the British ‘Crown’ were very close to the global financial mafia, that the United Nations and the World Bank had been working together for decades to deliberately impose a ‘development’ agenda that benefited financial interests at the expense of humankind and nature”.

But now it was clear, we said, that we were dealing with “a vile clique of power-hungry psychopaths lying and intimidating their way towards their goal of total global domination”.

2023: Smears and revelations

The Acorn in 2023 featured some important deep dives into the toxic reality of a world run by global organised crime.

One of these was a special report entitled ‘Chemicals, cancer and corruption’.

Having been contacted by a whistleblower who had worked for the British state, we revealed that “thousands of adults and children could be suffering from cancers and other serious illnesses because of the UK’s collusion with the powerful chemicals industry”.

Terry Edge told us: “I’ve tried to back out of this issue, but I won’t give up while the entire population is being poisoned for profit”.

The scandal involves the use of toxic flame retardants in home furnishing, which are used to meet legislation imposed in Britain and Ireland but not in Europe and the USA.

As well as poisoning people in their homes on a daily basis, with children particularly vulnerable, they also worsen the overall effects of fires, as they did in London's 2017 Grenfell Tower disaster, which killed 72 people and left many others with long-term health problems.

When *The Acorn* looked to see who was behind this outrage, we discovered the involvement of the Israeli chemicals industry and of Vanguard, part of the Rothschilds' global empire.

Another deep dive was my piece 'Cogs of corruption and control', based on a look at a supposedly African "privately held" business called Vanguard Economics Ltd in Rwanda.

The firm's interest in Rwanda was made clear by the way that it regarded young people, who make up more than 60% of the total population, as "valuable resources for the country's development" – as human capital, in other words.

I discovered it had just launched the Vanguard Economics Young Impact Associate scheme in partnership with the Mastercard Foundation, that its bosses had a background with the World Bank and the international

“development” scene and that its “partners” very much reflected that same affiliation, including as they did the Rockefeller Foundation and the World Bank.

And I remarked: “One single multi-faceted self-concealing worldwide public-private empire is behind this vile agenda”.

Another important issue addressed in *The Acorn* was the alarming prospect of a world without mothers.

We reported: “The eugenicists behind test-tube babies and surrogate motherhood now have their sights on genetic engineering and artificial wombs which would cut women out of the reproductive process”.

We quoted an article by Silvia Guerini in a special edition of the French review *Ecologie & Politique* in which she argued that while the current justification for the technology was on medical grounds, helping people who could not have babies naturally, the long-term goal for the industry was no doubt to make artificial reproduction the norm.

Guerini warned: “The use of your own body would be considered a sign of social inferiority and poverty. A natural mother would be considered potentially irresponsible, like mothers who currently opt for home birth, refusing the hospitalisation and medicalisation of the process... Natural childbirth would first be

treated as irresponsible, then criminal”.

When this excellent edition of *Ecologie & Politique* was published, four members of its own editorial committee publicly attacked the contents.

They labelled the contributors “reactionary”, tried to imply some kind of connection to “the rise of the extreme right” across Europe and dropped in a random reference to “nostalgists for fascism”.

All of this, we pointed out, was to say that the dissident contributors had “a moral duty to shut up and toe the authorised ‘left-wing’ line”.

The attacking authors insisted: “The alliance between feminist movements, LGBTQI movements and environmental movements can only be made by getting rid of a retrograde vision of nature, including human nature”.

It didn’t take much researching to discover that all four of these propagandists worked for the French state and associated “think tanks” or “foundations”.

The same kind of smears were also being rolled out against those opposing embryonic smart city projects in the UK.

This movement was gaining some momentum, with *The Daily Mail* describing “a growing revolt” against 15-minute cities and Low Traffic Neighbourhoods, and the expanded Ultra Low Emission Zone (ULEZ) in London.

There was a big rally in Trafalgar Square, surveillance cameras were sabotaged here and there and in some places people set fire to the planters being used to close local roads.

Like the Covid freedom protests, these acts of public rebellion had to be tarnished and marginalised by the system.

The BBC was later forced to admit that its claim that “far-right” groups had been involved in protesting against ULEZ was nothing but a lie.

In Oxford, the presence of one or two members of the “far right” in a diverse protest allowed the same smear card to be played.

This alleged “threat” was also used to manipulate people from the “left” into forming a small “counter-protest”.

Another claim from the back-to-front “anti-fascist” camp was that anti-technocracy protesters had uttered “anti-semitic tropes”.

We wrote: “As we know, this is now applied to any reference to a threat from globalised central control or any mention of the Great Reset, openly launched by Charles III and yet still described as a ‘conspiracy theory’ by the powers-that-shouldn’t-be”.

Over in Commonwealth Canada, the system’s media were likewise desperately trying to depict opposition to 15-minute Cities as unfounded paranoia.

We looked at one ridiculous propaganda piece in a local paper which complained that “conspiracy theorists have expanded their scope beyond the COVID-19 pandemic and focused on another convoluted web of misinformation”.

And we also reported on an alert issued in Australia over the dangers of censorship, following the attack on dissident publication *New Dawn* by Commonwealth neighbour New Zealand, as previously reported on the Winter Oak site.

Sonia Hickey wrote: “If we are determining that something is ‘misinformation’ or ‘disinformation’ simply because it argues against a popular, majority-driven narrative, or presents a divergent, perhaps contrary point of view, then we might as well say RIP to democracy”.

US journalist Helen of desTroy weighed in with some articulacy on the issue, warning: “The idea is to graduate a generation for whom privacy is alien, dissent is criminal, obedience is a competitive sport, and turning in your parents for wrongthink is second-nature, all justified by the vague nonspecific crisis that has been looming in the background since they were born.

“The censorship of *New Dawn*, the university witch-hunts against Dr. Coles and both Millers, the absurd white supremacy conspiracy bill, are all symptoms of the same totalitarian virus gradually sucking the will to resist out of

humanity”.

I myself was targeted by a few unpleasant paragraphs on the *Montreal Counter Information* website.

In predictable fashion, this condemned my exposures of the agenda behind the Great Reset, including the collaborative role of “anarchists” and the “left”, as “full-throttle conspiracy mongering”.

Moreover, because I had dared to criticise the Rothschilds and challenge the transhumanist/transgender industry, I was apparently guilty of “propagating far-right conspiracy theories about Jewish bankers and trans people”.

A little digging revealed that behind the smears against me and fellow dissidents lay the usual global mafia networks.

I concluded: “The lesson from all of this is that people, particularly those on the ‘left’, urgently need to wise up. They have to understand that the smears against us dissidents are false flag operations.

“They appear on ‘anarchist’, ‘environmentalist’ or other ‘left’ websites and are couched in the appropriate language, passing themselves off as condemnations of the ‘far-right’, ‘antisemitism’ or ‘fascist drifts’.

“But the source of the propaganda is identical to that of the funding channelled

furtively down to these public-facing groups and individuals.

“Both money and smears issue from a secretive global network of ‘philanthropy’, ‘charity’, ‘impact’, ‘umbrella groups’, ‘consultancies’, ‘foundations’ and ‘funds’ closely tied to national and international institutions.

“The likes of *Montreal Counter Information* and *Freedom News* like to pretend they are punching ‘up’, against a threat emanating from some kind of international ‘far-right’ conspiracy, whereas in fact they are punching ‘down’, against free-thinking rebels, on behalf of the ruthless global criminocracy”.

A similar note was struck by Dr Phil Bevin, in a piece we quoted in *The Acorn*: “In their alliance with the NGO-intelligence complex, the climate activist Left has become what it has claimed to oppose; it is the twenty-first century successor to Rhodes and Rockefeller and constitutes the vanguard of Western imperialist crony capitalism”.

Meanwhile, the system was again flexing its authoritarian muscles in France, in the face of a conclusive public rejection of its pension “reforms”.

We commented: “The government ignored weeks of massive and peaceful protesting, forced the law through parliament without a vote and then started banning demonstrations and

mutilating protesters with military-style repression.

“This looks less like a ‘liberal democracy’ than a colonial government of occupation, determined to ‘put down the natives’ at any cost.

“And this, of course, is exactly what it is! France is not run by representatives of the French people, but by representatives of the global money power, the criminal gang which owns pretty much everything, everywhere”.

The invasion of the BlackRock HQ in Paris by a crowd of angry protesters and strikers suggested that people were well aware of the identity of their enemy.

In England, thousands turned out to protest against the move by a wealthy hedge fund manager to limit public enjoyment of Dartmoor.

And a Festival of Resistance against corporate arms dealers was staged in London outside DSEI, one of the world’s biggest weapons fairs.

Campaigners said: “This is where those who profit from war, repression and injustice do business. This is where we can stop them”.

The Acorn reported on, and I also spoke at, an anti-WEF conference staged in London by Real Left and the fifth international “Three Days Against Techno-Sciences” event in Italy.

We expressed solidarity with *Acorn* contributor Jan Goodey, jailed for protesting,

under the draconian new Police, Crime, Sentencing and Courts Act 2022, and passed on Katherine Watt's warning that "the World Health Organization is not a health organization, it's a military organization".

We also wrote how French mathematics professor Romain Couillet had called for all research on AI to be halted and for the digital world to be dismantled, declaring: "This world is beautiful and we should be grateful for it, develop our capacity for empathy and return as far as we can to a direct relationship with nature and against artificial and technological development".

Following a key article on the Winter Oak site exposing the reality behind BRICS, [42] *The Acorn* confirmed its conclusions by looking at the 2023 BRICS declaration, in which the term "sustainable development" featured no fewer than 21 times and "inclusive" 17 times.

It even promised: "We will look to identify solutions for accelerating the implementation of the 2030 Agenda for Sustainable Development".

We commented: "Again and again, the Great Reset programme crops up in the declaration issued by this supposedly brand-new and independent alliance of nations. This is quite clearly the same old system that has been running the show for a very long time now!"

Alongside this, we ran a most enlightening

report from Corporate Watch UK on China's SAFE Investment Company.

One of China's sovereign wealth funds, ultimately owned by the "communist" People's Bank of China, it was revealed to have shares in the likes of Shell, BP, AstraZeneca, GSK, Rio Tinto, Tesco, Lloyds Bank, the UK's National Grid and the London Stock Exchange.

These insights were reinforced in the November issue, which featured articles entitled "China is globalist" and "BRICS and the bankers".

That same *Acorn* included an article by David Rovics called "Gaza: manufacturing consent for slaughter", summarising propaganda techniques being used to excuse Israel's land-grabbing genocide that had just got underway.

For instance: "Whenever discussing the history of Israel and Palestine, always focus on the Nazi holocaust that caused so many Jews to want to leave Europe, and tie this in with the history of Jewish settlement of Palestine in such a way that suggests an inevitability about this whole process, and some kind of suggestion of a connection between Palestinians and Nazis, despite no historic connections really existing".

We pointed readers to an interesting video interview of former British MP Chris Williamson by Mike Robinson and Vanessa Beeley of *UK Column*, which explored the subversion of real

democracy by the Israel lobby, the military-industrial complex and the deep state.

And we shared an important observation from Iain Davis: “No national electorate on Earth has ever given their democratic mandate for the UN to create a global governance regime to serve the interests of private capital. But that is precisely what it has done”.

We also featured Davis’s warning about the threat to our freedom from central bank digital currency (CBDC), Elizabeth Nickson’s startling revelations about Natural Asset Companies (NACs), which “will be owned, managed, and traded by companies like BlackRock, Vanguard, and even China” and Nancy Robertson’s identification of a BlackRock/Vanguard “metastasizing monopoly”.

The ever-increasing exposure of its nefarious activities, despite all the censorship and smears, was evidently rattling the global mafia.

We noted that the WEF’s *Global Risks Report 2023* identified “worrying developments” that were apparently “eroding the resilience and stability of the global system”.

Among these was “mounting citizen frustration” which it warned could lead to “secession and anarchism”!

The Acorn endorsed writer Paul Kingsnorth’s conclusion: “The modern experiment has failed. The tower is coming

down. There are opportunities to be found in all of the cracks that are spreading upwards from its foundations. In the rotting of the old world is the seed of the new”.

2024: Zionism and the criminocracy

Just as the Covid coup in 2020 had revealed to millions the existence of the global mafia, so did the Israeli genocide that began in October 2023 – and the “official” worldwide response to it – reveal the Zionist nature of that mafia.

In 2024, the horrifying news and images from the Middle East, plus the blatant complicity of “the international community”, forced more and more people to cross the Rubicon and clearly identify the source of the problem, as was related in *The Acorn* throughout the year.

Said Mike Robinson of *UK Column*: “This regime, which is cracking down on dissent, is the same regime which is behind the blowing-up of people in Gaza, it’s behind the blowing-up of people in Ukraine and we need to recognise very quickly who the enemy actually is and act accordingly”.

Rapper and journalist Lowkey noted: “Pro-Israel forces currently have control of NHS, Foreign Office, Home Office and Ministry of Defence data. Your data”.

Ben Rubin identified Keir Starmer, now the

UK's prime minister, as not only a staunch supporter of genocidal Israel, but also personally linked to the Rothschilds, who were effectively the founders of the Israeli state.

UK diplomat-turned-dissident Craig Murray wrote: "Sometimes the blindingly obvious is worth saying out loud. Whether I am fighting for Julian Assange, fighting to save Palestinians or fighting the massive wealth gap in western society I always find I am fighting against precisely the same people and forces".

Dr Syed Mujahid Kamran noted: "The wealthiest families on the planet have striven systematically and secretly for a One World Government under their absolute control.

"Using the wealth that they have acquired through usury and manipulated wars, these families have, among other things, established universities and institutes which they control".

Glenn Diesen described how fake intellectuals working for dubious corporate "think tanks" exercised undue influence on both public opinion and government policy through their ubiquitous presence in the mainstream media and academia and through their authorship of official policy reports.

He explained that their job was to manufacture consent for the goals of their paymasters — notably weapons manufacturers and oil companies who profit from war.

Sophie Cooke wrote about corruption, BlackRock and the “public private partnerships” that are the basis of corporatist rule, concluding: “What appears to be the case is that important decision-making positions within a government or a public sector body can now be occupied by people who are working for private interests”.

And Candace Owens asked whether the global criminocrats were systematically placing paedophiles and their victims in power, so they could control them, and suggested a link to the Rothschilds.

We’re not just talking about “the West”, either. Iurie Roşca described its pantomime villain/enemy Vladimir Putin as a “mediocre person” who was essentially just a front man for oligarchs and the Zionist lobby.

And former Russian oligarch Mikhail Khodorkovsky named none other than the late Lord Jacob Rothschild as the ultimate beneficial shareholder of Russian interests during privatisation.

The Acorn also recommended a new book – *The Predators versus the People* by Meeuwis T. Baaijen, who wrote that his ten years of deep research into what was going wrong with the world had revealed that “in brief, it’s the globalist banker dynasties plotting to steal our planet, freedom, and future, which they do by proxy, or in other words, by deceit”.

Part of this deceit involves infiltration and control of what appear to be “opposition” movements.

Academic David Miller revealed in a video how Zionists controlled both “anti-fascism” and the “far right” in the UK.

And he wrote: “Zionist-funded US think tanks financed and ran key elements of the European ‘Counterjihad’ movement, including the English Defence League.

“This illustrates how the fostering of the Counterjihad movement was part of a Zionist attempt to transform the far right, to co-opt it to advance the objectives of Greater Israel”.

The same appears to be true of the “freedom” movement that emerged during the Covid period, which explains the strange hostility to pro-Palestinian protesters from some of its higher-profile figures.

Wrote Chris Rea of the Real Left: “The movement is riddled with informers, gatekeepers, controlled oppositionists and saboteurs. The movement must be on permanent high alert and call out these disruptive influences loudly and publicly”.

And the dubious connections of two high-profile UK “pro-freedom” campaigners – Toby Young and Laura Dodsworth – were explored in an important two-part article by Rusere Shoniwa on his blog *A Plague on Both Houses*.

He revealed that they were both founders of a company called British Friends of Israel Limited and commented: “A Zionist proclaiming to be concerned about ‘freedom’, whether it’s bodily autonomy, free speech or economic freedom, is more dangerous than a fully paid-up Covidian totalitarian since the ‘freedom’-loving Zionist is a wolf in sheep’s clothing”.

“Zionism has always fomented anti-semitism” said Max Blumenthal of *The Grayzone*, talking to Judge Andrew Napolitano about the Israeli “pogrom” hoax in Amsterdam.

Any criticism of mass-murdering Israel was automatically being classified as “anti-semitic” by the global mafia in 2024 – and being violently attacked by its state-funded enforcers.

We reported in May: “Massive student protests and encampments against Israel’s ongoing genocide in Gaza, most notably in the USA, have been met with brutal violence, tear gas, rubber bullets and stun grenades by the system, with military vehicles even deployed against unarmed and non-rioting people in a nauseating show of authoritarian repression of all criticism of the Zionist entity.

“Inevitably the young peace protesters have simultaneously been branded ‘anti-semitic’ by the criminocracy and its propaganda outlets”.

Anyone wondering who or what lay behind the police attacks on the student protests might

like to take a look at events at the Sapienza University in Rome.

Revealed *L'Indipendente*: “On Wednesday 17 April, the academic senate voted in the direction desired by the Rothschild Foundation, confirming cooperation with Israeli universities, while the large student protests were harshly repressed by the police”.

In the UK, the state was becoming increasingly fascist in its repression of dissident voices, particularly those criticising Zionism, rolling out its spurious “anti-terrorism” laws to do so.

Journalist Richard Medhurst and campaigners Sarah Wilkinson, Natalie Strecker and Zoe Rogers were among many to have been on the receiving end.

I wrote in September, in an *Acorn* piece which was also turned into a video by Drs Sam and Mark Bailey: “The reality that conspiracy deniers cannot bear to see, and that those in power want to keep hidden, is that our society is dominated by one single giant global organisation.

“I have seen this time and time again through all the joined dots, all the revolving doors, all the zig-zagging public-private career paths that are incomprehensible unless they amount to a series of internal transfers within one single entity.

“This mega-organisation is not one that aims to do good for us or for our world, which is why it has to take such pains to conceal its existence and its activities.

“It is an unimaginably vast, ruthless, greedy, destructive crime syndicate which has grabbed global control by means of lies and usury, blackmail and bribery, manipulation and murder”.

Of course, pointing out the existence of the Zionist criminocratic conspiracy was, like criticising Israel, also automatically labelled “anti-semitic”, as I had myself again experienced, this time from “anti-capitalist” media in France. [43]

David Rovics exposed the absurdity of this toxic accusation – which is, along with “far right”, the go-to term for smearing dissidents these days – in a wonderful song called “You must be an anti-semite”.

We added to this by asking whether it was really “anti-semitic” to write a booklet exploring the power and activities of the Rothschilds, while carefully stressing that this was being done *despite* rather than because of their Jewish identity, or to paint a mural declaring that “the New World Order is the enemy of humanity”, in which some of the depicted criminocrats are Jewish.

The wide misuse of the “anti-semitism” label

against non anti-semites was also being used to justify claims of an alarming “rise in anti-semitism”.

As journalist Jonathan Cook pointed out: “A rise in ‘Jew hatred’ is all but inevitable if you redefine antisemitism, as western officials have recently done via the International Holocaust Remembrance Alliance’s new definition, to include antipathy towards Israel – and at the moment when Israel appears, even to the World Court, to be carrying out a genocide”.

Pink Floyd star Roger Waters, the victim of a Zionist cancel campaign, was having none of it: “The contention that I’m an antisemite because I’ve stood up against the attempted genocide of the indigenous people of Palestine is dead in the water. The people of the world have seen through the wall of hatred and tissue of lies”.

The “anti-semitism” fearmongering also serves to increase the hold of Zionism over the Jewish diaspora.

Remarked Catherine Austin Fitts: “More than one Jewish friend or ally has fallen into the trap of insisting that they must support the syndicate killing them because the syndicate is protecting them against rising anti-Semitism — when, in fact, the syndicate is also engineering the evidence of such.

“Remember the old WC Fields snake and snake potion joke? The salesman markets his

snake potion with the help of the snake he also carries with him”.

The Acorn published an article by Crow Qu'appelle about the US anarchist martyr who set himself on fire in front of the Israeli embassy, entitled “Aaron Bushnell is dead! Long live Aaron Bushnell!”

And we pointed those wishing to take action against companies in the UK which were arming Israel’s genocide to an interactive map of locations where F35 jet components were made, produced by Campaign Against Arms Trade (CAAT).

We added that a new report by CAAT on the “Military-Industrial-Academic Complex” revealed deepening ties between UK universities and the arms industry.

The Acorn amplified the powerful message from anarchists in Spoleto, Italy: “Let’s boycott, undermine, sabotage the war industry! The enemy is not the exploited on the other side of the front, but the politician, the manufacturer, the banker who gets richer with our blood!”

We also covered the blocking of a motorway in Venaria, Italy, by anti-G7 protesters, who burned effigies of criminocratic puppets Emmanuel Macron, Justin Trudeau and Joe Biden.

We carried news of a week of action against global capital and its wars in Prague, Czech

Republic, and described an “extremely violent” police attack, using teargas and heavy machinery, on nature-lovers trying to stop the destructive advance of the totally-unnecessary but highly profitable A69 motorway between Toulouse and Castres in France.

We drew attention to a series of articles by Iain Davis on the “bizarre” trial of Richard D. Hall, the researcher who concluded that the 2017 Manchester Arena “bombing” was a hoax false flag staged by the deep state.

We also cited a Twitter/X post by D.D. Denslow reporting that some 3,000 ULEZ surveillance cameras were disabled, damaged, or disappeared in London during the previous year.

“The Blade Runners are at the forefront of a multi-faceted peasants revolt... mass non-compliance is our way out of this, with more people waking up every single day. We are winning, but shit is about to get a little tougher. So remember we the people are the ones with the power”.

Acorn readers also heard that a war is being waged on small farmers by a combination of Big Business and the state, according to a campaigner from Brittany, France.

Later in the year, French farmers came out from their fields in numbers to resist the imposition of the proposed European Union–Mercosur “free trade” agreement.

We also reported: “Animated by the same rebel spirit as the truckers’ revolt in Canada, German farmers are currently rising up against the globalist tyranny.

“Inevitably, this massive and well-supported revolt is largely being ignored by corporate-criminocratic media and, where it is acknowledged, is being smeared as involving ‘rightwing extremists’. Do they really think this mendacious device will work for ever?”

Other highlights were an article by Escapekey exposing “the Great ‘Green’ Fraud”, a piece on “Questioning Childhood Vaccines – Observations from India” by Deepika and a translated article from *Le Postillon* in Grenoble, France, about lithium batteries – “a fake-green catastrophe”.

We referred to a piece by Colin Todhunter on “Net Zero, Fake Green, the Digital Panopticon and the Future of Food” in which he wrote: “Did Larry Fink, the top man at BlackRock, suddenly develop a conscience and become an environmentalist who cares about the planet and ordinary people? Of course not”.

From Australia and New Zealand came news of “Managed Retreat”, a global mafia plot to herd us all into centralised smart-city digital slave camps under the excuse of “climate change”.

Campaigner Kate Mason warned: “People will be unable to get insurance and secure

mortgages once the climate risk is calculated on their properties/towns”.

Jennifer Bilek was sounding the alert on the transhumanist agenda, calling it “the most extreme form of gaslighting I have ever seen perpetrated against the human population”, a “corporate coup” which was “allowing technological intrusions into our biology that will radically change us as a species”.

Kit Knightly was pointing to the threat of CBDCs, central bank digital currencies: “Global government is the endgame. We know that. Total control of every aspect of life for every single person on the planet, that’s the goal”.

And we gave an approving mention to former England footballer Matt Le Tissier, who observed of the ruling mafia: “They fear the electorate realising that our government are crooks and every day the numbers are growing. It’s beautiful to watch the awakening although if we could speed it up a bit that would be great”.

The Acorn also invited Darren Allen to sound ‘A Fanfare for Anarchism’. He wrote: “Like nature, anarchism will emerge by itself when the conditions for doing so allow it — is already emerging, reaching through the cracks in the pavement of the system”.

For our part, we proposed an ABC of opposition to the criminocracy.

A. Opposition to its money-making ‘development’

racket.

B. Opposition to the institutions that impose its central control.

C. Exposure of the existence and activities of the criminocracy to as wide a global public as possible.

Meanwhile, our friends at *The Stirrer* wrote: “One thing we are doing our level best to do is to encourage people to start quietly withdrawing their consent for the system to carry on functioning as it is”.

And we were very much in agreement with US singer-songwriter Oliver Anthony when he said: “I think the only way we ever return to normal is by exiting from this dystopian technological nightmare... I hope that we can start going back to the old way”.

2025: The struggle goes on

The 99th issue of *The Acorn* came out in January 2025, a month before our 10th anniversary.

It was published on the first day of the year but I can exclusively reveal that it was entirely written in 2024 and, unsurprisingly, continued in very much the same vein.

It described how the British population was under attack from Keir Starmer’s regime, which even appeared to want them dead and was poisoning their food, freezing them to death,

polluting their water, bombarding them with radiation, jabbing them to death and encouraging them to commit suicide.

We noted that Bill Gates, who in 2009 convened a summit of billionaires with the priority of tackling “overpopulation”, was one of the first big names who came to visit Starmer in London after he became prime minister.

The Acorn judged that Starmer had made “an ostentatious show of allegiance to the global mafia” by appointing Bilderberg/WEF regular “Lord” Mandelson – a friend of Jeffrey Epstein and listed in his notorious Black book – as ambassador to Washington and by filling the House of Lords with Zio-Labour cronies.

We also drew attention to Starmer’s announcement that the UK would be “working in partnership with leading businesses, like BlackRock, to capitalise on the UK’s position as a world leading hub for investment”.

We wrote: “BlackRock is a Rothschild entity and, coincidentally, Starmer, his Jewish wife and their family belong to London’s Liberal Jewish Synagogue, long associated with the Rothschild family”.

And we quoted one astute commentator as saying: “Starmer has sold the UK’s future to the absolute worst criminally corrupt corporate organization on the planet”.

When you add to that our bulletin’s reports

on the corrupt Olympic mafia, the “near-unbelievable” persecution of Covid dissident Reiner Fuellmich by the German state and the historical evidence of the late Norman Dodd concerning the power of international bankers, a familiar picture is revealed by its content.

However, I wrote of my frustration that so many people out there simply cannot or will not see the reality of what we are facing and the urgent need to unite against it.

“Indeed, those who consider themselves opponents of the status quo often regard others who attack the system from a different angle as being their principal opponents, rather than the system itself”.

As *The Lies are Unbekoming* website explained in a masterful summary of my essay *The Single Global Mafia* which we included in *Acorn* 99: “The various actors (foundations, banks, corporations, NGOs) may appear to be performing independently or even in competition, but they’re all following the same master script, using different stages (finance, health, technology, development) to implement the same overall plan, while carefully maintaining the illusion of independence and competition for the audience”.

This current report was announced in the celebratory 100th issue of *The Acorn*.

And what of the months and years to come?

In the criminocracy's planned future of "systemic change" leading us into "inclusive" digital concentration camps where our battery-chicken lives will be tightly controlled for their greater financial profit, there will be no room for dissent and there is no guarantee that voices like ours will be heard on the internet in years to come.

But we at Winter Oak will keep on for as long as we are physically able, in the enduring hope that our little acorns will find a receptive soil and become part of a mighty forest of organic resistance to the foul global mafia.

[1] The online version of this article at <https://winteroak.org.uk/a-decade-of-dissent-10-years-and-100-acorns/> contains numerous hyperlinks to specific issues of *The Acorn*, too cumbersome to be included here. All references, unless specified otherwise by means of the following endnotes, are to issues of the bulletin from the year in question, all to be found at winteroak.org.uk.

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ZISGLOM

I had a strange experience while going through all the back issues of *The Acorn* for my ten-year retrospective.

Armed with what I know today, I found I was seeing past events on which we had reported in a different light.

For instance, I always found it difficult to understand how there was any possibility of the fracking industry being allowed to devastate what was left of England's countryside, not just in the face of massive public opposition but also because of the *obvious undesirability* of the plan for anyone living in the country.

Although I, along with others, was muttering darkly about corruption and collusion between the industry and the UK government, I did not see or express a truth that is now plain to me.

This is that the fracking industry and the UK government are simply different branches of one massive world-spanning public-private criminal enterprise, which has nothing but contempt for the people of England, its land and

its culture.

The same is true of all the other destructive industrial “infrastructure” projects being pushed through everywhere, against the wishes of those living there, whether the building of new motorways in France, high-speed rail lines in England or Italy, pipelines in the USA, copper mining in Latin America, cobalt mining in Africa or the massive industrialisation of China.

Behind all of these lies the same entity, whose private wing hopes to profit from the “development” imposed “lawfully” by its public wing – the governments it controls.

I think it is helpful to be able to understand that the thing in question is not some mysterious, shadowy, otherworldly spectre, but a real organisation, a kind of giant holding company whose sheer size and scope makes it very difficult for us little people to see.

It is called by various names – I tend to refer to it as the system, the criminocracy or the single global mafia.

I also like Mees Baaijen’s term “Glaflia” (global mafia), but for the purposes of this piece I am going to use the label Zisglom, being an abbreviation of “single global mafia” with an added prefix to indicate the ever-more evident Zionist aspect of its identity.

Zisglom has been built up into its current über-dominant form over a couple of centuries,

although on the foundations of pre-existing power structures and networks.

It was constructed with money gained by usury, sharp practice and outright criminality and used this money to buy power, thus enabling it to engineer further means of increasing its financial wealth at the expense of society as a whole.

The euphemisms it uses to describe this parasitical self-enrichment, the bleeding-dry of nature and people for its own interests, are “progress”, “growth” and “development”.

Zisglom’s favoured “public” instruments for its global agenda were once European colonial states, such as Britain, France, the Netherlands and Belgium, but the USA later took prime place and a new switch is currently being made to China and the other “BRICS” states.

It has also manufactured a set of global institutions – the World Bank, IMF, Bank for International Settlements, United Nations, World Health Organization, World Economic Forum and so on – which it hopes will form the basis of a new Zisglom-controlled world state.

It aims to rip us all completely from the land and any sort of free and natural existence and lock us down in “smart” concentration camps where we will be permanently plugged into the digital matrix, every aspect of our lives commodified for its sustainable profiteering,

using the financial infrastructure of its global “development goals”.

As a callous corporate entity, Zisglom has no emotional attachment to the various nation-state proxies it has long been using for its own purposes – it regards them merely as sources of human and natural capital to fuel its own expansion.

But it does like to use the language of national pride to motivate those working (unknowingly, in the main) for its global goals.

From British imperialist-nationalists proud that their country ruled the waves and was bringing “civilisation” to backward natives, to US patriots buoyed up by the notion that theirs was the “land of the free” and was protecting “democracy” across the world, millions have been duped into dedicating their lives to working for Zisglom.

The same, by the way, is true of those internationalists whose vision today is of lifting billions of Africans, Asians and Latin Americans “out of poverty” and into a bright and shiny future of “inclusive prosperity” – this is Zisglom’s sugar-coated global slavery project.

Like a practitioner of the martial arts, Zisglom is expert at turning the momentum of attacks on its control to its own advantage.

For example, it managed to convert the original 19th century movements defending

working people from predatory industrial capitalism into a 20th and 21st century “socialist” or “communist” phenomenon that enthusiastically cheers on the relentless march of its industrial “progress” and angrily condemns those who question it as “reactionary”.

The environmentalist movement, originally in opposition to Zisglom’s ongoing industrial devastation, has now been largely transformed into the marketing wing of its “climate” scam.

When Zisglom does not manage to co-opt and control opposition, it will use unlimited violence to destroy it.

I am thinking here of the massacring of the Paris Commune, the crushing of anarchists and other freedom fighters in Bolshevik Russia, the murder by Zisglom sock-puppet Adolf Hitler of not only regime opponents but even non-controlled members of his own party, the attacks on anarchist revolutionaries in Spain by both Zisglom’s Franco regime and its “communist” Moscow branch and, needless to say, the regular ruthless repression of popular uprisings and resistance everywhere by Zisglom’s public-private uniformed security division, armed with batons, tear gas, guns and grenades.

When the police turn up to evict a protest camp defending nature, they are coming on behalf of Zisglom, which stands to profit from the destruction in question and has also

manufactured the “planning” legislation that declares it necessary and legitimate.

Terror is a key feature of the Zisglom corporate playbook. Sometimes it carries out “false flag” massacres that it blames on its enemies in order to justify further acts of terror or repression on its part.

Zisglom has long been involved in every conceivable criminal activity – in bribery and corruption, in racketeering, in the trafficking of drugs, arms, women and children.

The use of blackmail is one of its specialities. In particular it likes to groom and control politicians and other significant individuals by facilitating their involvement in pedocriminality of the worst imaginable kind.

It also deliberately engineers and prolongs vast and bloody wars, in which millions of people lose their lives.

Zisglom benefits from these in countless ways – there are immediate profits for its weaponry, oil and transport divisions, its black market operations make hay from trade embargoes, it rakes it in from pseudo-humanitarian “foreign aid” schemes and, of course, all wars provide field days for money-laundering on a vast scale.

Zisglom-controlled governments borrow huge amounts of money from Zisglom’s banking division to spend on war-related products

produced by Zisglom and take out further Zisglom loans after the war to pay Zisglom's construction division to build back better in a "modern" style conducive to Zisglom's long-term agenda.

Sometimes, there are additional benefits to a war, such as atrocities which can be used to rally world opinion behind an illegitimate new Zisglom settler-colony and to disallow any criticism of that colony and its own subsequent atrocities, as well as of the Zisglom networks associated with that colony.

Zisglom's corporate mission is one of total control. It wants to know what everyone is saying and doing, all the time, and it wants to be able to censor, police and direct every detail of our lives.

For Zisglom, we are its workforce and its customer base, and in each context it wants to extract maximum profit from us. It likes young people with decades of exploitation ahead of them and would rather send older folk to the knacker's yard when they are no longer a source of profit.

The existence of troublesome "extremists", unruly peasants who refuse to toe the line of cowed obedience it has drawn for us, is a source of endless frustration for Zisglom.

It has done all it can to ensure that we think the way it wants us to think, behave the way it

wants us to behave.

It has gained control of nearly every media outlet, publishing house, school curriculum and academic institution.

Its truths are presented as the only truths, its prejudices are treated as facts, its corporate programme as the only possible future ahead of us.

Zisglom's domination depends on people working for it without knowing that they are working for it, advancing its toxic agenda while thinking they are doing some kind of good in the world.

For this reason, what Zisglom fears most of all is that people will see through the masks, screens and fronts it has so carefully and cleverly arranged to hide its ubiquitous presence.

It knows that the toppling of even a single domino of deceit risks bringing the whole arrangement crashing down.

Finally revealed for what it is – a criminal conspiracy that has grabbed control of our world through usury, cheating, robbery, lies, blackmail and mass murder – Zisglom would no longer be able to maintain its improbable domination of eight billion human beings.