

Laszlo and the brainwashers at the United Nations

by Criton Zoakos



A genocidal maniac named Dr. Ervin Laszlo of the Club of Rome, who is presently to be appointed to the Secretariat of the United Nations, is the project director of the Project on Futures of the United Nations Institute for Training and Research (UNITAR). Project on Futures and its key intellectual authors such as Ervin Laszlo, Jan Tinbergen, and Robert Triffin, among others, happen to be the main direct determining influences which shaped the Council on Foreign Relations' 1980s Project which is the central programmatic thrust of the Carter administration.

Laszlo, Tinbergen, and Triffin, among others, are the leading elements of the interfacing political intelligence networks which go deeply into the Council on Foreign Relations, elements of the United Nations administrative apparatus such as its Economic and Social Council (ECOSOC), the U.N. Conference on Trade and Development (UNCTAD), the U.N. Educational, Scientific and Cultural Organization (UNESCO), and UNITAR; the British intelligence networks in New York City, London, and Oxford; the Dutch royal family; the Belgian royal family; the Habsburg "Pan-European movement" networks; and the international deployment of the Society of Jesus.

The positive identification of this fact by New Solidarity International Press Service and *Executive Intelligence Review* brings to full disclosure the threads of numerous parallel investigations which for a number of years were maintained on an "ongoing" status. The reader will be enabled to follow these threads and appreciate the need for dismantling these U.N.-associated bestial intelligence networks, when provided with certain background facts of the struggle between these networks on the one side and Lyndon H. LaRouche, Jr., the Democratic presidential candidate and his associates on the other.

The issue on which these two opponents clashed is centered around the question of the future course of the world economy, and more especially, around the struggle

to influence the governments of the Third World in the direction of one of two irreconcilable economic perspectives.

The LaRouche perspective proposes the fastest possible rates of industrial, technological, and scientific growth in the advanced sector for the purpose of engineering a forced-march, rapid-pace industrialization throughout the entire so-called developing sector, based on thermonuclear energy, the "nuplex city" concept, massive advanced technology transfers, and the large-scale introduction of advanced science and technology in the social practices of the Third World.

The perspective of LaRouche's opponents, and principally of Dr. Ervin Laszlo, the genocidal maniac, is exactly the opposite: slow down economic activity in the advanced sector to a standstill, impose a fixed-income redistribution worldwide, and at all costs prevent the dissemination of advanced scientific practice in the developing sector.

Some secrets of recent history

On Aug. 15, 1971, when the British oligarchy, working through the Bank of England and Ditchley Foundation member Paul Adolph Volcker, connived with then Treasury Secretary John Connally to collapse the U.S. dollar and put an end to the postwar Bretton Woods system, they were aware that this move would give extraordinary political leverage to LaRouche, who, since at least 1966, had been conducting a political campaign based on a prediction that what ultimately happened in August 1971 would indeed happen.

After the news of that monetary collapse, LaRouche moved to organize the international political intelligence apparatus of his organization, the International Caucus of Labor Committees. LaRouche's opponents moved to infiltrate LaRouche's intelligence group with a number of deep-penetration "sleepers" who were gradually successfully uncovered and burned out over a period of five

to six years. One group of at least five was made up of individuals from families in leading positions in the United Nations administration, going back to 1945-47. The second group was made up of a number of terrorist-trained, "national-liberation"-oriented Jacobins educated personally in advanced techniques of field-anthropological profiling by the late Margaret Mead, a close associate of the United Nations intelligence networks associated with Ervin Laszlo today.

As the enemy penetration effort was gradually and effectively being burned out, Ervin Laszlo was being gradually brought forward at the United Nations to shape an intellectual-programmatic counterthrust to the influence that LaRouche's program was increasingly exerting among Third World governments.

During 1972, LaRouche's opponents, through the Jesuit-controlled Club of Rome, whose leading theoretician is Laszlo, and the Morgan-Guaranty-owned Massachusetts Institute of Technology, launched the zero-growth movement around the notorious Forrest-Meadows Limits To Growth thesis.

LaRouche, throughout 1973 and 1974, deployed his organization into a series of surgical-precision interventions internationally for the purpose of discrediting the Limits to Growth thesis in the eyes of international policy making circles. LaRouche's inoculation campaign culminated in his classic booklet *Rockefeller's Fascism With A Democratic Face*, widely circulated in 1974.

LaRouche's opponents at the Club of Rome, U.N. intelligence networks, and the London and Benelux Jesuits responded to the challenge by altering their approach from the blunt "zero growth" argument to the "bioethics" argument in the 1974 Mesarovic-Pestel computer model of the Club of Rome, which revived the ancient Nicomachean-Aristotelian thesis that ethics is the moral science according to which man subordinates his social behavior to the task of protecting the existing "natural environment." This redefinition of ethics as bioethics, first launched by Aristotle, was later codified by the Roman dictator Sulla into Roman law; it was further refined by the Byzantine emperor Justinian in his *Eclogae* and *Codex* as "natural law," and from there it was evolved by Jesuit agents Montesquieu and Rousseau into the recent form of "social contract law." The same concept of Aristotelian bioethical subversion of "natural law" is now promoted by the Kennedy Institute of Bioethics at the Jesuit Georgetown University and at the Club of Rome, and throughout all the permanent institutions of the U.N. organization, led by UNESCO.

LaRouche's forces and their allies continued and escalated their counteroffensive during that period by launching a series of epistemological and scientific projects, including joining in the founding of the Fusion Energy Foundation and a major revival of emphasis on

Riemannian mathematics, and a renewed offensive against the influence of Aristotle and Aristotelianism, culminating in LaRouche's classical treatise, *The Secrets Known Only to The Inner Elites*.

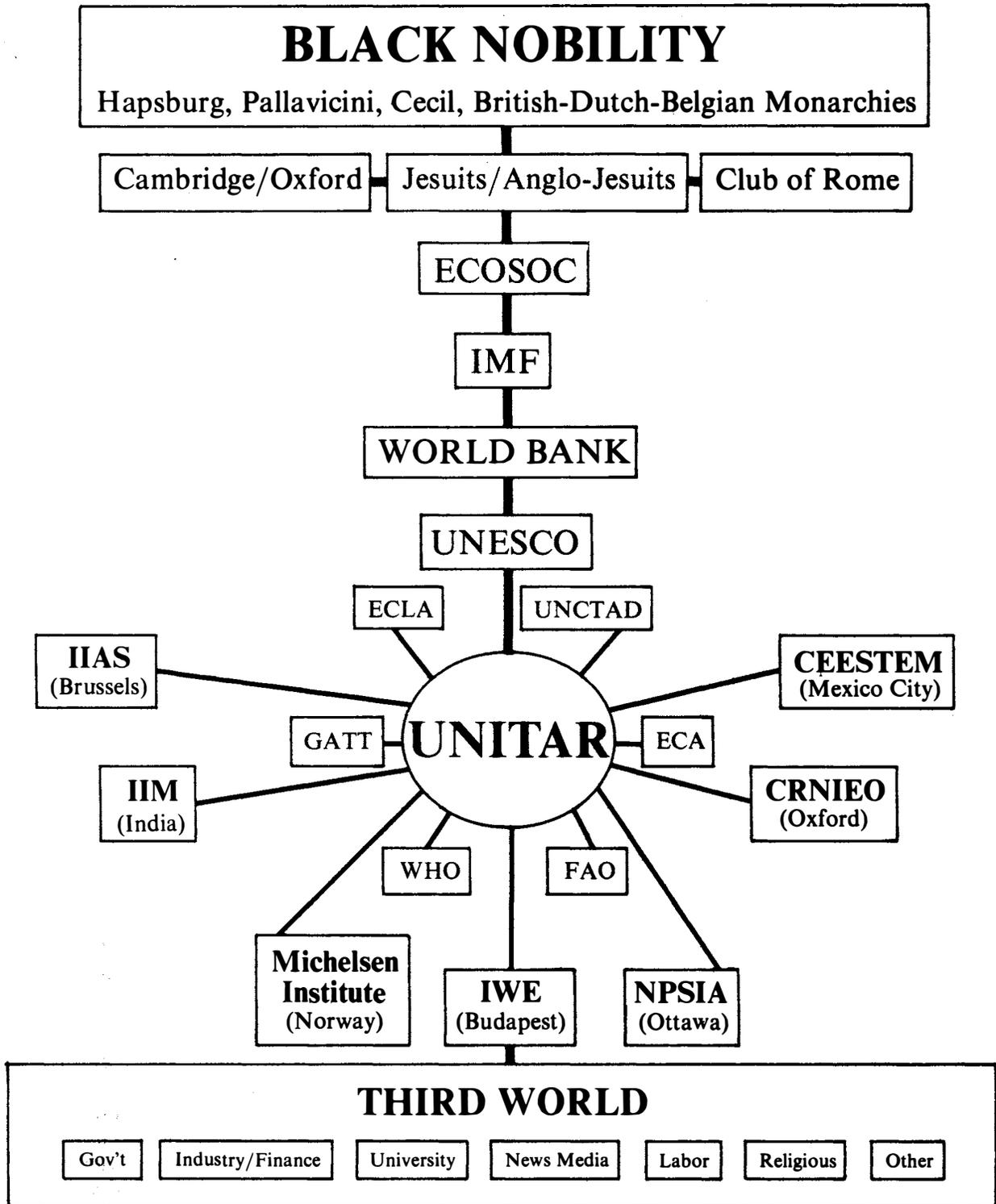
On the epistemological plane, the opposition's reaction was summarily formulated in the two latest redefinitions of the Club of Rome approach, now fully incorporated in the policies of the United Nations bureaucracy. The first is found in the 1975 book *Restructuring the International Order*, a book supervised by Jan Tinbergen, the associate of Laszlo and a political intelligence agent of the British Cecil family since 1930. In this book, the atrocious concept of "culturally relative scientific values" is launched in order to argue for prohibiting the dissemination of advanced science to the Third World, out of racist "respect" for "indigenous ideas of science" that the racists in the U.N. organization promote.

The second is found in Ervin Laszlo's own 1977 book *Goals for Mankind*, which, operating as the current update to Tinbergen's attack on science and technology, characterizes science as the main tool that "imperialism uses for the continued subjugation of the developing sector," and then calls for a worldwide program to redirect international research and development efforts exclusively for the following tasks:

1. Develop labor-intensive farming techniques to produce foodstuffs acceptable to indigenous cultures.
2. Improve the use of indigenous water resources with labor-intensive low capital-cost methods.
3. Evolve local cottage industries by improving on traditional techniques of tanning, weaving, carpetmaking, pottery, ceramics, carpentry and food processing, and finding novel uses for local products.
4. Inventing birth control techniques and devices that are safe, inexpensive, simple to use and acceptable to the local cultures.
5. Develop small-scale energy technologies that use nonpolluting and renewable sources (windmills, watermills, organic waste conversion, solar panels) for cooking, hot water and space heating. [pp. 246-247, Signet edition]

Apart from this systematic polemic against LaRouche's concept of science, technology, and industrial development, a raging fight developed from 1975 onward in the "corridors of power" internationally, just under the epistemological level, around the fundamental issue of immediate political program for the developing sector as a whole in its relations to the advanced sector as a whole. That was the period in which the concept of "North-South dialogue" emerged. The two contesting forces

The United Nations Bureaucracy



were, again, LaRouche and his associates, cothinkers and supporters in North America, Western Europe, Eastern Europe, Japan, and the Third World, and his opponents in London, Brussels, and New York utilizing the intelligence networks around the U.N. organization.

In April 1975, LaRouche held a press conference in Bonn, West Germany, in which he announced his proposal for a New World Economic Order based on the International Development Bank for the facilitation of massive development credits to be directed for the rapid-pace industrialization of the Third World. Within weeks, certain London banking-oligarchical circles communicated a message to LaRouche using intermediary intelligence cutouts: "Your economic program is technically feasible, but for political reasons we shall not allow its implementation. You are overestimating the ability of Third World politicians to understand you, and we are confident that once again we shall be able to manipulate them into their own destruction."

After that, a massive wave of Third World destabilizations took place, which included the overthrow of Zulfikar Ali Bhutto of Pakistan. At the same time, the Club of Rome and the United Nations bureaucracy launched, in Delphic style, their fraudulent so-called New International Economic Order, a mish-mash of antiscience ravings and "radical redistributionist" demands aimed at using the legitimate concerns of the Third World for the purpose of imposing general austerity and industrial recession in the advanced sector. LaRouche had forced them to put in currency the term N.I.E.O. In revenge, they tried to distort its contents to their opposite.

The Delphic octopus in the United Nations

There is a massive cancerous growth in the United Nations bureaucracy which is exercising the most blatant form of "intellectual colonialism" at the expense of every Third World nation. This cancerous growth is centered around the entities of UNESCO, ECOSOC, UNITAR, UNCTAD, the Food and Agricultural Organization (FAO), and the World Health Organization (WHO), principally. The direct, combined influence of these entities over the policy-formulating process of Third World governments is at this time so enormous that it can justly be characterized as intellectual colonialism. This specific influence, when viewed together with the grass-roots types of movements and pressures that the various Jacobin projects of the Society of Jesus promotes in every Third World country, and together with the outright economic and financial blackmail exercised by the financial-oligarchical interests which thoroughly control the U.N. bureaucracy, tells us the complete story of post-World War II colonialism.

While nations that experienced "political decolonization" during this period justly concerned themselves with the problems of "economic colonialism," they were in fact subjugated by means of "intellectual colonialism" exercised through the seemingly innocuous and humanitarian institutions of the United Nations.

An examination of UNITAR and its mode of operation will establish the case. UNITAR is generally considered the overall "think tank" of all United Nations projects. It concerns itself principally with the task of combating the economic development program which Pope Paul VI promulgated in his celebrated encyclical *Populorum Progressio* in 1964. UNITAR was established one year later and, along with the pontifical *Justitia et Pax* commission in the Vatican, constitutes the strategic direction center of the Jesuits and others, internationally, who deploy to frustrate the effort to build a high-technology, high-science civilization in the so-called Third World. It is a Jesuit command center against the Pope's policy, and is constituted as an epistemological warfare center very much in the same way that UNESCO was so constituted by its first secretary general, Julian Huxley, and his confederate Father Pierre Teilhard de Chardin, S.J., back in 1945.

UNESCO, UNITAR, and *Justitia et Pax* are known to collaborate extensively both at the top level and in their field-level deployments in virtually all the developing-sector countries. UNESCO was founded by a leading Jesuit, *Justitia et Pax* is currently headed by a Jesuit official, and UNITAR is dominated by people like Ervin Laszlo who, although not formally members of the Jesuit Order, proudly and openly proclaim that their life's work is to complete the task initiated by Father Teilhard de Chardin, that is, attain the "Omega Point" in world civilization by means of pulverizing the institutions of the sovereign nation-state and putting a permanent end to scientific progress.

Now, UNITAR's work is basically to coordinate the preparatory research, documentation, and shaping of all preparatory drafts of policies intended to be initiated by various United Nations forums. Its activities interlock with those of all other United Nations agencies which work on any aspects of "New International Economic Order" operations. The membership of UNITAR is dominated by the Club of Rome, which we have documented elsewhere to be the joint stock company of the West European "black nobility," namely the Habsburgs, the Cecils, the Pallavicini, and the Belgian and Dutch monarchies. There exists literally not one single United Nations study, document, or resolution whose policy contents are not either totally or significantly dominated by the general outlook methodically and quietly shaped by UNITAR and resolutions of the so-called Group of 77 and Non-Aligned Group.

UNITAR does not do all this coordinating work by itself. In fact, it heads up a cluster of institutions whose main job is to coordinate the research, profiling, and intelligence-gathering in every Third World nation. This cluster is composed of eight organizations which are dominated by UNITAR at the U.N., Oxford University and CEESTEM in Mexico. The eight are:

1. United Nations Institute for Training and Research;
2. Center for Economic and Social Studies of the Third World, (CEESTEM) Mexico City;
3. Center for Research on the New International Economic Order, Oxford, England;
4. the Norman Paterson School of International Affairs, Carleton University, Ottawa, Canada;
5. The Institute of World Economics, Budapest, Hungary;
6. The Chr. Michelsen Institute of Science and Intellectual Freedom, Bergen, Norway;
7. Indian Institute of Management, Bangalore, India;
8. International Institute of Administrative Sciences Brussels, Belgium.

Under the joint auspices of UNITAR/CEESTEM, with Oxford remaining in the background, there is currently a massive intelligence/brainwashing project going on, which involves no less than 90 research groups around the world.

This massive project involves the meticulous gathering of every type of economic, political, military, social, and cultural intelligence from the entire world, as well as compilation, codification, computer storage, processing, and evaluation. UNITAR in its official publications describes the objective of this project as follows:

1. identification of the main types of obstacles blocking the establishment of the new international economic order (N.I.E.O.), in light of the principles and objectives articulated in the framework of the United Nations 1974-77.
2. suggestion of appropriate strategies on national, regional, and world levels for overcoming the most critical obstacles.
3. recommendation of the elements of a new Programme of Action for adoption by the General Assembly in 1980 to assure more rapid progress toward a new and just international economic order.

The massive amounts of data assembled by the 90-odd research organizations of UNITAR/CEESTEM/Oxford are fed into nine major computer matrices: (i) *Research on Developing Countries and Regions* with subsets on Technology, Liquidity, Political Systems, Social and Cultural Values, Raw Materials, and Natural Re-

sources, etc.; (ii) *Research on Developed Economies* with subsets on Industry, Parliamentary Politics, Cultural Values and Political Processes, etc.; (iii) *Research on Socialist Countries* with special emphasis on future policy perspectives; (iv) *Research on General and Structural Issues* with subsets on Possibilities of Collective Self-Reliance, Major Obstacles, and Alternative Development Strategies, etc.; (v) *Research on International Trade*; (vi) *Research on Political and Institutional Issues* with subsets on Decision-Making Structures and Processes, Administrative Apparatuses, Relationships between the Sovereignty of States and Economic Processes, etc.; (vii) *Research on the Financing of Development*; (viii) *Research on Economic and Social Problems of Industrialization* with subsets on Appropriate Technologies, Third World Habitat, Relation of Industrialization to Social Process, etc.; (ix) *Research on Socio-cultural Issues* with subsets on Education in the Third World, Learning Processes, Mass Media, Sexism and the Process of Development, Popular Medicine and Public Health, and finally, *Impact of World Order Studies on Policy Making*.

This organized mass of data is inserted into UNITAR-associated computer banks, processed, analyzed, and evaluated from the standpoint of the policy objectives set by the Club of Rome and Dr. Laszlo and associates, that is, from the standpoint of seeking optimal paths toward zero growth, elimination of scientific progress, and destruction of the sovereign nation-state. On the basis of this computer-processed information, scores of new policy proposals and recommendations are mass-produced, spiced with appropriate lovey-dovey terms about "humanitarianism," "human needs," and "developmental ideals" by highly seasoned linguists and semantics specialists; in their polished form, they are dished out to the credulous and unsuspecting diplomats who have been appointed to serve their nations' interests in the various negotiating forums.

The process is repeated endless times at trade negotiations, raw materials forums, industrial development conferences, and scientific colloquia, at UNCTAD, GATT, FAO, UNESCO, the World Bank for Reconstruction and Development, the IMF, the Economic Commission on Latin America, ECOSOC, the Economic Commission for Africa, the Economic Commission for Asia and the Far East, and so forth.

A special UNITAR operation is being run into the commissions of the Nonaligned agencies by one A. Singham of Sri Lanka.

In case this devastating brainwashing environment does not produce the desired result of a totally controlled environment, UNITAR then deploys a set of corrective feedback operations, the most notorious of which are its so-called training seminars, whose purpose is, mainly, to reinforce the emotion-cathexis of certain key-words of

U.N. jargon, such as "interdependence," "humanitarianism," "global perspective," "human needs," "world solidarity," "structural changes," "planetary dimension," and other such buzz-words which, however, are indispensable for the linguists and semantics specialists to use in the drafting of their policy proposals which will flood virtually every negotiating forum on earth.

When the political realities tend to break through this perpetual brainwashing operation, UNITAR moves in for a major reprofiling and reassessment operation, targeting virtually thousands of public personalities around the world, reviews the results, and readjusts its approach. One such operation is being carried out right now under the official title "International Survey of Decision-Makers and Experts on the New International Economic Order." This survey is being conducted by UNITAR/CEESTEM with the participation of the various United Nations Associations in most nations around the world. The official UNITAR document describes this profiling project in the following way:

Content of Survey

The Survey will consist of two parts: a general attitude survey concerning the N.I.E.O. concept itself, and a survey of opinion concerning some specific major objectives of the N.I.E.O..

The general attitude survey will seek to elicit information from decision-makers and other experts concerning

- level of previous information on the N.I.E.O.
- perceived relevance of the N.I.E.O. to economic and social problems
- perception of the need for major structural changes in the world economy as contrasted with ad hoc incremental adjustments
- support for the United Nations as a forum for debate and negotiation on the N.I.E.O.
- support for political implementation of the N.I.E.O. on the national level
- level of moral commitment to the cause of the N.I.E.O. and solidarity in its implementation.

Subsequently, the UNITAR document identifies the following people as the targets of its profiling:

Within each country, the following groups of decision makers and other experts will be interviewed:

Government leaders. Central Government Parliamentarians, Policy Makers, National Legislators, Senior Civil Servants.

Business, Industry, Finance. Chief Executives of Transnational Enterprises, State Enterprises, Entrepreneurs, Chief Executives of Central Banks.

University Specialists. Economists, Chief Aca-

demical Administrators, Academics in International Relations.

Public Opinion Makers. Foreign Affairs and Economic Writers and Editors, Senior Editors for Major Newspapers and Periodicals, News Editors in Electronic Media.

Unions. Chief Officials in Labor Unions.

Other Opinion Makers. Religious Leaders, etc.

Then the UNITAR document proceeds to outline its methodology:

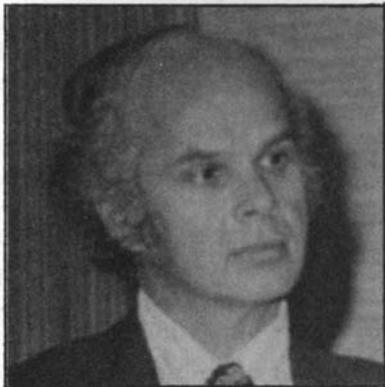
The methodology of the expert opinion survey will involve the use of a semantic differential technique wherein a question about a particular issue in the world economy is stated as a stimulus and the expert's response to that stimulus is measured on a graduated scale. This technique assures an accurate assessment of the opinions of decision-makers and other experts on each key issue as well as the relative strength of convictions regarding each response. The survey will attempt to correct for differences between various cultural perceptions of issues as well as the many varied political perceptions on them. In addition, translation accuracy will be guaranteed by using back-translations to measure the recoverability of the text from the translated language into the English original. To further insure the reliability of the test instrument a world-wide 'pretest' will be conducted prior to the administration of the opinion survey. Results of the pretest will be used to correct any cultural, translational, economic, or political biases that may have eluded previous scrutiny.

Institutional Arrangements and Submission of Report

"The survey is under the joint auspices of UNITAR and the CEESTEM, and is carried out by the WFUNA through its member UNAs. Basic funding has been provided by UNITAR and CEESTEM; the latter also made available its computer facilities for data analysis. The WFUNA and participating member UNAs contribute their time and services to the extent permitted by their budgets. Additional funds are sought from UN programmes and agencies and, through the UNAs from local governmental and other sources.

"The Survey Report is expected to be ready by January of 1980. It will be made available to the United Nations by UNITAR through OPI [Office of Public Information] and CESI [Center for Economic and Scientific Information] and the appropriate bodies of the 1980 special session. A detailed report will be published subsequently in the UNI-

Who is Ervin Laszlo



Ervin Laszlo, billed as a "pioneer of systems thinking in philosophy," was born in Hungary in 1932 where he studied music and reportedly gained "international fame" as a teenage concert pianist. From music, Laszlo turned to the fields of "human sciences" and philosophy in the early 1960s, racking up a graduate degree from the Institute of East European Studies at the University of Freiburg in 1967, followed by a stint at the Sorbonne, from which he received a doctorate in letters and human sciences in 1970. He has taught in at least 15 universities in the United States and abroad, and written some 33 books and countless monographs since early 1960s.

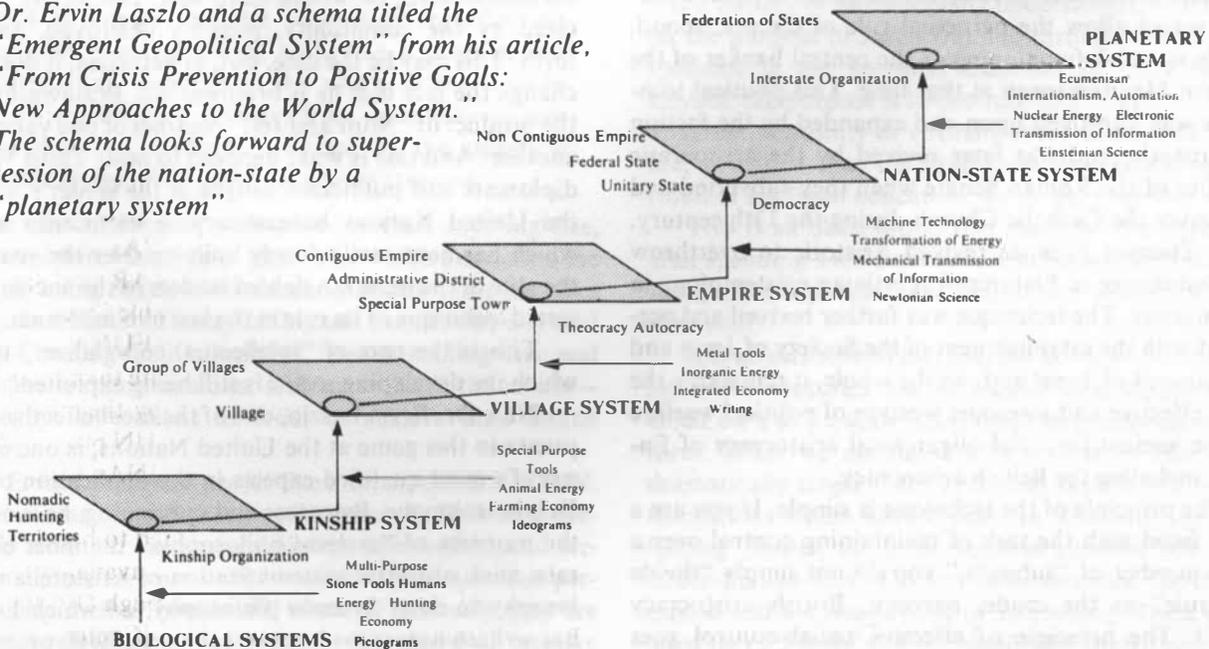
A Club of Rome member,

Laszlo was commissioned by Aurelio Peccei to author one of the Club's major studies, *Goals of Mankind* (1977), in the turn away from the unpopular "limits to growth" to a more "Third Worldist" stance promoting a "new world economic order."

Laszlo subsequently was chosen to head the United Nations Institute for Research and Training "Project on the Future."

He is a member of the Advisory Council of the Planetary Citizens organization, a member of the board of directors of the Center for the Reconstruction of Human Society. He has lectured for the International Cultural Foundation, one of the international fronts for the Rev. Moon Unification Church movement.

Dr. Ervin Laszlo and a schema titled the "Emergent Geopolitical System" from his article, "From Crisis Prevention to Positive Goals: New Approaches to the World System." The schema looks forward to supersession of the nation-state by a "planetary system"



TAR-Pergamon Press series of publications of the UNITAR-CEESTEM project.

Laszlo and the Jesuit Delphi technique

Ervin Laszlo, in a personal note to a UNITAR official document, makes the following remark about the purpose of all these multifarious profiling and brain-washing activities of his organization:

Thus the focus of UNITAR/CEESTEM is not a given economic theory, but the perceptions and opinions underlying the positions taken by diverse actors. The configuration and strength of these perceptions and opinions will ultimately determine whether negotiations in the area of the N.I.E.O. can be successful, and if so, which strategies will have optimum chances of success.

This is a precise identification of a special political manipulation technique which is historically known as the "Delphi principle," a method used by the Oracle of Delphi in ancient Greece for purposes of maintaining social control among many contending and fragmented city-states during that period. The Delphic priesthood successfully used this technique over a period of centuries for the purpose of building a succession of coalitions of several weak and mediocre city-states against major republican forces which tended to challenge the social controls established by the priesthood. The objective then was to perpetually maintain a swarm of weak and ineffective political pseudo-sovereignties whose weakness would allow the perpetual rule of the priesthood, which was also functioning as the central banker of the Eastern Mediterranean at that time. This political technique was improved upon and expanded by the faction of Aristotle, and was later revived by the aristocratic families of the Roman Senate when they subverted and took over the Catholic Church during the 13th century. Thus Thomas Aquinas revived Aristotle to overthrow the dominance of Platonic-Augustinian epistemology in Christianity. The technique was further revived and perfected with the establishment of the Society of Jesus and the Council of Trent and, on the whole, it represents the most effective and awesome weapon of political warfare by the ancient financial-oligarchical aristocracy of Europe, including the British aristocracy.

The principle of the technique is simple. If you are a ruler faced with the task of maintaining control over a large number of "subjects," you do not simply "divide and rule" as the crude, parvenu, British aristocracy would. The principle of effective social control goes beyond mere divide and rule. The principle involves creating a generalized controlled debate among the subjects on the issues of how they should be ruled. The force

which controls the procedure of the debate is the ruler. By generating the debate, he makes the thought-processes of the other participants implicitly, but unquestionably, accept him as the indispensable ingredient of the debate—"without him this wonderful process of problem-solving would not have been possible." Precisely the attitude of most Third World governments to the United Nations bureaucracy.

So long as the "debate" is conducted within these confines, the ruler's control remains assured, and thus *the debate is the means by which he maintains control*. Suppose, however, that a participant in the debate is struck by a creative thought which directly challenges and threatens the prerogatives of the ruler. Then the ruler will bring out the real "genius" of the Delphi principle. He will take care to isolate the single creative individual by pointing out to the rest that this is a thoroughly democratic procedure and that this calls for a renewed communal effort to reach a compromise between the extravagant proposals of the creative individual and the opinions of all the others. The brilliant points of exceptional insight will be praised, but since this exceptional and valuable insight has not been accepted by all, will the creative individual please modify slightly his great, ingenious proposal for the sake of democratic consensus?

If the exceptional individual capitulates one shade of an inch to this systematic, multifaceted, seductive appeal, he has capitulated to whomever the ruler of the situation is: *he is brainwashed*. He may protest that if he had not accommodated, he would have been completely ostracized by the community, possibly destroyed, and so forth. This may be the case, but, nonetheless, it does not change the fact that he is brainwashed. Brainwashing is the product of "Mutt and Jeff" routines of one variety or another. And this is what happens to most Third World diplomats and politicians caught in the spider's web of the United Nations bureaucracy, a monstrous entity which has been meticulously built up over the years by the elite of the most far-sighted leaders of the ancient and tested technique of its rule in the last two millennia.

This is the core of "intellectual colonialism" under which the developing sector is still being exploited!

Now Dr. Ervin Laszlo, one of the most effective high priests in this game at the United Nations, is one of the world's most qualified experts in the application of the Delphi technique. By career and upbringing, he is one of the pioneers of "systems philosophy," the most elaborate, anal, obsessive systematization of Aristotelian philosophy to date. Systems philosophy, on which Laszlo has written numerous books, is the systematic organization of the entire methodology of the Delphic principle. During the earlier part of this century, this philosophy was known as *Holism*, the brainchild of two notorious

colonialists and racialisists, Marshall Jan Smuts of South Africa and Father Teilhard de Chardin of the Society of Jesus. Laszlo is their heir.

As a philosophy, systems philosophy is a thorough fraud, because it attempts to understand higher negentropic processes in the three domains of inorganic processes, organic processes, and processes of mentation from the primitive standpoint of empirical sense-perception. In other words, it attempts to understand processes in the domain of Reason, while it denies the possibility that Reason itself can be employed for such a task. The systems philosopher will insist that not Reason but empirical sense-certainty has a higher authority in interpreting processes of Reason than does Reason itself. Ervin Laszlo himself bears testimony to this in his own essay, titled "Systems Philosophy:"

Systems philosophy is the philosophical explication and generalization of the concepts and principles of the contemporary systems sciences and general systems theory. It received its name in recent years, but its roots go back to the beginnings of systematic thinking about the nature of reality. It is a successor to the cosmological doctrines of the Ionian nature philosophers (especially Anaximander and Heraclitus) and to the cosmology of Plato (Timaeus). It counts among its precursors Nicholas de Cusa in mediaeval thought, and the great metaphysical and process thinkers of modern philosophy (such as Hegel, Bergson, Lloyd Morgan, Samuel Alexander, and Whitehead). Systems philosophy is similar to these schools in regard to its emphasis on beholding reality as a process, and attributing meaning to the whole rather than to any isolated part. It differs from them in being able to draw on evidence provided by the empirical sciences for all its principal generalizations.

This clinical sample, perhaps more than anything else, demonstrates the type of pathology which dominates the whole being of the few thousand pathetic characters like Laszlo who labor away with great fanaticism, day and night, among their computers, telexes, mailing lists, and endless training sessions, seeking to bend the minds—literally—of nations in order to achieve their insane goals.

Ervin Laszlo and people like him, the cohorts of U.N. bureaucrat brainwashers, suffer from the following specific affliction: while by training, upbringing, and circumstances they are conditioned to adopt an outer personality shell of intellectual identity, internally they are completely deprived of even the last shred of creative intellectual capacity.

It can easily be proven through their activities, writings, and talk that they are incapable of authentic acts of

conceptualization in the sense of concept creation. This inability creates a stress-conflict with the cultivated outer persona of intellectual identity. This stress-conflict in turn is the motivating mechanism which drives them to intensive, protracted, and tireless labor, essentially meaningless labor, to prove themselves "intellectually," to spread their psychological affliction to others on as broad a scale as possible. Their systematic inability to conceptualize universals drives them to the endless Sisyphian labor of compiling and classifying literally infinite amounts of data and items to be separated into different kinds of heaps with the aid of computers, those true blood-brothers of the Laszlos of this world. Once the arbitrary heaps are piled and labeled, our feral little gnomes are satisfied that they have attained conceptualization of universals.

This is what enables them to equate Plato with Whitehead. This mental state is similar to another one with which Ervin Laszlo in particular is personally familiar, the state of a professionally trained pianist who is by upbringing and training profoundly terrified of musical ideas and who, failing to conceptualize the musical idea of a given composition, performs the athletic feat of memorizing each and every note separately in order to succeed in putting up a credible outer performance.

The obsessive passion of all such afflicted individuals is to go and stamp out every last shred of creative mental spark that may be found in others. This is a profound, all-dominating lifelong commitment. The similarity of such randomly produced individuals to the highly organized Society of Jesus is easily understood if one reflects on the purpose of Jesuit training through the programs specified in the Spiritual Exercises of Saint Ignatius Loyola: the purpose is to produce individuals with great apparent versatility in virtually every domain of mental life, provided that the individual thus educated, as a result of his Jesuit education, no longer possesses a soul.

This is an observation that many people have made after spending a few hours of conversation with seasoned Jesuits: these people have brains, but where the hell is their soul?

It is an established fact that the Society of Jesus in the last three centuries has succeeded in mass-producing, albeit on a small scale, such soulless, brainwashed creatures. What we are faced with now is an effort on a dramatically larger scale, involving key United Nations institutions which were created by and with the aid of leading Jesuits, to create soulless zombies out of the entire human race. Do not underestimate the chances Laszlo and his creeps have of succeeding. These people must be ruthlessly and systematically rooted out of the domain of public activity internationally and in each particular country. UNITAR/CEESTEM, UNESCO, and the rest must be destroyed.