

IX. The Unity of Shadow Occultism

The “Soviet Wise Men” and Psychoanalysis

In 1946, shortly after the Second World War, an officer of the Soviet secret police, Gregory Klimov, escaped to the West. With much inside knowledge of the phenomenon of Soviet power he then worked for many years on what was known as the ‘Harvard Project’ in Munich. The aim of the project was to study the phenomenon that Alexander Zinoviev later called *Homo Sovieticus*. In the foreword to the novel *The Prince of this World* by Klimov, published in Russia in 1992, the Russian émigré professor at Stratford University S. P. Novikov says that the project had a bad reputation among Russian émigrés. They said of it: the wish is to save Mother Russia from the Bolsheviks – with the help of the Trotskyists and Mensheviks.¹

As the leader of one of the most high-security special projects of the CIA, Klimov had the opportunity inside the project to compare the work of Soviet and American counter-espionage. He concluded that in the fields of psychological warfare and social psychology they *use exactly the same scientific principles* – namely the psychoanalysis of Freud and Jung!

It is good for the reader to know that Jung already revealed his religious credo (and this is little known) in the very earliest stages of his work. In the first edition of his book *The Psychology of Unconscious Processes* he writes: *The concept of God is an absolutely necessary psychological function of irrational nature that has nothing whatever to do with the question of the existence of God. For the latter is one of the most stupid questions one could ask.*² Klimov shows how this Jungian conclusion is valued by the Soviets from the point of view of dialectical materialism and how it establishes that the Biblical devil,

¹ The origins of today’s Perestroika can be found here. – The Mensheviks were the minority in Russian social democracy from 1913, forming the contrast to the majority led by Lenin, the Bolsheviks.

² C. G. Jung, *Die Psychologie der unbewussten Prozesse (Psychology of the Unconscious Processes)*, Zürich, 1917, p. 210.

whose number is *legion*, is simply *a complicated, complex social illness*.³ Illness – is the devil himself; thus conclude the psychoanalysts and dialecticians who work in the depths of the KGB. Correspondingly health equals God.

In various ways and for many centuries humanity has been battling with this principal illness which signifies the decline of the human race. The **Fathers of the Inquisition** sought a cure for it, as did the **Soviet secret police!** The author of the foreword to Klimov’s novel thinks that the *religious approach* is the most rational in this case, *because whenever other alternatives were sought one ended up with purges, concentration-camps and gas-chambers*. Jung also thought that the question regarding the existence of God belonged to the *most stupid* questions, but that religion is nevertheless necessary as a means applied by psychiatry under certain conditions for the treatment of pathological complexes.

Another book by Klimov, *The Protocols of the Soviet Learned Elders*, is a summary of lectures of *high sociology* said to have been delivered by *the black professorship* before the most powerful members of the Soviet Hierarchy.

The world wonders and disputes over whether Klimov wrote these books, or whether they are the fruit of collaborative work. What are his sources? Does he rely on existing documents – or intuitions of genius? From our personal experiences in the Soviet Union we would say that – **in spirit** – the *Protocols* are genuine. They are the totally undisguised expressions of the ideology of the new dark-spiritual force whose synthesis carries out a substantial piece of work for Ahriman and Lucifer in cultural-social life and reveals itself as the **asuric** force. Of this Rudolf Steiner says that as it encroaches into the social life of men it does **irreparable** harm to the human ‘I’. This force so to speak tears pieces out of the ‘I’, and it will **not be possible to remove** the consequences of this process in the course of future incarnations.

Reading the *Protocols* poses a difficult spiritual and ethical test. But they should be read. They show that the Eastern side is playing ‘*va banque*’ in that it makes visible what has its origin in the West and finds its practical expression in the East: namely the ‘noises’ in the brains of Western intellectuals that are carried to their logical conclusion and even make the hair of the Western Marx-

³ Gregory Klimov, *Kn’az’ mira sego (The Lord of this World)*, Moscow, 1992, p. 17.

ists and Freudians stand on end. Why this ‘va banque’ step was taken 20 to 30 years ago is only becoming transparent today. But more of this later.

In the introductory lecture, *Protocol No. 1*, a professor in the uniform of a KGB General tells his audience – highest Party and State functionaries – that a number of special laws are to be revealed, *that guide the destiny of the world ... In principle it is the same as what used to be called God and Devil.*⁴ Several interpretations of the Bible, he continues, exist in Protestant sects as well as in Freemasonry, *which put the Devil in God's place and swear by the Bible.* The time has come for us to look at them with the help of dialectical materialism. In accordance with this view devil, demons and evil spirits are to be regarded as *objective realities.* They are *nothing other than various forms of illness of psyche and soul. The soul – that is the spirit. Illness of soul – is the evil spirit, the devil.* Marx, Lenin, Hitler, Stalin – all of them are *the work of the devil.* *In the good old days such people were called warlocks and sorcerers – in the worst sense.*

The devil represents an *involved and complex process of degeneracy or retrogression that in the main consists of three parts: sexual deviations, psychic illnesses and some physical deformities of the organism.* The number of humans already afflicted with this degeneration is legion – it is that legion of which the devils speak to Christ. With the help of sociological and psychological tests the American Dr. Kinsey⁵ calculated that in American and any other society the percentage of ‘legionnaires’ is on average 37%; among intellectuals 50%; among poets, writers and the intellectual élite as much as 75%. Thus the question arises: who rules the world? The dialecticians from among the psychoanalysts reply: *the Prince of this world.* And they formulate one of the fundamental laws of *the new Soviet system of belief, dialectical Christianity: ... 90% of all criminal acts, including political crimes* (all Soviet dissidents are considered political criminals – Sacharov, Solzhenitsyn etc.), *90% of all evil and all misery of the human race – starting with the simple divorce of husband*

⁴ Gregory Klimov, *Protokoly sovetskikh mudrekhov (Protocols of the Soviet Learned Elders)*, San Francisco, 1981 (Globus Publisher), p. 2.

⁵ Alfred Charles Kinsey, 1894-1956 attempted, by means of a system of anonymous questionnaires, to collect information about sexual behaviour in civilized society. Reports appeared in the media lately claiming that Kinsey faked the statistics. There are no scientific counter-arguments to refute this (Publisher's Note).

*and wife, up to world wars and revolutions – are the result of the hereditary degeneration manifesting in psychic illnesses and sexual deviations.*⁶

The authors of this law admit readily that they are not its inventors. Already in 1932, during an international congress of eugenics, Professors of the University of Columbia, Dunn and Dobzhansky (non-communists) made the following statement: *There is no doubt that, if the law regarding sterilisation were to be applied more widely in the U.S.A., in barely 100 years we would have eliminated at least 90% of criminal acts, insanity, mental retardation, idiocy and sexual deviations, not to mention the many other forms of defects and degeneracies. In this way mental hospitals, prisons and psychiatric institutes would be almost freed of the victims of human pain and suffering within the course of a century* (Heredity, Race and Society, New York, 1957, p. 86).⁷

If we recall at this point the dreams of the Russian utopianist K. S. Mereshkovsky, who had come to these conclusions already in 1903, the circle will close between some of the alarming ‘endings and beginnings’. Alarming, because **the statistical results on which they are based correspond to reality, while the conclusions drawn from them are an expression, to the highest degree, of the decline of the human spirit. Behind it, as its source, there stands a truly demonic power. The ingenious theories serve this power merely as a camouflage.**

The ‘black’ professor of highest sociology tells his listeners: *comrades, we will place into your hands the Biblical keys to the knowledge of good and evil, of*

⁶ Ibid., p. 11.

⁷ The entry regarding Eugenics in the 1976 edition of *The New Encyclopaedia Britannica*, (15th edition) is of interest. The Englishman Sir Francis Galton was the pioneer, making the first investigations in London in 1904. *In 1926 in the U.S.A. men who represented then-fashionable attitudes founded the ‘American Eugenic Society’.* They investigated how through sterilization one could ‘eradicate’ inferior elements, criminals and mentally handicapped. After one had succeeded in proving statistically that such defects are hereditary the matter was pursued vigorously and by 1931 *sterilization laws had already been passed in 27 [US]-states. By 1935 laws were in force in Denmark, Switzerland, Germany, Norway and Sweden ... These laws were rarely drastically enforced in the US-states, and only in few cases did the number of sterilizations exceeded 100 per year (and state). California was the exception, with more than 350 sterilizations annually, totalling 9,931 by 1935, and some of the Southern states with quite high rates of sterilization per head of population. With scientific progress these laws were increasingly called in question ...* (Publisher's Note).

reason and madness, of life and death, the keys to happiness and misery. But remember that these keys are poisoned and that one needs to handle them with great care. We have already had in this connection a number of murders and suicides. And this is quite understandable if we put ourselves in the position of a person who, so far used to the continuous consumption of a certain poison – dialectical materialism –, is now suddenly confronted with the task of actively and, what is even more important, independently, perverting the ‘I’-consciousness, because he is told: *this has nothing to do with the ‘Brief Outline of Party History’ you once studied as the bible of communism and which now proves to be a falsification of history.* – This person does not find the strength to experience the metamorphosis of the ‘devil in oneself’ in his own soul, and abandons the game.

Christ asks: can the demonic power remain intact if it splits in two? In our century the demonic power replies: Yes, it can! – corresponding to the dialectical law of the unity and conflict of opposites. In the language of spiritual science this means the appearance of the Asuras. This is why the life of a human being in the 20th century is associated with an enormously high risk. And one sees oneself obliged to speak of this again and again. It is truly not the time for complacent, negative criticism in an epoch where human beings are about to lose their **‘I’-substance**.

The “Dialectics” of the Secret Societies

Modern man is under massive attack from two sides. This is done with the help of means that at first sight appear to exclude each other. On the one hand everything possible is done to speed up the processes of decline in the human being: the noise and stomping of pop-culture grows ever louder, the sexual revolution marches on ‘triumphant’. On the other hand the materialistically-thinking eugenicists point their finger at these phenomena and speak of the necessity for *artificial selection*. It is tempting to believe that these things are entirely opposite, which to a certain extent is true. However, these polarities are already being woven into a certain synthesis, into a dialectical-materialistic Christianity – a Utopia which aims to turn the whole of human life into a nightmare, to create a parody of evolution and to drive humanity into the Eighth sphere, into that infernal world where the **anti**-substance of the future planetary cycle is woven.

In face of the monstrous reality, from Lenin to Pol Pot, and whose end those alive today will not live to see, no-one will dare to call this an exaggeration.

The ideologies of ‘the end of the world’ – as we may call them – are constructed in the light of the objective laws of development, though these are either turned back-to-front, or transferred into a sphere to which they have no relation. This is the method of the luciferic-ahrimanic spirits who, with their spectral existence in the world of secondary reality, strive to compete with the Divine creative force. But they can only do it in their own way, out of the opposite principle, in that they reject the highest, the truly real. Just consider the law of unity and conflict of opposites – discovered not by Marx, but by Hegel. But Hegel meant only the pure phenomenology of the spirit, not class-conflict. Marx, who had learnt from Hegel, transferred the law to social-economic conditions. The primacy of the spirit over matter had been transformed in the course of evolution into a primacy of ideology over concrete life. This is how the ‘business is done’ – not amateurishly in the least.

In the secret societies of the West, says Rudolf Steiner, Hegel is meditated inwardly and in depth, there his works are considered esoteric (cf. Dec. 4, 1920, GA 202). The practising ‘dialecticians’ of secret societies and Orders know very well that if one wants to launch into a world-wide adventure on one side, it is necessary to create for oneself a counter-effect from the other side. Reduced to its simplest terms, this means that as soon as we let the dogs off the leash on one side, the same has to happen on the other; it will not work otherwise. But both the one and the other have to be controlled from a unified centre. Only outwardly can everything, though always within the limits of the planned experiment, be given over to the ‘free play’ of forces. When Rudolf Steiner analyzed the so-called *Testament of Peter the Great* (a forgery), he explained the effect of the principle of the ‘two daggers’. He said that, in the *Testament*, two things had with historical genius been combined, that work together with extraordinary effectiveness – sympathy and antipathy. (The human being lives through the most deeply Russian, i. e. most deeply national, relations as well as the hostile surrounding world.) In these situations, Rudolf Steiner continues, *it is such that one activates not just one stream but lets one stream always be crossed by another, thereby causing both to influence each other in some way* (Dec. 9, 1916, GA 173). Thus a confusion can be made to arise in which nothing can be clearly identified; the socio-political scene of action can be transformed into a minefield with the safe paths known only to the select few.

The various occult directions sometimes take on entirely opposite tasks. Rudolf Steiner speaks of Belgium as *a country between Holland and France* in which *at a given time, when something important was taking place, ... certain people [acted] under the suggestive influence of certain Masonic societies which had an occult background. Then it was a matter of obscuring the traces. Therefore some Jesuitic influence was led to the same place so that Masonic and Jesuitic influence met. For there **certainly are people in higher places who are Freemasons as well as Jesuits, Imperiums** (it only remains for us to interpolate a 'certain' country that lies between Japan and Poland), *that can make use of Jesuitism as well as Freemasonry in order to achieve what they wish through the working together of both* (ibid.).*

But in the collaboration with Freemasonry, only a select few gain entrance. The fact is important that Freemasonry as well as Jesuitism basically has three stages of initiation. If 33 stages are mentioned, it is not the decimal, but another system that is meant. The number 33 reads 3 x 3; nine stages of initiation. But among Freemasons or Jesuits there is hardly anyone able to pass through the nine stages. A few are able to advance beyond the first three stages to the next three. These people form within *certain brotherhoods – not all of them, of course, only certain ones – ... a kind of association where it is absolutely possible, for example, for a superior of a Jesuit community to belong to this society. The Jesuits, of course, fiercely oppose the communities of Freemasons, the communities of Freemasons fiercely oppose the Jesuit communities; but superiors of the Freemasons and superiors of the Jesuit community belong to the higher degrees of a special brotherhood, form a state within a state encompassing the others.* Rudolf Steiner concludes: *Just think what can be achieved in the world ... when one has an apparatus of this kind at one's disposal* (Apr. 4, 1916, GA 167).

Rudolf Steiner expresses these thoughts in 1916; four years later he defines them further. *I now speak – he stresses –, and I want to say it again, not of the high degrees in general, but of certain high degrees of certain Orders of Freemasons and other occult societies, the 'Order of Oddfellows' etc. For in this sphere it is extremely difficult to distinguish what is genuine from what is not; but I speak of certain widely distributed streams in this sphere* (July 3, 1920, GA 198).

This fact should always be borne in mind, so that we do not copy the Jesuits in their indiscriminate denunciation of Freemasonry. At the same time we must not forget that it is **only those of high degrees who lead the destinies of the occult Orders and of world politics.** Already since the end of the 18th century newcomers have entered the Lodges and set up high degrees; and *you find very, very much of the purest Jesuitism in the high degrees*⁸ (ibid.). In the same lec-

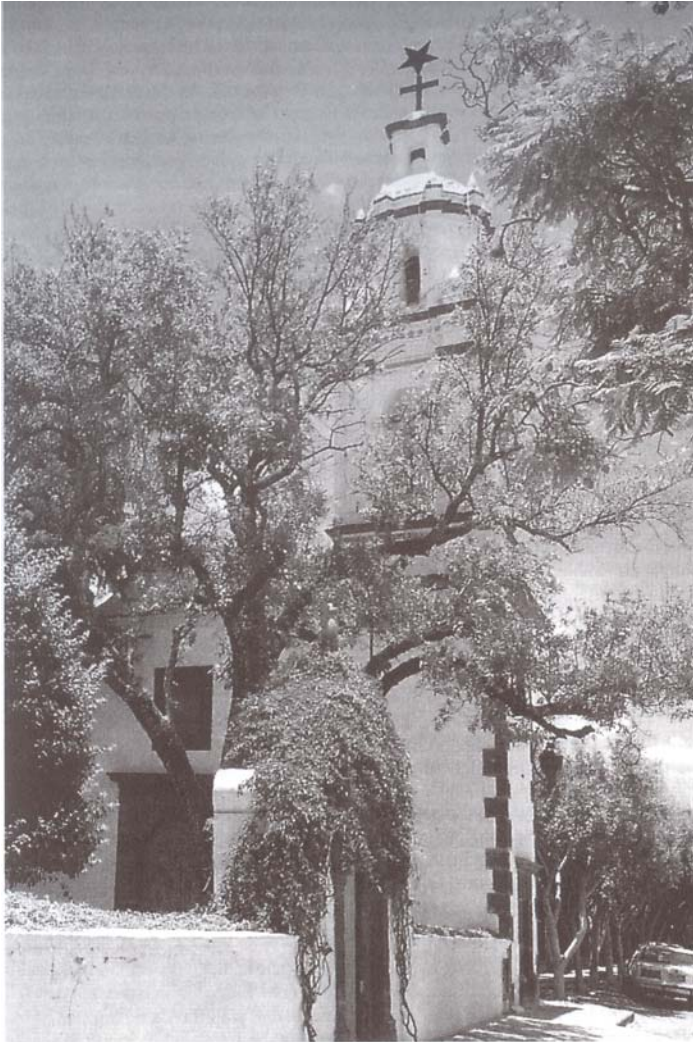
⁸ We would like to quote another source that in this case can hardly be surpassed in objectivity. The Freemason's Dictionary of Lennhoff/Posner from 1932 says under the caption Jesuits: *While one has to see in the Jesuits the most militant opponents to Freemasonry within the Catholic camp, the thesis that the Societas Jesu had called to life Freemasonry towards the end of the 17th Century or had tried to steer it into a certain direction soon after the formation of the first Grand Lodge (especially in France and Germany), has been adhered to for quite a while. Bode, Biester, Knigge, Schröder, Nicolai in Germany, Nicolas de Bonneville, Rebold, Ragon in France, Capt. Smith in England were main advocates of the theory of decisive Jesuit influence on Freemasonry. Bode was the first to write about it in its most far-reaching form. He called ... the Jesuits the inventors of Freemasonry ... Ludwig Friedrich Schröder did not share the opinion that the Jesuits had founded Freemasonry, but he too tried to decipher, in accordance with the purposes ascribed to the Jesuits, the mystical content of the Scottish Degree said to have been invented by them.*

Most adherents of the Jesuit theory tended to the view that the Jesuits took control of continental Freemasonry for the purpose of politicizing it in their sense, to bring the exiled House of Stuart back to the English Throne and Catholicism to power again in the British Isles and strengthen it in the other Protestant countries. In order to prepare souls for this purpose, the 'unknown Superiors' had created a Catholic ritual out of Protestant English Freemasonry with its three degrees rooted in Building symbolism, by grafting onto it High Degrees put together by them. They invented the Masonic Legend of the Masters of the Temple, pervaded the Lodges with their own emblems and attempted by all available means to bring the whole of Freemasonry under their control.

If again and again it was stubbornly asserted that the Jacobite (Stuartist) Chevalier Ramsay, active in France, invented the Templar degrees of Scottish Masonry, and made this known in his 'Discours', then it is intimately connected to assertions regarding its supposed Jesuit origins. To the opponents of Jesuitism Ramsay was a fervent disciple of Loyola, as was Baron von Hund, Johnson, Gugomos (brought up by Jesuits), the cleric Starck, who were believed to have spread their Freemasonry only in the interest of the Catholic Church. The combining of Strict Observance with the clerical system of Starck, which undoubtedly pursued catholicizing tendencies, seemed especially flagrant, no less the fact that after the abolition of the Order of Jesuits by Clement XIV (1773), many ex-Jesuits indeed sought and found entrance to the Lodges (par. 775-777).

ture Rudolf Steiner warns that all kinds of cliques want to introduce ‘nonsense’ and false mysticism into our circles as well.

To discuss the superiors of these Lodges with ordinary members is quite pointless, since every means – including occult methods of influencing conscious-



Christian church in Mexico (photo from a travel brochure; note symbol on church tower!)

ness – has been applied **to arouse in them unqualified trust in the holders of high degrees**. Rudolf Steiner’s communications are basically the only untainted source from which true knowledge can be drawn.

The members of the special ‘brotherhood’ of high degrees have an exceptional status of inviolability. They confer this status also upon those who immediately carry out their intentions – their life is guaranteed, regardless of the development of the game they are playing. Such figures were, for example, Kerensky and Trotsky. No-one would have ever touched the latter if he himself had not driven the game a bit too far. The younger brothers are granted unrestricted liberty to kill each other off in the name of world-wide dialectics.

We must try to understand Rudolf Steiner’s words if we do not wish, as anthroposophists, to be drawn into this terrible dialectic, and to find ourselves on the side of one or the other power while they settle their scores under the leadership of a unified centre. This does not mean that our life becomes free of danger. No, our task is different: it is to be representatives of the purely anthroposophical task in the world despite all disagreeable outer conditions. For then the opponents of Anthroposophy will have less to do with us than with the Divine Hierarchies themselves. With regards to our personal fate, all may be left to the will of God. It is important not to be so foolish as to serve ahrimanic or luciferic forces.

Already at the beginning of the century people had an inkling of the existence of a certain highest centre of power behind the scenes. On several occasions Rudolf Steiner speaks of the Austrian writer Hermann Bahr and his novel *Himmelfahrt* (Ascension). The novel tells of an Englishman who travels the entire world in search of the key to an understanding of human destinies. Finally he discovers certain invisible threads woven as a unified power around the whole world. The Englishman has the wish at all costs to penetrate to the inner circle of this power. It says in the novel, that *he was not averse to holding the Jews in high esteem and occasionally voiced in all seriousness his suspicion that maybe in the innermost circle of this hidden world-web Rabbis and Monsignori sit together in perfect concord.*

Rudolf Steiner adds to this quote from the novel: *And you can be quite sure ... Hermann Bahr got to know this Englishman! All this is from life* (Dec. 10, 1916, GA 173).

At the end of the 20th century the existence of a unified centre of power invisibly guiding the affairs of the world is no longer a secret. Articles are written about it in newspapers and magazines. But this is done by people acting **on the instructions of this centre**. Such publications therefore merely serve the purpose of disguising still further the true state of affairs. One will not be able to understand it at all without the help of spiritual science. This is also why Rudolf Steiner says: *The more we show in certain circles that we have the truth, the worse the opposition will be; and the more this truth proves effective, the more intensively it will appear* (Sept. 22, 1918, GA 184).

Such are the prospects for our relationships to the outer world. To undertake to explain the true state of affairs to someone there, would be a futile and dangerous exercise. Not so with anthroposophists, who have a consciousness directed to the Divine Hierarchies. Before the supersensible world they have to testify to the true situation on earth. Hence with them any error is transformed into guilt with far-reaching karmic consequences.

We are obliged in our process of cognition to reach through to the archetypal phenomena, but not to crave for sensations or raise cowards to heaven. Rudolf Steiner emphasizes that in the unified circle of Western secret societies there is a direct orientation towards Ahriman. Christ is known there and is believed to be weaker than Ahriman. From there earthly civilization is being prepared – through mass-culture and the most varied monstrosities that destroy morality and the relationships of people to their spiritual and historical past – in such a way that the best conditions are being created for the incarnation of Ahriman. **Nothing in the course that all forms of spiritual life, politics and economic relations have taken in the 20th century is arbitrary, coincidental or natural.**

In very recent times it has been written about with great openness in the media of the so-called ‘New Right’. Many facts indicated by them correspond to reality. For instance, it has been correctly pointed out that Ahriman’s number – 666 – is cunningly exploited, that humanity is educated to anti-aesthetics and anti-morality, that the traditional concepts of beautiful and moral are turned into their exact opposites etc. But an entirely wrong aim is pursued through such publications. All this represents no more than the game that is being played with the conflict and unity of opposites. These media declare openly that the coming of Ahriman is imminent. But it is done in a purely **luciferic** way –

harmless to Ahriman – in order to arouse fear in people, to herd them behind the walls of a church or a new ideology, or unite them under a banner bearing the already familiar slogan *Jesus – our General!* The unmasking of occult societies, all of them allegedly worshipping *Baphomet*, is pursued to the same end. In practice this is equivalent to saying: Beware of that occultism and join ours. To this the other side replies: If you are not so primitive as to believe these fabrications, then come to us. – Simply put, it speaks again of the familiar tactic of the ‘two daggers’. A third has recently been added to the two, and has made the situation even more complicated. Dense swathes of lies poison like a smog the whole atmosphere of social life. Who will survive in such conditions? Who will endure to the end?

If one wanted, with the help of commonly-used terminology, to formulate a conclusion that might serve as guideline for those who strive to be awake in the present it would have to sound something like this: Through the Inquisition the Catholic form of Christianity was compromised absolutely and irrevocably. Through the French Revolution and the Bolshevik revolution in Russia Freemasonry was compromised absolutely and irrevocably. Regardless of whether there are still truly faithful Christians in the Catholic Church, whether honest people dedicated to a spiritual quest still exist in the Lodges– both directions have been usurped in their essential being through the hierarchy of power by the forces of evil. The Masonic elite plays with hell; the Catholic (the Jesuits, the ‘Opus Dei’) consciously wages war against heaven. The first – proclaiming internationalism – sets nations under the power of the ahrimanic double of the folk spirits. The second, proclaiming political nationalism, battles against the archangelic leaders of the peoples in order to subject them to the leadership of the luciferic double – the demons of nationalism.

Both directions come to a **synthesis in the asuric spirit** of the time, which stands in total opposition to the legitimate time-spirit – the Archangel Michael – **in that it strives to disconnect culture, the spiritual life, spiritual creativity, from of the inspirations of the folk spirits and the genius of language (since it is internationalist); and in that it attempts to subject socio-political, inter-state relations to the narrow-minded egoism of nations, the nationalistic striving for isolation, which was intended to play an increasingly subordinate role.**

It is the Janus-headed, asuric character of the distortion of Christian civilization in its entirety that confuses those people who try to understand events. The Russian philosopher, historian and sociologist Konstantin Leontiev encountered this problem already in the 19th century. He wrote in his article *Tribal politics as an Instrument of the World-wide Revolution*, published in 1888: *How is it that people seek for something, but then find something entirely different? I intend to write a short political history of this great and almost universal fraud ... The political outcome is obvious; the course of events is clear, although convoluted. The causes are mysterious.* Then Leontiev goes on to analyze the national movements of his time – the national struggle for freedom of the Serbs and Greeks, the Italians, the national uprisings of the Poles, of Hungary, the unification of Germany etc. – and he concludes: *All these nations, these states, have taken a mighty step in these 30 years (from 1859 to 1889) on the path of egalitarian liberalism, democracy, equal rights, on the path of the inner mingling of the classes, provincial powers, ethics, laws etc. But at the same time they have 'progressed' mightily on the path to great similarity with other states and other societies. All societies of the West have in these 30 years become more similar to each other than they were before.*

A grouping of states according to tribes and nations, in part greater, in part purer in comparison to before is therefore nothing but a preparation that is baffling in its clarity and force, for the transition to a cosmopolitan, at first Pan-European, later possibly a world-wide state (latter emphasis by the present author).

This is terrible! But still more terrible in my opinion is the fact that to this day there is no-one in Russia who is willing to see and understand this.

Today, after more than one hundred years, we still confront what Konstantin Leontiev recognized, despite the fact that his purely emotional exclamation 'terrible!' has been transformed for us into the incarnated horror of the 20th century.

The staunch democrat of today does not tire of repeating that there is nothing wrong with nations forming closer links with each other culturally. And it is quite impossible to make him, a cultivated barbarian, understand that his objection bears no relation to culture. We will quote Leontiev once more: *Italy* – he writes in the same article –, *was still famous in the first half of the century for its uniqueness and variety. Very close to France and Spain in language and*

ethnic composition, it was nevertheless entirely distinct from them in laws, spirit, customs and traditions etc. A benevolent patriarchal nature and wild cruelty; disorder and poetry; naivety and cunning; ardent piety and refined vice; deep antiquity and the flaming up of an entirely revolutionary spirit ...

All this was united in the most original way in the Italy that was divided up into individual states and was partly oppressed. Was there anyone in those days whom it did not inspire?

Byron, anticipating with the genius of his instinct the approaching democratic banalization of the civilized lands of Europe, fled into the savage gardens of Spain, Italy and Turkey. – There he could breathe more freely! ...

Goethe owes to Italy his 'Roman Elegies' and the famous character of 'Mignon'; Pushkin dreamt of Italy and wrote about it. George Sand ... Alfred de Musset ... Gogol ... They all agreed that Italy was not grey, bourgeois, stereotyped ... For the English, French, Russians and Germans a true wonderland began beyond the Alps. As Italy became unified and politically independent, it began to resemble France or any other European country ... As Italy grew more powerful it almost immediately lost its cultural uniqueness.

After 1866 and 1871 the face of Germany also began to change; *to change for the worse, as with the growth of political unity, independence and international superiority its actual national-cultural character was transformed.*

Leontiev writes the following about Russia. (Since the 'Sixties) *we have thought much about Slavic nationalism within as well as outside Russia's borders, when in our institutions and customs we began suddenly and rapidly to come closer to Pan-Europe ... We even put the French tchako on our soldiers' heads; this is a very important symbol!*

The process of inner alignment and outer conciliation of peoples, which began already in the second half of the 19th century, was by no means a natural process. At the time the frightening symptomatology of political manipulations could already be recognized behind it. In the widest sense it was possible then to anticipate what the world is going through today. In our day and in the course of the following years we shall probably bear witness to the correctness of Leontiev's predictions regarding the creation of a World state, just as we already had the opportunity to recognize that his anticipation of the events at the beginning of the 20th century was entirely accurate. *The conflict with Ger-*

many – he writes – is inevitable for France in the near future and it is hard to believe in her glorious victory. And even if what the French dream of came true, even if they were to fight in an alliance with Russia, it seems to me that the same would happen to them as happened to the Italians in 1860. The Germans would defeat them, but they would possibly come out victorious after all thanks to the fact that **the Germans would possibly be defeated by the Russians**. And, I hasten to add, I do not believe in our victory because I understand much about our preparations for war, nor because I count on a numerical superiority of the united Franco-Russian force over the military forces of the ‘Middle-European League’. But **because Russia will in this case be serving the principle of tribes, national-cosmopolitan politics, the deceitful Proteus of universal mixing**. For us, the war will nevertheless be **about the Slavs, about our rights to Bulgaria and Serbia**. Let us suppose that there is a war with Austria; if it does not occur to Germany at the right moment to deceive her allies, but she really comes to their assistance, **she will suffer terribly, just as all others have suffered, who set themselves against the tribal stream**.

This is how a Russian philosopher perceived world events 35 years before the beginning of the irrevocable, total destruction of Europe, the world-wide drama whose final act is imminent.