

ish allies have always hated the memory of Carlos III, almost as much as they hate the American Revolution. Synarchist fascists like Fernando Quijano, a former associate of Lyndon LaRouche, viciously attacked Carlos III and defended the Hapsburg King Philip II (r. 1556-1598).¹ For this purpose, Quijano twisted Leibniz's 1703 "Manifesto for the Defense of the Rights of Carlos III [Hapsburg]"* into the false argument, that Leibniz implicitly opposed the later, Bourbon Carlos III, when in fact Carlos III's policies precisely reflected the influence of Leibniz's ideas in economics and statecraft, as these were later expressed in the Preamble to the U.S. Constitution's support of the concept of the General Welfare.

It is also significant that Quijano, an initiator of the

* The Hapsburg opponent of Spain's first Bourbon King, Philip V, during the 1701-1712 War of Spanish Succession, was also called "Carlos III." See below.—Ed.

MSIA (Ibero-American Solidarity Movement) in 1992, a Mussolini-like Synarchist Trojan Horse deployed against LaRouche while he was wrongfully incarcerated in the United States, hated the works of the German "poet of freedom" Friedrich Schiller with a passion. The two works of Schiller that Quijano especially despised, were the drama *Don Carlos* (completed 1785-1787), and the historical essay "The Jesuit Government in Paraguay" (1788). Schiller, who was born the year Carlos III became King in 1759, wrote both these works during the final years of Carlos's reign. Schiller was, of course, a close collaborator of the brothers Wilhelm and Alexander von Humboldt, the latter of whom played a critical role in laying the basis for the independence of the nations of Ibero-America.

Quijano's line was that Schiller, who supported the American Revolution, was an "Enlightenment Protestant" influenced by the "Black Legend"—the Anglo-Dutch propaganda campaign to depict Spanish policy in

Synarchism: A Short Definition

"Synarchism" is a name adopted during the Twentieth century for an occult Freemasonic sect, known as the Martinists, based on worship of the tradition of the Emperor Napoleon Bonaparte. During the interval from the early 1920's through 1945, it was officially classed by U.S.A. and other nations' intelligence services under the file name of "Synarchism: Nazi/Communist," so defined because of its deploying simultaneously both ostensibly opposing pro-communist and extreme right-wing forces for encirclement of a targeted government. Twentieth-century and later fascist movements, like most terrorist movements, are all Synarchist creations.

Synarchism was the central feature of the organization of the fascist governments of Italy, Germany, Spain, and Vichy and Laval France, during that period, and was also spread as a Spanish channel of the Nazi Party, through Mexico, throughout Central and South America. The PAN Party of Mexico was born as an outgrowth of this infiltration. It is typified by the followers of the late Leo Strauss and Alexandre Kojève today.

This occult Freemasonic conspiracy, is found among both nominally left-wing and also extreme right-wing factions such as the editorial board of the *Wall Street Journal*, the Mont Pelerin Society, the American Enterprise Institute and Hudson Institute,

and the so-called integrist far right inside the Catholic clergy. The underlying authority behind these cults is a contemporary network of private banks of that medieval Venetian model known as *fondi*. The Synarchist Banque Worms conspiracy of the wartime 1940's, is merely typical of the role of such banking interests operating behind sundry fascist governments of that period.

The Synarchists originated in fact among the immediate circles of Napoleon Bonaparte; veteran officers of Napoleon's campaigns spread the cult's practice around the world. G.W.F. Hegel, a passionate admirer of Bonaparte's image as Emperor, was the first to supply a fascist historical doctrine of the state. Nietzsche's writings supplied Hegel's theory the added doctrine of the beast-man-created Dionysiac terror of Twentieth-century fascist movements and regimes. The most notable fascist ideologues of post-World War II academia are Chicago University's Leo Strauss, who was the inspiration of today's U.S. neo-conservative ideologues, and Strauss's Paris co-thinker Alexandre Kojève.

—Lyndon H. LaRouche, Jr.

July 23, 2003

For a full discussion, see "Religion and National Security: The Threat from Terrorist Cults," page 4, this issue.