

15. The founding fathers of this diabolic system of manipulation were five Germans:
- (1) **Georg Wilhelm Hegel** (1770–1831). German idealist philosopher who developed the dialectical scheme that emphasized the progress of history and ideas from thesis to antithesis and from that place to a richer and higher synthesis.¹ (More later.)
 - (2) **Bruno Bauer** (1809–1882). German theologian and historian. His criticism of the New Testament was of a highly destructive type. David Strauss² in his *Life of Jesus* had accounted for the Gospel narratives as half-conscious products of the mystic instinct in the early Christian communities.³
 - (3) **Ludwig Feuerbach** (1804–18782). German philosopher and moralist, he abandoned theological studies to become a student of philosophy under G.W.F. Hegel for two years. Feuerbach attacked the concept of personal immortality and proposed a type of immortality by which human qualities are absorbed into nature. In *The Essence of Christianity*, Feuerbach posited the notion that man is to himself his own object of thought and religion nothing more than a consciousness of the infinite. Although Feuerbach denied that he was an atheist, he nevertheless contended that the God of Christianity is an illusion.⁴
 - (4) **Friedrich Engels** (1820–1895). German Socialist philosopher, the closest collaborator of Karl Marx in the foundation of communism. They coauthored the *Communist Manifesto* (1848), and Engels edited the second and third volumes of *Das Kapital* after Marx's death.

¹ *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 5:798.

² “Strauss, David Friedrich. 1808–1874. Developed theory of biblical interpretation based on Hegelian dialectical philosophy; caused storm of controversy among German Protestants by describing the Gospels as ‘historical myth’ (*Merriam-Webster’s Biographical Dictionary*, s.v. “Strauss, David Friedrich.)”

³ *The Encyclopaedia Britannica* 13th ed. (New York: The Encyclopaedia Britannica, 1926), 2:538.

⁴ *The New Encyclopaedia Britannica: Micropaedia*, 15th ed., 4:755–56.

In 1844 Engels contributed two articles to the German French Yearbooks, which were edited by Marx in Paris. In them Engels put forth an early version of the principles of scientific socialism. He revealed what he regarded as the contradictions in liberal economic doctrine and set out to prove that the existing system based on private property was leading to a world made up of “millionaires and paupers.” The revolution that would follow would lead to the elimination of private property and to a “reconciliation of humanity with nature.

Marx and (Engels) persuaded a second Communist Congress in London to adopt their views. The two men were authorized to draft a statement of communist principles and policies, which appeared in 1948 as the *Communist Manifesto*. It included much of the preliminary definition of views prepared earlier by Engels in the *Principles of Communism* but was primarily the work of Marx.⁵

- (5) **Karl Heinrich Marx** (1818–1883). Political theorist, socialist, and economist, from whom the movement known as Marxism derives its name and many of its ideas. During his student days at the universities of Bonn and Berlin, Marx studied history and philosophy and was strongly influenced by the works of G.W.F. Hegel.

⁵ Ibid., 4:494–95.

The *Economic and Philosophical Manuscripts*, which Marx wrote in 1844, show an aversion to everything that impairs man's liberty. Another even more important document originated from Marx's (and Engels') pen, commonly known as the *Communist Manifesto*, which contains a summary of his whole social philosophy. His most important theological work was *Das Kapital*, an analysis of the economics of capitalism. He also became the leading spirit of the International Working Men's Association, subsequently known as the First International. Most of Marx's life was spent in poverty that was only partially alleviated by the benefactions of friends and relatives. After his death his unpublished writings were edited by Engels. His works were the intellectual basis of much of late 19th-century European socialism and 20th-century communism.⁶

NOTE: In order to recognize Luciferian strategy and tactics over the past century, it is imperative to have a basic understanding of "dialectic."

The ancient Greeks used the term dialectic to refer to various methods of reasoning and discussion in order to discover the truth. More recently, Kant applied the term to the criticism of the contradictions that arise from supposing knowledge of objects beyond the limits of experience, e.g., the soul. Hegel applied the term to the process of thought by which apparent contradictions (which he termed thesis and antithesis) are seen to be part of a higher truth (synthesis). (*The New Oxford American Dictionary*, s.v. "dialectic.")

DIALECTICS. There are alternate ways of analyzing history. One is to look upon it as a chain of cause and effect, a linear series of events that proceeds in a line from action to reaction, with no underlying predetermined structure or plan. Another is to look upon it as a process, as the unfolding of a plan according to a preset pattern of development. Dialectics provides a way of looking at history as a process that proceeds according to a specified logic and unfolds a plan of development.

⁶ *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 7:896.

The first philosopher to develop an elaborate view of history as a dialectic process was G.W.F. Hegel. For Hegel, underlying the events of history was a playing out of the process of development of what he called the Absolute Idea. He was an idealist who believed that ideas which exist independently of anyone's thinking them control events in the world. People and their actions are used by the Absolute Idea; they are just play-actors on the stage of history, and play their parts even though they are often not aware of what they are doing.

According to Hegel, the Absolute realizes itself in world historical figures such as Napoleon Bonaparte. The history of their lives and the playing out of their destinies realize the dialectic. The history of ordinary people means nothing, and when they get in the way of the movement of the Absolute they are crushed like so many blades of grass, losses that are of no consequence to history. (p. 60)

The dialectic, according to Hegel, has a logical structure that explains the way in which history unfolds. Dialectic logic is a way of reasoning from opposites or contradictions, and proceeds by what Hegel calls the triad of **thesis, antithesis, and synthesis**. The **thesis** is a statement of a condition, something that is. The **antithesis** is the opposite or negation of the thesis. Thus, for example, a thesis might be the condition of being a slave master, which is one of positive control, and the antithesis, that of being a slave, which is one of negative control (that is, of being controlled). In this condition of contradiction the master and the slave are bound to each other; neither is free. The master needs to watch and control the slave, and the slave, as slave, needs to understand what the master intends. In order to overcome this contradiction and the inevitable conflict it leads to, both master and slave have to join in a higher **synthesis** of both roles where each one becomes both master and slave and something more, a free self-governing person.

The central dialectic triad for Hegel is that of Being, Not-Being, and Becoming. For Hegel, Absolute Being is a positive state, yet in and of itself ... has no form and is essentially the same as Not-Being. The higher synthesis where new specific Being emerges is Becoming. In other words, Becoming, the process where something that did not exist before emerges from prior being, is the central process of **change** and growth. (p. 61)

Hegel's Absolute Idea ... was rejected by Karl Marx. However, the originator of communism said he turned the dialectic on its head and brought it into the material world of economics.

(Marx) used the dialectical method of analysis to study history as the process by which economic relations develop toward even-greater freedom and equality. Marx's analysis is called dialectical materialism and his political and economic theory constitute the principles of communism. (pp. 61–62)

For Marx, conflict between opposing economic forces leads to a synthesis of new economic forms that provide for greater freedom and equal distribution of material goods. The ultimate goal of history, the final synthesis, is the abolishment of the state, of private property, and of all political and economic distinctions. He also differs from Hegel in giving the human mind an active rather than a passive role in the development of the dialectic. The mind is able to channel and direct the world process and improve material conditions in the world. The essence of the mind is not merely to contemplate reality but to act and engage in the practice of making a more equal and just world.

Understanding the nature of the dialectic give people insight into the process of history and enables them to understand how their actions can be most effective in changing the world. Embracing dialectical materialism involves participating in the process of change, directing it, guiding it. To adopt a philosophy, for Marx, is to adopt a way of life.

Marx rejects Hegel's notion of special individuals bearing the history of the Absolute. For him, individuals cannot change the direction of history and realize the didactic. It is groups, the collective action of working people rising up in opposition to the wealthy that will change the world for the better. (p. 62)

An important aspect of this Marxist analysis is that solutions are sought to problems, not just improvements, which are often the goal of social reformers. For example, in the problem of homelessness, a reformer might try to find ways to make fewer people homeless or make more services available to them; in other words, to improve the lives of homeless people without eliminating homelessness. In contrast to this, Marxists would try to analyze the conflict between the homeless and those who are responsible for their condition, and try, for example, to find a way to get both sides to agree that it would be less painful in the long run to redistribute resources and provide housing for everyone than to maintain things as they are. Reaching a synthesis might require painful, conceivably violent confrontations. And the attempt might fail. However, from a dialectical point of view, there would be no partway solution to the problem: there would either be an end to homelessness or a continuation of the struggle. In that case Marxism is revolutionary: its goal is to completely change the world, by violent means if necessary, and not merely to improve things.⁷ (p. 63)

⁷ Herbert Kohl, *From Archetype to Zeitgeist: Powerful Ideas from Powerful Thinking* (Boston: Little, Brown, and Co., 1992), 60–63.

15. Within the excerpt on didactics we see many of the catchphrases used by progressives including the progressive-in-chief.
16. It is Lucifer's objective to construct through human conflict the creation and establishment of a perfect environment.
17. Those that oppose the devil's efforts to bring all peoples under his one umbrella of global control are regarded as enemies of the human race. They are accused of preventing future generations from enjoying the happiness of a man-made Millennium.
18. Such opponents are justifiably eliminated by the state under the morally arrogant principle: the greater good for the greater number.
19. Individualism is diminished and eventually eliminated in favor of the universal brotherhood of mankind.
20. Individual rights are sublimated and rendered unimportant in view of the Darwinian idea that the human species is in an inevitable march toward perfection. Consult Freud, Darwin, and Hegel.
21. Those who make a stand for individual rights become enemies of the people who may justifiably be eliminated.

NOTE: Research Pol Pot and the Khmer Rouge Regime that killed around two-million citizens of Cambodia—one-quarter of the country's population—in 1975.

The Khmer Rouge began to implement their radical Maoist and Marxist-Leninist transformation program at this time. They wanted to transform Cambodia into a rural, classless society in which there were no rich people, no poor people, and no exploitation. To accomplish this, they abolished money, free markets, normal schooling, private property, foreign clothing styles, religious practices, and traditional Khmer culture. Public schools, pagodas, mosques, churches, universities, shops, and government buildings were shut or turned into prisons, stables, reeducation camps and granaries. There was no public or private transportation, no private property, and no non-revolutionary entertainment.

During this time, everyone was deprived of their basic rights. People were not allowed to go outside their cooperative. The regime would not allow anyone to gather and hold discussions. If three people gathered and talked, they could be arrested of being enemies and arrested or executed.⁸

22. This solution receives additional motivation from the writings of an English economist Thomas Malthus who suggested that human population was increasing at a far greater rate than man or nature's ability to produce an adequate food supply.

⁸ <http://www.cambodiatribunal.org/history/cambodian-history/khmer-rouge-history/> © Northwestern University School of Law Center for International Human Rights and Documentation Center of Cambodia, AAC, accessed December 09, 2014.