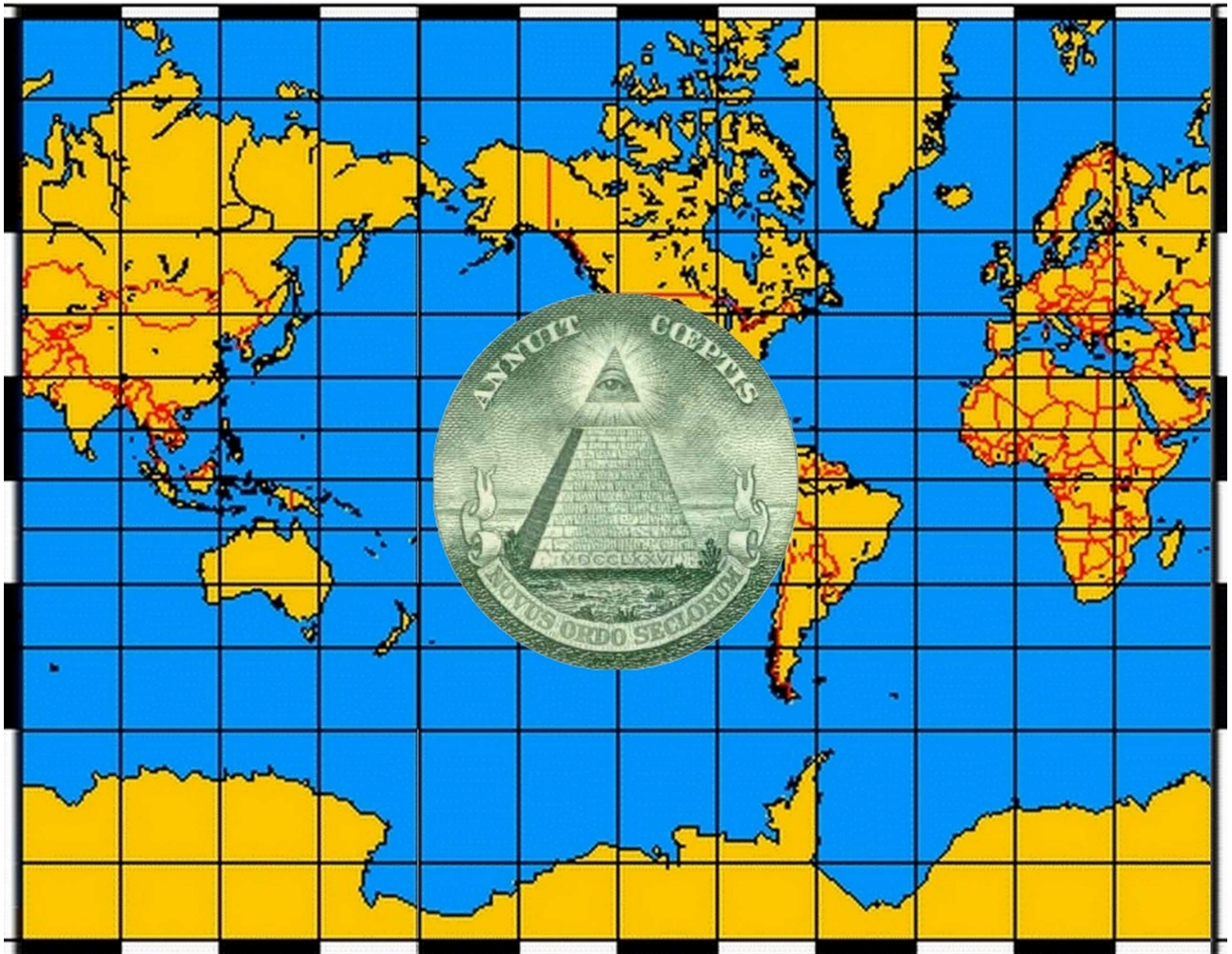


Andrea Zuckerman

MANIFESTO OF THE GLOBALIST PARTY



*For John Paul II,
head of the universal Church,
peace and eternal life*

*For George Walker Bush,
head of the universal Empire,
life and victory*

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INTRODUCTION

A spectre is haunting Earthland: the spectre of globalism. All the powers of Eurabia have entered into a holy alliance to exorcise this spectre: the old Caliph and the new Tsar, the King of France and Chancellor of Prussia, peasants, intellectuals and environmentalists.

Where is the party in opposition that has not been decried as globalistic by its opponents in power? Where is the opposition that has not hurled back the branding reproach of globalism, against the more advanced opposition parties, as well as against its reactionary adversaries? In Italy you can even watch the show of a majority party^[1] that accuses, from time to time, one or another ally to be - horrible to say! - Mason, technocratic and cosmopolite, in a word, globalist.

Two things result from this fact.

Globalism is already acknowledged by all powers of the Earth to be itself a power.

It is high time that Globalists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the Spectre of Globalism with a manifesto of the party itself.

To this end, Board of Directors of the International Society “New Atlantis for a World Empire”, composed by men and women of every race, language, people and nation, have assembled in London and sketched with the members the following manifesto.

Rome, April 3, 2005
After Easter

^[1] The Northern League.

I SOLDIERS AND BOURGEOIS

The history of all hitherto existing society is the history of a deadly struggle between soldiers and bourgeois.

Greeks against the Persians, Sparta against Athens, Church and Empire, landowners and citizens, Aryans and Jews, in a word, Closed and Open stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended in an enlargement of the spaces of freedom for persons and an increase of well-being of the whole society.

In the earlier epochs of history, we find everywhere a full breakdown of mankind between "closed" and "open" peoples and a different posturing of their citizens in respect of new things and the fundamental questions waving each country. In the sixth century BC, in the East, the SS Assyrians were defeated by the Persians and Cyrus - later known rightly as the Great - created the first multiethnic empire in history, personally funding the return of the exiles to Israel and the rebuilding of the Temple. One hundred years later, in Greece, Sparta - half community of Sixties, half barrack - tried unsuccessfully to destroy the prosperous Athenian democracy, guilty of allowing their citizens to live like everyone wanted. Rome united nations of every language, race and religion into one people, made of the world one city, and with his charm he could, dying, to implant in barbaric killers the desire to revive it.

After the Dark Ages, the thirteenth century saw the rise of the bourgeoisie: the serfs fleeing feudal forced labor freed themselves moving to the Italian cities and the rich Hanseatic trading towns, and they made their fortune and of their descendants; hence you heard the motto "city air makes you free".

The discovery of America, the rounding of Africa opened up fresh ground for the rising bourgeoisie. The East-Indian and Chinese markets, the colonisation of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development.

Innovation did not concern only the economic sphere of life: painting, sculpture and architecture abandoned the Romanesque-Gothic style and opened to the prospect; the Ptolemaic cosmology, with its crystalline spheres and the Earth at the center of the universe, gave way to an infinite space in which even new worlds, new lands to explore could find a place. Even in literature a new wind blew: novels of chivalry, weapons and loves of the nobles were replaced by trips to distant countries of

merchants and naturalists; the new heroes were no longer Orlando and Lancelot, but Ferdinand Magellan and Robinson Crusoe.

Meantime the markets kept ever growing, the demand ever rising. Even manufacturer no longer sufficed. Thereupon, steam and machinery revolutionised industrial production. Modern industry has established the world market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its turn, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages.

The bourgeoisie has disclosed how it came to pass that the brutal display of vigour in the Middle Ages, which reactionaries so much admire, found its fitting complement in the most slothful indolence. It has been the first to show what man's activity can bring about. It has accomplished wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals; it has conducted expeditions that put in the shade all former Exoduses of nations and crusades.

The need of a constantly expanding market for its products chases the bourgeoisie over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connexions everywhere.

Exported by Europeans, traveling companion of missionaries and merchants, the bourgeoisie has put down roots around the world, and wherever it changed the "closed" traditional world. The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal relations. It replaced the direct and brutal power of man over man with an impersonal power, mediated by money; a power that was no longer dependent from the blood or religion, but just by the talents and personal skill. A power open to all, which abolished the old distinctions in ranks and castes and proclaimed the equality of all men.

The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilised nations, by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the production of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as

in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature.

The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilisation. The cheap prices of commodities are the heavy artillery with which it batters down all Chinese walls, with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilisation into their midst, i.e., to become bourgeois themselves. In one word, it creates a world after its own image.

The bourgeoisie has subjected the country to the rule of the towns. It has created enormous cities, has greatly increased the urban population as compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on the towns, so it has made barbarian and semi-barbarian countries dependent on the civilised ones, nations of peasants on nations of bourgeois, the East on the West.

The bourgeoisie keeps more and more doing away with the scattered state of the population, of the means of production, and of property. The necessary consequence of this was political centralisation. Independent, or but loosely connected provinces, with separate interests, laws, governments, and systems of taxation, became lumped together into one nation, with one government, one code of laws, one national class-interest, one frontier, and one customs-tariff.

The bourgeoisie, during its rule of three hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of Nature's forces to man, machinery, application of chemistry to industry and agriculture, steam-navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalisation of rivers, whole populations conjured out of the ground – what earlier century had even a presentiment that such productive forces slumbered in the lap of social labour?

The bourgeoisie has destroyed, in Europe and in all the areas inhabited by the Europeans, all semblance of the old, "closed" and communitarian way of life that was typical of patriarchal peoples, from the Incas to the village communities in India. Even when the imbalances of a sudden and uneven economic growth pushed so many peoples to embrace reactionary ideologies, who wanted to replace the "cold" economic relationship, mediated by money, with the warmest relations of blood and soil, of class and antagonism between classes, the bourgeoisie has found a way to destroy his enemies; first with superior means of warfare prepared by the market economy, and without it buckled under the well-being of civilians - while Nazi

Germany and fascist Italy turned into barracks, poor in arms and bread - and then winning the race with the Soviet Union to ensure the broad masses a rising standard of life, the freedom from disease and poverty. After seventy years, the red flag was lowered from the Kremlin, and the bourgeoisie triumphed.

For ten years all observers thought that the bourgeoisie, the market which feeds its wealth and power, and liberal democracy that is its political expression, had gained the upper hand all over the planet. The defeat of Saddam Hussein in the great Persian Gulf War, with the release of the small state of Kuwait, and the defeat of the tyrant Milosevic seemed to lead to the creation of a New World Order, a realm of peace and prosperity, the realm of liberty and justice for all. To break this idyllic picture provided immediately the genocide in Rwanda: the culpable inaction of the United Nations, their inability to prevent the colossal massacre were the clear light of their inability to be guarantors of the peace longed for by all. At the same time, taking advantage of the ambiguous program "Oil for Food", UN Secretary-General Kofi Annan and his son became rich outrageously pocketing the gifts of the Ba'athist tyrant. Finally, the rise of an Islamic fundamentalist movement, ready to use the most vile and abominable ways to exorcise the age-old inferiority complex of Islam against the West, and implement the mad project of a worldwide caliphate under the banner of false prophet and true murderer bin Laden, produced a crescendo of terrorist attacks that had its tragic Golgotha in the infamous destruction of the Twin Towers in New York and the Pentagon in Washington.

Against this new threat, the UN has proved tragically impotent; worse, it is comically split between pro-American and anti-American, it was covered with ridicule by giving equal attention to the representatives of liberal and democratic governments, respectful of human rights, and to the ambassadors of corrupt and bloody regimes, that made deceit their diplomacy and terror their policy.

In the face of this terrible danger, of this partnership of nationalists, orphans of communism and followers of the Crescent against the West and its defenders (America and Israel), it is urgent to clarify the nature of the historical movement of which the European bourgeoisie was historically carrier and midwife; a movement of men and ideas that exceed the narrow boundaries of Europe and modernity, which has its roots in the past and looks firmly towards the future: Globalism.

II THE GLOBALISTS

Who are the Globalists?

In what relation do the Globalists stand to the bourgeois as a whole?

The Globalists do not form a separate party opposed to the other liberal and democratic parties.

They have no interests separate and apart from those of the mankind as a whole.

They do not set up any sectarian principles of their own, by which to shape and mould the society of men.

The Globalists are distinguished from the other parties by this only: 1. In the national struggles of the bourgeois, liberals and democrats of the different countries, they point out and bring to the front the common interests of the entire mankind, independently of all nationality. 2. In the various stages of development which the struggle of Openness against Closure, of Society against Community, of Freedom against Tyranny has to pass through, they always and everywhere represent the interests of the movement as a whole.

The Globalists, therefore, are practically the most advanced and resolute section of the liberal and democratic parties of every country, as theoretically they have a clear understanding of the line of march, the conditions, and the ultimate general results of the movement to unify the whole human race into one World Empire.

Vanguards of this mighty movement of people and ideas were the members of the people of Israel scattered among the nations, and the Anglo-Saxon Protestant Christian sects.

The Jews, as were forced, to perform the currency exchange and banking to live due to the ban to engage in any "pure" job, were first induced to not take root in a class or corporation, in a particular city or country, but to be fully cosmopolitan individuals, and thus cosmohistorical persons (ie, authors and planners of history of the world).

On the other hand, Puritans and Calvinists, persecuted by their rulers, forced to emigrate to new lands, discovered that they cannot place their security in a almighty and totalitarian mom-state; they understood the great value of freedom and the infinite dignity of the single man alone in the midst of a wilderness to be tamed, standing with his conscience before God; and they gave a logical and legal form to

those immortal principles, building a society in which the defense of the institutions was entrusted to the honesty and honor of all its citizens, and where everyone, provided he had talents and willpower to develop, could ascend to the highest steps of the social ladder, regardless of skin color and country of origin.

For this reason, fascists and communists persecuted the children of Israel, and tried - unsuccessfully, thanks be to God - to remove their seed from the earth: because they rightly saw them as the exponents of the universal class, bankers, journalists, writers, philosophers, scientists; men and women not rooted in a place, in a given space, not related to the myths of blood and soil, but fully, truly citizens of the world. And for the same reason the black, red and now green armies tried and attempt to destroy the United States of America, sweet land of liberty, and the State of Israel, the only outpost of democracy in the East oppressed by tyrannical, murderers and totalitarian regimes. Against these brutal and bloody assaults a mighty barrier must rise, the shield of the globalist movement.

The immediate aim of the Globalists is the same as that of all other liberal, democratic parties: formation of the bourgeoisie into a class, overthrow of the tyrants supremacy, conquest of political power by the bourgeoisie.

The theoretical conclusions of the Globalists are in no way based on ideas or principles that have been invented, or discovered, by this or that would-be universal reformer. They merely express, in general terms, actual relations springing from an existing struggle between opposite principles – Closure and Openness –, from a historical movement going on under our very eyes.

Globalism and Tradition

Traditionalists are horrified at our intending to remove the Sacred from the world. But in Western societies, sacredness of nature has already been done away with by Christianity two thousand years ago; indeed, the Christian religion can speak, and speaks about the sanctity of human life precisely because such sacredness does not exist for the lions, butterflies, tsunami and the cholera vibrio. They reproach us, therefore, with the desire of abolishing the sanctity of the non-human world, in whose name forced abortions and sterilizations are committed, in order to preserve the sanctity of the individual, concrete human beings.

In one word, they reproach us with intending to do away with the ground of their rule. Precisely so; that is just what we intend.

From the moment when non-human world can no longer be converted into fetish, taboo, or Korban, into a social power capable of being monopolised, i.e., from

the moment when sacredness of mankind can no longer be transformed into sacredness of Nature, from that moment, they say, Sacredness vanishes.

They must, therefore, confess that by “sacred” they mean no other thing than the non-human, than the non-human world. This sacredness must, indeed, be swept out of the way.

All objections urged against the Globalistic mode of producing and appropriating material products, have, in the same way, been urged against the Globalistic mode of producing and appropriating intellectual products. Just as, to the traditionalist, the disappearance of the sacredness of Nature is the disappearance of Sacred itself, so the disappearance of national culture is to him identical with the disappearance of all culture. That culture, the loss of which he laments, is, for the enormous majority of peoples, a mere training to act as a soldier, as a murderer, as a terminator of English men in the name of France, as a mass murderer of French men in the name of Heimat, as a serial killer of Austrian men in the name of Italy, as a terminator of Jews in the name of the Aryan race or Muslim ummah. An united world will be better off without this culture.

The enemies of Globalism also reproach us with intending to do away with the indigenous cultures or generally minorities, like the nomads or gypsies. They reproach us with being uprooted, and praise the grounding of those in a very compact system of traditions and patterns of behavior. In truth, criticizing, they praise us. The ancient cultures that they worship are like mummies locked up in glass cases, which on contact with the air are dissolved; so the Inca and Maya societies are gone away. The West is alive and free as the wind that blows where it wills, because it surrounds and embraces the whole world with all its epochs.

Globalism and nationalism

The Globalists are further reproached with desiring to abolish countries and nationality.

The poor, the outcasts, the stateless persons, the persecuted of all places and in all ages men have no country. We cannot take from them what they have not got. The time of the Armenian Genocide, of gulags and Auschwitz, mass graves and ethnic purges is finished. It's time to move! The blood shed by the innocent, the cries of suffering that no one has ever heard, no longer have to be swallowed with impunity in the past. We Globalists are going to break through the old walls of national indifference and open a new path for these people.

National differences and antagonism between peoples are daily more and more vanishing, owing to the development of the bourgeoisie, to freedom of commerce, to

the world market, to uniformity in the mode of production and in the conditions of life corresponding thereto.

The building of a World Empire will cause them to vanish still faster. United action, of the leading civilised countries at least, is one of the first conditions for the emancipation of the undeveloped peoples from the curse of tribal hatreds and ethnic purges.

In proportion as the exploitation of one individual by another will also be put an end to, and replaced by an omnilateral and impersonal system of dependence mediated by money, the exploitation of one nation by another will also be put an end to.

Globalism and Religion

We Globalists have been even reproached with the desire of abolishing the organized religion generally, of destroying the Church and other religious communities, religion that is alleged to be the groundwork of all personal freedom and dignity.

Organized religion! But what religion you mean? Christianity, divided between Catholics, Orthodox, Anglicans and Protestants thousand sects? We are not going to abolish it, in fact we consider father and guarantor of globalism for having fought the pagan pantheism, introduced the distinction between the Creator and the creatures, and consequently started the process of desacralization of nature, and at the same time the subjection of her to the eternal laws of a faithful God that produced the development of science and industry, the freedom from disease and poverty that we see since five hundred years. The last Pope^[2], then, wove the most beautiful praise of the market economy that is the material groundwork of modern Western society, showing that the history of capitalism is far from resembling any such shabby and ridiculous “shark tale”.

We know very well that no open, complex and heterogeneous society can survive without a ground consensus on principles and values structuring the co-existence; principles and values that are shared by all men as individuals, but that only Christianity as an organized religion has driven up in the light of awareness and raised in cornerstones of a universal civilization. The globalist will never be an ignorant atheist, a libertine without a brain, a fed and bored pig.

Or do you mean the religion as a keeper of traditional values, cultures of the Third World?

^[2] John Paul II.

But where is widespread corruption, persecution of religious minorities, systemic use of terror against its own citizens and terrorism against foreigners, religion, the worship of God, shall ensure compliance of any value? Not at all. It just creates the new suit of the king, the invisible mantle that should cover the shame of those regimes and instead, from the lips of children and infants, of simple and honest men (strangers to the sophisms of the old-European intellectuals), reveals inevitably their nudity and spiritual poverty.

What Globalists want is not the abolition of religion in general, or even of a particular religion; they seek the abolition of the specific pathology of religion that is fundamentalism, *viz.* the improper mingling of religion and science, religion and philosophy, religion and law, religion and politics. This statement leads us to the first point of our strategy: the solution of the Islamic question.

1. Globalism and Islam

The abolition of the power of clergy in Islamic countries is not at all a distinctive feature of Globalism.

The whole history of mankind is a history of a progressive emancipation of political and legal sphere of activity from the relationship between man and God, and consequently an enlargement of the spaces of freedom for those who do not professed the religion of the majority, in a place and time determined.

For example, in Athens and in Rome, the priest-kings were reduced to symbolic and ritual functions for the benefit of elective assemblies and representatives of the people. Likewise, by contrast, the collapse of the Empire in the Middle Ages and the Roman sacred was determined by the insidious opposition of the leaders of Latin Church to a full unfolding of the imperial power on Italy, which the Popes believed their inalienable possession; hence the break-up of Europe in the various nation-states, and the effort of absolute rulers to free themselves from the “indirect rule” of the Holy See.

The distinguishing feature of Globalism is not the abolition of the power of clergy generally, but the abolition of the power of Muslim clerics, mullahs and ayatollahs.

But the present power of the Islamic clerics is the final and most complete expression of the closure of those communitarian societies, closure founded on religious conflicts that become even class antagonisms, on the exploitation of man by man, of the many by the few.

In this sense, the theory of the Globalists may be summed up in the single sentence: abolition of sharia law, separating the religious and secular spheres, dispossessing the military caste and the mullahs from the levers of power in favor of a civilian power cultivated and enlightened.

Abolition of the family! Muslims flare up at this infamous proposal of the Globalists.

On what foundation is the present Islamic family, based? On inequality, on supremacy of husbands and wifely submission. In its completely developed form, this family exists only for men. But this state of things finds its complement in the prohibition for women to have a dignity, and in slavery of wives.

The Islamic hierarchical family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of inequality between men and women.

Do Muslims charge us with wanting to stop the exploitation of wives by their husbands, the exploitation of daughters by their fathers? To this crime we plead guilty.

But, they say, we destroy the most hallowed of relations, when we replace education of clerics of the Koran by social and secular.

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention direct or indirect, of society, by means of Koranic schools, &c.? The Globalists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of a ruling clergy.

“But you Globalists would introduce immorality of women!”, screams the Islamic intelligentsia in chorus.

The good Muslim sees his wife a mere instrument for satisfaction of his pleasure. He hears that women are to be treated as men, and, naturally, can come to no other conclusion that women will gain his own vices. He has not even a suspicion that the real point aimed at is to do away with the status of women as mere instruments for satisfaction of pleasure.

In its current form, Islam is derived from the opposition of “believers” and “infidels”. We observe the two sides of this opposition.

To be a “believer” of Islam (a muslim, a subdued), is to have not only a purely personal, but a social status in political scene. Political power is a collective product,

and only by the united action of many members, nay, in the last resort, only by the united action of all members of society, can it be set in motion.

Political power is therefore not only personal, it is a social power.

In Islam political power and belonging to the “true” religion are inextricably linked. The Islamists have not yet learned the golden teaching of Jesus Christ, Give to Caesar what is Caesar’s, and to God what is God’s. In the West, this teaching means that Caesar, the earthly ruler, has inalienable rights, that he is entitled by virtue of its very nature and function: to ensure the tranquility of life on earth against internal and external dangers. These rights and powers relate to taxes and their use in the public interest, the protection of the lives and property of citizens against the violent and robbers, peace and war. In the Muslim world, vice versa, everything is considered to be the property of God; which means, basically, that everything belongs to him who, in a certain place and time in history, is able to impose himself, by force or fraud, such as the "mouth" of the most High. Everything: rights, liberty, hard cash and bodies of women and children (the main organizations of human rights have informed in good time the sleepy public opinion of the West that the Iranian ayatollahs are used to take advantage of their positions of power not only for rape young virgins - those who rebel are accused of adultery and stoned to death - but also for acts of pederasty against children of a few years and not still menstruating girls. Also, it is known the accusation by a Pakistani minister to the madrassas of his country, to host and cover sexual harassment by teachers of the Koran with respect to young students).

When, therefore, religion is separated from politics and converted into a matter that concerns citizens as human beings, and not as citizens, religion is not thereby downed (even Islam). It is only the social character of the religion that is changed. It loses its character of a pass partout for the exercise of political power.

Let us now take the so-called “infidels”.

In the context of the current relations between Muslims and the rest of the world, "freedom" means free proselytizing, the freedom to convert the "infidels" to Islam. Such freedom to evangelize and convert is not recognized in Islamic countries, to the faithful of other religions as it is in the West to the Muslims, even apostasy of faith in Allah is punishable by death.

In Islamic countries also the “infidels” are relegated to the bottom rung of the social ladder: they are reserved for the jobs that good Muslim, submitted to Allah and the Caliph of the time, considers unclean (they are, not coincidentally, those trades and professions, those who made the fortune of the Western bourgeoisie, and which today determine the relative prosperity of religious minorities in the Arab countries). Their civil rights, in societies dominated by absolute monarchies or military dictatorships, are virtually non-existent; to them it is not recognized even that little bit

of solidarity, which is reserved to those who suffer the same cruel fate, because they are just outside the circle of the "faithful" and therefore steal their property is not considered a theft, but a return, killing them is not considered murder, but heroism.

The same superiority complex that Muslim boasts against Nasrani - indeed an expression of deep insecurity and low self-esteem - is the source of a run by wealthy and educated Muslims, to enlist as suicide bombers, to kill themselves just to slaughter as many Christians, Jews or Hindus as possible, or even Shiites and "moderate" Muslims that at their eyes are worse than infidels, apostates are unworthy even of being converted. It is an obvious truism that not all the followers of Muhammad are terrorists murderers; but it is more than obvious that all of the bloodiest attacks of the past three decades (from aircraft hijacking to the tragedy of the Twin Towers, from Bali to Casablanca, to the slaughters in Iraq) has been made by followers of Mohammed. Even the white Taliban John Walker, before going to battling his own American brothers in the mountains of Afghanistan, had converted to the Qur'an.

In Islamic society, therefore, the past dominates the present; in Western societies, the present dominates the past. In Islamic society political power is independent and has individuality, while the living person is dependent and has no individuality.

And the abolition of this state of things is called by the Islamic intelligentsia, abolition of religion and faith in God! And rightly so. But this is the abolition of fundamentalist religion and faith, refusing the legitimate autonomy of temporal realities.

But if fundamentalism disappears, then it opens to all religions free competition in acquiring new followers; and like in every sphere of application of the principle of free competition without monopolies or oligopolies, who has more yarn to be woven more weave; who provides guidance values more solid, stronger, more consistent with the rational and spiritual human nature will conquer even more faithful. Religions less competitive in this respect will disappear, as handlooms in 1700 have given way to mechanical looms.

Those who in the eighteenth century destroyed the steam looms in the name of the ancient customs were criminals - and out of their sockets, sabots, is derived the word "saboteur" -; such are today Islamic fundamentalist groups claiming for state intervention against the converts to Christianity or other religions, and the suppression of these groups should be the primary goal that a western state inspired by the Globalistic principles should pursue in its relations with Saudi Arabia and other Islamic countries.

This sure will not happen without bloodshed; but it will be a massacre a much smaller than what is done currently with the terrorist attacks, torture, kidnappings,

and slaughters filmed in camera. Who now believes that it was not worth dying for Baghdad belongs to the same tribe of those who yesterday did not think necessary to die for Prague or Gdansk, and then died in the millions for Paris, London and Rome. Who comes to terms with the killers, hoping to be saved, who works for cowardice in the massacre of their brethren, of their countrymen, is just deferring his end. We Globalists know that the war will be long and hard, that it will know advances and retreats, it will cost the sacrifice of the lives for many of us; but we are confident that at the end of the green flag will be lowered, as were the flags with the swastika and the hammer and sickle.

2. Globalism and China

The separation of the religious from the political sphere, the establishment of judiciously secular regimes in Islamic societies is only the first step that the Globalists will have to make to give solution to the problems of material and spiritual poverty afflicting four-fifths of the world population oppressed by tyrannical and corrupted regimes, and to prevent dictators and demagogues exploit the easy rhetoric of the conflict between rich and poor to escape the punishment for their crimes, directing the anger of their people against a West presented as full and selfish. To change everything, it needs that nothing remains as it is now.

The Globalists cannot be satisfied with anything less or other than a global revolution, that aligns all the countries of the world to the model of liberal democracy based on the rule of law and respect for the immortal human rights, which is the creation and the pride of the Anglo-American middle class, and that ensures freedom and prosperity to those who now lack it. The second stage of the globalist agenda is therefore a solution to the problem of China.

In four thousand years of its history the Chinese people has always been characterized by a severe collectivism that had its source in the patriarchal conception of political power, personified by an emperor appointed by Heaven and absolute master of the lives and property of his subjects. The collectivist nature of Chinese society was particularly evident in rural areas, where it was expressed openly in the common property of the fields; but also in the cities, where businesses were more intensive and there was a middle class educated and sophisticated, the control of society over the individual led to a closure of the country to foreigners and, by logical connection, to a compression of the push for innovation even present in arts and sciences. Enough to remember that Chinese, despite having developed considerable knowledge of astronomy for many centuries before the Europeans, used them exclusively to formulate horoscopes in order to establish in front of the superstitious people the legitimacy of the ruling dynasties from time to time.

In this regard, the seizure of power by the Communists did not change the structure of Chinese society: the collective ownership of land remained, the emperor has been replaced by the party-state equally powerful, equally paternalistic and tyrannical. The space recently left to the free enterprise capitalism in the rich and populous cities of the coast is not different from that of the merchants in the Celestial Empire, not to mention the fact that, in most cases, the new rich are party officials or their cronies. Then as now, what is allowed with reluctance in the economic sphere is denied using the most despicable ways in every other area of personal and social life: from the freedom to decide the number of their children, trampled by imprisonment and forced abortions, to freedom to appoint their own leaders and submit to the judgment of the vote, violently repressed in Tiananmen Square. Even the possibility of establishing a relationship with the transcendent, to worship the Deity as dictated to them by their own conscience, is punished by torture and summary killings, because religion is considered today as a thousand years ago, an instrument of domination no independent value.

To the above must be added the highly aggressive, imperialist and expansionist attitude of the Chinese communist regime, to the unfortunate people of Tibet as to the small island of Taiwan, still considered a "rebel province" to regain by force or deception, as was the case with Hong Kong and Macao, taking advantage of the hypocritical compliance of the old Europe eager to do business, no matter whether it be selling cars or missiles. The rural areas meanwhile are left to themselves, in the throes of poverty and AIDS that spread rapidly, with the farmers who continue to drown the newborn daughters to not have to feed unproductive mouths and save the cost of dowry.

All these horrors give sufficient evidence that Chinese society is still dominated by the primacy of the group over individual, that it has not yet absorbed the principles of the infinite value and the inviolable dignity of every single human being, of equality before the law and submission of politic to law who are the strength of the Western liberal democracy. It is therefore necessary that Globalists exercise every pressure - diplomatic, propagandistic, economic - to sustain and strengthen cultural and political opposition to the regime, to induce him to release the dissident prisoners and to grant greater freedom of religion and conscience, and at the same time to make the Chinese society more and more dependent for its well-being from the link with the West. More Chinese will taste freedom in various fields, more they will like the flavor and wish taste it in every area of life; and when the ever-increasing desire for freedom will fatefully conflict with the ideological orthodoxy, pushing the old bureaucrats and the military establishment groped to raise their prestige with a military adventure, the combined strength of the popular uprising and the defeat in the open field will give the final blow to the regime, and China will open definitely to democracy.

3. *Globalism and Russia*

The same collectivist plague that infects China is the cause of spiritual and material misery of the Russian people. Since the days of Ivan the Terrible this great country has been dominated by fear towards individuality, it was the farmers owners of their land (such as the kulaks sacrificed to the kolkhozes), a religion which is not reduced to an instrument of political power (as Catholics in the face of the Caesaro-papist Orthodox), the intellectual or industrial and commercial bourgeoisie. The one exception to this primacy of the collective over the individual was represented by the reign of Peter the Great and his eyes looking to civilization, to learn and advance; no coincidence that the Bolsheviks made pride of having moved the capital from St. Petersburg to Moscow, and together, of having exterminated the educated, westernized elite of the cities.

With lowering of the red flag and replacement of the last communist Gorbachev with the liberal Yeltsin seemed for a decade that Russia had begun the long, arduous but productive process of Westernization: the recognition - though partial - of private property, the placing on the market for industrial giants of the state, the development of free enterprise and a dynamic and innovative bourgeoisie. All of this is now in danger of being choked under the iron fist of the new Tsar Putin, the KGB agent who does politics as the old, decrepit, deadly Russian spies yesterday and today, by Romanov to Gorbachev: with umbrellas tipped poisoned, with gas stoves who kill in their sleep Georgian ministers, with lunches with dioxin to eliminate the Yushchenkos of turn; or, if you prefer, with the false accusations, the show trials, the court sentences against the captains of industry for the sole purpose to confiscate their assets. A policy of proscriptions worthy of Silla and the Jacobins!

The process of Westernization of Russia cannot resume unless accompanied by a parallel process of liberation from the Bear of all countries 'satellites', whether the Ukraine, Georgia and Armenia, both the former Soviet republics of 'central Asia. In this sense the peaceful regime change recently happened in Kyrgyzstan is another crucial step. Just since it will be stripped of all its protections, all of its buffer states, and its boundaries will coincide with the boundaries of the Western world, Russia will be at once enticed and forced to become also the West.

4. *Globalism and Europa*

In this long series of political and social upheavals, of regime changes and arduous journey of large part of mankind to progress and the integration of ethnic groups and religions, that role is playing, what role Europe can play, the birthplace of the dynamic and innovative bourgeoisie? Unfortunately, for a long time that Europe no longer exists; indeed, perhaps it never existed.

Since the glorious empire, the sacred and the Roman Empire of Charlemagne was divided among his descendants, since France and Germany were separated and formed the first "national" monarchies, old Europe was torn by a thousand differences: ethnic, religious, and political. Also the Church of Rome, to maintain a moral if not legal dominion over Italy has helped to this laceration leaning on French monarchy to oppose the universal primacy of the Empire, and thereby it has helped to incurring those charges of simony and mingling of sacred and profane that produced the further rift between Protestants, Catholics and Anglicans.

The bourgeoisie, in continental Europe, has taken root only in the free Hanseatic cities, in the towns of northern Italy; but it was a short-lived splendor smothered by the growing power of the absolutist bureaucracy. The one European country where the bourgeoisie has prospered and shaped the society and institutions in his own image was England; but England is, not surprisingly, an island. The sea that surrounds it obviates a standing army, and without an army there are also no bureaucracy and absolutism. So it is more correct to say that if Europe is the continent, Britain has never been one European country, but an oceanic country.

Europeans now boast themselves in their differences, regard them as a wealth; forget, or pretend to have forgotten that they have produced countless deaths for a thousand years, religious wars, massacres to determine if the King of England could or could not rule his French possessions, if the river Rhine were to be a German river or the border between France and Germany. Even the bloody history of the twentieth century was driven by nationalistic antagonism between European powers.

In view of this irrefutable historical situation, the one role that old Europe can play in the struggle between globalists and anti-globalists is that of delayer, of the brake, of the stick thrown in the wheels of globalism to stop its advance. We saw perfectly since the early 90's, when Europeans have been shown to be ridiculously unable to stop the genocide in Bosnia and Herzegovina and had to ask for help to the United States of America, and then accuse them of imperialism after the fact. We saw it again when the United States has decided to do away with the tyrant Saddam: the king of France Jacques Chirac, worthy heir to the pompous grandeur of de Gaulle, and the Prussian Chancellor Schroeder joined forces with the Czar Putin and Chinese mandarins to keep in the saddle a torturer, murderer of her own relatives, a mass murderer of women and children with bombs and gas. We saw, finally, when the caliph bloody hit the city of Madrid: instead of tighten as one man around its government to fight terrorism, the Spanish have changed their prime minister and have bargained an ignominious retreat, a truce has covered them with shame and will preserve them from further attacks only on the condition of depriving them of their dignity and freedom.

Already, as it divided into twenty-five States each pursuing their own "sacred", nefarious national egoism, Europe is a formidable obstacle to the measures that

Globalism deems necessary for the unification and pacification of mankind. But even greater is the danger, if these scattered fragments were able to delegate a large part of their sovereignty in foreign policy to a supranational entity; since such a unity - it shows the History, which is the teacher of life - could be formed only against someone, against the United States of America, the one country who for one hundred years has defended, virtually alone, freedom and democracy in the Old World, the one people who has taken the honor and the burden of the fight against terrorism also for those who mocked them and accuse them of being simultaneously idealistic and cynical, naive and arrogant, isolationist and imperialist, all and the contrary to all.

In so far as the globalist movement needs a statual groundwork, a virtuous state who fights and defeats the rogue states, friends of terror and dictatorship, it cannot find this groundwork either into a specific European country, or in a European superstate whose concern would be to prevent, as far as possible, the actions of the United States against terrorism and for exporting freedom and democracy. Therefore, it is to them that the Globalists of all countries must now turn with renewed confidence.

5. Globalism and America

The United States of America were for the first hundred and fifty years of their history a rigorously isolationist country. Since they were engaged in the great work of westward expansion, subjection of wild nature and construction of the first democratic and liberal large State, Americans despised with all his forces to interfere in the conflicts that tore the old Europe. This did not prevent them to free the Mexican people from the bondage of the Habsburgs and to send ships and men in the Mediterranean Sea to vanquish the hordes of pirates, who carried on the coast of Africa the slave trade; Marines from the beginning have been a hope of freedom for the rest of the world, "from the palaces of Montezuma to the shores of Libya". However, it is true that, until the early years of the twentieth century, to the gunboat diplomacy they preferred the dollar diplomacy, to the conquest of territories the penetration into new markets.

Just the two world wars, and the need to contain the advance of Communism - an advanced conducted in the most vile and dirty way, with opponents made flying down the windows, rigged elections and financing of terrorist organizations in the free world - made them fully understand that their freedom and their safety would always be in danger as long as the world had not been freed by tyrants and dictators, as long as they did not secure freedom and justice for all. From this point of view, the destruction of the Twin Towers did not do more than remind the American people that old lesson, and the program of President George Walker Bush is just the actualization of a strategy launched by Wilson and Truman.

The United States of America have all the requirements to claim rule of the world. Their constitutional democracy and republican passed unharmed the proofs of continental expansion, Civil War, enlargement of the suffrage, and mass industrialization. Their economy is the most prosperous and free of the planet, the most dynamic and open to innovation, to the mixing of the elites and the entry of new riches. Just in America a guy who played with the transistors in the family garage could become the king of personal computers and one of the wealthiest men in history; just in America a colored girl could become Secretary of State. Their society, pluralist without class struggle and secular without secularism, can very well balance the highest degree of individual freedom with the need to respect the laws and common institutions, in the coexistence of a proper separation between the sacred and the secular spheres with a diffuse religiosity and deeply rooted in the minds and hearts of the citizens.

Their foreign policy has always been guided by the supreme imperative of increasing freedom and democracy around the world, to expand the space of free trade and to preserve the freedom of conscience, as is sufficiently shown by their sacrifice of men and resources in the fight against the Central Powers, against the Nazi-fascist and Communist totalitarianism, for the independence of the Baltic states and the liberation of Eastern Europe from the hegemony of the Soviet Union. The US support has been crucial for the success of the "Rose Revolution" in Georgia; Washington's warning prompted the Tsar Putin to give up his dirty tricks to make win his straw man in Kiev, and to accept the vote of the people of Ukraine; the mere presence of American military bases in Kyrgyzstan was enough to give people the courage to rise to yet another electoral fraud, and to overthrow a corrupt and authoritarian regime.

Just the United States of America have the economic and military power necessary to defeat the rogue states funding the Islamic terrorism; to free countries such as Cuba and Vietnam still slaves of Communism; to defend the freedom of Taiwan from the claws of the Chinese dragon, and force him to remove his fangs from Tibet; to destroy the autocracy in Russia and the dictatorships in the Third World; to prevent that Europe develops its own political unity in an anti-American way, becoming the banker of all tyrants and an accomplice of all ethnic purges. Just the United States of America have the strength and the will to carry out what the last Pope has called "humanitarian intervention" in favor of the poor, the oppressed, the persecuted by tyrannical and bloody regimes. They did in Bosnia and Kosovo, Afghanistan and Iraq; they will do still and always, wherever the inalienable rights of every person to life, liberty and the pursuit of happiness are violated.

For all these reasons, they must receive from the Globalists the most sincere support, the safest fidelity and full cooperation in their political action on a global scale. For the same reasons they have become the advanced base, the aircraft carrier

and the spearhead for the building of a World Empire that sees them taking the lead of mankind.

This task is not above the strength of the American people; however, it requires courageous and unavoidable decisions.

It requires to be reported honestly and without false respects the situation of moral and spiritual poverty facing the United Nations, which they have even created, but which for decades is a hostage of the worst tyrants and dictators, as well as the power to veto of the French, Russian and Chinese; comrades who cover their backs to each other, complicit in the dispossession of the peoples of the Third and Fourth World, allies in the war against free and open society represented by the stars and stripes flag that their mindless servants, their helpful idiots burn in vain in the streets.

It requires the creation of a league of democracies led by the United States of America, who has the courage to fight against fanatical terrorists and their state sponsors even at the cost of being considered outlaws by the priests of the old crumbling international law, to be labeled as trigger-happy cowboys by those who are ready to ally with the worst murderers in order to save their life.

It requires the rejection, in theory and in practice, of the false myth of national sovereignty and the many localist self-interests, and the creation, courageously and with a wealth of resources and men, of permanent military bases in Iraq, Afghanistan and all countries gradually freed from tyrants. Only if the rebellious tribal leaders and local strongmen should find that the American presence on their land is not a parentheses they will be persuaded with good conscience in helping to build civil societies open and democratic.

It requires, above all, that the people of the United States of America finally takes consciousness of the providential mission entrusted to it: to be the town on the hill, the light for illuminating the nations, the midwife of birth of a finally reunited and peaceful mankind.

III THE GLOBALIST PROGRAM

We have already seen above that the first step in the globalist revolution is to raise the bourgeoisie to the position of ruling class, the conquest of liberal democracy and the rule of law.

Globalism will use its political supremacy to wrest, by degree, all their instruments of domination over the minds and hearts of men and women from fundamentalists and nationalists, to establish the rule of law and the free market, and thus increase the general prosperity and raise the condition of the poor.

This cannot be effected through the traditional humanitarian interventions and reductions of the debt of developing countries, but necessarily through the thoughtful, flexible and strategic use of diplomacy, economic blocks (embargos) and military force, by means of measures, therefore, which appear insufficient and untenable if taken in isolation, but which interacting among each push themselves beyond their limits, and are unavoidable as tools for transforming the entire structure of international relations.

These measures will, of course, be different in different countries.

Nevertheless, for the next hundred years, the following will be pretty generally applicable:

Acquisition by the people of the United States of America of self-consciousness and emancipatory mission in the world, and the need to pay the cost in human lives and security that this will lead up to the realization of its imperial vocation.

Report of spiritual poverty and hypocrisy facing the United Nations, showcase and stage of tyrants and dictators, and its progressive depletion and deposing.

Creation of a Oceanic Union of Democracies led by the United States of America, including Canada, the United Kingdom and the most civilized and democratic countries of the Commonwealth (Australia and New Zealand, South Africa, Jamaica).

Progressive enlargement of this Union to the members of the "coalition of the willing" that defeated Saddam Hussein: Poland and the other countries of the new Europe who wish to free themselves from the "protection" of the Russian Bear, the Baltic States, Georgia, Ukraine, the Armenia, Kyrgyzstan and other central Asian republics. Creation in all these countries, as well as in Iraq and Afghanistan, of permanent military

bases, favoring the penetration of the US in the Middle East and Central Asia and to ensure, in the future, the strategic control of Eurasia.

Commercial and diplomatic pressure on the European Union to prevent its transformation into a political anti-American “great space”.

Economic, diplomatic and military support at all progressive intellectuals and movements of the countries under dictatorships and tyrannies, granting of American citizenship to emigrants and rebels.

Commitment of the United States of America, at the head of the Oceanic Union, in the ideological, mediatic, economic, and military war against the empires of Earthland. Intent: To secularize Islam, democratize China, westernize Russia, americanize Europe.

Expropriation of political power from the hands of fundamentalist religious leaders, mullahs and ayatollahs, bureaucrats and military leaders, and its transfer to secular governments, accountable to the people.

Free education for all children according to the free choices of the parents. Abolition of children’s labor and use in wars and guerrilla wars.

Widespread use of the media, especially Internet, to teach the principles and values of the Globalism: equal dignity of all human persons from conception to natural death; equal right to life, liberty and the pursuit of happiness; separation of religion and politics; belonging to all men and women to the one mankind.

Adoption of pedagogical and symbolic measures and school education programs that promote the gradual overcoming of mistrust between the members of different ethnic groups. A special emphasis will be given to mixed marriages.

Replacing all national currencies with a single world currency (the almost perfect parity between the Euro and Dollar will facilitate this task).

Gradual removal of trade and tariffs barriers, on the free movement of goods, capital and people, until the de-politicization of national states and their transformation into merely administrative entities of a World Empire.

When, in the course of this evolution, differences of origin have disappeared, and all power concentrated in the hands of the universal class, the birthplace will lose its political character. Birthplace, properly so called, is the organised of one ethnic group for oppressing another. When the United States of America become conscious of their mission in the fight against tyranny, when, by means of a revolution, it makes itself the hegemonic country, and, as such, sweeps away by force the old relations of discrimination between “inside” and “outside”, then it will, along with those relations of discrimination, have swept away the conditions for the existence of conflict

between ethnic groups, of ethnic groups generally, and will thereby have abolished the supremacy of American people as a privileged ethnic group over the others.

In place of the old closed mankind, with its ethnic groups and ethnic conflicts, we shall have an open society, in which the free development of each is the condition for the free development of all.

The Globalists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the overthrow and opening of all existing closed and sectarian orders. Let the mullahs and ayatollahs, the king of France and Tsar of Russia, the Chinese mandarins and Arab sheiks tremble at the thought of a Globalistic revolution. The refugees, the stateless persons, the outcasts, the poor have nothing to lose but their chains. They have a world to win.

Globalists of all countries, unite!

Website of the Globalist Party:

<http://www.mondialisti.net>