

CHAPTER XIII

AN INVADING ARMY: THE FRANKFURT SCHOOL AND ITS LEGACY

Perhaps no other small group of men in the history of mankind has had such profound influence upon a civilization, and yet has managed to remain so anonymous, as has the Frankfurt Institute of Social Research. I discovered the Frankfurt School purely by accident. I was researching Sigmund Freud and Wilhelm Reich and had telephoned my favorite New York dealer of rare, esoteric books looking for a particular book by Freud. I knew that the Jewish dealer had earlier mistaken me for a Jewish scholar, that he was happy that I bought a lot of Jewish books and that he wanted to be particularly helpful.

“You ought to read the Frankfurt School classics,” he blurted.

“What’s that,” I asked innocently.

The man explained to me that these were the guys who had spent their lives blending the works of Freud and Marx to create the society that we see in America today. Sarkis Atamian and I already had decided that there seemed to be such a blend in current society. So naturally, I jumped into the obvious goldmine as soon as my Jewish bookseller pointed it out to me. A few months later, after I had figured out what it all was about, I happened to be talking on the telephone to Dr. Atkinson, author of *The New Totalitarians*, and I asked him if he had ever heard of this group. He hadn’t, so I tipped him off. Dr. Atkinson later sounded the alarm in a right wing periodical. This is how word got out about the Frankfurt School. But still, very few people ever have come to realize the significance of the Frankfurt School.

A Frankfurt School biographer once indicated in his writing that these Jewish philosophers had changed the face of America. Curiously, he failed to state how they accomplished that feat. This is why I located and placed a call to his office. The next day, a man claiming to be the same biographer returned my call.

“How did they ‘change the face of America’” I asked.

“By disseminating their ideas to hostile groups in the centers of American culture,” he declared.

This means that American society did not change accidentally. It was changed by hostile groups in the centers of American culture. The Frankfurt School coached those hostile groups during the 1960s by disseminating their ideas to them. The hostile groups in the centers of our culture put those ideas into practice to change the face of America.

The Frankfurt School still is hardly known for blending the theories of the communist Marx with those of Freud, Nietzsche, de Sade, and Reich. But it is even less known for secretly advising hostile groups about how to put their new, blended philosophy into practice. Yet, in the 1960s, this new ideology, known as “Critical Theory,” or “Western Marxism,” became the currency of the Radical Left. Today, Critical Theory is the liberals’ stock in trade. All of the major issues over which we now struggle result from efforts by the Radical Left to put Critical Theory into practice. Without the Frankfurt School, there would have been no Critical Theory.

This new label for cultural communism, “Critical Theory,” was applied to what formerly had been called “social and theoretical materialism.” Or, as the communists referred to it, “dialectical materialism.” The term Critical Theory was arrived at over a period of time, during which it was referred to as “desublimation of reason,” and the “critical theory of society.”²⁴⁷ Its idea is to bring about a breakdown in Western Civilization by putting an end to “reason” and “reasonable” behavior.

In practice, Critical Theory fulfills the Marxist demand that Western civilization be attacked with critical action, and perhaps “criticized” to death with violent force if need be. It calls for transvaluation of all values so that cultural insanity and social anomie will prevail. This is to weaken and subdue the nations that are targeted.

247. *The Frankfurt School*, by Rolf Wiggershaus, M.I.T. Press, Cambridge, 1995, p. 186.

Western civilization is to be destroyed by desublimation of all human passion. By ending reason, determining proper behavior becomes extremely difficult, and so society comes apart. This is why we hear the Radical Left referring to their activities as “deconstruction of America.” Our nation has been deliberately shoved onto a course of self destruction from within.

When one considers the value system of traditional Christian society, one also should think of its opposite. This helps us to understand the purpose for Critical Theory that was provided by members of the Institute:

“There is a form of human behavior which has society itself as its object... This form of behavior is described in what follows as “critical” ... It is not directed merely at the ending of abuses, since these appear to it to be necessarily linked to the entire organization of the social structure.”²⁴⁸ Emphasis added.

Thus, we see that Critical Theory has society itself as its target. Critical Theory is intended to bring about *deconstruction of the existing social order*. This means “the destruction of all that is, *because nothing existing is worth preserving*” (to quote David Horowitz). The Frankfurt School “changed the face of America” by advising “hostile groups in the centers of culture” about methods and means for destroying “Christian society.”

COMMUNISTS ALLIED WITH CAPITALIST ELITES

It may help us to understand how this happened if we recognize that these “hostile groups” acted with help from our own government and from America’s largest corporations. Hollywood and Nashville never could have been so successful without interfacing with our government and corporate elites. Billions of dollars are spent each year for advertising products. Those media ads have reinforced Hollywood by including counter-cultural ideology in the form of the images that they portray. The government likewise has been tasked with providing endless programs that seem to undermine our traditional social structure.

248. Ibid.

Put another way, ads for selling cars also include sexual innuendo that constantly provoke passions with sexual images. Freudian-Marxism is nothing more than Reichian sex. Society is flooded with sexual images of every sort, so that people have only two choices: pull the plug or give way to mass gratification. The sex captures everyone's attention for the product while provoking hormones to action.

The big corporations went along with this because people who cannot control their libidos usually cannot control their wallets either. With free sex and credit cards, our economy literally soared to orgasmic highs between 1963 and 1999. The government went along with this because people with chaotic lives don't pay attention to what the government is doing to them. But free sex results in massive unwanted pregnancies. So our corporate elites caused our government to step in with abortion on demand and welfare benefits to young girls who got pregnant. This made it all possible on a long term basis.

The United States that existed when members of the Frankfurt School first arrived here in the 1930s no longer exists. I know that it no longer exists because I'm old enough to remember the way things used to be. The country still was stable and had a reasonably clean social order as late as the 1950s. The average American home was clean and stable; its children were well mannered and were nurtured by a mother and father within the same household.

But things began rapidly changing in the 1960s, right after Kennedy was mysteriously assassinated. It was as if Catholic Kennedy, with all of his faults, had been the last obstacle. A decade later, the America I recall was dead. The Frankfurt School didn't just change the face of America. The Frankfurt School *murdered* America—with the help of our own ruling elites. Our American birthright that all of our children should have received was *stolen* out of our hands—in exchange for a mere bowl of Dionysian porridge.

Conquered American citizens have not been exiled into diaspora. Instead, we have been sentenced to *our own* "Galut." We are condemned to life in a vile and debauched society where human beings now behave as wild animals, as cattle, and are constantly sodomized by a well organized culture industry that acts with impunity. All of this is enforced by silent government decree under the fraudulent guise of Constitutional "freedoms" of speech, press, right to privacy, etc.

Crime, corruption and moral filth can't prosper without government assistance. The mere fact that it continues to prosper after 40 years means that our elected officials only pay lip service to stopping it. This is why Congressman Don Young never responded to my letter of protest. Our people are constantly being molested by political sodomites.

Many of these men in Washington have Swiss bank accounts, which probably accounts for why Vince Foster spent most of his time flying bank and forth to Switzerland before they carried him dead to that park in a roll of carpet. Even his wife was unaware of his daily jet trips to that country. When huge corporations have unlimited money resources, it never is difficult to buy our politicians after each election. *Follow the money! Then count their votes! Money talks louder than the people can ever hope to yell!*

I don't care what Republican politicians promise us at election time. They're lying to us if they never change things. Too many people in high places are profiting and benefitting from a social order that creates chaotic lives. Remember what Wilhelm Reich said, "Social chaos is the point." If a whole people have chaotic lives, then fewer will care what their government does to them. Our Republican "messiahs" also wind up benefitting from the effect of this social chaos. We are forced to turn to them at every election only because they pretend to be our only hope. In reality, our Republican Party is so full of crap and corruption that it bubbles. Our Republicans have become *national* socialists—Nazis—in Baptist choir robes.

When Adolf Hitler took power, corporate mergers in Germany began to accelerate. The number of corporations shrank dramatically, while their sizes became enormous. The Nazi economic order consisted of huge corporate cartels. The National Socialist "collective" was the corporate cartel. Everyone had to work for one of these sleek corporations, or else face slow economic strangulation. Small business was suffocated beneath piles of government regulations. This was a system known as "monopoly capitalism."²⁴⁹ This is what our elite and Sabbatian masters have erected in America in lieu of economic communism.

249. *The Rise and Fall of the Third Reich: A History of Nazi Germany*, by William Shirer, Simon and Schuster, New York, 1960.

At the top of each of the huge German corporations sat the real beneficiaries: corporate CEOs. Each of these was a little king with his own feudalistic fiefdom. The employees were serfs belonging to his industrial commune. If anyone failed to have the security provided by one of these monopolistic corporations, his own small business enterprise would be buried beneath reams of bureaucratic red tape designed to bring about ruination.

The German corporate CEOs in turn formed a fascist guiding committee that worked with the Fuhrer to plan Germany's economic growth.²⁵⁰ In America, our fascist guiding committee is known as the "Top-50 CEOs." The names of these guys are on everything at the top. Complimenting these CEOs is a system of interlocking directorates. Each member of a corporate board of directors normally serves in the same capacity on several boards of other big corporations. The result is an entire economy of interlocking board directors. The interlocking directorate system assures cooperative actions without normal capitalistic competition. The same board members at the top of the auto industry may also be at the top of the oil industry, the banking industry, as well as the auto insurance industry. This is where price fixing can take place without ever being proven. Such an interlocking grid of directors would be impossible to achieve without controlling shares in such corporations being voted by the same families at the top.

To make matters worse, the same corporate cartel that sells cars now owns the grocery store. This enables the monopolists to jack up the price for food whenever people stop buying so many new cars. They get their money no matter what. America has become a virtual "company town," where everything is owned by the company, where everyone works for the company, and where everything that we possess is bought from the "company store." The company determines our wages as well as the prices that we pay for everything. We know the reality: "Of the company, by the company, for the company!" We are company peasants—slaves. The company owns nine Supreme Court Justices and most of those in Congress. They own the Constitution and consequently "we the people" have been dispossessed of true freedom. Elections now are stacked with their candidates who only pretend to court the people. We have become a nation of fools not to see this sooner!

250. Ibid.

The fascist economy is one of horizontally integrated management. Prices and wages never result from competition. They are all fixed to maximize profits, by forcing consumers to spend almost everything they earn. This is why we Americans no longer own our homes or automobiles—the banks do. This is why the average home now is stretched beyond its limit and is toppling into bankruptcy. This also is why the same corporate Czars demanded that their white collar criminals in Congress forbid traditional bankruptcy. They pushed to change the law so that consumer bankruptcy literally is beyond reach of the poorest people.

This is the new system of economic slavery in America. America used to be about freedom to raise healthy children and to engage in free enterprise. Now it seems to be about keeping things smooth only for big business. We now have a Nazi economic superstructure, supported by a system for social control that is based upon Critical Theory—a blend of theories from Marx, Freud, Nietzsche, Marquis de Sade and Reich. The mix is so unrecognizable that the average person fails to recognize his own plight.

As I see it, *this* is the new “face” of America referred to by the Frankfurt School biographer mentioned above.

Right now I can hear the uninformed exclaiming, “How can some group that no one ever has heard of cause all of *that* change in America?” Simply answered, such a feat *only* could have been accomplished anonymously, with the active support of treacherous elites.

Everyone was busy chasing “card-carrying Communists” in 1960. This is why the changes seemingly occurred merely by chance. Had our parents clearly understood that they were confronted with an orchestrated drive for tyranny by totally unsuspected people, they certainly would have stopped it immediately.

But the card-carrying Communists were allowed to serve as decoys—stooges—used to distract our parents’ attention from the real, concrete revolutionary changes that were being imposed from above, with the help of unsuspected Sabbatian collaborators below.

The earliest writings of the Frankfurt School do not hint at any alliance between the Radical Left and the corporate elites. But years later, the same writers indicate such an alliance explicitly. Herbert Marcuse, the last great Frankfurt School ideologue, in his last volumes, basically told the younger generation of Critical Theorists that they

should “go to work for the corporations and learn how to run them.”²⁵¹ He audaciously indicated that with the increase in sexual liberties, there will be a corresponding decrease in personal freedoms, and that they (his prodigy) will administer the masses.²⁵²

Indeed, history has recorded that when the Frankfurt School theorists arrived on our shores, they almost immediately were tasked with helping our elites plan the future American socialist system. They went to work in our finest Ivy League universities, such as Princeton, Columbia, and U.C. Berkeley. A few years ago, the new generation of corporate elites began suggesting to the world that it ought to accept America’s “globalization.” This literally creates a ridiculous situation where we have liberals vigorously promoting an oxymoron that can be called “International Fascism.” How the world changes! Today, due to the Middle East conflict and the new Euro, there seems to be an internal dispute over the nature and shape of future globalization. The world will be forced to globalize. The only question is, “forced by whom?”

FRANKFURT SCHOOL SABBATIAN “SOLDIERS”

Now we must ask the great question: “Just *who* were those men who operated under that umbrella called the Frankfurt Institute of Social Research?”

The Frankfurt School was founded by Felix Weil, a Jewish communist, who was heir to a huge fortune. The institute was modeled after the “Marx-Engels Institute” in Soviet Russia. Weil hoped to one day hand it over to a “victorious” German soviet state.²⁵³

As indicated in our discussion of Wilhelm Reich, socialism under the Soviets became ossified and was unable to adapt to new reality. Even before Bolsheviks hijacked the Russian revolution, there were socialists who were aware that this was happening. Among these farsighted souls, there were a few who already were seeking to remedy the problem. These included the members of the Frankfurt School and its benefactors.

251. *Counter Revolution and Revolt*, by Herbert Marcuse, Beacon Press, Boston (1972); *An Essay On Liberation*, by Herbert Marcuse, Beacon Press, Boston (1969).

252. *Ibid.*

253. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, p. 9.

World War I was ended and leftists were enjoying a political feast in a new Germany, then known as the Weimar Republic. But the radicals with foresight also recognized that their real enemy had not yet been defeated. The Czar was dead. The Kaiser was gone. But Western Civilization, the bastion of Christendom, still was alive and well.

One of the Frankfurt School members, George Lukacs, stated this dilemma so eloquently in the preface of his book, *The Theory of the Novel*, first published in 1920. When World War I broke out in 1914, Lukacs had been dead set against the war. To him, a final victory by the Kaiser's Germany was "nightmarish." But the alternative offered little more. In the preface to his book, Lukacs recalled a conversation that he'd had with Fran Marianne Weber in the late autumn of 1914, in which he labored to put his emotional attitude against the war into words.

*"... the Central Powers would probably defeat Russia; this might lead to the downfall of Tsarism; I had no objection to that. There was also some probability that the West would defeat Germany; if this led to the downfall of the Hohenzollerns (the Kaiser's family) and the Hapsburgs (the royal family of Austria and Hungary), I was once again in favour. But then the question arose: Who was to save us from Western Civilization?"*²⁵⁴ (Emphasis added.)

Those in the Frankfurt School viewed Western Civilization itself as the ultimate enemy. "Western Civilization," at that time, was synonymous with "Christian Civilization." The order that the Frankfurt School objected to was the same system that provided our grandparents with a quiet, clean, peaceful and enjoyable lifestyle.

When Felix Weil brought together his group of communists and Marxists in Frankfurt, Germany, he had in mind the destruction of Christendom. This meant the overthrow of all Christian institutions in the various governments and societies of Europe and in the Americas. Weil and his friends realized that the accomplishment of this would require nothing less than a multi disciplinary approach in colleges and institutions of higher learning throughout this vast domain.²⁵⁵ All subjects of academic

254. *The Theory of the Novel*, by George Lukacs, M.I.T. Press (1971), p. 11.

255. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, pp. 9-122.

endeavor needed to be stripped of Christian ideas, and integrated into a unified approach that would lace higher learning with Marxist and other anti-Christian ideologies.

Christendom needed to die a death of disgrace by relegation to the domain of academic ignorance. Once Christian philosophy would be excluded as an honored approach to learning, it could be replaced with pagan mythologies more acceptable to her enemies. Christianity first needed to be driven from the centers of learning, then from the centers of culture, and finally from the centers of government, so that the Christian populations might be fully de-Christianized and made to forget their Christian past.

Thus, the Frankfurt Institute of Social Research was meant as an answer to George Lukacs' question: "Who shall save us from Western Civilization?" These Sabbatian megalomaniacs intended to use their Institute *to destroy Christianity as a world view.*

WHO FOUNDED THE FRANKFURT SCHOOL?

Felix Weil's father, Hermann Weil, was a wealthy *international* grain merchant. Hermann had inherited wealth from his father, but had created an even larger fortune by speculating in grain. He speculated on the price of grain while advising the Kaiser to win WWI by sinking allied grain ships. This is why history records Hermann Weil as a "father of submarine warfare."²⁵⁶

History indicates that the elder Weil returned to Germany from South America and settled in Frankfurt "after the drug Salvarsan, a cure for syphilis, was discovered there."²⁵⁷ In any event, this loyal adviser to the Kaiser had plenty of money to finance his son's revolutionary "Frankfurt School" even while buying himself some Salvarsan.

Felix Weil only had been 21 years of age when he participated as a "uniformed" soldier of the "Frankfurt Workers and Soldier's Council." This was during the November, 1918 revolution that overthrew his father's trusting Kaiser. Young Weil was arrested for communist subversion in 1920 and participated in the "German October" of 1923.²⁵⁸

256. Ibid., pp. 12-13.

257. Ibid., pp. 24-36.

258. Ibid., p. 11.

Only eight months later, Felix Weil brought together his group of friends, all Sabbatian Marxists, with intellectual abilities. Together, they opened their new institute on June 22, 1924, to expand Marxist theory into the academic disciplines. Weil's new Institute was dubbed the Frankfurt Institute of Social Research.²⁵⁹

The first director of the Institute, Carl Grunberg, spoke at the opening ceremony, and indicated that in a Marxist society, universities ought to be institutes for the education of mandarins, and as factories for mass education of future government officials.²⁶⁰

Hermann Weil, of course, financed a physical location for the Institute and gave an annual grant of 120,000 marks. By 1928, the institute could boast a library of 37,000 volumes, 340 scholarly journals, 37 German and foreign newspapers, and a reading room used by 5,000 people a year. The institute even purchased Marx' unpublished works from the German Communist Party. All of this was located in Frankfurt, Germany, which, like New York City in America, housed Germany's largest Jewish population.²⁶¹

When Carl Grunberg unexpectedly expired in October 1922, he was replaced by Max Horkheimer, who continued as director for the entire life of the Institute. In his acceptance speech, Horkheimer declared a need to provide a full range of cooperation between Marxist philosophers, economists, historians, and psychologists. He declared that this multidisciplinary approach to Marxist academics should result "in lasting cooperation." Horkheimer envisioned all academic disciplines on university campuses being interwoven with Marxist ideology. He believed that only this approach could result in a "total" revolution in which all social institutions could be infused with Marxism—even those of the church.²⁶²

One of the Frankfurt School biographers, Rolf Wiggershaus, examined this group rather closely and wondered at the inevitable question: "What was it that held all of these collaborators together?"²⁶³ They appeared to be a mixture of communists, lawyers, economists, and Freudian psychologists. Their political and philosophical views often

259. *Ibid.*, pp. 9-126.

260. *Ibid.*

261. *Ibid.*

262. *Ibid.*, pp. 21-41.

263. *Ibid.*, pp. 9-126.

were so diverse that others in the general European population would have been driven apart. Some were atheists, while others, like Erich Fromm, retained rather mystical beliefs. Wiggershaus also seemed to be faced with the reality that there was only one common denominator, although he did not appear to know what to make of it. Wiggershaus had to admit that they all were “Jews.”

Implicit in the speculation by Wiggershaus, seemingly was the conclusion that this group worked together so well because they were all Jews. However, there are partnerships and other exclusive groups of Jews everywhere who cannot maintain cohesiveness, because of profound differences within their ranks. The answer must lie deeper. But Wiggershaus does not hint any knowledge of “Sabbatian”²⁶⁴ culture.

In my opinion, the riddle of the Frankfurt School’s great cohesiveness can be properly explained only by the existence of Sabbatian culture in their midst. They were *not* traditional Jews. Like Marx, Freud, and Reich, these were *renegades*—renegades from true Judaism. These were Sabbatians working together as underground partisans in a Gentile world, a world that they hated passionately.

WHO BELONGED TO THE FRANKFURT SCHOOL?

As indicated, individual members of this institute were diverse. Max Horkheimer had wealthy parents, both of whom were observant “conservative-movement” Jews. His father was a successful businessman.

264. “Sabbatians” are renegade followers of Sabbatai Zevi, who, in 1666 A.D. was proclaimed “Messiah” by Nathan of Gaza in Palestine. His arrival was celebrated worldwide by many who were deceived. This false Messiah was a “Son of Perdition” because he married a prostitute and preached that Israel could be redeemed through the commission of evil deeds and abominable, blasphemous sacrilege. Later, leaders claiming to be “reincarnated” from this man included the need to act proactively against non-Jewish governmental authority and gentile societies, to weaken their nations. The idea was that Israel “must amend itself and become its own Messiah” in order to achieve the promised kingdom. The entire history of this movement is available from strictly Jewish sources. *The Messianic Idea in Judaism*, by Gershom (Professor of Jewish Mysticism at the Hebrew University in Jerusalem), Schocken Books, New York (1971); *Sabbatai Zevi: The Mystical Messiah*, (1000 pages long), by Gershom Scholem, Princeton University Press, (1973); *To Eliminate the Opiate*, by Rabbi Marvin S. Antelman, Zahavia, Ltd, New York and Tel Aviv, 1974; *Politics of Bad Faith*, by David Horowitz, The Free Press, New York 1998; *America’s Real War*, by Rabbi Daniel Lapin, Multnomah Publishers, Inc., 1999.

But Max had been a war dodger in WWI. Although drafted in 1917, when Germany was most desperate for troops, he managed to get listed as “permanently unfit for service.”²⁶⁵

Erich Fromm apparently had been raised an “Orthodox” Jew, but had become a Freudian psychoanalyst. He was described as a “Radical Marxist Social Psychologist.”²⁶⁶

Frederick Pollock, an economist, was a communist. Pollock became administrative director and the chief financial officer for the Institute.²⁶⁷

Leo Lowenthal was the son of a Jewish doctor and was drafted into the military at the end of World War I. He had been a member of socialist and Zionist student movements and had an interest in psychoanalysis.²⁶⁸

Walter Benjamin perhaps was the most unusual Frankfurt School member. Although his written contributions may seem minimal, his attitudes and philosophy had great influence on the thinking of all the other members. This is acknowledged by the Frankfurt School biographers. In fact, Gershom Scholem, Professor of Jewish Mysticism at the Hebrew University in Jerusalem, and world renowned scholar on Sabbatian culture, knew Benjamin personally. Scholem wrote that Benjamin was a monster.

“Benjamin’s attitude towards the bourgeois world (Christian society) was so unscrupulous and had such nihilistic features that I was outraged. He recognized moral categories only in the sphere of living that he had fashioned about himself and in the intellectual world... Benjamin declared that ‘people like us have obligations only to our own kind and not to the rules of a society we have repudiated.’”²⁶⁹ (Emphasis added.)

Scholem obviously recognized Sabbatian nihilism in Benjamin’s character. Walter Benjamin became an Institute legend after he committed suicide on the Spanish border—while trying to evade Nazi troops and escape to America with the rest of his Frankfurt School friends.²⁷⁰

265. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, pp. 41-52.

266. *Ibid.*, pp. 52-60.

267. *Ibid.*, pp. 60-64.

268. *Ibid.*, pp. 64-66.

269. *Ibid.*, p. 84.

270. *Ibid.*, pp. 66-95.

Theodor Weisengrund Adorno was Walter Benjamin's cousin. Considering the nature of Adorno's work and remarks contained in it, there is every reason to conclude that Adorno's attitude was just as caustic and nihilistic as was Benjamin's. Perhaps this explains why Adorno once refused to allow a young biographer to tape record his interview, because, he claimed, he "didn't want to leave behind verbal fingerprints."²⁷¹

Adorno had a Jewish father and Spanish mother. He concealed his Jewish identity for "official" reasons by dropping his father's surname, Weisengrund, and using his mother's, Adorno. This enabled him to enjoy a pleasant career with the Nazis in Germany. "Adorno" got his own start by writing propaganda for Joseph Goebbels. So relaxed was Adorno in Nazi Germany that he casually trotted to and from England, where he attempted to further his academic standing with the help of a family friend, John Maynard Keynes.²⁷²

In any event, Adorno finally wound up in America only after his Frankfurt School friends invited him to come. He justified his tenure with the Nazis by claiming that he had worked for them only because the Institute didn't offer him a spot sooner.²⁷³ None of his peers ever questioned Adorno's explanation for being a Nazi. This is good evidence that communism and fascism always were mere competitors. Adorno defended Hitler by telling Horkheimer that the Fuhrer was just a "pawn" of the western monopoly capitalists who wanted to attack the Soviets in Russia.²⁷⁴

This Communist-Nazi Adorno connection also highlights the extreme agility and versatility of hostile Sabbatians. By spreading themselves into both camps of any dispute, they thereby assured themselves of winding up on the winning side with possession of influence over any outcome.

Adorno co-authored works with Max Horkheimer and others, but his main contribution was in musical theory. Theodore Adorno can be properly called, the father of Rock-'n-Roll music.

271. *The Dialectical Imagination: A History of the Frankfurt School And The Institute of Social Research, 1923-1950*, by Prof. Martin Jay, University of California Press, Preface to the 1996 Edition, p. xiii.

272. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, pp. 149-260.

273. *Ibid.*, pp. 66-95, 149-260; *Dionysos Rising*, by E. Michael Jones, Ignatius Press, San Francisco, 1994, pp. 139-189.

274. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, p. 162.

The youngest member of the Frankfurt group was Herbert Marcuse. Perhaps it was his youth that enabled Marcuse to benefit from the achievements of his older peers. By the 1950s, most of the Institute members were approaching their 50s, or were older. Marcuse had an advantage as the 1960s loomed. Most of the ideological work of the Institute already had been accomplished by his elders. Because of his youthfulness, Marcuse easily presented himself as the main “sugar-daddy” for student radicals on American campuses during the Vietnam war years. Marcuse is said to have coined the phrase, “Make love not war.” This insult to the American soldier did much to undermine our war effort in Vietnam. Like all of the other Institute members, Marcuse was Jewish.²⁷⁵

WEIMAR EXILES INVADE AMERICA

The Frankfurt School enjoyed an entire decade of incubation during the German Weimar Republic. During this period, the Institute grew in stature and acquired European prominence. This is why Peter Gay would opine that the Frankfurt School represented the life of the “Weimar” spirit.²⁷⁶ German Jews enjoyed a renaissance in Germany during the Weimar Republic. During that decade, Sabbatian social ideas floated to the forefront and dominated German culture. By the time all of this backfired on innocent Jews, legions of Sabbatian cultural engineers already had become what Peter Gay called “exiles who exported Weimar culture”²⁷⁷ to America.

Within a month after Hitler became Chancellor of Germany, the Frankfurt group moved its Institute out of Germany, to Geneva, Switzerland. There also was a branch office in Paris. Likewise the foundation investment funds that were established by Felix Weil also were moved and shipped west, eventually to America.²⁷⁸

In exile, the Institute adopted an official governing policy that beheld its members as follows:

275. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, Dionysos Rising, E. Michael Jones, Ignatius Press, San Francisco, 1994, pp. 144, 156, 158.

276. *Weimar Culture: the Outsider as Insider*, preface, by Peter Gay, Harper & Row (1968), pp. xii-xiv.

277. *Ibid.*

278. *The Frankfurt School*, by Rolf Wiggershaus, The M.I.T. Press, Cambridge, 1995, pp. 127-134.

“Jewish outsiders in a host society, with social goals that are unacceptable to the host society, who would merely seek recognition within the social and academic system of the host society, without in the least becoming active in the forefront of any political organization.”²⁷⁹

In other words, they were revolutionaries who would remain quietly concealed underground. This policy statement clearly accounted for the fact that this group of cultural terrorists could operate in America for so long, doing so much irreparable damage, and yet remain virtually undetected until even its youngest member was already deceased.

The Institute first set eyes on America in 1933 when Max Horkheimer sent Pollock’s young assistant, Julian Gumperz, to the USA to scope out the country and to begin networking. Erich Fromm already had been here and had been given a plush position with the Chicago Psychoanalytic Institute. By May, 1934, Horkheimer and the others also were arriving in New York Harbor.²⁸⁰

Horkheimer still was unsure about the future when he arrived in America. At first, he was inclined to use our country as a refuge in which the group could do semi-secret research while waiting for the war to end. But Horkheimer underestimated the success that Gumperz had achieved in academic circles. Soon Horkheimer’s head was spinning, as American socialists rolled out their red carpets.

One of the contacts that Gumperz had networked was the famous American socialist, Robert S. Lynd. Robert Lynd had been a professor of Sociology at Columbia University since 1931. Lynd was a member of the Radical Left. He had made a name for himself in 1924, by publishing with his wife, a classic sociological study of Muncie, Indiana, entitled *Middletown*. Even today, this work is referred to regularly by the leftist media. Lynd made an observable “test-tube” out of Muncie. This test tube still continues to be revisited by the Radical Left whenever it wants to find out what the rest of our people are thinking, or whether ordinary Americans are buying into its socialist ideals. In 1937, Lynd advanced his theories in the direction of early Critical Theory when he published a sequel, entitled, *Middletown in Transition*.

279. Ibid., p. 134.

280. Ibid., pp. 127-148.

Not surprisingly, Lynd went to bat for the Frankfurt School and got it accepted by Columbia University²⁸¹ as a research group with official status there. Lynd leaned hard upon his friend, Robert MacIver, head of the Columbia Department of Sociology to get the Frankfurt School located on campus. MacIver in turn leaned hard upon his friend, Nicholas Butler, president of the University. With virtually no investigation of these communists, Butler then opened the door at Columbia University.²⁸²

The scrutiny given to the Frankfurt group was slipshod at best. No one, except perhaps Lynd, really knew anything about the group. The evidence presented by Wiggershaus suggests that no one checked anything except the mere fact that the Frankfurt Institute had actually existed in Europe. At one point, Lynd covered himself by indicating that the only possible entanglement was that the Institute was “on the liberal-radical side.” But Lynd then concluded by attesting that the group was “a research agency with high standards and not interested in propaganda.”²⁸³ This was perhaps a colorable claim in as much as their research actually was aimed at making their successors, the next generation of the Radical Left, the skilled propagandists.

Surprisingly, Horkheimer acted as if he thought all of the American goodwill was somehow deceitful. He sent a funny letter to the University asking whether the offer was genuine, and quickly hired a lawyer to study the situation. A month later, when Horkheimer summoned his next associate from Europe, Lowenthal, he ordered the man to leave behind in Europe his entire collection of radical writings from the German Revolution. Horkheimer was afraid that if U.S. Customs would discover these writings, then the whole group would be deported.²⁸⁴

None of Horkheimer’s fears ever materialized. However, there was some justification for his concern. The group’s main office had been visited by police who were looking for communist activities. This prompted Horkheimer to move his own office to a secret little house in a remote wooded area, where he could develop his subversive theory in a more relaxed manner.²⁸⁵ There he lived the stodgy lifestyle of the stereotypical communist recluse—the funny guy cloaked in a dark over-

281. *Ibid.*, pp. 142-148.

282. *Ibid.*

283. *Ibid.*

284. *Ibid.*

285. *Ibid.*, p. 249.

Marvin H. Clark, Jr.

coat and broad brimmed hat. Unfortunately, no one seemed to suspect that this guy was Max Horkheimer. Success was building for these budding revolutionaries.

DEVELOPING IDEAS FOR AMERICA

During their first ten years in America, members of the Institute spread out across the land. They took different positions in various universities and government agencies while learning the new country. They also were developing their ideas in light of an evolving new world.

Not surprisingly, the nuclear family was one of the areas in which their ideas were evolving. The project that became known as “Studies on Authority and the Family” seemingly opened a door that eventually yielded innumerable intellectual rewards. The same study may have also signaled a shift in thinking toward combining their efforts with fascism. In that study, the researchers observed that in a monopoly capitalist society,

“A small, economically dominant class becomes more and more distinct from the vast majority of the masses who are economically dependent on it and at its mercy.”²⁸⁶

The authors implied that because this small class tends to exert its power more or less anonymously, it produces in society feelings of mass powerlessness.²⁸⁷ This would be because common people see things happening, but they don’t understand who is doing it, or why. They are disconnected from the “shakers and movers.” The people can’t see the mechanics of leadership. Because the system is so huge, they forget that mere humans still are in control. The leadership class begins to seem super-human and beyond reach. This is why little folks just assume that they are powerless to influence it. The result of this psychological mass powerlessness is that the individual person suffers loss of normal ego and succumbs to a feeling that his voice no longer counts. This makes the masses susceptible to movements which are able to produce an

286. Ibid., p. 152.

287. Ibid., p. 152.

impression of “superior power.” These movements appear capable of providing protection from perceived peril or abuses.

This explains why so many conservatives were silenced by lack of a public voice until the onset of conservative talk show hosts in the 1990s. Without access to “the big” podium, most of us were silenced by intimidation. The monopolists and Sabbatians had the entire media almost totally dominated. This dominance gave voice and prestige only to movements that liberals approved. Those conservative movements that did exist, i.e. Young Americans for Freedom and the John Birch Society, constantly were being publicly sullied by smear campaigns; some even were slandered by government agencies that listed them as “subversive.” Back in the 1960s, most conservatives were terribly intimidated by the possibility of being labeled “subversive.” Now that we know that we are not alone, that we really are the majority of American people, most of us could care less about being labeled subversive by an oppressive and tyrannical regime.

As a result of oppression, conservatives kept pretty quiet while watching their country being dismantled by Sabbatian social engineers. When asked about this silence, the typical conservative response was, “What can we do about it anyway?” Such people felt powerless only because they suffered from stunted egos. If they had possessed more vigorous egos, then the Left never would have gotten as far as it has. People would have risen up to stop the Radical Left. We might have even stormed capital hill and driven the tyrants out of town at the points of bayonets when innocent babies began being slaughtered.

Horkheimer also opined that as the anonymous powers behind monopoly capitalism would become more imminent, God’s patriarchal family representative, the father, would be perceived as becoming weak. The father’s powerlessness would be more clearly perceived by women and children during economic downturns, when fathers typically are out of work. The result would be a decline of the patriarchal family and families would become increasingly irrelevant. Horkheimer concluded that because of this total demoralization of strong fathers and other individualists, the masses eventually would be willing to submit to any new master. He indicated that by belonging to the big mass movements, these new “peasants” with stunted egos would gain a false sense of self esteem.²⁸⁸ Sabbatians needed to control those movements also and prevent them from becoming effective movements for conservatism.

288. Ibid., p. 154.

In 1938, one of the less prominent members of the Institute, Paul Lazarsfeld, was asked by the Rockefeller Foundation to participate in its Radio Research Project at Princeton University. In turn, Lazarsfeld asked that Adorno be invited to come from Europe to direct the musical part of the project. It is significant that the directors of the project included Frank Stanton, research director for Columbia Broadcasting System (CBS), as well as the famous radio psychologist, Hadley Cantril.²⁸⁹ The purpose of the project was to explore methods for using radio (and subsequently television) for purposes of mass manipulation.

Adorno quickly responded from Europe with a positive tone. He wrote to Lazarsfeld that he believed music could be put to good use on the radio as a means of pursuing “dialectical methods.” In other words, music could help foment socialist revolution. He proposed creating a “dialectical theory of broadcasting.” However, the idea of making good music appeal to people seemed meaningless to Adorno.²⁹⁰ According to Adorno, the only question to be answered by the research was whether there should be mere reform, or outright broadcasting revolution.

When the final study appeared in 1941, Adorno took the ridiculous position that the radio industry was incapable of bringing serious music to the masses.²⁹¹ This negative attack on classical music helped spell an end to high standards and opened the door for Adorno’s later invention: sexually compelling Rock-’n-Roll. Of course, Adorno already had begun holding seminars on the revolutionary potential of Richard Wagner’s music shortly after he arrived in 1938. Even in 1941, Adorno clearly was aiming for the 1960s explosion of trashy music.

TAKING “POWER” IN WASHINGTON, D.C.

Perhaps the Frankfurt School’s ultimate achievements occurred when the Institute made its debut into the very pinnacles of American government power. All of this was made possible by Harold Laski, an associate of the famous sociologist, Karl Mannheim, at the London School of Economics. The Institute had been represented there by Franz Neumann, when he was completing a second undergraduate degree.

289. *Ibid.*, p. 239.

290. *Ibid.*, 238-243.

291. *Ibid.*

When Neumann subsequently cycled over to the USA, Laski accompanied him, and took Neumann on a tour of Ivy League universities. During this tour, Laski introduced Neumann to enumerable powerful people, including Felix Frankfurter, Professor at the Harvard Law School, who later became a member of the U.S. Supreme Court in 1939. At that time, Frankfurter was serving as a member of President Roosevelt's "Brains Trust."

This early networking by Neumann paid off handsomely for him in 1941, when he was appointed chief consultant at the Board of Economic Warfare. He was hired by William J. ("Wild Bill") Donovan, who was in the process of setting up the Office of Strategic Services (OSS). The Office of Strategic Services (OSS) eventually became the Central Intelligence Agency (C.I.A.). A year later, the communist Neumann became chief economist of the Intelligence Division of the Office of the U.S. Chief of Staff.²⁹²

Neumann had authored a definitive work on the Nazi economic system, entitled *Behemoth*. His new job apparently was that of teaching the United States government and corporate elites how a Nazi economic system is organized. Supposedly, this teaching was to assist the war effort, but representatives of our corporate elites were there to be taught, and the Nazi economic model of Monopoly Capitalism has since been imposed by corporate elites as our own economic system.

That same year, the communist Herbert Marcuse also was hired by the OSS as a "senior analyst." His job was that of a *propaganda expert*. Horkheimer congratulated Marcuse on getting hired, telling him that it was "a good move" and that his presence in the OSS would be invaluable.²⁹³

As a propaganda expert, Herbert Marcuse was only 25 years away from advising Jewish student radicals to begin killing our American soldiers by demanding that they "make love, not war" against their communist friends in Vietnam.²⁹⁴

By 1943, no less than six associates of the Frankfurt Institute of Social Research had garnered influential government positions. In addition to those already mentioned, the marxists Kirchheimer and

292. Ibid., p. 294.

293. Ibid., p. 301.

294. See this volume, Chapter XXVIII, pp. 641-643.

Gurland worked for the OSS (intelligence); the socialist Lowenthal became a consultant at the Office of War Information(propaganda); and the communist Pollock was a consultant at the Department of Justice's Anti-Trust Division. Our anti-trust laws were intended to prevent the Nazi or Communist system of Monopoly Capitalism. Those laws obviously needed to be neutralized before such a system could take over America and make Americans a nation of indentured debt slaves. Today, anti-trust and truth in lending laws are virtually dead letters while our current economic system has been rendered Nazi.

Some of these relationships with our sensitive government agencies continued long after World War II when the German threat already was ended. Some lasted into the 1950s—during which time our first big international corporations were taking off. When the war was ended, our monied elites quickly began making use of anything from Nazi Germany that might help them set up a similar system here in America. Obviously, NASA rocket scientists weren't the only desired assets.

Perhaps the greatest fear of Nazi Germany held by those at the Frankfurt Institute was the fact that the Nazis had created a durable economic system *that worked*.²⁹⁵ Wiggershaus makes this abundantly clear. Sabbatian leaders outside of the Soviet Union already knew that their communism inside the Soviet system *didn't* work. What made sense to everyone after World War II, obviously, was to take from Germany that which *would* work and make use of it in America. Thus, following World War II, a permanent alliance between our elites and the European Radical Left became inevitable. The communists who had escaped Hitler's net and had come to America, also knew how the German economic model had been arranged. A new American Nazi system would benefit our elites by giving them monopoly ownership of market power in America. Then, the hope for American "globalization" loomed on a distant horizon. Our monied elites would enjoy their hoped-for world empire. The Radical Left also would be gratified, by ridding their new world of the Christianity that they hate.

With all of their associates fanned out across America, "boring from within" America, Horkheimer, Adorno, and a "rump" portion of the

295. Ibid., pp. 286-291.

Institute settled down to do the serious work. Their junior associates quietly networked among hostile Radical Left groups, while studying American culture. Raw data on our society was constantly fed to the home office by these guys, while the senior partners diligently used it to prepare theoretical treatises that were in turn fed back to the hostile groups.

The number of volumes produced by the Frankfurt School prevents us from giving close scrutiny to all of them. But we shall, however, attempt to review some of the more important pieces that were studied by this author.