

# Conspiracy Fact & Conspiracy Theory

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*Micro and macro investigations into social engineering and perception management*

By Jasun Horsley 2014

## I: Bonds of Hatred

I've spent more than half my life investigating these mysteries and writing about paranoid awareness but it's only recently that it's become personal. My view has always been that any attempt to understand or map the conspiratorial aspects of human society is a bit of a red herring, except as a way to better understand our own psychic conditions and predicament. I still feel that way, but now the line, once reasonably clear, between world and psyche, object and mirror, is no longer visible. If trying to understand my own family background leads me into Fabian conspiracies and geopolitical espionage, at what point do I pull back and say "Enough is enough"?

Simply put, while the desire to understand the true nature of the world may be futile, a "displacement activity" that could potentially keep us distracted from what is moving in the inner realms, the desire to understand ourselves is as deep-seated a drive as there is. It may even be the only goal worth pursuing. So when is attempting to understand the world a way to understand ourselves, and when is it taking us further away from ourselves?

Potentially, now that I have found concrete evidence for a conspiratorial element in my own family history, I am much better equipped to look at the larger picture—as above, so below. I'm no longer relying to the same degree on hearsay, conjecture, or 2<sup>nd</sup>-, 3<sup>rd</sup>-, 4<sup>th</sup>-hand information. I can test every theory by comparing it to my own experience. On the other hand, there's an even greater chance I will be skewing the evidence because I am zeroing in on my own personal cover-up. The chances of self-subterfuge and self-sabotage increase the closer we get to self-exposure.

To bring it down to very simple terms, and to what I know for sure: the conspiratorial legacy I have inherited is that my father hated his father and was never able, or willing, to tell us why. He died still hating him, perhaps partially because he could never talk about the reasons why. My brother also hated his father, and likewise he died with (into?) that hatred. I am staring at a powerful ancestral bond that, seen up-close, looks like something out of *Macbeth*, and that goes back countless generations. To begin to understand how and why this hatred bond was created is to start to dissolve the hatred with understanding, which is the first stirring of love. But it also means looking more closely at the *reasons* for that hatred, and so finding the source of it. And the closest, most immediate source is within myself.

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I've become aware that, as much as I want to keep this to the "ground" of my own family history, the pull of the conspiratorial and political memes out there is too strong to ignore and invariably distorts

whatever picture I am trying to paint, not only in expressing it but even in my own “mind’s eye.” I think the basic problem is that it’s nigh-impossible for us to view anything except in terms of good vs. evil, i.e., within socially-conditioned moral parameters. Even though I may know intellectually that those moral parameters have been at least partially laid down by the groups, individuals, and agendas I am examining, and that they are inseparable from the values being traced back to the same groups, etc., I still end up referring to them in my attempts to understand. This is similar to trying to use the conscious mind to explore the unconscious psyche: it just doesn’t *go there*. The part of me that hates cannot ever comprehend the reasons for that hatred, because hatred prevents seeing from happening.

The desire to uncover conspiracy, as far as I can *see*, is inseparable from the need to assign blame. This prevents a clear seeing of what is being done to us, because, as soon as we begin to see it, we react and try to judge it, oppose it, or denounce it (in other words, we *hate*). We take a position. And the problem, from what I can see, *begins* with taking a position. Every position is a defensive position.

This is why the seeming “good guys” are mixed up with the seeming “bad guys” in any halfway accurate history of conspiracy (i.e., of the world). It is why so many researchers wind up taking an “absolutist” point of view and saying “It’s all a conspiracy” (i.e., all bad), and why others end up seeing *two* conspiracies working at odds, good vs., evil, mind contraction vs. mind expansion, freedom vs. slavery, love vs. hatred, and so on.

As I see it, the “badness” begins with any attempt to control and direct others, whether it is towards mind expansion/social-sexual liberation/spiritual realization/love or *away* from it, into slavery, ignorance, addiction and denial, hatred, or whatever. The end never justifies the means, and in fact *any* attempt to bring about *any* end, by *any* means—at least when it is without the conscious participation of *all* involved—must be sourced in delusion. Delusion is self-deception, and the fruit of that is, invariably, the deception of others.

In this sense I am beginning to see that: a) it *is* all a conspiracy; and b) it is *all* “bad.” Or maybe I am just beginning to admit that’s my own slant on things, the way I have always seen it because it’s the only way I *can* see it? Hatred wounds us and the wounded hate.

There is, I know, a very strong pattern in me which refuses to allow that a positive view of the world and of people could be sourced in anything but ignorance and denial. As a teenager, maybe even younger, I felt very strongly that happiness was a sign of stupidity. The deeper I go into these areas of research, the more that pattern comes into my conscious awareness and the more angry and hostile (the more hatred) I feel towards people in general. This is based on the assumption (usually correct, I think) that they won’t know/believe any of this or want to hear about it. But this is probably due to a childhood experience of being vulnerable to such realities and not being heard or believed when I tried to speak about them, or perhaps not even daring to speak about them at all.

At a deep level, I think that the trauma I suffered, and which maybe we all suffer, is *betrayal trauma*. Betrayal trauma happened when someone I believed and *needed* to be good turned out not to be so. When I asked for bread and instead received a snake and a stone, hatred in place of love. After that formative experience, it doesn’t feel safe for me to believe that goodness can exist *anywhere*. And

in an ironic, tragicomic way, it's true, there is no "goodness" that isn't mixed up with "evil" in this world (no love without hatred) because this world is a divided sphere—"knowledge of good & evil" means the psyche is divided against itself. Yet the psyche itself, the soul, being sourced in the eternal, is not divided, and so it is *absolutely good*. The psyche cannot hate (only the ego can). The spiritual quest (individuation) is to find that source of goodness within and *become* it. That means total, unconditional acceptance of all evil "out there," and this is a literally unimaginable leap of trust, love, and surrender.

Who among us can see the full depth and scope of the "conspiracy"—and the horrendous harm which it has done to the human soul—and not turn away from it, hate it, or condemn it? Who among us can put down the stone and look unflinchingly at the wolf within?



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Implicit in the whole framing of conspiratorial information is a value-judgment: "Look at those dastardly Fabians, wolves pretending to be sheep!" Or: "Look at my grandfather, an elitist pretending to be a socialist, no wonder I am so fucked up!" It's unavoidable, but it's also untenable. It doesn't add up and is actually at odds with the real purpose of these discoveries, which is to see that "good and evil"—whether agendas, groups, or individuals—*can't* be separated, and that the idea they can is an intrinsic element of the dastardly "divide & conquer" plot (damn them to Hell!). The split occurs early on in the psyche, as a result of these local and global acts of betrayal and abuse; and yet, all of this is the *result* of a wound in the collective psyche, because only those who are wounded seek to wound.

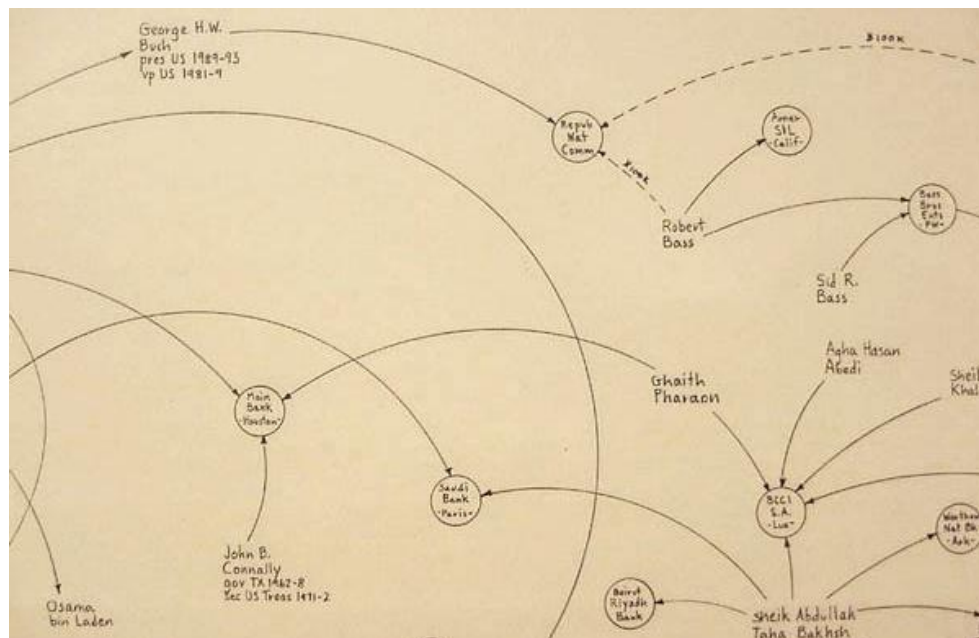
The wish to separate is also a healthy and necessary desire, however: it is called discrimination, and no individuation occurs without it. We have to sort the seeds of the influences on our psychic development to isolate the "alien implants" of social conditioning/engineering that have estranged body from soul, awareness from essence, and that prevent us from experiencing ourselves, and reality, as we are and it is. This isn't about separating good from evil in the ordinary sense, but discriminating inner from outer.

Our true nature is innate; it is sourced deep within. Our false nature is conditioned into us, though it is also an *internal defense* against outer conditioning. This is how conditioning works, diabolically enough: it replaces inner reality with an externally-provoked imitation of, and defense against, outer reality. In psychology, this is known as the Guardian. (See diagram here.)

To use an obvious (profane) example of this confusion: recently, by looking at how the Fabian society may have used progressive and libertarian ideas to further a geopolitical agenda, I risked becoming associated with (and relying on) more “right-wing” sources of information, and even unwittingly spouting a “reactionary” point of view. By suggesting that the loosening of moral values, sexual permissiveness, immigration, or whatever, may have been deliberately intended for seemingly “negative” consequences, I can easily end up appearing to denounce these things as “bad,” or worse, seeing them that way. This is a bit of an ironic quandary for a researcher to fall into, since one of the first conclusions that has to be reached, when taking a parapolitical view of history, is that the left wing works together with the right. *All externally found values are equally false*. Yet the power of conditioning is so strong that it’s virtually impossible for us not to choose *some sort of allegiance*, even when it flies in the face of logic and prevents any kind of coherent understanding from happening.

No doubt that, too, is part of the Plot.

## II: Good Cop/Bad Cop



Mark Lombardi art

The main obstacle to uncovering true coherence is the imposition of false coherence. Most conspiracy theories fall into this trap, by trying to paint a picture before all the facts are in and betraying the

researcher's own bias. Real coherence is what I'm after, and since emotional knee-jerk reactions (such as the desire to assign blame) prevent that, the resistance to coherence has to be factored into every attempt to establish it. In other words, any halfway coherent picture must include a clear acknowledgment of its inevitable incoherence.

One might ask, for example, if the Fabians have a global agenda, why are they "associated" with the Labor party? Is that really coherent? Doesn't it only reinforce the idea of a genuine division in the factions of power, since if the conservative party was "Fabian free," then every time they got into power they would threaten to undo the "Fabian agenda" which is supposed to be multigenerational? Ergo, Fabians must have infiltrated the conservative party too, and be pushing more moralistic, overtly capitalist agendas at the same time it is doing the opposite. Either that, or the Fabian Society is just another collective of useful idiots being employed by even more covert groups, to further yet more unfathomable ends.

I think it has even been set up this way (incoherence posing as coherence), to keep us hopping from one foot to the other trying to identify the "bad guys." The agendas in question aren't limited to social or political agendas or confined to any specific groups or individuals, but rather cross-pollinate over generations, cultures, creeds, and philosophies. It may even be that keeping us "hopping" is the primary purpose of every ideology: to prevent us from ever planting both feet on the ground and figuring out what we know is true and real. And so the tensions of a divided loyalty in the collective psyche, between "good" and "evil," "right" and "wrong," liberalism and fascism, collectivism and individualism (mother and father), keep us marching, in lockstep and en masse, into barracks or battlefield, to the never-ending beat of "Left, right, left, right!"

When I was growing up, Mary Whitehouse was a despised name in our household—a Christian conservative tight-ass whining about "family values" behind which lurked a fear and hatred of homosexuals and all other kinds of "deviance" (i.e., difference). The National Front was seen as even more beyond the pale, a bunch of moronic, Neo-Nazi skinheads. But looking at the history P.I.E. (the Paedophile Information Exchange), it turns out that Mary Whitehouse & the National Front were two of the fiercest voices speaking out against the group. Does this make them the good guys? Does the fact the Nazis had the Fabians on their hit-list mean the Fabians were the good guys? If a cop is being nice to us, promising to protect us from another cop who wants to beat us up with a phonebook, does that mean he is our friend, with our best interests at heart? The most immediately *coherent* explanation is rarely the correct one.

Mother and father (or father & grandfather) battle for control of the child's psyche while they unconsciously wrestle with their own demon-traumata. Neither have the psychic welfare of the child at heart, even if both of them *believe* they do. Cops may really believe in the guilt of the suspect, too, as they torture and coerce him into a false confession. For the child it's a lose-lose situation. Any allegiance at all is a kind of betrayal, because the demand to choose allegiance in such a situation is itself a betrayal (a child needs support from all its family members; it doesn't need to be turned into a psychic territory being fought over). Betrayal can only be met with betrayal. To meet the demands of those that betray us, we learn to betray ourselves; that's why the conspiracy is everywhere, and why no one can be trusted—because we can't trust ourselves.



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The basis for all manner of anti-nature, body-denying totalitarian political movements seems to be the primary split between conscious and unconscious, mind and body (father & mother?). Yet these social movements make no bones about employing *apparently* nature-worshipping, body-conscious, libertarian and progressive ideas and cultural memes to maintain and increase that split. Maybe some of the individuals involved in these movements believe this is the only way to heal the split. Maybe they know something we don't and aren't simply deluded psychopaths in philanthropists' clothing. (It's best not to reach a verdict—claim total coherence—until the jury's all in, no matter how overwhelming the evidence may be.)

Too much theorizing about conspiracy (which is a reaching for coherence) takes us away from the facts. My main conscious aim is to remove the sheep's clothing to get a better look at the big, bad wolf. Maybe along the way I can figure out why so many wolves need to dress up as sheep and how aware they are of having done so. Isn't that the perennial mystery—what is unconscious motivation (self-deception) and



what is conscious concealment, the deception of others? When is *apparent* coherence just a cover for a deeper, more disturbing coherence, making it incoherence disguised as coherence?

The line is always moving, either towards transparency or away from it, depending on our willingness and capacity to be honest with ourselves (and own up to our incoherence). The whole notion of using ignoble means to justify noble ends is what power politics is all about, and it's a close match, a cover-story really, for using conscious rationales as rationalizations for unconscious drives.

When I look at the dastardly plots of these Fabian wolves dressed up as Socialist sheep, or whatever, I know that I am looking at a magnified mirror of my own psyche, and that's the only reason I am so compelled to look. It's a bit like finding a family member in the echelons of the Illuminati: what *is* there to do except look closer? Like Jack Torrance at the Overlook, we may find our own image staring back from the photograph.



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Getting back to some specifics, I recently followed a comment at my blog to another blog, [Groupname for Grapejuice](#) where I read a couple of well-written and thoughtful posts (by znore) about Jan Irvin and Joe Atwill's somewhat controversial thesis, "[Manufacturing the Deadhead](#)." While znore is sympathetic to

their premise, he considers it exaggerated, and from what I know Irvin has come under quite a bit of attack for his work. It's easy to see why, or at least why people would want to refute the suggestion that something as vast and multi-layered as a worldwide social movement could "all" be the "result" of a "psy-op." Not only countless individuals but even the planets and stars are involved in such movements, not just Machiavellian groups of human beings (or alien ones), so unless the psy-operatives can also control the celestial bodies, it's safe to say they aren't the final, total creators of what's happening. However, I think it *is* reasonable to suppose that there *are* structures—both social and psychological, internal and external—in place on *this* planet that ensure, in an *almost* total fashion, that any and all movements, at least when they gain sufficient "mass" and momentum to threaten large-scale social change, are shaped and directed by these structures toward foreseeable outcomes. A master chess player doesn't have to control the movements of his opponent, only narrow the options enough to have the necessary counter-move ready at all times.

At znore's blog, there's a quote from Dennis McKenna, in response to Irvin's contention that Terence McKenna was a CIA agent:

I just feel kind of sorry for Jan, actually. He seems to have this need to see conspiracies where none exist. . . . This is the web of delusion that you can fall into if you're not careful and I think he has. . . . It looks like pathology to me, and a lot of people see that. But then Jan will say, well, you won't go through these 20 databases that I've sent you and these 200 links. And you've got to understand, no Jan I won't, because for one thing I don't have time and the fact there are connections does not necessarily a conspiracy make. I mean, yeah, Terence talked at Esalen and Aldous Huxley talked at Esalen that doesn't mean that Esalen is involved in some plot for world domination. . . . I just don't buy it. It just seems like a waste of time. . . . I would think I would know that [Terence was an agent]. I would think he would have said something. You know, we were close. But then maybe he was but he didn't even know he was. I don't think so. I don't know if you've seen Jan's website? What is that? This is . . . like the [Terence's] Timewave in a way—this elaborate model that you come up with that explains all and everything if you could just see it. I'm not seeing it, Jan, sorry.

On reading this I felt exasperation bordering on anger. Either Dennis McKenna is extremely naive or he is being disingenuous. A comment like, "I mean, yeah, Terence talked at Esalen and Aldous Huxley talked at Esalen that doesn't mean that Esalen is involved in some plot for world domination" seems meant to trivialize the whole subject and exposes McKenna's bias. I haven't read much of Irvin's material, and while I wouldn't be at all surprised if he was drawing an overly literal, simplistic picture, deliberately or otherwise, I'm fairly sure he's not expressing anything as childish as McKenna suggests. As for Irvin being pathological, isn't that what "they" always say? It's a non-denial denial and a form of (soft) character assassination that dismisses the arguer in the most demeaning way (under the guise of sympathy) without properly addressing the arguments being put forth. Bleh to Dennis M.

Conspiracy/espionage research *can* be overwhelming when we begin to see the extent of the deception. Resorting to shoving endless databases at anyone who disagrees so as to "prove" one's position, as Irvin does, is one symptom of such overwhelm. Scoffing at it as nuts is another symptom. The temptation to take refuge in absolutism ("It's *all* a Plot!" or "It looks like pathology") may be high-irresistible for most researchers after a certain point, because the alternative is to try and understand and convey every



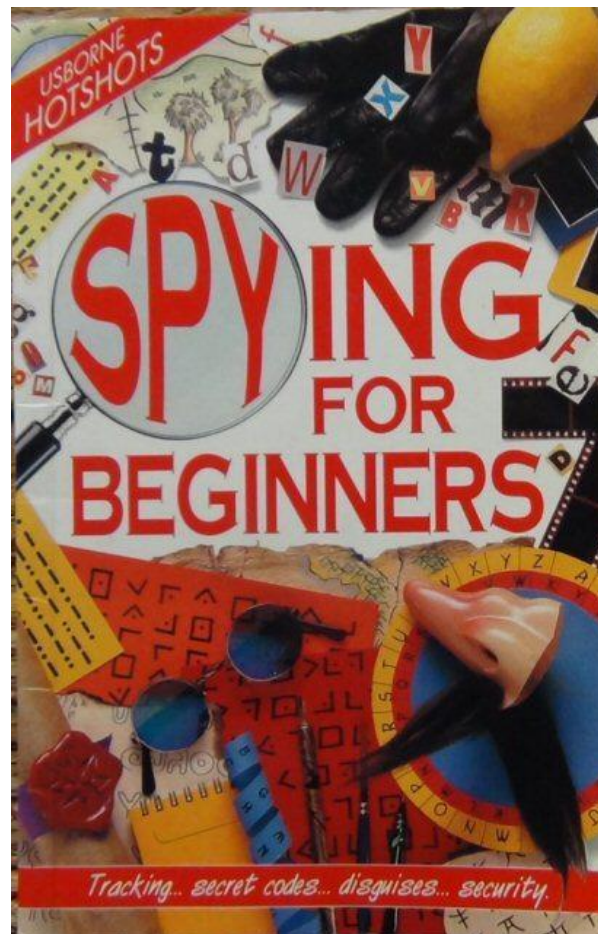
nuance and intricacy of the conspiracy: how we have been deceived, and, most painful of all, how *we have been made complicit with the deception*. To do so requires the sort of patience, dedication, and wisdom that (I imagine) not even the arch-deceivers themselves possess, as individuals at least, though as groups they can span generations.

Whether or not Terence McKenna was a knowing agent of this or that agency or agenda is less important than how he and his ideas may have been *used* by the same. And McKenna, like Huxley, like Leary, like Manson, certainly *seem* to have been useful, at least if it can be shown that some of the ideas they put forth were successfully incorporated into social movements that served larger, more shadowy interests. And I think it can be shown, quite clearly. So then we are forced to consider that there are many “useful idiots,” gainfully employed by agencies which they might even be consciously opposed to, at least in the beginning. To be a useful idiot, it’s not necessary to be an idiot (ordinary idiots would be of little use to the power elite). Many “unwitting shills” may be allowed to see more of the scope of the “operation” over time, as they are deemed ready and “fit” to do so. This way, over time, they can become witting shills.

I find one sure way to gauge the level of an individual’s involvement with the darker side of these social movements is to look into their sexual proclivities. Sexual proclivities tend to unite many players who might otherwise *seem* to be on opposite sides of the fence—because what could be a more intimate form of involvement than sexual involvement? At the same time, one way that potential recruits are “screened” for “fitness” is by involving them in illegal sexual activities, not only to identify them as being made of “the right stuff,” but as a means to control them thereafter.

The trouble with looking into people’s sexual proclivities is that, by definition, these are the areas that are most carefully concealed from view. Yet I think that any far-reaching theory of conspiracy that doesn’t include the sexual preferences of its participants at, or close to, its center is probably a bit like the authorized biography of Tom Cruise: not worth spending too much time on.

### III: Spookland & the Dark Age of Secrets



How many people do you think are in the employ of intelligence agencies? Consider first of all the number of these agencies, worldwide, starting with the ones we know of and then positing how many others we haven't ever heard about. Factor in the amount of money (including the unknowable "black budget") that goes into these agencies and the sheer number of "ops" which they are collectively involved in, ops that span the various fields and disciplines of government, military, police, law, organized crime, science, religion, medicine, pharmaceuticals, big business, the entertainment and media, economics, illegal drug smuggling and distribution, charities, and fringe cultures such as UFOs, spiritual groups, and occult societies (to say nothing of the more long-established secret societies that lurk behind the intelligence agencies).

Keep in mind that, for every operative, there may be twice or five times as many "snitches" working for them. Now pick a number, or a percentage of the overall population of your country, town, or neighborhood. Compare that number to the number of people that you know personally, or have ever heard about, who are working or informing for said agencies. If, as in my own case, the second number is a big fat zero, try the experiment instead with the number of people you *suspect might be* operatives or informants. Now compare the two numbers. What? Same problem?

What's wrong with this picture?

Where are all the spooks? Are they living in their own private cities somewhere, going about their business making the world safe for you and I? Nope. The people you are wondering about are here among you, every day and everywhere you go. They cook your meals, they haul your trash, they connect your calls, they drive your ambulances. They guard you while you sleep. This IS Spookland and you are a resident of it. If they haven't recruited you yet, it's because they haven't found a use for you. Yet.

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You've heard all about old boy networks, and about how only those who belong to the "club" (Oxford, Cambridge, Yale, Harvard, whatever) get to advance within the extended club of society, in the various fields of the media, government, law, medicine, industry, entertainment, and so on. So how far does this old boys' network extend? If we don't belong to it and if we never get recruited by it, how would we ever know?

Suppose that every single establishment in the modern world, from government on down, was established by and for these old boy networks, to the same end? Would that mean that everyone who's anyone would belong, essentially, to the same club, a club that only exists for those who know it does? What if everyone you have ever heard of (outside of your own private circle) is, by definition, an operative, because, hey, if they weren't, you would never have heard of them! I'm not saying this is so. I'm just asking—*what if*? Is there a strong, clear, and logical argument why it could *not* be the case? Keep in mind I

am only talking about the (potential) operatives you have *heard* of, and that most operatives work under the radar because a high public profile isn't required, and may even be detrimental to their work.

What if *everyone* is now an operative or working for an operative except *you*? Most of them probably don't know this, however, because there are so many agencies and ops currently working that there's no way for the lower level operatives to have any real idea exactly who is on the agenda and who isn't, or even what it is. And once every last person is recruited—what happens then? This is a joke (I think); presumably that can't ever happen. It may be that the “chosen ones” are precisely those precious few who decline to be chosen. The conspiracy researcher Kris Millegan (whose father was an operative) wrote to me this succinct, and I think more accurate, picture of Spookland:

You have spooks and then you have the folks that spooks influence. Basically intel ops operate with deceit and subterfuge. Even if you're a spook they lie and compartmentalize. You are only told what is needed. If you want someone to go from a to b, if you can get him to go there without even knowing you exist is great. If you have to tell them to go from a to b, you never tell them the right reasons. So many that are involved are simply played, and are not under orders. Most that get involved do it for all the right reasons, god and country, but are used by higher-ups. I find the final agendas come from the secret societal system, beyond the nation states that they have captured.

The sci-fi scenario of *They Live*, *The Matrix*, *Invasion of the Body Snatchers*, and the modern paranoid folklore of David Icke, Whitley Strieber, et al, may be a metaphor not just for psychological and spiritual truth (or “truth”), but also for the parapolitical social reality. Isn't conspiracy just another, juicier and flakier, word for espionage? Perhaps these exciting, sensationalized narratives are a way for the real situation to filter into our conscious awareness, the real situation being that we live in a world overrun by operatives (and their informants). These operatives have their magic Rayban glasses, they are unplugged, they exist in a very different world to the rest of us (or at least, to me). To them, *we* are the sleepers, the slaves, the goyim, at best useful idiots, at worst useless eaters.

I have a terror of being naïve. It is combined with a certainty that what's occurring in the world is very different from what we have been led to believe is occurring or what *appears* to be the “general” view of events. This leads to an attempt, as above, to paint an alternative picture of truth, a counter-narrative whose purpose is less to describe the actual truth than it is to expose the *untruth* of the predominant narrative.

Finding the ground means first recognizing that, whatever we are standing on, it ain't it.

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I just read a book about the Kray twins by John Pearson (*Profession of Violence*). The Krays interest me because their activities seem to provide some important “connecting tissue,” both in my own secret family history and the larger history of 20<sup>th</sup> and 21<sup>st</sup> century social engineering. The Krays are connected, to varying degrees, to Jimmy Boyle and hence to my own family, to the Pheasantry and therefore (tenuously) to the counterculture, Whitley Strieber, and the Process Church, to Donald Cammell, Mick Jagger, and the entertainment industry, and most demonstrably of all to Lord Boothby and Tom Driberg (homosexual

MPs), Jimmy Savile and the “Pink Ballets” (sex orgies of the 1960s), and to the now-infamous Haut de Garenne, the Jersey Island care home which allegedly hosted child sex parties for a very elite clientele.

After reading the book, however (which mentions almost none of the above), I came away with next to no clues as to what the notorious London gangsters were *really* involved in or how they made their fortune. There’s some mention of financial fraud and of protection rackets, and of the many clubs they owned (frequented by celebrities); but there’s nothing that gives any sense of a criminal enterprise and how or why exactly the Krays were as powerful, and seemingly untouchable, as they were during their heyday in the 1960s. There’s only one mention of Jersey Island, an innocuous mention at that, referring to Ronnie Kray taking his male lovers there because he didn’t feel safe in the UK. Admittedly, the truth about Haut de la Garenne only came out quite recently, but I found myself wondering: was this the reason why the description of the Krays’ empire of crime seemed so insubstantial? Had all of the primary elements been concealed or omitted? Judging by Pearson’s account, the Krays didn’t deal in drugs or in any other contraband, yet they were courted by an impressive stream of celebrities (from Muhammad Ali to Judy Garland, Frank Sinatra to Lee Marvin), and enjoyed the protection of members of parliament such as Boothby (eventually implicated in Haut de la Garenne), Tom Driberg, and by extension, the Labor PM at the time, Harold Wilson. So what was their attraction to these people, and what made them so invaluable?

What were they selling?

Driberg, whose biography I am currently reading, was notorious for sexual deviance. Winston Churchill, reputedly a closet homosexual (well-suppressed, if you can find a good solid online lead, let me know), said that Driberg “gave sodomy a bad name.” While the official account, to date, gives no suggestion that he was involved in the sexual exploitation of children, naturally I am unconvinced. My interest in Driberg is at least as keen as that in the Krays, because Driberg can be linked to my family by two, possibly even three, seemingly independent roots—via my grandfather (who knew several of Driberg’s associates, including Sir Richard Acland and J.B. Priestley, who were instrumental in Driberg winning his seat in Parliament in 1942), my brother (who belonged to Driberg’s drinking club the Colony Room, albeit during a different period), and my mother, who was friends with the family of Christopher Sykes (as I was in my teens), Sykes being Evlynn Waugh’s biographer and Driberg’s fellow Oxford alumni. My grandfather attended Oxford during the same period as Driberg, so they may have met then, and almost certainly did afterwards. All in all, the proximity of Driberg to my own family background is nothing short of striking.

Driberg was friends with Aleister Crowley, who thought so highly of Driberg that he nominated him as his successor as World Teacher (which never came to pass). According to Robin Bryans’ *The Dust Has Never Settled*, Driberg was a regular participant in Black Mass, as well as a frequent attendee at the Krays’ notorious “orgies.” He was also antagonistically associated with Anthony Blunt, the communist spy whose name appears on the list of VIP visitors to the now-infamous Elm Guest House “kinder-brothel,” located in Barnes, London. Driberg’s biographer, Francis Wheen, mentions the “rumor” that Driberg was recruited by MI5 agent Max Knight (on whom Ian Fleming based his character “M”) while still a schoolboy. Wheen dismisses the notion as absurd, but at this point I’m more inclined to dismiss Wheen as absurd (or a liar). Most damningly of all perhaps, Driberg worked closely in the 1940s with Lord Mountbatten, who has



been linked to the Kincora child abuse ring and who introduced Driberg to Prince Philip; years later, Mountbatten also introduced Jimmy Savile to Philip—an inconclusive but for me highly suggestive detail. (In passing, my stepfather was a vocal admirer of Mountbatten, and may even have known him....)

The chances of Driberg somehow being innocent in all of this, of anything beyond a little consensual pederasty, seem slim, to put it mildly. And yet, at the same time, how far am I willing to take the logic of “guilt by association”? If I extend the guilt to my own family, as is an almost irresistible temptation, then aren’t I, by the same logic, also implicating myself—at least in the eyes of some future conspiratorial zealot like me?

Returning to the Krays: it seems impossible not to conclude, however tentatively, that the business they were in was not so much a profession of violence but one of *sexual violence*: catering to the aberrant appetites of the power elite, including (but presumably not limited to) the sexual abuse of children. There is plenty of suggestion (though how verifiable it is I don’t know) that the many “orgies” which occurred—such as at Haut de Garenne and Elm Guest House—also entailed the manufacturing of child pornography. It has recently come out that Jimmy Savile owned several film companies, though there’s no sign of what they actually produced. There’s also the suggestion, perhaps inevitably, that the orgies, and the films, included sexual violence, what has now entered the lexicon as “torture porn.” And why stop there—since victims are also witnesses, this alleged industry included snuff movies. Beyond the obvious market for such fare, these films, in the right hands, would also have been invaluable for exercising *total control* over the participants.

**Attorney General's full answer to question on Sir Peter Hayman**

The following is the text of the Attorney General's answer to a parliamentary question by Mr Geoffrey Dickens:

In 1978 a packet containing obscene literature and written material was found in a London bus. The subsequent police investigation revealed a correspondence of an obscene nature between Sir Peter Hayman and a number of other persons. Altogether a total of seven men and two women were named as possible defendants in the report submitted by the Metropolitan Police to the Director of Public Prosecutions.

The Director advised against prosecuting any of the nine persons either under section 11 of the Post Office Act 1953, or for any other offence. Among the considerations he took into account were the factors that the correspondence had been contained in sealed envelopes passing between adult individuals in a non-commercial context and that none of the material was unsolicited.

Subsequently the Metropolitan Police submitted a further report which revealed that one of the nine, not Sir Peter Hayman, was also carrying on a correspondence with a tenth person. The police investigation showed that the two shared an obsession about the systematic killing by sexual torture of young people and children.

In view of the extreme nature of the material they had sent each other the Director of Public Prosecutions decided to prosecute them for conspiring to contravene section 11 of the 1953 Act. There is no evidence that Sir Peter Hayman has ever sent or received material of this kind through the post.

It has been suggested that Sir Peter Hayman was considered as a possible defendant following the police investigation into the conduct of the Paedophile Information Exchange (PIE), which led to the recent trial at the Central Criminal Court for conspiracy to corrupt public morals. That prosecution was against persons alleged to have been involved in the management or organization of PIE.

Although Sir Peter Hayman had subscribed to PIE, that is not an offence and there is no evidence that he was ever involved in the management. At the recent trial, while there were general references to members of PIE (including, though not by name, Sir Peter Hayman), there was no reference to any material produced by him or found in his possession.

I am in agreement with the Director of Public Prosecution's advice not to prosecute Sir Peter Hayman and the other persons with whom he had carried on an obscene correspondence.

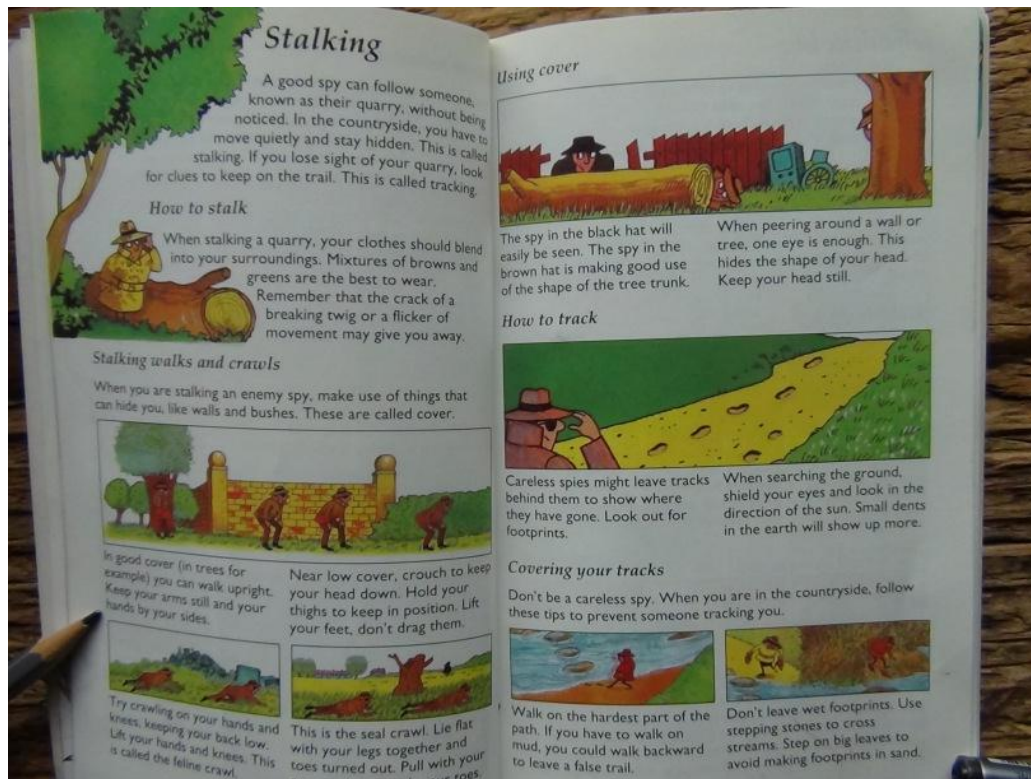
The Director of Public Prosecutions and I remain determined that, where the evidence justifies it, prosecutions will be brought in cases involving sexual acts with children or offences under the Protection of Children Act, 1978 (indecent photographs of children).

While I haven’t come across any concrete evidence for this—I’m not sure I’d want to see it if I did—I find it too logically consistent to seriously doubt. What increases coherence can only be presumed to be accurate. And while presumption is not fact, if the main facts *can* be confirmed, the other, more speculative ones that are found to fit the larger picture and which increase the coherence of it, I think *can* be tentatively accepted.

This level of human depravity is such (or so it seems to me) that even *knowledge* of it, combined with an association with its perpetrators, at least if it doesn't lead to radical action (even if only getting as far away from the scene as possible), amounts to guilt. Of course, there must be plenty of people on the periphery (as at the BBC during Savile's long and grisly reign) who don't *know* about it but who only hear *rumors*. One way to avoid the moral conundrum of having to act against one's self-interest in order to retain one's self-respect is, simply not to believe the rumors.

So at what point can ignorance be regarded as complicity—and to what extent does that implicate us all?

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There is currently a lot of shock and outrage in the UK as high-ranking members of British society are outed (many of them after they are dead and gone, but some of them still living) as child abusers. One of the sentiments commonly expressed within the mainstream is surprise that these offenders were given the highest peerages of British society, OBEs, Lordships, and the like. How is it that, "despite" their widely-rumored involvement in such illegal activities, they were still nominated for titles? The answer is probably that it's not despite it but *because of it*.

The structures of power that are firmly in place in British society (and beyond, since the sun never sets on the Empire) are perhaps such that, not just complicity with but active participation in the systematized sexual abuse of children is a prerequisite for ascending the ranks.<sup>1</sup> I know this is all very David Icke, and I'm

<sup>1</sup> Famous OBEs implicated in sexual abuse of children include Jimmy Savile (DJ, TV presenter); Benjamin Britten (composer); Cyril Smith (MP); Jess Conrad (pop singer); Cliff Richard (pop singer); Rolf Harris (children's entertainer); Jimmy Tarbuck (comedian); John



a bit surprised to have ended up blogging about a subject which I considered, just a year or two ago, to be *passé*: the nature of the beast, Earth society is a systemized Hell-zone, move on and get over it. I trust anyone who's followed me this long already knows this, or at least knows it's the way I see things and isn't overly opposed to said view.

But there is a *world* of difference between a general, theoretical perspective and one that begins to crystalize into something directly and palpably *experiential*. It's roughly the difference between reading David Icke/watching *They Live* (or writing *Homo Serpiens*) and bumping into Reptilians while they devour babies at the local Laundromat. Unexpected.

While this *is* still all speculative, it's also based on and inspired by quite visceral, non-intellectualized, living insights into my own personal history and background. It may be a mistake to try and extend those insights outward to the level of society at large, or it may just be an inevitable part of the attempt to make sense out of experience by finding the larger context for it. Either way, I think it's a reasonable speculation, based on the evidence, and the recent flurry of exposés in the UK would seem to confirm the links between organized crime, police and intelligence agencies, the entertainment industry, high-ranking politicians, peerages, the sexual abuse of children, child pornography and worse, and a massive institutionalized cover-up. And there really *is* a difference between looking into conspiracy theories and staring at conspiracy *facts*: for me at least.

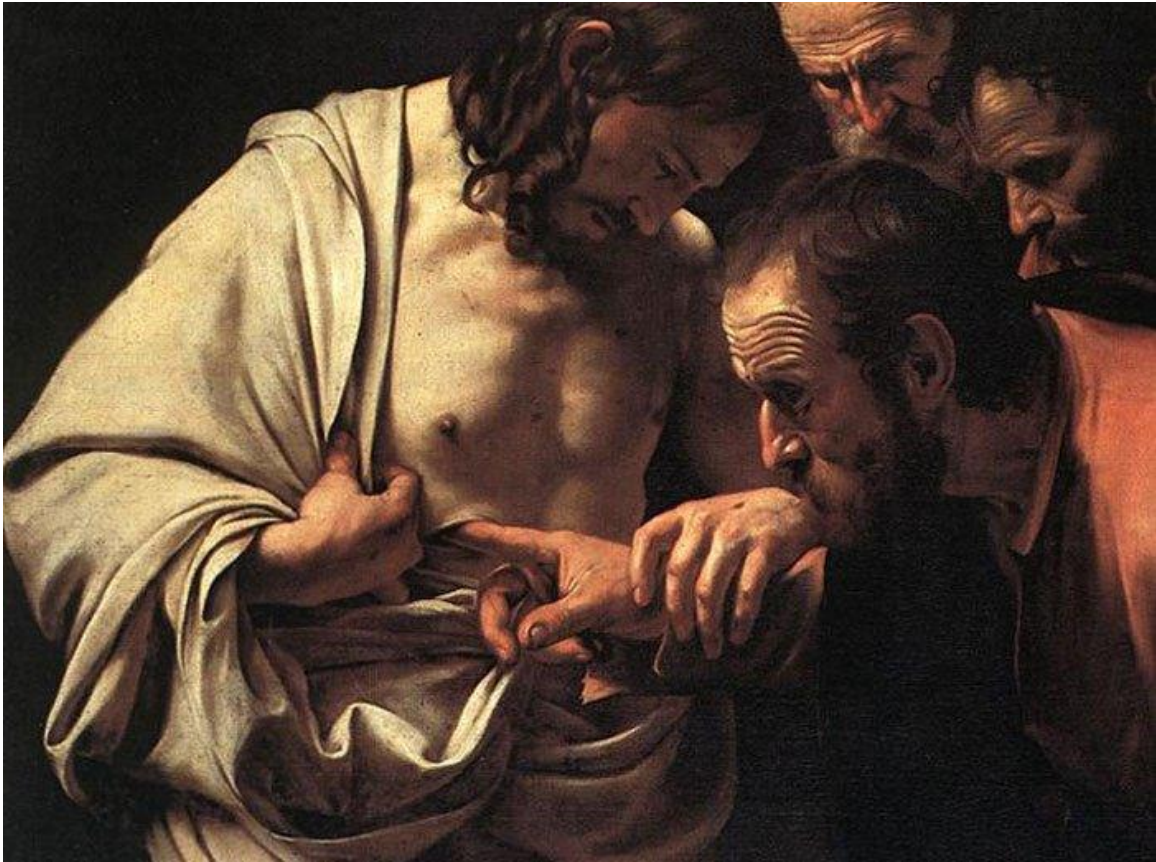
We don't and can't know the number of spooks, snitches, and shills among us. But if Lloyd de Mause's statistical facts are accurate, then 50% of the adults we interact with on any given day and 50% of the children we encounter are victims of sexual abuse. (There is probably no way to calculate the numbers of adults involved in the sexual abuse of children, whether their own or other people's, or both.) This idea is so incredible that it is somehow incomprehensible. It's not so much the idea that it could be true that's hard to comprehend, as the idea that it could be true and yet be so thoroughly and completely *hidden from our view*.

One oft-touted criticism of a conspiracy-based reading of history is "People just can't keep a secret that well." I think the truth is the opposite, and that keeping secrets is what we humans do best. I think we have been doing it for so long we have got it down to an art form. Jan Irvin's vision of a grand conspiracy to bring about a new dark age seems to ignore the fact that a new dark age is unlikely to be anything like the previous one, and that the likeliest possibility of all, is that we are already in it.

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Peel (DJ); Robert Boothby (politician). Some of the accused *could* be straw men, and since one way to protect the guilty is to serve up innocents in their stead and make it look like a "witch-hunt," I certainly don't want to add to that. But while it's probably a mistake to think that just because all ravens are black everything that's black is a raven (there are people implicated in child abuse who don't have OBEs—hello, Freddy Starr—so it's reasonable to suppose the reverse is also true), still and all, the PIE chart overlap *is* pretty striking, and I can't help but wonder what's being signaled by an OBE to those "in the know."

#### IV: Traumagenesis, or: In the Beginning Was the Wound



The idea that history is made by individuals—or even groups of them—is probably central to much of the confusion of conspiracy researchers. Then there is the possibility that groups of individuals would *use* this idea, and exploit our confusion, as a way to shape and direct history—confoundment upon confoundment! But somehow we continue to fall for it. Maybe it's because we all need someone to blame. Maybe an identity forged in the fires of trauma depends on blame to keep itself alive.

Darkness defines the light. If we can only fully experience ourselves in contrast to what we are not, that is most palpably recognized as what we are *opposed* to. Strange, then, that one thing just about everyone can agree to be against is child abuse; and yet apparently just about everyone—from the top on down—is doing it.

I think there is a conspiracy spectrum. I think it relates to how aware we are, as individuals and as groups (and we all belong to one group or another, even if we don't know the other members), of our complicity with the conscious, organized conspiracies at the far end of the spectrum. Everyone breathes together (con-spires), and no matter how far apart we are, we breathe the same air, just as we all look at the same sun and moon from different angles and at different times (and sometimes can't see it at all). There are many conspiracies that can be arranged into two primary conspiracies, but which are really only one,

which is really none at all—just the result of our having somehow tricked ourselves into thinking we exist as discreet entities who can gather together and conspire, at all.

I think what we are looking at when we enter all the way into paranoid awareness is the ways in which we are *all* the playthings of the unconscious. Certain groups have learned how to exploit this knowledge to gain *relative* power over others. A local (individual) conspiracy spreads out to a global, collective level. From this view, the “mass” that’s controlled is symbolic for the unconscious of the “elite” who want control, who wish to control that which cannot be controlled, namely, their own unconscious! Insofar as we are *all* seeking to have control over what cannot be controlled, and we are all driven by that same (unconscious) desire to try and control others, we are complicit with the system of control that cannot control anything but the bodies and minds of others.

The ultimate sort of control one individual can have over another is to sexually abuse, torture, and murder; and the easiest “other” to abuse in this way is children.

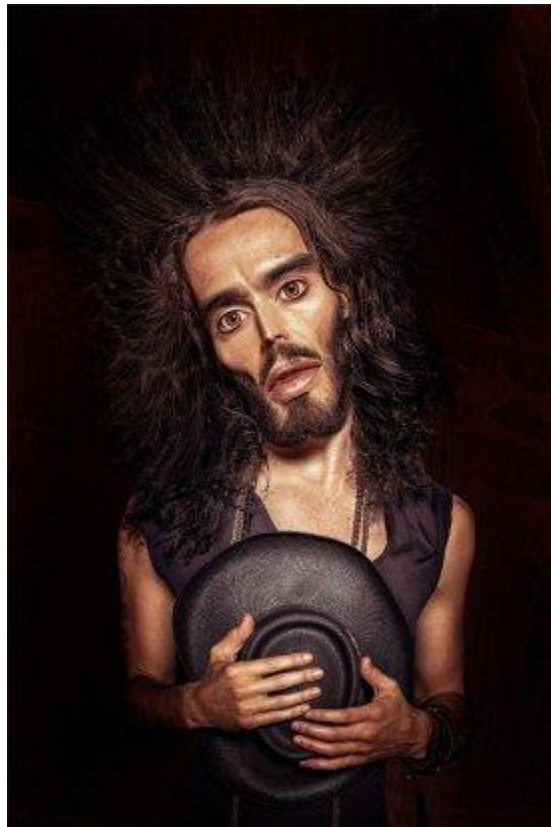


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What I see when I start to map the conspiratorial nature of history is that, certain groups and individuals ascend within the social order by assuming a more conscious role within it, more openly (though still covertly) expressing the universal desire to control (victimizer). The majority, meanwhile, settles into the

position of the unconscious that is controlled (victim). The social system that is thereby established has total control *within the parameters it has established*. No individuals, and most especially no group of individuals, will ever gain a significant degree of power or influence within that system without first being “recruited” *by* the system. To gain the world you must first give up your soul—abuse and be abused—these are the conditions of success. (This is an absolutist view, however, and therefore can only ever be relatively true.)

In this way, we can see that anyone who has become a person of social, cultural, religious, spiritual, or political influence in the world has only done so because they have been *allowed* to do so. They have been recognized as *useful* to the system which permits them to achieve power and influence within it. Any other arrangement is by definition impossible, akin to pigs growing wings to fly. Nature doesn’t *work* that way, and the world doesn’t allow “just anyone” to become president, poet laureate, rock icon, movie star, best-selling author, revolutionary showman, world reformer, or psychedelic pioneer of consciousness. The mere fact of an individual attaining any significant social influence *automatically* indicates that they have been recruited—whether or not they know it.



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Nostalgia for Ancient Greece is quite common among many of the most noted poets, philosophers, and world reformers of recent history, and one of the notable characteristics of Ancient Greece was that sex between adults and children was socially acceptable. How many of the individuals (men and women, but mostly men) who can be identified as “players” at varying levels within the grand conspiratorial game of

social engineering either betray such a predilection or have been victims of it? If we can believe the accounts at all, it's a truly alarming number. I would hypothesize from this (at the risk of prematurely joining the dots) that the desire to have sex with children (and to do far worse things to them), and everything that entails, may be the unconscious (and in some cases conscious) drive behind all of the many, myriad master plans of the elite.

Bold a statement as this may be, it's consistent with what we know about human individuals, which is that their sex drive is the strongest motivating factor of the psyche. It's also consistent with the way the sexual element of criminal and conspiratorial networks, such as the Krays or Jimmy Savile, while being well concealed, eventually turns out to be the most remarkable thing about them. My suspicion is that there's a narrowing of sexual (and therefore all other) interest as an individual ascends the social hierarchy and has his or her sexual neuroses inflamed and indulged, into a fine diamond point of pathology.

For me anyway, this seems like the best way to bring the octopus down to manageable proportions: to put it inside the parameters of a working hypothesis and contextualize the data, and thereby keep the tentacles from strangling me. It is at least a refreshingly and distressingly *human* context, one which I think many, even most people, have some direct experience of. It is also one which, conversely, almost no one wants to consider. Yet it is I think the most useful thread to follow. To know what a man or woman is made of, look into his or her sexual drives—because the drives that are the most carefully hidden, also run the deepest.



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This is my own particular bias, and the evidence I have cited for it is that sexual deviancy and social status seem to be inextricably intertwined in our present society, and to increase in tandem. The indication is that, even as worldly success augments and distorts libido, a distorted libido enhances worldly success.

This would have to do with how the drive for worldly power is sourced in *formative infant experiences of powerlessness*, particularly as relating to abuse and usually sexual in nature. Therefore, the more severely abused a person was (provided that other social and psychological elements are also in place), the fiercer their drive to achieve power and influence in the world will be. At the same time, there will be an equally



powerful, unconscious need to *reenact* their early experiences of abuse, only now from the opposite end (that of abuser), as a way to feel powerful and offload psychic toxins of the past *onto others*. This is what Lloyd deMause calls “poison receptacles.”

Such a social system of abuse, while maintained by human beings, clearly isn’t set up to benefit humans, not even those who *appear* to be in control of it. But if the system’s nature is somehow *inhuman* and *anti-human*, then our chances of understanding it would be slim at best. It would lie beyond any human definitions of good and evil, malign or benign. We call a cancer malign because of what it does to our bodies, yet on its own terms it is merely growing and flourishing. Sexual abuse of children is also recognized widely as “wrong,” and yet the harm it does to children’s psyches—including the evidence that it turns them into abusive adults—is rarely addressed to the same degree as is the sheer “wrongness” of pedophilia—i.e., the *moral* question. This gives pedophilia advocates and apologists far too much wiggle room, since morality is a notoriously slippery, mutable concept (homosexuality was once considered morally wrong too). The Jewish religion practices child abuse ritually in a socially sanctioned act called “circumcision”—the slicing off of a newborn male baby’s foreskin, followed by *metzitzah b’peh*, when the Rabbi sucks the blood off the baby’s penis. Horrifying as this ritual seems to non-Jews (and, I am sure, to many Jews too), it slips under the general radar of collective outrage because it is hard to address it as a moral question, without giving rise to counterarguments about anti-Semitism and the like. If the question of the effects of such a ritual on the infant psyche were instead addressed, however, it would be a very different debate. There is very little wiggle room to question the barbaric and psychologically wounding nature of circumcision and *metzitzah b’peh*, at least without simply denying the sentience of newborn babies.



I can’t (much as I might like to) with any authority say (much as I might like to) that cancer is bad or wrong, and the same applies to *metzitzah b’peh* and any other form of child abuse. This isn’t because I am sitting on the fence about it, but because I have to admit that my own point of view is only locally true, and so I can’t make universal statements about right and wrong without revealing my own ignorance. What I *can* say is that cancer kills people and that child abuse potentially destroys the psychic health, not just of individuals but of whole nations. I watched my mother waste away from stomach cancer the same year my brother was killed by heroin. It’s my felt sense that both of them were victims of childhood trauma. I also have the scars on my own soul as evidence, and they are not pretty.

My primary aim is to heal, and embody, that soul. Since I currently self-identify as being a traumatized human, I think it's best to approach the question of social engineering via systematized abuse/trauma *as if* we were talking about human beings working towards specific ends, and *as if* they were humans at least *somewhat* like ourselves, that is, with conscious desires underneath which unconscious drives are working. Wounded souls only know how to wound. The problem isn't that rituals like *metzitzah b'peh*—or other forms of systematized child abuse such as those linked to the Krays, Savile, and the highest echelons of British society—are evil. It's that they are an age-long, *unconscious* acting out of collective trauma disguised as a social and religious “form”—as something inherently necessary to the collective good.

It's this unconscious woundedness, and the many layers of denial that keep it unconscious, that determine the outcome of every last agenda of the so-called “elite.” This is why it doesn't matter what an individual or group's professed (or even private) intentions are, but only the results. When talking about individuals and groups driven by an unconscious terror of powerlessness combined with severely wounded and overstimulated libidos, the goal is always the same—power. And the results equally predictable—abuse.

Hence it is that even those with the very *best* intentions become the social engineers of Hell.

