

Partial Reading List and Notes
January – April 2020

Lawrence C. Chin

1 January

Downloaded, and began reading, Edward Snowden's *Permanent Record*.

6 January

In the library. Browsed through Dick and Liz Cheney, *Exceptional: Why the World Needs a Powerful America*, in which Dick Cheney denounces Obama for making America weak. The book was completed in May, 2015. Then checked out, and began reading, Dick and Liz Cheney, *In My Time: A Personal and Political Memoir*. Dick and Liz Cheney worked on this book until June 2011.

17 January

The most profound passage in Cheney's *In My Time*. Khrushchev advised Nixon (p. 61): "He said that sometimes in order to be a statesman, you have to be a politician. If the public sees an imaginary river in front of them, the politician doesn't tell them there's no river. A politician builds an imaginary bridge over the imaginary river." Meanwhile, Cheney's politics is: deceive people into seeing an imaginary river in front of them, and then persuade them to build an imaginary bridge over the imaginary river. (Hence the War on Terror.)

19 January

Very much impressed by how advanced Livy was – he expressed the same insights which political theorists since Enlightenment speak. (1) Livy praised Numa Pompilius, the second king of Rome, for founding and standardizing religious rites: he understood, as later philosophers do, that religion is necessary for good social order. (2) In the beginning of Book II, Livy described how a series of kings performed the function of building up the character of the Roman people so that, when they finally lived under freedom thanks to Brutus, they might be prepared for it. Livy understood well, as philosophers and academics do today, that one cannot simply give any people freedom and democracy and expect them to do well. The practice of freedom and democracy requires that the people possess the necessary character already – otherwise they will be unfit for freedom.

Watched Gina Haspel's speech at Auburn University, 18.04.2019, and her testimony before the Senate Select Committee on Intelligence (her confirmation as CIA director), 09.05.2018. Note that, between 2002 and 2004, she was at the Counter-Terrorism Center, but that, in 2005, she became a deputy director at the National Resources Division.

20 January

More instances illustrating how advanced Livy is. Livy, when recounting how Publius Valerius suddenly became unpopular because he hadn't gathered the people together to elect someone to replace

the recently deceased Brutus, calls the people “fickle” (wankelmütig) (*ut sunt mutabiles vulgi animi*). Precisely the elites’ perception of the vulgar masses today! Then, when narrating Tarquinius’ attempt to forge an alliance with the Etruscans to invade Rome and regain his kingship, Livy takes care to describe Tarquinius’ criticism of the republican form: no one superior would stand out from among the mob – the same sort of criticism leveled against mass democracy today!

24 January

Read Harvey Mansfield’s “The vulgar manliness of Donald Trump” (*Commentary*, September, 2017). Two passages stand out to me in particular:

The American Founders, building on the philosophy of liberalism, expanded the conception of the people so that “popular government” could include everyone. James Madison made a famous distinction (one that used to be taught in high-school civics) between “democracy” – meaning pure democracy dominated by the demos and subject to “majority faction” – and “republic,” which was based on representation and structured with separation of powers and federalism. In our republican system, the demos would be required to govern through electing the few and be kept diverse and scattered to help keep them moderate. The Founders saw to it that their popular republic would provide for government by people like themselves – no longer aristocrats or nobles but still the few, and that the American people would have those Founders for heroes, rather than vicious characters like Robespierre or naive agitators like Tom Paine, who spoke and acted for the demos. They wanted to spare the new nation from rule by the demagogue, a vulgar man who appealed to vulgar people on the level of a vulgar manliness with the traits of the demagogue.

In other words, the purpose of the Founding Fathers was precisely to prevent someone like Donald Trump from coming to power. The Founding Fathers were motivated by the same distaste as I’m toward “democracy” – and so I must rephrase myself to say that *the root cause of contemporary dummification is not America’s original condition, but the fact that America has become less and less a republic and more and more a democracy*. Then:

Democrats had forgotten America in their preoccupation with its separate identities, and their desire to come to the aid of the vulnerable at home induced them to prefer the vulnerable abroad. America was too successful, too much a winner, the Establishment (or at least its Democratic branch) believed. America’s greatness was due to its exploitation of weaker countries, not to its virtue; its greatness was lacking in goodness. Best to apologize, and so lead the world after all in apologizing for human exploitation of nature. Nature needs protection from us (humans), and we must seek means of “sustainability” to enable it to return to functioning on its own for our good. All this – the politics and philosophy of Barack Obama and his liberals – was fresh meat for Trump.

Such a typical conservative characterization of the Democratic Establishment (including the Deep State) shocks me with its unrealism. Why can’t Mansfield see that Obama and his liberals were only *pretending* to apologize for America’s greatness while under-handedly pursuing imperialistic policies to dominate the vulnerable around the world? Hypocrites par excellence! People – on both the left and the

right – were fooled by Obama and his liberals, and Trump was exploiting this *perception* about, not this reality of, the Democratic Establishment.

25 January

Heard two talks by Michele Rigby Assad in regard to her new book, *Breaking Cover*: (1) at the International Spy Museum, 23.03.2018, and (2) at Google, 10.05.2018. Her story about the sexism of the Legend during the training – he said he had only had women in secretary positions, never as operatives – must be pure lie, a made-up story to deceive people into the false impression that the CIA is still male-dominated.

26 January

Where was Dick Cheney (according to *In My Time*)? (1) Around April 2002 Cheney met with PRC Vice President Hu Jintao at the Vice President's residence. In early 2004, he met with Hu again in China (p. 382). (2) On 4 January 2008, the director of National Intelligence Mike McConnell came into the Oval Office to discuss North Korea. (3) On 30 January 2008, Cheney threw a party for Lynne Cheney at the Vice President's Residence to celebrate the fiftieth anniversary of their first date (p. 327). (4) On 31 March 2009 Cheney visited the National Archives to look up the CIA documents about enhanced interrogation. (5) In July and August 2010, Cheney was in intensive care (p. 524).

29 January

Downloaded, checked out, and started reading Michele Rigby Assad's *Breaking Cover* (2008). Note that every recruiter she has mentioned in the beginning of the book (except for the psychologist) was female! Then downloaded, checked out, and started reading Harvey Mansfield's *Taming the Prince* (1989). Also resumed reading O'Neill and Piepenbring, *Chaos*.

30 January

Watched Sandra Grimes' lecture at the International Spy Museum, 18.09.2013: how she and Jeanne Vertefeuille caught Aldrich Ames. The basis of this lecture is their book, *Circle of Treason: A CIA Account of Traitor Aldrich Ames and the Men He Betrayed* (Naval Institute Press, 2012).

31 January

In deep thoughts last night about the fact that, in people's mind, I will always be just a misogynist terrorist and a serial stalker because people couldn't understand anything beyond that (because that's all that people can ever understand). This is how I can explain the matter to a woman: "When you are color-blind, you will only see a black-and-white world, and you will not notice that the world is anything other than black-and-white. Only people who are not color-blind can tell, when they observe you, that your notion of the world is false because it is deficient. In the same way, when all that you can ever understand in the world is misogyny and stalking and serial killer, you will think that everyone and everything around you is misogyny and stalking and violence against women and be totally frightened of danger everywhere and terribly infuriated that this patriarchal world is so unfair to women. Only people who can understand more than misogyny and stalking and violence against

women will be able to tell, when observing you, that your notion of the world is false because it is deficient and that you see and feel this way because you are stupid.”

2 February

Listened to Mike Proctor’s discussion with Dr Carlos about stalking (12.12.2016). Checked out Mike Proctor’s *Antidote For A Stalker* (2013).

4 February

Rebecca Davis O’Brien, “Ex-CIA Engineer Set to Go on Trial for Massive Leak”, WSJ. Also read various court filings on Joshua Schulte’s case on Court Listener.

9 February

The law enforcement divisions which Mike Proctor has listed that might be of relevance to my case: Westminster Police Department’s Family Protection Unit; Orange County Regional Computer Forensic Laboratory (with detectives from all over Orange County, members from the Orange County Sheriff’s Office and District Attorney’s Office, and the FBI); Los Angeles County District Attorney’s Target Crimes Division.

12 February

Watched ZDF’s “Cryptoleaks: Wie BND und CIA Staaten ausspionierten”. About Operation Rubicon. How the Swiss company Crypto was in fact set up by the CIA and the BND and how Crypto’s encrypted communication apparatus, exported to more than 100 nations, in fact enabled the CIA and the BND to listen in on the supposedly encrypted communication.

14 February

Watched “The Manson Women” because of O’Neill’s *Chaos*. Especially impressed by Leslie van Houten.

16 February

Watched various news clips about Leslie van Houten’s upcoming release on parole (and denial thereof). Then Diane Sawyer’s interview with Manson, Krenwinkel, and van Houten in 1994. Then the interview with Lynette “Squeaky” Fromme in 1987.

17 February

Read Ivor Davis, “Will California ever release Manson ‘Family’ member Leslie van Houten?”, LAMAG.COM, 06.08.2019.

Became aware of a rising star in Chinese academia, the philosopher Zhao Tingyang (赵汀阳). Heard Tobias Wenzel’s piece, “Zhao Tingyang: ‘Alles unter dem Himmel’: Weltfrieden auf chinesisches”, Deutschlandfunk Kultur, 21.01.2020.

18 February

Watched “Manson: The Lost Tapes”.

19 February

Watched PBS Frontline, “Amazon Empire: The Rise and Reign of Jeff Bezos”. Excellent!

Again, the increasing popularity of feminism in the English-speaking world which Germans try hard to keep up. All from *Spiegel* in the past month: Takis Würger, „Das größte, gnadenloseste Gefühl“, 4.1.2020: on Lisa Taddeo’s new book, *Three Women*, New York Times bestseller; Hannah Pilarczyk, „Eine für alle“, 25.1.2020: on Greta Gerwig’s new film, “Little Women” – feminism rising in Hollywood; and Claudia Voigt, „Gleich, doch unterschiedlich“, 1.2.2020: on Caroline Criado-Perez’s new book, *Invisible Women*.

My reaction: these feminists are going along with the flow of things (the direction of history) but have no awareness as to why they burst onto the scene – hop onto feminism – just at this moment and at no other (i.e. how the increasingly non-manufacturing and consumption culture has brought them here). They are not self-conscious: just go with the flow, but don’t ask why!

21 February

By this time, finished reading Tom O’Neill’s *Chaos*. One of the best books I have ever read!

Listened to James Corbett, „Internet Censorship on 911 Free Fall“, 06.02.2020. Via 911FreeFall.com: „Host Andy Steele is joined by James Corbett of The Corbett Report to discuss the steps that YouTube has taken in recent years to diminish the presence of alternative information and voices on its platform. (Recorded December 2019)“.

24 February

Last night and tonight: more research on the case of Leslie van Houten: the updates on CieloDrive.com, the information on Rich Pfeiffer’s website and his pleading to the California Supreme Court, and Larry King’s interview with Leslie van Houten in 1994.

Late night, read a little of Karlene Faith’s *The Long Prison Journey of Leslie van Houten: Life Beyond the Cult* (2001).

26 February

Watched PBS Frontline, „The Facebook Dilemma“, 31.10.2018.

Checked out Karlene Faith’s book.

29 February

Read Olesya Shmagun, „Lyudmila’s French villa and handsome Monsieur: How Putin’s ex-wif ended up with a multimillion dollar view of the Atlantic Coast“ (translated from Russian by Kevin Rothrock), MEDUZA.IO, 10.04.2017. Immediately after her divorce in June 2013, Lyudmila married a young man, Arthur Ocheretny, and bought up the villa „Souzanna“ on the French Atlantic coast (in Anglet) in December 2013. Ekaterina Tikhnova and Kirill Shamalov have also purchased properties in nearby Biarritz.

Watched Mary Harron’s „Charlie Says“ (2018). The movie depicts Karlene Faith’s relationship with Leslie, Susan, and Pat. Harron is a Canadian filmmaker and was once the director of „I shot Andy Warhol“! But this is not a good movie.

3 March

Watched L’Ombre d’un doute: le dossier secret de l’affaire Dreyfus.

4 March

Done with reading Karlene Faith’s book on Leslie van Houten today. Faith quotes Charles „Tex“ Watson’s description of Charles Manson’s philosophy:

We are all one, all part of the same organic whole, no separate *me* or *you*, just ripples in the one wave that is life. True freedom means giving up ourselves, letting that old ego die so we can be free of the self that keeps us from one another, keeps us from life itself. „Cease to exist“, Charlie sang in one of the songs he’d written... The girls repeated it, over and over – *cease to exist, kill your ego, die* – so that once you cease to be, you can be free to totally love, totally come together (p. 158).

The typical modern day, New Age, formulation of the age-old enlightenment that results from the anamnesis of the law of conservation: everything comes to be from the substratum (υποκειμενον; *energy*) and everything goes back to it upon demise. Individual things are but temporary fluctuations of the substratum. Manson is correct – including his insistence that killing a person is no big deal since it is merely freeing him or her from the constraints of his or her body. He proves that, just as a knife can be used for killing (evil) as well as for cooking (good), enlightenment can justify killing (evil) as well as loving and helping (good).

8 March

Read Mark Mazzetti and Adam Goldman, “Ex-spies recruited in push to attack liberal groups”. About Erik Prince’s Project Veritas’ infiltration of anti-Trump groups, including the infiltration of Abigail Spanberger’s congressional campaign. Abigail Spanberger was a former CIA operative, just another typical CIA agent: a pretty white female with a master degree in liberal arts (Valerie Plame, Gina Haspel, Lindsay Moran, Michelle Rigby Assad).

9 March

Watched the interview with Mathew Cole on Democracy Now about the same story (Project Veritas). Apparently the MI6 operative whom Erik Prince has found to train PV operatives was Richard Seddon.

In Book III, Livy complains like a contemporary conservative:

But the disregard of the gods that now grips our times had not yet arrived. Nor did everyone interpret oaths and laws to suit his own convenience but rather adapted his own behavior in accordance with them.

Aber es war noch nicht jene Gleichgültigkeit gegenüber den Göttern aufgekommen, die jetzt die Zeit prägt, und man legte sich nicht durch Ausdeuteln Eid und Gesetze zurecht, sondern paßte lieber sein eigenes Verhalten diesen an.

(Sed nondum haec, quae nunc tenet saeculum, negligentia deum venerat, nec interpretando sibi quisque ius iurandum et leges aptas faciebat, sed suos potius mores ad ea accomodabat.)

It's all because Livy is conscious that social order is best maintained through people's belief in the supernaturals.

10 March

Watched many videos of Abigail Spanberger. She entered the CIA in 2006 (Wikipedia) and had retired from the service and returned home in Virginia in 2014 (TEDxMidAtlantic, 24.10.2019). She announced her candidacy in 2017. Then her SF-86 Affair.

13 March

How Mansfield could have inspired Dick Cheney with his interpretation of Machiavelli: inspiring Cheney to create emergencies (i.e. 911 attacks) as pretexts under which to expand the American empire:

“By contrast, Machiavelli praises the Roman practice of creating a dictator in emergencies, ‘when an inconvenience has grown in a state or against a state’ (D 1.33, title). This was ‘to give power to one man who could decide without any consultation and could execute his decisions without any appeal.’ Machiavelli denies that dictatorial authority was harmful or that it was the cause that brought tyranny to Rome, as had been alleged. The dictator was very useful not only when the Roman republic was threatened from without but also – Machiavelli now reverses the moral ground – ‘*in the increase of its empire*’ ... Thus, just as with punishment Machiavelli steps past the difficulties of law enforcement to embrace the necessity of injustice, so with foreign affairs he turns from dealing with emergencies that may arise for any state minding its own business to *those that a state with imperial ambition necessarily seeks out or creates to serve as pretexts* (see D 111.16).” (*Taming the Prince*, p. 135; emphasis added.)

Listened to Yale Course, Epidemics in Western Society Since 1600 (HIST 234), 20. Pandemic Influenza, with an emphasis on the Spanish Flu of 1918 (17.03.2011). And another 1918 Spanish Flu documentary:

The screenshot shows a YouTube page with a search for 'spanish flu 1918 documentary'. The video player displays a table of deaths from various conflicts and a video player for '1918 Spanish Flu historical documentary'.

Conflict	Deaths	American Deaths
World War I	116,516	116,516
World War II	418,500	418,500
Korea*	36,914	36,914
Vietnam	58,220	58,220
Iraq**	4,424	4,424
Afghanistan**	2,403	2,403
Total	636,977	675,000***

* U.S. Department of Defense figure revised for Korea only, excluding other conflicts
 ** U.S. DoD figures 2018 (Including fatalities from other operations)
 *** Exact figure is uncertain

1918 Spanish Flu historical documentary | Swine Flu Pandemic | Deadly plague of 1918
 1,868,389 views · Oct 1, 2018

Chromosome8
 13.8K subscribers

15 March

Watched and read about the conspiracy theories surrounding Coronavirus: 4 videos on Klagemauer TV; on Kim Iversen's channel; and on sina.com.

Dick Cheney's inspiration for orchestrating 911 attacks – to bring necessity (the need to conquer and grab oil) to the people through fraud (i.e. false-flag operation):

“Government, according to Machiavelli, is the agent of necessity rather than the minister of justice because we cannot afford justice. But we like to think that we can and we demand it, especially for ourselves, and we often see no need for actions that presuppose we will not be able to afford justice – actions that anticipate necessity. This is the popular humor that does not desire to rule (or command, or oppress) but desires only not to be ruled. The desire not to be ruled constitutes a reluctance to face facts, to face necessity. Government has the ambivalent task of bringing necessity home to the people, so that they survive, while concealing it from them, so that they are happy and innocent. Machiavelli's ‘remedy,’ we have seen, is to make government seem to come from the people, and for its ‘wounds’ to appear self-inflicted. *To do this requires fraud* (P 18; D 11.13, III.2, 40) *and conspiracy* (P 19; D III.6), not merely as dangerous devices locked away in a cabinet for use by trusted hands, and only in the worst emergencies, but as instruments available generally if not routinely, and to be used without hesitation or scruple...” (*Taming the Prince*, p. 145; emphasis added.)

Other passages from Mansfield's interpretation of Machiavelli which could have inspired Cheney to orchestrate 911 attacks:

“For Machiavelli, acts of execution thus no longer reflect intended ends: they no longer merely ‘carry out’ an order or a law. They are now ends in the sense of outcomes, effects that invigorate governments whatever their intended forms: effects that serve as causes. Of course, the prudent executive stands behind these effects, *planning them as surprises*, and in that sense they are intended. But it is the creation of form, the act of becoming a new prince, that matters – not the form that has already been created. Instead of political power being the cause of political acts, the acts create the power.” (*Taming the Prince*, p. 172.)

In the background: the two humors (the prince’s desire to rule and the people’s desire to not be ruled); the state’s need to acquire in order to survive (“necessity”) which the people refuse to acknowledge. Machiavelli’s recommendation for the prince to execute somebody (even if he is innocent of the crime of which he is accused) in order to instill fear in the people and renew social order (restore it to its original, uncorrupted state) also provides Cheney with the justification for framing and torturing innocent persons for the sake of creating his new utopia (not simply a large fish like Khalid Sheikh Mohammed but also small ones like Jose Padilla).

Reading Mansfield (*Machiavelli’s Virtue and Taming the Prince*) is like examining a template for all of Dick Cheney’s action: now one can understand how Cheney could have acted like a psychopath and yet with a clear conscience as if he were doing good: according to Mansfield’s Machiavelli, he *was* doing good to humanity.

According to Mansfield, Machiavelli saw himself as the teacher with a plan (*impresa*) – a permanent remodeling of politics around effectiveness in confronting necessities as a way to permanently improve human affairs¹ – who then needed princes to execute his plan. In the neoconservative world, Mansfield has taken on Machiavelli’s function as the teacher and Dick Cheney has become the prince to execute the *impresa*. Mansfield’s designation of himself as the new teacher is his esoteric message hidden in the last line of his *Machiavelli’s New Modes and Orders*: “... *Massimo* is the last word in the Discourse. *Io* (“I”) was the first...”

“What shall we learn here that is both true and new? In the latter category there is an elaborate attempt to demonstrate that the Florentine saw himself as that founder-captain whose political science – working through other teachers and then through men of action – would transform all existing states (65, 298). No one, of course, doubted that Machiavelli meant to be influential but the full measure of this hubris had not heretofore been a commonplace. We owe to Professor Mansfield, and not to Strauss, the discovery that the boast ‘*Io Massimo*’ – formed from the first and last words of the Discourses – summarizes the author’s intention...” (J. A. W. Gunn’s review of Mansfield’s commentary, *Canadian Journal of Political Science / Revue canadienne de science politique*, Vol.14, No. 1 (Mar., 1981), pp. 181-183.)

Mansfield was saying “*Io Massimo*...” Political commentators have simply been wrong in tracing the Bush administration’s politics to Leo Strauss. The ultimate source of Dick Cheney’s politics is Mansfield, not Strauss.

18 March

1 The foremost of the necessities is the necessity to acquire in order to survive. Namely, the necessity to conquer.

Dick Cheney's inspiration: Mansfield shows how Hamilton (Publius in *The Federalist*) had wanted a strong executive – imperial presidency in the words of Arthur Schlesinger:

“The long-term executive will not be tempted into ‘servile pliancy’ to a prevailing current of opinion, either in the people or in the legislature. Publius endorses the ‘republican principle’ that the ‘deliberate sense of the community’ should prevail in its government, but that republican principle requires a firm executive, precisely contrary to the maxim of republican jealousy, to see to it that *the people’s deliberate sense is defended against their ‘temporary delusion.’* This is his duty, Publius says...”

“If it is a man's interest to procure the ‘lasting monuments’ of popular gratitude reserved to men who had ‘courage and magnanimity enough to *serve the people at the peril of their displeasure,*’ then one might as well call interest ‘duty,’ as Publius does...” (*Taming the Prince*, p. 269.)

“With all due respect for virtue in ordinary citizens, it is really these extraordinary men who will make or break the republic. And ‘make or break’ refers not to mere survival or stability, but greatness. When the recognition that the republic can survive in emergencies only with the aid of such men is incorporated in the constitution, it becomes the recognition that *republics really employ their preeminent virtue and abilities in order to become great.* Here the constitutionalizing of necessity is elevated to the appreciation of greatness...” (*Taming the Prince*, p. 270.)

“‘Responsibility’ is a term apparently coined by Madison... to mean not only ‘accountable’ or ‘responsive’ to the people, but also responsible on their behalf: responsible politicians in this sense *do for the people what they cannot do for themselves,* but can form a judgment about...” (*Taming the Prince*, p. 270 – 1.)

To summarize Mansfield's argument: a republic cannot survive without a strong executive – the Machiavellian Prince: one who is not subordinate to the legislature and who even seems to act outside the laws – because, sooner or later, it will have to confront necessities (especially emergencies). Such necessities are only overcome with continual acquisition, i.e. empire-building. By becoming an empire, the republic not only meets the demand to survive, but also becomes great (achieves glory). The executive is a great (strong) man who can lead his nation to acquire more and become a great empire. He is not here to please the people and do what they want him to do, but to make them do what they do not necessarily want to do (here to do what they cannot do for themselves). The people might not have wanted an empire, but when it is done, they will thank him for it – just as the American people are proud that their nation is the “leader of the free world”. Mansfield's point is that even Hamilton had already foreseen this function of the executive when he was writing for *The Federalist*. Mansfield has thus taught Cheney that, although the American people have never thought about the need of getting control of all the world's oil reserves given the Peak Oil crisis and becoming the “Last Empire” given the rise of other powers, it is right that he shall do for them what they cannot do for themselves – and, in the end, the American people will thank him for it. It is thus justified to orchestrate 9/11 attacks as a way to persuade the American people to agree to further imperial actions in Central Asia and the Middle-East. And it is not even necessary that the necessities or emergencies which the people cannot take into account and which only the executive foresees be real: the executive can even make them up for the sake of the glory in acquiring an empire. Just as a strong executive is needed to confront emergencies, the executive might himself orchestrate emergencies through fraud in order to become strong and obtain the opportunity to lead his people to greatness.

“It appears that, for Machiavelli, a good executive must be a bad man. His evil remains even after it is excused by his necessities – and are those necessities truly such, or are they merely arguable anticipations of what may or may not become necessary? Does the excuse given to evil really derive inevitably from impersonal necessity, or is it issued by Machiavelli himself – spokesman for the Devil?” (*Taming the Prince*, p. 281.)

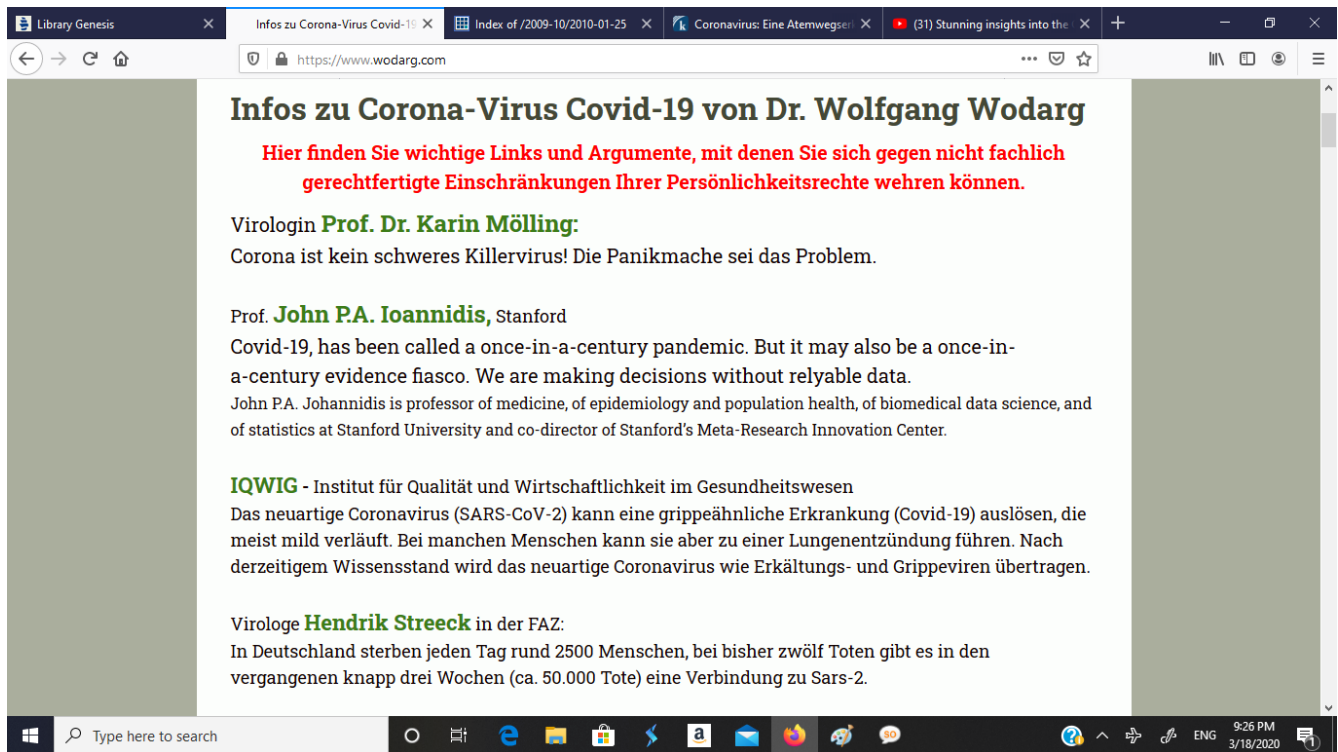
Have also read Jean-Marie Ruiz, “Prince éclairé ou apprenti sorcier? George W. Bush, l’histoire et les historiens”, *Revue française d’études américaines*, No. 127, Miscellanées / Miscellaneous (1e TRIMESTRE 2011), p. 86 – 99. The context emerges: on the side of the Straussians, Strauss taught – the esoteric message which no disciples of his have ever spoken about – that the only way to save Jews is to take control of America and direct it to conquer the world and then use the empire thus created to protect Israel and shelter Jews everywhere else; that what is wrong with Hitler and Stalin is not that totalitarianism itself is bad but that they have not practiced it correctly – that totalitarianism is in fact the right approach to governance. On the side of the non-Jewish proponents of imperial presidency, Cheney and his likes simply desired power for its own sake and so dreamed of building a great empire. These two sides came together. Then Mansfield provided them with the moral and historical justification – to interpret Machiavelli to explain why empire-building is necessary and good for the people even when they don’t particularly want it and to recast *The Federalist* to explain why such empire-building through a totalitarian executive was in fact the original plan of the Founding Fathers.² Cheney and his Straussian neocon buddies could then set out to remodel the US government into a totalitarian dictatorship and conquer the world with a clear conscience.

This right-wing cabal were all Machiavellians in that they did not take, as the common people do, the ensuring of liberty to be the goal of the US regime but the seeking of glory through empire-building. In other words, the US regime is for them no different from any other regimes in history in respect to the goal of the state: power for its own sake. This fact is obscured because, at the time, the Bush administration continued to claim falsely – and successfully convinced its constituents – that its goal was to ensure people’s freedom at home and advance democracy abroad. The real goal of the United States – empire-building – is the first reason why totalitarianism is necessary. The second reason is the pessimistic assessment, shared by all members of the cabal, of the common people as stupid, cowardly, fickle, and disloyal – a perception already found in Machiavelli’s writings. If the common people weren’t so worthless, there would be no need for a Machiavellian Prince to lead them to greatness (or, in the case of Straussians and Jewish neocons, to prevent them from killing Jews).

The best short history of the neoconservative movement is provided by Janine Wedel in her *Shadow Elite*, Chapter 6, “The Commandeers”.

Today, also watched Dr Wolfgang Wodarg’s message about the Coronavirus crisis: nothing particular is actually going on! (OVLAmidia, 13.03.2020).

² Ruiz emphasizes that Mansfield’s recasting of the American Founding Fathers in this way was a minority position in American academia.



19 March

Yale Course, Prof. Freeman, The American Revolution (HIST 116), 23. “Creating a Constitution”. Have also started reading Peter Minowitz’s *Straussophobia* (2009).

To refine my summary of what Strauss has taught the Straussians – the esoteric message which no disciples of his have ever spoken about: the Jewish people are superior and so frequently incur the jealousy and aggression of the inferior kind, just as the philosopher is always in danger of being killed by the stupid masses; the only way to save Jews is for the Jewish elite to secretly take control of America and direct it to conquer the world and then use the empire thus created to protect Israel and shelter Jews everywhere else; what is wrong with Hitler and Stalin is not that totalitarianism itself is bad but that they have not practiced it correctly – that totalitarianism is in fact the right approach to governance; totalitarianism is the right approach to governance in two senses: (1) it is the cure to the disgusting “democracy” (“mob democracy”) which always results in the inferior masses rising up to slaughter the superior (Jewish) race (it is democracy which has made it possible for a representative of mass men like Hitler to rise up and take over); and (2) it requires a totalitarian dictator (a “strong man”) to lead America to conquer the world; Hitler and Stalin have done it wrong not only in that it should be the superior, not the inferior, kind who should rule absolutely but also in the sense that the best totalitarian ruler should conduct his absolute rule from behind the scene without people’s noticing it (“secret kingship”).

This esoteric message of Strauss’ is also shared by those Jewish neoconservatives who have never studied with Strauss and don’t know much about philosophy, such as Douglas Feith and Richard Perle, and by those who have studied with Strauss and Alan Bloom but who are mostly protégés of Albert Wohlstetter, such as Paul Wolfowitz and Francis Fukuyama – to answer Peter Minowitz’s complaint

that Strauss was not at the origin of Bush administration's policies because most of the policy makers therein were not strictly speaking "Straussians". A better way to describe the situation is to say that Strauss was one among many in this network of thinkers and actors who subscribed to this particular esoteric message.

The attacks which Shadia Drury and other critics have launched against Strauss (as summarized by Minowitz) are basically correct but shallow. Strauss did despise democracy and so on, but his reasons were very deep. Furthermore, the critics fail to appreciate why an intelligence person might so despise democracy and aspire to absolutism: the experience of the darker side of the common people, their stupidity and prejudice and how they are inclined to gang up on the intellectually superior out of jealousy and stupidity and so on.

20 March

Started watching PBS Frontline, "Netanyahu at War" (5.1.2016). Read Leo Strauss' letter to Karl Löwith dated 19 May 1933 (*Gesammelte Schriften*, Bd. 3: *Hobbes' politische Wissenschaft und zugehörige Schriften, Briefe*, p. 624 – 25). And also about Heinrich Meier in Robert Howse, "The use and abuse of Leo Strauss in the Schmitt revival on the German right: the case of Heinrich Meier" (rough draft).

22 March

In 1979, Mansfield published his *Machiavelli's New Modes and Orders* in order to proclaim himself "Massimo". He was now looking for an executioner of his ideas. The 1980s was a happy time for Mansfield, for he favored a strong executive like Reagan – a president who was willing to violate the laws in order to strengthen the nation – because that's how the Machiavellian Prince could become a reality in America. The president had to be the Prince. The problem he faced was that, according to most people's understanding of the American tradition, the Machiavellian Prince – basically "tyranny" – is the farthest thing away from the American Constitution: the usual conception of the American Constitution is that it was designed to restrain the leader! Thus, in 1989 he published *Taming the Prince* in an effort to make Machiavelli's Prince ("tyranny") compatible with the American Constitution – to make it into *part of* the American tradition. He strove to show that, on the contrary, "tyranny" was precisely what the Founding Fathers had wanted! First, any good executive must be a tyrant:

"For Machiavelli, the executive lies in the awe-inspiring act of execution. He is so confident of the need for fear that he abandons all concern, vital in the Aristotelian tradition, for the distinction between the tyrant and the king who rules justly. *When nature is understood as such necessity, the ground for such a distinction disappears.*" (*Taming the Prince*, p. 181.)

Mansfield then produced the thesis that, when Machiavelli invented his Prince, he was inventing the sort of leader which any polity needed *by necessity*. Thus, according to Mansfield, all subsequent philosophers had to find ways to incorporate the Prince into whatever political framework they had in mind. First Bodin and Hobbes tried to appropriate the Prince for absolute monarchy. Then it was clear that necessities also required a republic to incorporate the Prince as a good executive – Machiavelli was thus the inventor of the modern "executive", Mansfield insists. Therefore, Locke and Montesquieu tried to make a place for Machiavelli's Prince within the emerging framework of a constitutional republic,

until the Founding Fathers, especially Hamilton, finally accomplished this task of “constitutionalizing the Prince” (or “taming the Prince”):

“Accordingly, we can begin to see that in possessing executive power, the new republicanism of the American Constitution has imported not only the strength of monarchy but also some of the techniques of tyranny. It has not only republicanized English monarchy but also constitutionalized the anti-constitutional Machiavellian prince, so that *the impulse to get results, regardless of the Constitution*, is incorporated into the Constitution itself, and the devices of Machiavelli are made available to the office first held by George Washington.” (*Taming the Prince*, xix, emphasis added.)

Such is the strong executive necessary to any constitution or republic.

[The liberal constitutionalists’] constitutions would not work without a branch whose function could be accurately described – though you might never hear it described that way – as *getting around the constitution when necessary* (ibid., emphasis added).

Mansfield obviously had in mind Ronald Reagan during the Iran-Contra scandal: Reagan had done the right thing even though, or precisely because, he had violated the law.

As Mansfield the “Massimo” continued to look for an executioner of his idea, in the late 1980s he met Cheney and found him suitable to be his executioner. (Mansfield first met Lynne Cheney when, in the second half of the 1980s, he was on the advisory council of the National Endowment for the Humanities and she was the director of the NEH.) And not to forget that Cheney had also supported Reagan during the Iran-Contra scandal when his clique submitted their “minority report”.

23 March

As noted: “Political commentators have simply been wrong in tracing the Bush administration’s politics to Leo Strauss...” Peter Minowitz has amply demonstrated this in his *Straussophobia* (especially the first chapter, “All Hate Leo Strauss”). The critics have the tendency to indiscriminately call members of the neoconservative cabal “Straussians” when they have in fact come from diverse backgrounds – Straussianism being merely one – and have merely converged in the one esoteric message and Machiavellianism. In reality, insofar as Dick Cheney was the head-master of the Bush administration, one should rather trace all of this administration’s policies to Harvey Mansfield. The kernel of the Bush administration’s agendas was constituted amidst the intellectual exchanges between Dick Cheney, Bill Kristol, and Harvey Mansfield.

24 March

Read Whitney Webb’s “Coronavirus: What Newsweek failed to mention about ‘Continuity of Government’”, MintPress, 23.03.2020. Reagan administration’s “improvement” on COG (confining it entirely to the executive branch) and implementation of “Main Core” (a database of “troublesome” American citizens). This is the sort of “strengthening the executive” (“strong executive”) which Mansfield supported.

26 March

While continuing to read Minowitz's *Straussophobia*, also read Shadia Drury's Preface in her *Alexander Kojève: The Roots of Postmodern Politics* (1994). Then read many of Heinrich Meier's comments in *Carl Schmitt, Leo Strauss, und "Der Begriff des Politischen"* and his Preface to the English translation (*Carl Schmitt and Leo Strauss: The Hidden Dialogue*).

27 March

Listened to Lynne Cheney's lecture at Ford Hall Forum, 22 October 1995, "Telling the Truth".

28 March

More enduring statements from Mansfield about Machiavelli's Prince. "Effectual truth" (*verità effettuale*) and the strong executive as the Prince:

... the "effectual truth" by which you get something done by any means whatever, and without regard to constitutional, legal, or moral niceties... (*Taming the Prince*, xviii).

"Virtue" (*virtù*), or the ability and courage to get things done and achieve results:

... in fact it is a recommendation of ferocious aggrandizement... (ibid., p. xx).

Why necessity (i.e. to survive) necessarily means the necessity to acquire and conquer:

Virtue overcomes necessity, and in this sense is understood as opposed to nature (unlike Aristotelian "natural right"). But to overcome necessity, virtue makes use of necessity, and is so understood in obedience to nature (also unlike Aristotle's natural right, which permits human choice). Thus, *to anticipate necessity, you must get ahead of the other fellow*; but when you have "secured yourself" (*assicurarsi*), you have defeated the other fellow but not the necessity of defeating him – and others after him. Your virtue is both strong and weak: strong because you have chosen to do what you would eventually have been forced to do, weak because *you had no other choice* (ibid., p. 130).

Listened to James Corbett's "The Greatest Depression", 28.03.2020, and Mansfield's lecture "Machiavelli's *verità effettuale*", University of Dallas, 07.02.2014.

Then started reading Xenophon's *Hiero* (English and Greek) and Leo Strauss' *On Tyranny* (and browsed through his two other books on Xenophon). Then, Mansfield's *Tocqueville: A Very Short Introduction* (2010). Then continued with Heinrich Meier's book on Strauss and Schmitt, and compared Mansfield's translation of Machiavelli's *Florentine Histories* with the Spanish translation by Luis Navarro (Book VI).

29 March

Compared Mansfield's translation of the Dedicatory and the Preface in *Florentine Histories* with the original Italian (*Le Istorie Fiorentine*). Notable passages:

... so great was the virtue of those citizens and the power of their genius and their spirit to make themselves and their fatherland great...

... tanta era la virtù di quelli cittadini e la potenza dello ingegno e animo loro a fare sé e la loro patria grande...

The point of the republic is not freedom, but to achieve greatness. So thought Cheney too.

Nor do they consider that actions that have greatness in themselves, as do those of governments and states, however they are treated or whatever end they may have, always appear to bring men more honor than blame.

... né considerorono come le azioni che hanno in sé grandezza, come hanno quelle de' governi e degli stati, comunque le si trattino, qualunque fine abbino, pare sempre portino agli uomini più onore che biasimo...

So thought Cheney: the people might oppose him for now, but eventually his harsh actions will bring him more honor than blame.

This is where the term *la mia impresa* appears: in the last sentence in the Dedicatory of *Florentine Histories*:

Nonetheless, I come happily to the task, hoping that just as I am honored and nourished by the humanity of Your Blessedness, so will I be helped and defended by the armed legions of your most holy judgment; and with the same spirit and confidence with which I have written until now will I pursue *my undertaking*, so long as life does not leave me and Your Holiness does not abandon me.

Nondimeno io vengo allegro in campo, sperando che come io sono dalla umanità di V.B. onorato e nutrito, così sarò dalle armate legioni del suo santissimo iudizio aiutato e difeso, e con quello animo e confidenza che io ho scritto infino a ora sarò per seguitare *l'impresa mia*, quando da me la vita non si scompagni e la V.S. non mi abbandoni.

Mansfield explains:

For [Machiavelli] the end and consequence of theory are to expand the possibilities of practice. To attempt this “undertaking,” he opposed himself to the entire tradition preceding him – classical, medieval, and humanist – as too dependent on the force of morality. Whatever he borrowed from that tradition was used against it (FH, p. xiv).

Also downloaded and started reading Kai Marchal ed., *Carl Schmitt and Leo Strauss in the Chinese-Speaking World* (2017) and 罗岗 – 许纪霖, 启蒙的自我瓦解: 1990年代以来中国思想文化界重大论争研究 (2007).

30 March

How Machiavelli, as Leo Strauss and Harvey Mansfield repeatedly emphasize, dispenses with the distinction between a just ruler and a tyrant (and thus starts modernity):

When Machiavelli denies that imagined republics and principalities “exist in truth,” and declares that the truth in these or all matters is the effectual truth, he says that no moral rules exist, not made by men, which men must abide by. The rules or laws that exist are those made by governments or other powers acting under necessity, and they must be obeyed out of the same necessity. Whatever is necessary may be called just and reasonable, but justice is no more reasonable than what a person’s prudence tells him *he must acquire for himself*, or must submit to, because men cannot afford justice in any sense that transcends their own preservation (Mansfield’s Introduction to his translation of *The Prince*, p. xi).

This statement from Mansfield concerning Machiavelli’s grant theme in his *Florentine Histories* has probably also profoundly influenced Cheney:

But for Machiavelli, as we have seen, history is not an object; rather, the object of history is the contest between virtue and nature or fortune (FH, p. x).

Cheney thus conceives the idea of orchestrating history by implanting chips into the brains of Chinese and Russian officials and then creating a utopia where everyone is chipped and subject to the control of a super computer. In this way virtue would have finally overcome fortune: from now on no happening is ever left to chance or nature. Then this next statement from Mansfield regarding the use of invented speech by Machiavelli and his humanist predecessors might have inspired Cheney and his wife to willfully distort historical facts so as to make them fit with patriotism (so as to persuade the American people to accept the obligation of empire-building):

And yet Machiavelli prides himself on “the dignity and truthfulness of the history” (Letter dedicatory), as did the humanist historians, who expressly claimed to be speaking truth. It might be better to infer, then, that Machiavelli and the humanists have a notion of the truth of history that does not concede the sovereignty of historical fact. Fact, in their view, needs to be filled out with opinion, and it is the duty of the historian, in the absence of scribes and witnesses, to infer human intention and to make it explicit in speeches, adding sense to actions in order to arrive at truth. *And if the speeches had been recorded, he might even have been compelled to change them for their own good.* Thus, in the humanist (as well as the classical) conception, historical truth is not only compatible with patriotism and rhetoric but in need of them. Historical truth is not simply opposed to what historians today call “myth”; somehow it must be reconciled with myth because everyone, even the historian, has a fatherland (*patria*) and because all facts need to be interpreted with speech to gain significance. On behalf of truth, the historian may – or must – criticize the actions he relates. But if his criticism is to serve a practical end and is to be accepted by the citizens to whom it is directed, it must appear to be patriotic. Judged by the sovereignty of historical fact, this conception does not allow, much less encourage, historical research as practiced today. But before dismissing this conception of historical truth as odd and primitive, we should be sure that our historians can meet,

or successfully evade, the requirements that history be patriotic and interpretive (FH, xi).

A famous statement from Machiavelli which is one instance demonstrating his negative estimation of the common people (FH, II.2):

Perché gli uomini non si mantengono mai nelle difficoltà, se da una necessità non vi sono mantenuti...

For men never maintain themselves in difficulties unless maintained there by some necessity...

Only the virtuous prince is of the few who want to seek out difficulties and overcome them in order to gain glory (*gloria*).

31 March

Listened to Jorge Arreaza's reading of president Maduro's letter to world leaders on 30 March. Arreaza emphasizes that 90% of the drugs entering into the US were planted and harvested in Colombia, not in Venezuela, and that the DEA is the biggest drug-trafficker in the world.

According to Mansfield, the Framers of the Constitution have purposely left the powers of the president undescribed because that's how they could have incorporated Machiavelli's Prince into the Constitution: to leave room in which the president may freely maneuver. Is this the ambivalence of executive power he's referring to?

(By the "ambivalence of the executive power" Mansfield is referring to the fact (1) that the executive is only supposed to carry out the will of another and (2) that it is supposed to be strong in order for the state to survive.)

Machiavelli has also expressed in *Florentine Histories* his idea that freedom is sought after not for its own sake but in order to make the state strong. After the men in the middle had united Florence (II, 4):

... it seemed to them that the time had come to take the form of a *free way of life* and an order that would enable them to defend themselves, before the new emperor should acquire forces.

... parve loro tempo da poter pigliare forma di *vivere libero*, ed ordine da poter difendersi, prima che il nuovo imperadore acquistasse le forze.

1 April

Watched Maduro's session with his Consejo de Estado, 31.03.2020. Then listened to Mansfield's lecture "Taming the Prince" (John Marshall International Center for the Study of Statesmanship, 16.10.2009) and "Machiavelli on Necessary Evil" (De Nicola Family Lecture, 13.12.2017)..

A timeline of Mansfield's career:

1932: born in the US.

1953: graduated from Harvard. Read Strauss' *Natural Right and History*.

1958: met Strauss for the first time.

1960: professor at UC Berkeley (until 1962). Got to know Strauss as a teacher.

1961: PhD from Harvard.

1964: "Party Government and the Settlement of 1688". (*American Political Science Review*.)

1967: "Whether Party Government is Inevitable". (*Political Science Quarterly*.) "Burke and Machiavelli on Principles in Politics" (*Edmund Burke: The Enlightenment and the Modern World*.)

1970: "Machiavelli's New Regime". (*Italian Quarterly*.)

1971: "Hobbes and the Science of Indirect Government". (*The American Political Science Review*.)

1972: "Party and Sect in Machiavelli's *Florentine Histories*". (*Machiavelli and the Nature of Political Thought*.) "Necessity in the Beginning of Cities". (*The Political Calculus: Essays in Machiavelli's Philosophy*.)

1974: finished supervising Delba Winthrop's dissertation.

1975: "Liberal Democracy as a Mixed Regime". (*The Alternative*.) "Strauss's Machiavelli". (*Political Theory*.)

1978: *The Spirit of Liberalism* (Harvard University Press). Married Delba Winthrop.

1979: *Machiavelli's New Modes and Orders* (his first book on Machiavelli, the moment he declared himself "Massimo").

1981: "The Ambivalence of Executive Power". (*The Presidency in the Constitutional Order*.) "Machiavelli's Political Science". (*American Political Science Review*.)

1983: "On the Impersonality of the Modern State: A Comment on Machiavelli's Use of *Stato*". (*American Political Science Review*.)

1984: *Selected Letters of Edmund Burke* (University of Chicago Press).

1985: new translation of *The Prince* (University of Chicago Press). "Constitutionalism and the Rule of Law". (*Harvard Journal of Law & Public Policy*.)

1987: "Hobbes on Liberty and Executive Power". (*Lives, Liberties and the Public Good*.) "Gouvernement représentatif et pouvoir exécutif". (*Commentaire*.) "Republicanizing the Executive."

(*Saving the Revolution: The Federalist Papers and the American Founding*.) “The Modern Doctrine of Executive Power” (*Presidential Studies Quarterly*.)

1988: new translation of *Florentine Histories* (Princeton University Press). “Machiavelli and the Modern Executive”. (*Understanding the Political Spirit*.)

1989: *Taming the Prince*. (The Free Press. Comprising articles from 1981 to 1988.) Daughter died in a car accident after completing her dissertation at UC Berkeley.

1991: a member of the National Council on Humanities (until 1994). *America’s Constitutional Soul* (John Hopkins University Press).

1992: “Change and Bill Clinton”. (*Times Literary Supplement*.)

1996: new translation of *The Discourses on Livy* (University of Chicago Press). *Machiavelli’s Virtue*. (Comprising articles on Machiavelli since the 1970s.)

1997: “Virilité et libéralisme”. (*Archives de philosophie du droit*.)

2000: new translation of *Democracy in America* (University of Chicago Press). “Translating Tocqueville’s *Democracy in America*”. (*The Tocqueville Review*.) “The Cuckold in Machiavelli’s *Mandragola*”. (*The Comedy and Tragedy of Machiavelli: Essays on the Literary Works*.)

2001: *A Student’s Guide to Political Philosophy*.

2004: received National Humanities Medal from President Bush.

2006: *Manliness* (Vail-Ballou Press). “Tocqueville’s New Political Science”. (*The Cambridge Companion to Tocqueville*). “The Law and the President”. (*The Weekly Standard*). Received Philip Merrill Award for Contributions to Liberal Arts. Delba Winthrop died of cancer.

2007: the Jefferson Lecture in Humanities.

2009: “Bush’s Determinism and the Rule of Law”. (*Harvard Crimson*).

2010: *Tocqueville: A Very Short Introduction*. (Oxford University Press.)

2 April

These are the elements which make up Machiavelli’s philosophy of history: necessity (*necessità*), fortune (*fortuna*), virtue (*virtù*), the desire for freedom (*libertà*) and humors (*umori*). As for the two humors, that of the people not to be ruled is equivalent to their desire for freedom, and that of the prince to rule them is an expression of his virtue. (Machiavelli also sometimes use *viltà* (“cowardice”) to designate that characteristic in some men which is the opposite of virtue.) The story of any state is determined by the interplay between these five (or six) fundamental elements. To designate a certain kind of regime (*politea*), Machiavelli uses usually “modes and orders” (*modi e ordini*) but sometimes also “form of regime” (*forma di reggimento*).

In FH, II.12, Machiavelli provides a general formulation of the interplay between the two humors – as if it were a law of history. Between the powerful (*i potenti*) and the people (*il popolo*):

... perché, volendo il popolo vivere secondo le leggi, e i potenti comandare a quelle, non è possibile cappino insieme...

... for since the people want to live according to the laws and the powerful want to command by them, it is not possible for them to understand together...

The rule of law is that by which the people can avoid being ruled by the prince; hence they always emphasize rule of law. The prince has to carefully go around laws to confront necessity and acquire glory.

3 April

Timeline of Leo Strauss' career:

1899: born in Germany.

1928: *Religionskritik Spinozas*.

1932: studied at Paris. Married. Worked on Hobbes.

1933: moved to England.

1935: *Hobbes' politische Wissenschaft in ihrer Genesis* (translated into English in 1936).

1937: at Columbia University.

1938: at New School for Social Research until 1948.

1941: "Persecution and the Art of Writing" and "The Literary Character of The Guide for the Perplexed".

1943: "The Law of Reason in the *Kuzari*".

1945: "Farabi's Plato".

1948: *On Tyranny* (on Xenophon; Machiavelli already mentioned). "Hows to Study Spinoza's *Theologico-Political Treatise*".

1949: began teaching at the University of Chicago. Six lectures on "natural right and history" at the University of Chicago.

1952: *Persecution and the Art of Writing*.

1953: four lectures on Machiavelli at the University of Chicago. *Natural Right and History* (its chapters published in journals between 1950 and 1953).

1954: *De la tyrannie* (including Kojève's review and Strauss' Restatement).

1958: *Thoughts on Machiavelli* (The Free Press).

1959: *What Is Political Philosophy* (The Free Press/ University of Chicago Press; a collection of articles from 1945 onward).

1962: lectures on "the City and Man" at the University of Virginia.

1963: English translation of *De la tyrannie. History of Political Philosophy* (with Joseph Cropsey).

1964: *The City and Man* (University of Virginia Press).

1968: at Claremont Men's College.

1969: at St. John's College – Annapolis.

1970: *Xenophon's Socratic Discourse: An Interpretation of the "Oeconomicus"* (Cornell University Press).

1973: death.

5 April

Carl Schmitt defines the "high points of politics" as the moments in which the Enemy is most visible and one's own identity suddenly acquires the clearest form.

Die Höhepunkte der großen Politik sind zugleich die Augenblicke, in denen der Feind in konkreter Deutlichkeit als Feind erblickt wird... Es sind die Augenblicke, in denen der Feind *erblickt*, in denen er als Negation des eigenen Wesens, der eigenen Bestimmung *erkannt*, in denen, untrennbar hiermit verbunden, *die eigene Identität festgestellt wird und sichtbare Gestalt gewinnt*. (Heinrich Meier, *ibid.*, p. 35).

The Secret Society women and the victims of my vandalism also see me as their most essential Enemy in this sense: the moment in which I suddenly appear as the most perfect negation of their being, as the insane and the dangerous, is also the moment in which they acquire the clearest conception of themselves, as the sane and the safe – while in reality I'm a genius in comparison to them and they are idiots in comparison to me. In order to destroy such wanton and unrealistic self-confidence in the common people, BOL will have to make such kind of people suddenly realize that they are idiots and dangerous rather than sane and safe.

Studied the section on Marsilius of Padua in Nicolas Abbagnano's *Historia de la filosofia*. Read part of Mansfield's introduction to his *Selected Letters of Edmund Burke*.

Listened to Whitney Webb's conversation with the Conspiracy Farm (02.04.2020) and read her "All Roads Lead to Dark Winter".

6 April

These are the important figures whom Whitney Webb names in her article on Dark Winter:

Philip Zack: USAMRIID in Fort Detrick, the possible originator of the Anthrax attack in 2001. At Gilead Sciences in 1999, of which the chairman was Donald Rumsfeld.

Robert Kadlec: Dark Winter; currently in charge of US Department of Health and Human Services' Covid-19 response efforts.

Tara O'Toole: Dark Winter. Today at the CIA's venture capital arm In-Q-Tel.

Thomas Inglesby: Dark Winter.

James Woolsey: Dark Winter.

Jerome Hauer: Dark Winter; advised White House officials to take Cipro on 11 September 2001. Kroll Inc. Sold Antrax vaccines to HHS following the 2001 Anthrax attacks and currently „a partner in the development of the majority of vaccines, drugs and experimental treatments currently under development in the United States for the treatment of Covid-19.“

Randall Larsen: together with Tara O'Toole and Thomas Inglesby, met with Cheney to discuss Dark Winter a few days after 9/11.

Allen Northrup: founded MicroFluidic System (with DHS award for autonomous sensor technology). Later, cofounded Cepheid, which has just received FDA approval for a 45-minute Covid-19 test.

Bruce Ivins: USAMRIID; the FBI's suspect for the 2001 Anthrax attacks. Death by suicide.

Alex Azar: involved in the FBI Anthrax investigation and currently the HHS Secretary.

My note: Cheney's ingenious philosophy is basically that the strong should beat up the weak and rob the weak of all that he possesses so as to become even stronger, until he rules the whole world and everyone is his slave. Since this sounds obviously stupid and psychopathic, a great philosopher is required to introduce a new way of thinking in which Cheney's action might actually appear to be doing good to humanity. When one reads Mansfield's interpretation of Machiavelli, one indeed sees the framework of a way of looking at the world in which beating up and robbing the weak appears to be doing good to humanity. At which point one can't help but praise Mansfield as a genius. Ask yourself: can you create a world-view in which robbing and dominating the weak and making yourself the emperor is clearly doing good to humanity?

7 April

Began reading Harvey Mansfield and Delba Winthrop's introduction to their translation of Tocqueville's *Democracy in America*.

Also began reading Machiavelli's *The Prince* in original Italian.

9 April

Watched David Brook's interview with Bill Kristol at Book TV's „After Words“ in 2010.

Timeline of Bill Kristol's career:

1952: born in New York (from Irving Kristol and Gertrude Himmelfarb).

1970: graduated from Collegiate School.

1973: graduated from Harvard with Harvey Mansfield as his mentor.

1979: received PhD from Harvard.

1979 – 1981: teaching at Harvard.

1981: teaching at the University of Pennsylvania.

1985: chief of staff to Reagan's Secretary of Education William Bennett.

1992: chief of staff to vice president Dan Quayle.

1993: director of the Bradley Project at the Bradley Foundation and chairman of the Project for the Republican Future.

1995: founded *The Weekly Standard* (along with John Podhoretz and financed by Rupert Murdoch).

1996: „Toward a Neo-Reaganite Foreign Policy“ (*Foreign Affairs*).

1997: founded Project for a New American Century (along with Robert Kagan).

2000: *Present Dangers: Crisis and Opportunity in America's Foreign and Defense Policy*.

2003: *The War over Iraq: Saddam's Tyranny and America's Mission*.

2009: father Irving Kristol died.

Mansfield must also have Machiavelli's most famous sentence (*The Prince*, Ch. 15) in mind when he taught Kristol and Cheney the secret teaching that the United States must strive to become the last empire dominating the whole world for the rest of human history:

... perché egli è tanto discosto da come si vive a come si doverrebbe vivere, che colui che lascia quello che si fa per quello che si doverrebbe fare impara piuttosto la ruina che la perservazione sua: perché *uno uomo che voglia fare in tutte le parte professione di buono, conviene rovini infra tanti che non sono buoni*. Onde è necessario a uno principe, volendosi mantenere, imparare a potere essere non buono, e usarlo e non l'usare secondo la necessità...

In the same way, if the US refrains from developing its power and imposing it on other nations with all that reasoning about justice and respect for other nations' sovereignty, it will come to ruin amidst all these other nations which do not try to be good but which try to surpass the US in power in every possible way. The US must learn to not be good and to practice evil or not practice evil according to necessity. The US must strive to become the last empire in response to necessity.

Again, insofar as the point of the republic is not the preservation of freedom of the people but the glory of the state, when the prince has acquired glory for himself through conquest he is also bringing good to his people. Thus Machiavelli in Ch. 26 of *The Prince*:

... and whether there is matter to give opportunity to someone prudent and virtuous to introduce a form that would bring honor to him and good to the community of men there...

... e se ci era materia che dessi occasione a uno prudente e virtuoso di introdurvi forma che facessi onore a lui e bene alla università degli uomini di quella...

And so, when Cheney shall have established his *Weltstaat* with China and Russia exterminated and where everyone shall be microchipped – the new form (*forma*) or the new modes and orders (*modi e ordini*) – he will not just be bringing honor to himself but also goodness to all Americans. And not to forget, Cheney has definitely acquired Machiavelli's sentiment that the creation of new modes and orders is the most honorable of all:

... and nothing brings so much honor to a man rising newly as the new laws and the new orders found by him. When these things have been founded well and have greatness in them, they make him revered and admirable...

... e veruna cosa fa tanto onore a uno uomo che di nuovo surga, quanto fa le nuove legge e li nuovi ordini trovati da lui. Queste cose, quando sono bene fondate et abbino in loro grandezza, lo fanno reverendo e mirabile... (Ch. 26, *The Prince*).

10 April

Listened to Arthur Melzer's discussion of his book *Philosophy Between the Lines* (University of Chicago Press, 2014) on Conversation with Bill Kristol, 04.04.2020. Melzer notes specifically (repeats Strauss' view) that, before 1800s, when social order was maintained by religious beliefs, philosophers practiced esotericism in order to not disturb the social order, but that esoteric writing ceased from 1800 onward when philosophers began to strive to reorder society according to rational principles and so no longer saw the need for esotericism. My thought: Cheney was impressed by this conflict between the ancients and the moderns and decided in favor of the ancient way of ordering society according to

religious beliefs and eschewed the modern way of rational ordering. Therefore, when he shall have established his *Weltstaat*, evangelical Christianity shall be the belief system of the majority of the population. This is why World War III should be orchestrated in conformity to Biblical prophesies and the evangelicals should constitute the majority of the remnants from this war.

12 April

Also began reading Machiavelli's *La Mandragola* in Italian (*Tutte le Opere*) with French translation (Christian Bec).

Listened to Justin Vaïsse's presentation of his new book *Neoconservatism: The Biography of a Movement* at the Woodrow Wilson Center (02.10.2013).

Also began reading Whitney Webb's "A Killer Enterprise: How One of Big Pharma's Most Corrupt Companies Plan to Corner the Covid-19 Cure Market".

13 April

Corbett Report: "Was there foreknowledge of the 'Plandemic'", 13.04.2020. (1) National Center for Medical Intelligence (NCMI) should have made Wuhan-specific Infectious Disease Risk Assessment in October 2019; did produce a report warning that pandemic was coming in November 2019. (2) The Trump administration ended the pandemic early-warning program (PREDICT) on 30 September 2019 – one day before the emergence of the possible Coronavirus common ancestor. (3) The Repo market change in September 2019. (4) The "gain-of-function" research – engineering viruses in the laboratory. The 9 November 2015 article in *Nature Medicine*. (The study funded by USAID-PREDICT.) Then *Nature Medicine's* warning:

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NATURE | NEWS

Engineered bat virus stirs debate over risky research

Lab-made coronavirus related to SARS can infect human cells.

Editors' note, March 2020: We are aware that this story is being used as the basis for unverified theories that the novel coronavirus causing COVID-19 was engineered. There is no evidence that this is true; scientists believe that an animal is the most likely source of the coronavirus.

Declan Butler

12 November 2015

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An experiment that created a hybrid version of a bat coronavirus — one related to the virus that causes SARS (severe acute respiratory syndrome) — has triggered renewed debate over whether

Listen

14 April

For the next update on the Coronavirus crisis' relationship to my ICJ trial: The Macrospherian program's objective to make people smarter also includes the goal of making people stronger, so that the fear-mongering culture, the culture of *misoponos* which Jonathan Haidt and Greg Lukianoff have so well documented in their *The Coddling of the American Mind*, will entirely disappear along with political correctness.

15 April

Ch. 15 and 16 of *The Prince*: Machiavelli lets himself become the teacher of evil not only because the necessity to survive has replaced the order or salvation of the soul as the primary objective of life and the state;³ not only because he wants to liberate humanity from the condition of weakness in which Christianity has prevented the extraordinary ones from achieving something magnificent with all these moral restraints it has imposed on them; but also because he recognizes that the ordinary people of any state are so stupid, fickle, disloyal, and morally worthless that it's pointless to be moral with them since they couldn't possibly understand it.⁴ What is important is to be able to survive them and achieve greatness among them or despite them.

Mansfield comments thusly on the conspiracy in *Mandragola* ("The Cuckold in Machiavelli's *Mandragola*"):

3 "Et etiam non si curi di incorrere nella infamia di quelli vizii senza quali e' possa difficilmente salvare lo stato..." (Ch. 15).

4 Hence when the Prince wants to stop his "liberality" in order to prevent unsustainable spending, the people mistake him for "miserable": "... il che conoscendo lui, e volendosene ritrarre, incorre subito nella infamia del misero..." (Ch. 16).

... Callimaco is not much good at remedies. He promises one only when pretending to be someone else, and then he has to be prompted by Ligurio, who brings up the existence of ‘certain potions’ that infallibly make sterile women conceive. To cover his ignorance and confusion, Callimaco says that he is careful [with] what he says to people he doesn’t know, for the selfish reason that he doesn’t want to be taken for a charlatan. He, like us, is learning of the potion for the first time and without any detail. The conspiracy is changed after it begins and is revealed by stages, so that it comes as a surprise to subordinate conspirators – as Callimaco is now shown to be – as well as to the object of the conspiracy. *The advantage of that method is that the conspirators become committed to the conspiracy before they know it fully; then they cannot back out of it when they find it goes further than they would have intended at first.* We shall see the same trick played on Brother Timothy, and it is recommended by Machiavelli in the *Discourses*. What it means when carried out consistently is that, unless there is some one plotter of the whole, all conspirators are in a sense victims of the conspiracy. It does not mean that all cannot at the same time profit from the conspiracy, as happens in the *Mandragola*... (emphasis added).

It’s very likely that Mansfield has similarly taught Cheney, so that, when Cheney was orchestrating the 911 attacks, the other conspirators didn’t really know when the attacks were coming and how – they knew only that something would come so that the invasion of Central Asia and the Middle East would be possible. This would include Bush. Bush was thus genuinely surprised when, in that elementary school in Florida, he heard of the attacks for the first time. “So this is what Dick has been planning!”

Also read Ana Vegas Sansalvador’s introduction to her translation of *Ciropedia* (Editorial Gredos, 1987) and made use of Jacob Crawford’s master thesis “Mandragola” (2017).

Got out of my storage: Will Durant’s *The Renaissance* and *Dante: La Divine Comédie* (Nino Ravenna).

18 April

As Machiavelli has noted, the nature of the people is only visible to the prince (just as the nature of the prince is only visible to the people : *The Prince*, Dedicatory Letter). Now, from high on like a prince, Machiavelli is able to correctly perceive the natural stupidity and fickleness of the common people. *He is a teacher of evil because, again, the low estimation of the common people is more correct than their overestimation common to contemporary leftists and libertarians.*

... Perché degli uomini si può dire questo generalmente : che sieno ingrati, volubili, simulatori et dissimulatori, fuggitori de’ pericoli, cupidi di guadagno; e mentre fai loro bene, sono tutti tua, offeronti el sangue, la roba, la vita, e’ figliuoli, come di sopra dissi, quando il bisogno è discosto; ma, quando ti si appressa, e’ si rivoltano. (*The Prince*, Ch. 17.)

Machiavelli is in fact not an evil man and probably doesn’t enjoy being evil. He’s however *forced* to be evil – if he wants to preserve himself and do great things – when all the other people around him are so stupid and worthless.

One might object that, while Machiavelli and his likes judge people to be generally evil (*tristi*) and democrats and libertarians judge people to be generally good, the truth is that people are both. People sometimes bully one of their kind but at other times demonstrate amazing neighborly love such as during a general crisis. I shall reply that while people, malicious at one time, could be sympathetic at another time – as if this is seasonal – stupid people can never demonstrate intelligence no matter what the circumstances are. Hence a low estimation of the common people in terms of *intelligence* can never go wrong.

21 April

Done with reading *La Mandragola*. It's quite possible that Mansfield has also taught Cheney the lesson from the *Mandragola* in order to inspire him to carry out the 911 attacks. (Note that Mansfield published his analysis of the play in 2000, just a year before the attacks.)

First, while Messer Nicia is the ultimate dupe, in the end he does benefit and get what he has always wanted. Similarly, although the American people are the ultimate dupe in the 911 attacks and the subsequent war on terror, in the end they will benefit and get what they have always wanted (cheap oil and the cheap consumer products made from the newly acquired natural resources). And not to forget that, when the deception is revealed to Lucrezia, she also learns to accept it and to enjoy the profit she gains from it.

Secondly:

The last scene is held before the church in the presiding presence of Brother Timothy. Messer Nicia invites Callimaco to live in his house, and Lucrezia willingly agrees that he be given a key to the room on the ground floor and that he become 'our godfather' (*nostro compare*). The man Lucrezia calls father in private is godfather in public. The happy ending requires that they keep up appearances, but for that purpose it also requires deceit. The *Mandragola* does not end with general enlightenment, as do most comedies, but with a deceit that must be continued. So Brother Timothy leads all into the church for prayers, and the play ends.

In the same way, Cheney's crimes must be kept secret because the deception must continue. The happy ending for the American people requires that the appearance be kept up that the US government is a force for good in the world and cares about its people and acts only in self-defense, so that the empire that America ends up acquiring always seems to have been thrust upon her by fate.

Thirdly:

We are led, then, to Messer Nicia and his desire to have children, namely, sons. From that standpoint, Callimaco and Ligurio are subordinate characters, means to an end beyond their end. Messer Nicia is using them, rather than they using him. What stands in the way of this thought is Messer Nicia's 'stupidity.' But what does that stupidity amount to, apart from Messer Nicia's earthy language and apparently unintentional suggestions? He is stupid because he is a cuckold. But why is that necessarily stupid? If it is not always stupid to commit adultery, why is it always stupid to permit it? A new, laxer attitude toward adultery might seem to require us not to laugh so hard at

cuckoldry. It is, after all, the method recommended by the king of France for the perpetuation of families and kingdoms. Interpreters of the *Mandragola*, who do not consider themselves ignorant or coarse and who are surely superior to most audiences, nonetheless share the conventional view that cuckoldry is ridiculous – and so it never occurs to them that a cuckold could be a hero.

But let us not be prisoners of convention! Once one turns away, dissatisfied, from Callimaco and Ligurio, Messer Nicia appears as the key figure in the *Mandragola*, and the problem of the play becomes how to enable him to have sons. If Messer Nicia does not mind being a cuckold, then perhaps he doesn't mind appearing stupid. Machiavelli praised Junius Brutus for pretending to be crazy during the affair of the Roman Lucretia. Perhaps Ligurio, with whom Messer Nicia had had a 'close familiarity' (*una stretta dimestichezza*), was his agent, not Callimaco's. Ligurio induces Callimaco to believe that the plot is intended to accomplish his desire, and spectators and readers, expecting a conventional comedy devoted to proving once again that there's no fool like an old fool, fall just as easily as Callimaco into the misdirection.

Namely, the American people appear to be the victim of Cheney's deception only because we cannot get out of convention. Mansfield must have taught Cheney to see things in this way, so that it appears that it is the American people who are using Cheney to get what they have always wanted, rather than that Cheney has used them in order to get Halliburton and other corporations what they have always wanted. For all the above reasons, it is justified to kill your own citizens in fake terrorist attacks: it is for their benefit, and they are, while deceived, in no way helpless victims.

Fourthly:

Yet the *Mandragola* is not a conventional comedy that ridicules the respectable *nomos* and then, at the end, returns to it and accepts it. Machiavelli's levity ends in gravity, justifies gravity, but a new gravity. Human necessities, which prompt men to laugh at and otherwise assault the grave, public beliefs by which they live, force them not to abandon gravity but to change it, reform it, renew it. Messer Nicia has a succession problem in his family to which all families are subject: through chance, the bloodline of the family may not continue. The public belief in chastity, which secures the family, does nothing to continue it. Family values are not enough. The task of perpetuation is left to the natural desire for generation – to nature. But nature is subject to chance. Machiavelli's general advice – since the *Mandragola* is probably not a proposal for family reform by itself – is to find a remedy for untoward chance and not to worry if it is morally unconventional. The *Mandragola* is part of his campaign for a 'perpetual republic'.

Thus, in face of the crisis of Peak Oil, Cheney was advised to find a remedy for untoward chance – i.e. orchestrate terrorist attacks on his own people – and not to worry if it is "morally unconventional".

Finally:

As such, the theme of succession goes beyond family or even republic in the usual sense. In order to accomplish his plan, or plot, Machiavelli needs followers that will carry on his work, bringing it by the ‘short road’ to a conclusion, after his lifetime, from the point he has had to leave it. He needs Machiavellians, and so he too has a succession problem. If we look again at the *Mandragola*, we can suspect that Messer Nicia is Machiavelli reversed, and not only with respect to his initials. Messer Nicia is very stupid; Machiavelli, who rises to ‘grandi prudenze,’ is very prudent. Accordingly, Messer Nicia pretends to be potent, and Machiavelli impotent (the ‘great and continuous malignity’ of his fortune). Both need sons, and neither can be sure of generating them in the usual way. If we disbelieve in Messer Nicia’s potency, we can see how he might make use of Callimaco. If we disbelieve in Machiavelli’s impotence, we can see how he might use men like Callimaco. At one point in the play, Messer Nicia reflects – in the presence of Callimaco! – on the difficulty of getting a young man into the mandragola scheme. If he tells the young man he will die, he won’t be willing; if he doesn’t, he will be betraying him and will be reported to the public justice. Machiavelli, too, needs young men or students willing to risk their lives; how will he tell them what to do without betraying them? He must entice them into his design, relying on their subversive virtue, encouraging them at first to forget about the crime of adultery and then, once they are committed to it, gradually revealing to them just how far that crime goes. They may suffer retribution from the public authorities, but more likely, if the authorities are prudent, they will be rewarded. Machiavelli cannot generate his students; others have to do this for him. But if he doesn’t mind being cuckolded, he can manage to claim them as his own.

This is the conclusion which Mansfield articulates everywhere in his interpretations of Machiavelli’s writings: Machiavelli’s goal is for a super prince to arise who will build the most magnificent empire the world has ever seen – and so Cheney is supposed to take up the task and build the Last and Super Empire of human history – where everyone and everything will be chipped and subject to the control of a super computer. To build such a kind of empire, however, the super prince must learn to commit crimes – very horrifying crimes, such as repeated killing of his own citizens and then blaming the murders on other innocent people. (Cheney has planned for more false flag terrorist attacks on America after 911 although none of them have materialized.) Machiavelli has used “Lucrezia” here in reference to the “Lucretia” in Livy’s *History of Rome*, who was there the origin of the Roman republic: without a crime, without a feat of deception, there is no founding of a new state. As Mansfield has emphasized in his reading of the *Discourse on Livy*, if the prince doesn’t commit crimes, he will never accomplish anything. Or as he has said in his conversation with Bill Kristol on Machiavelli: “If you are not ready to murder someone, to do him in in some dirty way, then you are just living on your fortune, not on your virtue.”

22 April

Carl Schmitt’s agreement with me: that Marxism is just a more advanced form of capitalism, a more advanced form of liberalism, and that atheism and the worship of technology are just newer forms of religion, a heresy to orthodox Christianity (Heinrich Meier, *Carl Schmitt, Leo Strauss und Der Begriff des Politischen*). One never escapes capitalism or religion by opposing them. Schmitt’s subsumption of Marxism under capitalism is no different from my theoretical point of view that the purpose socialism

and communism is the reinforcement of capitalism insofar as all share the same foundation, mass-production for a mass-market.

In Ch. 18 of *The Prince*, Machiavelli once again makes it clear that he is a teacher of evil because he subscribes to a pessimistic estimation of the common people. The prince must learn to not observe religious faith and not always hold onto promises but should instead be like a fox deceiving people with hypocrisies because – the common people are evil by nature.

Non può, pertanto, uno signore prudente, né debbe, osservare la fede, quando tale osservanzia li torni contro e che sono spente le cagioni che la feciono promettere. E se gli uomini fussino tutti buoni, questo precetto non sarebbe buono; ma perché sono tristi, e non la osservarebbono a te, tu etiam non l'hai ad osservare a loro.

In Ch. 19 Machiavelli mentions again that the prince must be evil when the people are evil: he must follow their “humor” if he is to survive.

Listened to Rosalyn Higgins’ 2005 lecture on Grotius. Later read the section on Grotius in Nicola Abbagnano’s *Storia della filosofia (giusnaturalismo)* (Spanish and Italian).

24 April

Mansfield would use Machiavelli to justify the American empire in this way. According to his Machiavelli, the goal of the American republic should be self-preservation rather than protecting the freedom of its citizens and so on, and the necessity of self-preservation implies the necessity of conquering the whole world until there is nothing left in the world which does not belong to oneself:

Justice requires a modest complement of external goods, the equipment of virtue in Aristotle’s phrase, to keep the wolf from the door and to provide for moral persons a certain decent distance from necessities in the face of which morality might falter or even fail. For how can one distribute justly without something to distribute? But, then, where is one to get this modest complement?...

Machiavelli informs us in the third chapter, accordingly, that ‘truly it is a very natural and ordinary thing to desire to acquire.’... Or can we be consoled by reference to Machiavelli’s republicanism, not so prominent in *The Prince*, with the thought that acquisitiveness may be natural to princes but is not natural to republics? But in Chapter 3 Machiavelli praises the successful acquisitiveness of the ‘Romans,’ that is, the Roman republic, by comparison to the imprudence of the king of France. At the time Machiavelli is referring to, the Romans were not weak and vulnerable as they were at their inception; they had grown powerful and were still expanding. Even when they had enough empire to provide an inheritance for their citizens, they went on acquiring. Was this reasonable? It was, because the haves of this world cannot quietly inherit what is coming to them; *lest they be treated now as they once treated others, they must keep an eye on the have-nots. To keep a step ahead of the have-nots the haves must think and behave like have-nots. They certainly cannot afford justice to the have-nots, nor can they waste time or money on sympathy.* (Introduction to his translation of *The Prince*, p. xiii – xiv; emphasis added.)

This lesson from Mansfield must have spoken to Cheney's heart: here is why the rich and powerful, simply for the sake of continual self-preservation, must beat down the poor and weak and rob him of everything he has. Simply for the sake of self-preservation, the American republic must, after the Cold War, use the opportunity to conquer the rest of the world. This lesson formed the kernel of the neoconservative cabal's world-view all throughout the 1990s – the pivot of the ideology of the “right-wing conspirators” who tried to bring down Clinton because he was perceived to be not aggressive enough in the acquisition of a new empire.