

Understanding and Combatting the Growing Forms of Total War

by Dr. Robert Hickson
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Fathers, Reverend Bishops, Fathers, it is an honor for me to be here. It has been a long time since I have been down this way, since I was an officer, a young officer many years ago. And although I spoke at one time a little bit of Spanish and Portuguese, when I worked with the Carlistas and the Requetés in Spain, and some of the Portuguese officers, especially on the strategic island of the Azores, I have lost so much of my language and I wish I could speak to you passionately and with differentiation in your own languages, but I regret to say I cannot.

But I wish today to come to you as a soldier, a soldier who is also a father and attentive to little children, and I wish to come to you as a soldier who also realizes the precious connection between the soldier and the priest.

It has often been said – not often, but by very intelligent people that perhaps the first great secularization in the West was the secularization of the military, the secularization – the gradual de-Christianization – of the military. Some people place it even during the time of Jeanne d'Arc – Joan of Arc in the early 15th Century, in 1431. And all that came after that was the coming of the Renaissance, the re-paganizing, the Machiavelli, Jean Bodin, and the private mercenaries. And the views of power without grace became very important in this kind of new naturalism.

So for many years, although I graduated as a very young man when I was only 21, and [a] very young 21 going on 16, I first went to Vietnam 1964 where I worked very closely with many Catholics who had known the pain of exile, who suffered exile from the north in 1954. We were very close, I love them and I would have given my life for them. God spared me.

The great suffering I had as a young man dealing with irregular warfare, in which I have spent a lot of years, is I learned many things about the deeper – I call it psycho-cultural warfare we are in. Deeper psycho-cultural warfare, which also means religious aspects; for many years, and for many years as a young officer, and later on, I reflected very much about how the same kind of warfare was used to target the Church. And the corruption of language and the corruption of power, the manipulation of language, what we used to call in the CIA, "perception management", which means deception. And we all know that the greatest social effect of the lie – is what? It breaks trust.

The greatest social effect of the lie, that deliberate falsehood – it breaks trust, and once trust is broken it is so hard to rebuild, even when we have forgiveness from the heart and love.

So over many years that I have lived in many foreign cultures and worked with foreign militaries also, I have reflected upon the deeper meaning of war and understanding of peace, also in Saint

Augustine's famous definition of *pax est tranquillitas ordinis* - the tranquility of order, the interior order of the soul and the exterior order of the commonwealth, or the public good, the *bonum commune*.

And some of my friends, many years ago, even though they were having a little fun with me, once said to me "Robert you are a contemplative in the heart of the military". So I have always had this disposition to reflect on the contrast of culture and to understand deeper things when I worked with the Turks, or the Greeks, or the Japanese. And I came to understand a lot more about various things that I never would have understood if I had not lived in these foreign cultures of contrast.

So what I want to introduce you today to – and I hope that the outline that I have will be translated into Spanish and Portuguese and other languages – that I want to introduce you to some of the developments that are happening, because I believe that with the concepts you dear priests can help in the formation of the conscience of a lot of your parishioners. The deep formation of their conscience on the proper criteria and standards, in order to deal with this matter of war, and setting limits, not only *ad bellum*, that means going unto war and the purposes, but also *in bello*, and how you conclude some of these terrible types of wars that have been set in motion. As Alexandr Solzhenitsyn said years ago, you have sometimes a dangerous threshold effect like in the photo-electric effect, when you go so far, even morally, across a certain threshold it is very hard to return.

And so all of us know and you who have been well-formed in moral theology and ethics, you know how important for us finite human beings: the reflection upon limit.

And what I want to produce to you today or introduce to some of the applied science and technologies of warfare, and other things too, which are more and more removing limits and boundaries and, in many ways, what Our Blessed Mother said about the annihilation or the loss of nations might not happen in more obvious and in more violent ways, but very indirectly.

As some of you know, and I am hoping to give you some concepts from great strategic-minded military historians, that there is a direct strategy but there is also indirect strategy. Just like in revolutionary action, there is a slow path and there is a fast path. And you've got to be above the dialectic because very often it is the dialectic of dissolution, (in Latin, *solve et coagula*), and to break bonds and then re-aggregate it on an entirely different principle. And this is a form of disorder, very often a pseudo order and an anarchy.

And for years I tried to use the words "psycho-cultural warfare" because I could speak more broadly about it, to a secular audience, when I taught at military universities, because I could deal with the targeting of the mind and the breaking of the will, even unto despair. Or as you Catholic priests and dear bishops know, that one of the seven deadly sins is *acedia*; in St. Thomas, sloth. It not only means *tristitia de bono spirituali*, this inordinate sadness, in the presence of spiritual good, but it also means a roaming unrest of heart, in Latin *evagatio mentis*.

So you have this restlessness and rootlessness which very often takes away the capacity to have, what St. Thomas called the *quies mentis in Deo*, this repose of the soul, the heart, in God,

contemplatively in prayer.

And what we heard from the earlier talks (Michael Matt and others), you can see the kinds of effects, the structured music, the sound, sex-power, the format of newspapers and electronic thing[s], what it does to jar perception. And what I am hoping to deal [with] today, as I go more deeply to introduce, is we also know that when you have true temperance, one of the great cardinal virtues of discipline, which we often define as selfless self-preservation.

When you attain a certain purity, you can also see reality more clearly, *extra mentem* reality, because you behold it and you see it steady and whole and in proportion, even when we are limited. So many of the virtues that we cultivate in our young are special enablements that they may deal with life and see things without this kind of turbulence of mind, or this roaming, and restive spirit. And as I've studied warfare over the years, of whether forms of guerrilla warfare, or new forms of innovation against organized society, sometimes called terrorism – terrorism is certainly a form of psychological warfare, it is a form of political warfare, it often targets civilians and to dislocate and uproot, and to create fear, because people who are under fear and anxiety are more easily influenced. We know that from studies of combat – combat fatigue.

Soldier, Priest, Child and Christ

So today we want to remember that there has always been a special relationship between the soldier and the priest. And let's just think of our dear Lord in His Sacred Priesthood. Do you remember the centurion? – There are three centurions that are honored in the New Testament. But you remember when Our Lord saw the faithful centurion, and here we have in the words of the Latin Vulgate that Our Blessed Lord looked at the centurion with wonder.

Imagine, the Incarnate Son of God in His Sacred Humanity, looked with wonder, (the Latin is *mirandum*,) at the faith of the centurion who said, "I am a man of authority." And you realize – those of us who attend the Traditional Mass, I think of it often – the words that we say before we receive the Holy Communion are the words of a Roman pagan officer, with two words changed. In the Holy Scripture, the centurion said, "*Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus.*" The Church changed *puer meus* to *anima mea* and the link between the soul and spiritual childhood; *puer (meus)* can be a servant but also a child.

So you have a link between the soldier and the child, and a priest and the child. As Our Lord said: "*Sinite parvulos ad me venire.*" "Let the little ones come to me." Don't scandalize the little ones, it would be better if they had a millstone around their neck and thrown in[to the sea].

And He also says, "*Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum caelorum.*" that's a high standard. And for someone like me who was raised as a kind of military monk for four years between 1960 and '64, I learned, I was formed in a code of honor and chivalry that was not fake, it was real. Even though we had a lot of shocks later on, shocks of maturity, and many tested us

when we got out into field. But you always know that part of the code of chivalry – which I will speak more about in a more vivid literary sense the next time – this is a more strategic and historical presentation.

That this link between the soldier and the child was part of that code of honor, and one of the principles, and if I can emphasize this it may be very important and I hope it can be translated by these dear, beloved interpreter-translators – I've met two Teresas and one Dolores and I don't know the fourth lady yet – but I know the difficulties they have and the battle fatigue that comes with translating so immediately, I have had to do it myself.

But it's the this sense of the soldier and the child and the code of honor or chivalry that has been longstanding; and the dominant image of the West was the "*miles Christi*", the soldier of Christ. And it doesn't mean you are in uniform. But what was one of the main principles – the more defenseless someone is, the *more* that person calls out for your defense. It's a relative-corelative proposition: the more-the more. And when you think today that very often, and I don't want to be dramatic, I'm not that kind of a man, although I can be very passionate, in a sense we are drowning in the blood of our children. And we are sending women to do our fighting for us.

So a lot of things have happened in deeper dimensions of this revolution; and we can see that more and more the target is the human mind, and to break the will even unto a sense of futility and despair.

And what I want to try and tell you today – in the time I have – is something to be [of] an encouragement. I am trying to give you concepts that will help illuminate reality and not be a barrier to reality. And I don't want to have discouragement or a sense of futility. So I am trying to give encouragement by presenting, through the eyes of some other people, things that might help you as dear priests to understand, the relation, I hope, between a soldier and a priest.

And as I study the history of the Church, whenever there is a divorce between the soldier and the priest, it's not good. The priests get more effeminate and the soldiers get corrupt. And there is something special between them, and Friday, tomorrow I will talk about some of the literature that reveals this.

Modern Warfare and Depersonalization

But there is a great military historian, (if you are interested in these names, I don't just want to pile on names) but there is a great military historian who wasn't a Catholic, named Major General J.F.C. Fuller, who wrote famous military histories, but he was not just a military historian, he was strategic-minded. And one of the last books he wrote, before he died in the late 60's, was a book called *The Conduct of War 1789 -1963*. I think it's a very important book for us and I hope to suggest it would be a good analogy, the structure of it, to think about current forms of war, and likely future forms of warfare, given the application of modern science (which I'm going to go into), in the technologies and weaponizations of very advanced technologies.

Also to target the mind and psycho-neuro linguistics and the subversion of the *logos*, finally targeting the Incarnate **Logos**; General Fuller has a sub-title in his book called "The Influence of the French Revolution, the Industrial Revolution and the Bolshevik Revolution on the Conduct of War". And along with B.H. Liddell Hart – both of these men were very anti-Churchill, who began this terror-bombing of the cities – he promoted guerrilla warfare which was a tremendous handicap – even after the recovery of World War II when, more and more, Christendom was dismembered.

General Fuller was a combatant in World War I and he saw that more and more we were moving toward total war. So this is not a new development, total war, there are new dimensions of it. But he saw with the coming of the French Revolution and Napoleon – who seemed to be more conservative but he spread the French Revolution all over Europe – and the Industrial Revolution when it was “harness the war” – mass warfare, and then the Bolshevik Revolution which dealt with more strategic revolutionary warfare. The book is a profound book and what I suggest to you is that this kind of assessment can be applied now when we extend the other kinds of revolutions into what is going on in modern warfare.

For example, the revolution in molecular biology I think, in my judgement – after much study and much involvement in advanced biological warfare – this revolution, molecular biology, is one of the most significant things that [have] happened for thousands and thousands of years. The capacities for manipulation of biological agents and affecting genetics can be harnessed to varying grave purposes.

And I want to make a premise on my presentation too, that throughout the talk I presuppose that there are no technical solutions to moral problems – very important! And there are a lot of illusions, that "Oh, if we just have a little more technology, we can counter that." This is delusional.

And how do you deal with a situation like this? You have very powerful microorganisms, live organisms, which are used today to destroy trash. So even the Green movement, the great environmentalist movement, even if they don't have an ideology they use these microorganisms in order to dissolve trash, huge amounts of trash. But do you know what these microorganisms can do if you turn them to another purpose? They are very powerful. How do you have a technical solution to that? It's the will, it's the choice.

And when you get into areas like information warfare – is that phrase known to you? – You see our growing dependence on information systems of all kinds.

The National Security Agency of the United States, which you know does covert, clandestine signals intelligence, they have a very good definition of information warfare which applies for us who understand propaganda, manipulation of language, sophistry, (like the ancient Greek Sophists), they define information warfare as disruption, destruction, and most important, deception in information systems. Three d's: disruption, destruction and deception in information systems.

And given the fast movement of things, just imagine – I will be hypothetical, but you can imagine that I am trying to suggest something – what do you think would happen if you have capacities – and I will tell you they exist – to insert disinformation in computers? What's illusion and what's

reality? What do you do when you are in the court system and all you have is electronic evidence, in jurisprudence?

There is a thing called lawfare, which is using law as an instrument of warfare, it's another dimension of the larger development. What do you do? Some of you in here know a lot about electronic evidence. You can easily counterfeit digital imagery from satellites, and everything. So what do you do in a courtroom when you only have digital evidence? What if somebody wants to prosecute a priest; and all you have is digital evidence? What constitutes evidence when it's only electronic? Do you see what I mean?

So, when you look at some of the earlier history – and part of strategy is taking a longer view of history and the growth of warfare and after the Soviet revolutionary warfare – when you look at the liberation or the development of certain technologies that can be applied to modern warfare; some of you have probably heard of nanotechnologies, you're working at a very small scale – one over ten to the ninth – and molecular electronics, and when you can combine some of these things, even to deal with biological warfare, you're talking about things that make warfare more and more anonymous and impersonal.

And over my years this has really affected my heart. I tried to be worthy of entering into some elite commandoes, you know, as a young man, and to stretch myself for excellence. But I also wanted to have human contact. I didn't want to be dealing with tanks and airplanes. I wanted to have human contact.

But more and more I see that even in our special operations forces, you have the bionic commando. He has so much technology hooked to him that even the enemy is not even personal, he's just a blip on the screen.

Think what this does to people, the effects of this kind of thing on human beings: the removal of limit, the lack of accountability and responsibility. And even when I was teaching at the Air Force academy, I moved from a higher level of teaching to go for a few years among our young cadets. And I would teach moral philosophy and history, and a lot of the cadets came to realize, "My goodness, sir, I never considered the effects that this is going to have on me when I'm a pilot and I just fly with all of this technology. I don't have any idea of the enemy; I don't see his humanity; I don't see his inhumanity; what are the effects on me?" And I would always say to them "Good start! It's a good beginning, it's not enough."

But more and more you see these developments. You see procedures that are going to make war even more abstract. And again people don't know what's illusion and what's reality in this perception management, given the media manipulation.

There are things going on now between certain parts of our Defense Department and Hollywood, I can't talk about some of these things. But you can imagine in this area of being persuasive or media manipulation you're targeting the human mind. And part of our intelligence community has certain things about human factors' analysis and other things I have on my outline that will be of interest to you,

where more and more you have these deep studies of human psychology, including psycho-neural linguistics.

From the modern science of neuroscience you start studying how you can manipulate from deep studies of the human brain. I encourage you, as very reflective priests, because all along here we are trying to think of the little ones that Our Lord wanted to come to us without the noise, and with the purity.

There is phrase that I first read in a French book, which I hope somebody (at least John Vennari) will inscribe on my tombstone if I die prematurely, and that is a phrase in this beautiful book called *The Diary of a Country Priest* ["Journal d'un Curé de Campagne"] by George Bernanos. In a very special place in this beautiful Catholic novel he has a new beatitude – you know the *beatos* the eight beatitudes of Saint Matthew (*Macarios* in Greek). He said in the subjunctive mood, “Blessed be he who has saved the child’s heart from despair.” “Blessed be he who has saved the child’s heart from despair.”

I would hope that is the standard and the ethos of both of us, the soldier and the priest. And if we keep that standard and we realize what Our Lord said, [Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven.], we realize also that you, as Christian soldiers, and I trying to be a better one, we are supposed to grow up in the spiritual childhood ourselves. That is our goal, that docility and humility and trust, *trust*. But in this culture that has been talked about, so many on so many fronts, we have the breaking of trust. We all know, if we have ever had a betrayal of friendship, how hard it is to rebuild trust again with forgiveness.

So a lot of the things that are going on in modern technologies are making warfare more unlimited, more anonymous, more impersonal, and with less accountability.

And I think part of our role, I as a father of eight children and you working with so many little children, and many soldiers, how do we keep the young from having this discouragement where they lose that vision, as Pope Pius XII said in 1950?

Father John Hardin, (the Jesuit that John Vennari quoted the other day) was a very close friend of mine and my confessor, and the confessor of Mother Teresa, told me [that] as a young Jesuit scholastic he was in Rome, in 1950, and he remembered the Holy Father had *Humani Generis* – which was an updated Syllabus of Errors; and he had the declaration of the Assumption of the Blessed Mother; and he canonized Saint Maria Goretti. And Father Hardin (or almost Father Hardin), had to help the Holy Father on Vatican Radio. He said to me one time “Robert I never forgot what the Holy Father said. The Holy Father said that Saint Maria Goretti is a special saint for the 20th Century (1950 this happened) because she is a martyr to purity. He never forgot that “a martyr to purity”.

And once again we so much emphasize all the loss of the purity. But when our young and when people that are older as we try to grow up in the spiritual childhood ourselves, the more [we have] that inner order and that purity, the more of reality we will see, and not just the discouragement.

But I just got done saying that in the developments of modern warfare, more and more removal

of limit, the manipulation of boundaries, so what's over there and what's over here; and the destruction of nations, not just directly but indirectly; more and more impersonality, lack of accountability and anonymity; so you don't know who did this. Is this an operation of the Arabs or is this a false flag operation, a black operation by the Israelis? And then people are confused.

And also you are seeing the whole phenomenon of robotics. More and more they want to have things so you can use robotics and impersonal unmanned aerial vehicles so that human beings are not at risk. In the older days, when we had a deeper understanding of just, defensive war, the leaders would lead from the front, or at least be with their men. They would share the risks. But today, when you can be distant, it works on our fallen human nature – the enemy is just a blip on the screen.

And some people that I know – who are navy pilots – told me that they went into the first Gulf War, back in 1991, with headsets on and rock music! Just think what this does, think what it does to the people who do it – but there is no sense! And as some of you know, when after World War I, the terrible World War I, and World War II, which is like the Peloponnesian War, it's one long extended war, you get more and more total war. You remember the people who suffered in World War I, in the trenches, said we are going to have aerial bombing, strategic bombing. But all the assumptions of strategic bombing were wrong. I won't go into them but I used to say this to the Air Force, they were all wrong.

And strategic bombing was supposed to shorten the war but then in World War II in the monstrous Declaration of Casablanca in January of 1943, Roosevelt and Churchill declared "unconditional surrender", this is inhuman, especially after what happened to the Germans after World War I. So you make your enemy resist even more, to the final destruction.

So these developments are not new, but what I'm suggesting is more and more you are having these new discoveries of science, there is a lot of special research in these things, applied in technologies, very special technologies; and also the growing cynicism of man, you know, how to deal with this.

Modern Warfare and Morality

And what really concerns me and why I am no longer so much involved – I still am in some ways, but not too much – is in our own officer corps they seem to have become more numb and dulled-down to the moral, cultural and religious factors of warfare. What is war for, when you have to do it? What are our war aims and peace aims?

I was involved in some of the recent things in resisting because there is no definition. So how can you be prudent? How can you have the first cardinal virtue of *prudencia*, and order your means to your end when you are not clear about what your objective is? You see, it becomes abstract. And what is happening more and more is the military officers themselves are not standing up and raising strategic questions, saying "Wait a minute. What are the war aims and peace aims? What are the terms here? You know this is unjust." And here is where we also need witnesses.

Now what is also happening today is you are having this growing phenomenon of mercenaries, and this is how Father Gruner and I got talking, and he thought that as an introduction you might want to hear a little bit from me – because more and more we are developing these private security services, private militaries that are not accountable, very often, to a particular state or a juridical order. They are working for some trans-national corporation, some strategic minerals cartel (I could say more). And you have people that have my training, special operations forces, now coming in with very large salaries. They have much more freedom, scope, no bureaucracy, and they can do things. They are not accountable, and it's a very dangerous phenomenon.

I had wanted to talk more history about Brazil, and maybe I can touch upon a couple of things. Because some of you probably know about the British East India Company – the Chinese still talk about it, they will never forget it. If you look at pre-Communist history, Communist history, they never forgot what the British did to promote the opium wars. Remember, the East India Company, which was founded under Queen Elizabeth, killed a lot of Catholics, including the great Saint Edmund Campion, a proto-martyr Jesuit in Elizabethan England.

She set up this merchant banker, private military company, which became a very important instrument of the empire in India and elsewhere – the Dutch East Indies Company. But you see the return of these things today under this neo-capitalism. And you get a lot of things that are not accountable to a nation state, or even a particular nation. And you have mixed groups, a lot of them are very well trained, and they have a lot of private motives.

You see how this is getting out of control, because the military officer, like a priest, is supposed to serve the *bonum commune*, not the national interest, not the public interest, but the *bonum commune*. And for us Catholics it's not only the natural *bonum commune*, but the supernatural *bonum commune*, the salvation of souls.

But more and more you are having these phenomena of covert people. I know somebody personally who is working for a big company in the United States called Blackwater; it has a lot of Navy Seals and Special Operations, Green Berets (former). And this man is a vice-president and he is also a lawyer, he earns, without perquisites, without these extra gifts he receives, \$800,000 a year (we are talking about a lot of money).

Now imagine when you look at these technologies – I am going to go through a couple more that are important about this – but when you are dealing as you know, from being in Brazil, what the British did, and their strategy and their anti-Catholic strategy for Latin America. This is well before Nelson Rockefeller, or the World Council of Churches, that John told you about and I know a lot about, including how our Intelligence Community supported the Summer Linguistics Institute, to spread the Bible translations of different Protestant groups as a strategic initiative to undercut the Catholic Faith and culture.

But look at Brazil, what happened during the Napoleonic wars. You all know that the King of

Portugal came to Brazil. And the British more and more saw that the geography of Brazil was like the islands in the Azores of Portugal, a strategic location, because most of the countries in Latin America, except for Chile and Peru, are on the borders of Brazil. So they had what we call in the military "strategic interior alliance". They could make rapid maneuvers and take initiatives, and what they did is they developed, very strategically, with military and naval masonic lodges, little enclaves. And they got special legal immunities, extra territoriality, and this was an operation. I have studied this a lot.

And this is another example, like the East India Company, you've got the financial and (in this case) a more official military. But these things are now [based on] the same principles, these are what we call the *archana imperiae*, sort of the secrets of *imperium* in a secular way. The same principles are being used but with new technologies, new encryption systems, new communication systems, and these are very serious developments for those of us Catholics who are trying to be attentive to this factor of just war and how easily these things can get out of control and into irrationality.

Constantly we have got to be aware of these things before we go across a threshold which is going to be very hard to return from. And I believe, in my limited understanding, that the Blessed Mother {and the message of the heart of the Mother of God) saw where these things were leading when She gave Her message in 1917, what was already starting to go on in the Bolshevik concept of warfare and *permanente revolucion* (permanent revolution), the ongoing dialectic.

So it is very important that we understand, like in our understanding of Our Lord's parable of the sower, it's the longest parable of Our Lord, the link between the cultivation of the soil and the cultivation of the soul. And we know from the parable that Our Lord gives an example of, that if we don't grow in the understanding of our faith, we are going to lose it.

The same way if we don't grow, as used to be said, *fides quaerens intellectum* (Faith seeking understanding), to have the understanding by reading, as I have tried to do with several priest friends of mine who are also military chaplains; read military history, strategic history, understand how guerrilla warfare undercut a whole legal system.

And it was so hard, a moral recovery, after the promiscuous resort to guerrilla warfare, the way Churchill did in World War II. It just produced disorder afterwards, like what happened in Spain in the uprising. You remember when the people in Zaragoza fought *a cuchillo*, but Spain never quite recovered from this protracted guerrilla warfare against Napoleon, because it brings in a lot of people that are very near to criminality.

And this is another dimension that I want to raise. Today, more and more, there is a link between war and criminality. This is now no longer a secret but it was very much in the early 90's. What do you do when you have the *narco traficantes* who are buying submarines? They are buying submarines from the Russians, and even with a crew. Is this a police problem or this a national security problem? You see what I mean.

So more and more we are seeing, maybe in your societies too, the police forces are more

militarized, and the military takes on more and more police functions. And then you've got this link between war and criminality. I have been arguing for years a very simple thesis: that organized crime is protected crime. If it weren't protected by financial and political elites, it wouldn't be long organized.

You can imagine where the big money laundering banks are – in my own country – but a lot of people want to earn a lot of money off of drugs. But I have a question for you; a moral question. If you knew that we have capacities (let's say capacities exist) to destroy the three drug crops, should we do it? It's a big issue. Just imagine that we can go after the cocoa plant with fusarium, which is a bio-toxin. There are certain things that can be done against the poppy plant where it's not going to shrivel up, it's going to look healthy but there are no more drug properties. And we can also take care of marijuana. Should we do it?

Now a lot of elites don't want to do it, but here is a positive side of bio-technologies. But if you do it with certain countries like Colombia, they may say "Oh, this is war. This is biological warfare against us. This is economic warfare."

I know a dear Mexican priest, who told me, and he is in a very poor parish, he said, "My people are broken and then somebody comes in with a lot of dirty money and says, 'Here, Father, I want to give this to the parish.'" I'm sure you go through these things, it's very difficult. What do you do? This is like stolen goods but it is a great temptation. And as we all know as Catholics, a temptation wouldn't be a temptation if it weren't attractive, if it weren't alluring. But this link between drugs and certain Intelligence Communities and also financial warfare, I learned a lot of this many years ago.

But one of the ways of modern total warfare is you want to manipulate and control the debt bondage of another nation. Do you understand what I mean, the debt bondage? I remember when we were dealing with Mexico and Henry Kissinger. He said "Well look, we'll just let them reorganize their elites, their oligarchy. They can't pay the debt; we'll get the raw oil from southern Mexico." So this gave an advantage to the corrupt elites, and you keep people in debt bondage. This is part of warfare.

Modern Warfare and Subversion

As I have often said to people, you know that there is a lot of talk between love and war. Well, if somebody is at war with you and you don't know it, you are at war. Do you believe that? If somebody is in love with you and you don't know it, that doesn't mean you are necessarily in love. Do you see the difference?

But if somebody is at war with you, like attacking the Catholic Church, the way Antonio Gramsci understood very well, how do you have psycho-cultural warfare, the cultural channels of subversion, against the Catholic Church? And I know from deep study how the Cubans and the Sandinistas learned a lot about symbolic subversion. You would have Jesus Christ Our Lord hanging there without the cross, and behind Him you would have a freedom fighter with an AK47, and it would say that "Christ brought the doctrine of liberation but Marx brought the praxis."

But it was the symbols, you know, no longer the Communion of Saints but new symbols. And they studied Gramsci, he was sort of the hidden book, Antonio Gramsci, some of you know about him.

But what I'm saying is these are different dimensions that we are looking at in a military context, about how to go after the Catholic Church or how to manipulate debt bondage, how to produce this *solve et coagula*. And some of you maybe have read – you can get it on the web now if you are interested; it was in 1999; there were two colonels, Special Operations Forces colonels from China, Qiao and Wang, who wrote something called *Unrestricted Warfare*. Do you understand that? *Unrestricted warfare*.

Now these are two highly disciplined colonels in the Chinese military, in their Special Operations Forces, and they wrote a brilliant book, they quoted the great General Fuller that I mentioned, because they honor him very much.

And they said "we are going to capture the terms of engagement. We are going to take the initiatives away from the United States, and we are going to use very disciplined objectives, short-term unrestricted means, to psychologically dislocate somebody or physically dislocate them, and we can control the initiative." And they said information warfare: disruption, destruction, deception, this is part of the culture of Sun Tzu that Father Kramer mentioned the other day. Sun Tzu, Sun Bin, this whole tradition of Chinese legalism which was the oldest autocratic political culture in the history of the world, very continuous, it prepared the way for dialectical materialism of communism – very strong.

Sun Tzu was a legalist, which is kind of syncretic philosophy from ancient China, if you know about Confucianism and Daoism, but he was a brilliant theorist, who said what? – one of his famous lines is "all warfare is based on deception".

But he wanted to have disciplined deception, not promiscuous, but today people are so random and so cynical that they set things in motion they then blows back on them. Trust is broken and it is very hard to recover. But when you have the concepts about this, that this is part in a longer history of warfare, the connection between firepower or other kinds of weapons and manoeuvre, it helps us understand a lot of things more clearly.

And a lot of you know that, increasingly, there are these sensors that are being produced under the pretext of national security or guarding against terrorism. The sensors that are bio-sensors and surveillance systems, how do you set limits to what we are talking about without also creating a police state? You know, it is difficult. How do we set limits?

And again, when we forget the moral elements we [think] are going to have a technical solution to a deeper moral and spiritual problem.

I want you to consider also, that there are people who have deep knowledge of what we call undersea cables and critical nodes. As you know, some people really know how, if you want to paralyze a country, to do a certain study of the infrastructure and take out certain things.

When the United States went after Milosovich, I was very opposed to this war, as I have been to

the others, very opposed. But the idea was, we were going to use information warfare against Milosovich. We are not going to target him directly, we are going to go after his friends and we are going to steal their bank accounts on Cyprus. And then they will go to Milosovich and say "you gotta stop this, we are losing our assets."

So I am telling you these capacities exist. Some of the American allies in this war, especially the French, they said "No. You can't do that. You can't use these tools to go after a bank account on Cyprus, that's another country, or Switzerland, because that is a war crime." So you can also be using law to manipulate things.

Up in Canada, in certain national security areas, in the courts of Canada, where Father Gruner comes from, it is now being said that truth is not a defense. Did you hear me? Truth is not a defense. This is revolutionary in law. You can imagine where this can lead. Well if truth is not a defense, there must be a higher good than truth. Which is what, sensitivity to another group?

So once again you have, as with [what] Father Kramer said, negation through inversion. Remember the traditional hierarchy of political, economic, the order of the households, and financial.

Today there is an inversion. In the ancient world, and those of you who studied theology know, [there was] the hierarchy of *logos*, *ethos*, and *pathos* – *logos*, like the Incarnate Logos, intelligibility, reason; *ethos*, the moral ordering of the will; and *pathos*, feelings and emotions. See these inversions in modern society, the dimming and dumbing down, so you can more easily manage people.

Modern Warfare and the Risk Factor, Physical Dangers

Some Muslims I know (I used to live in the Middle East), said to me "You know you Americans fight war like in the system of usury. You don't want to share in the risk your leader, you want to kill with sanitation but still get profit." And he had very profound insights to me, I mean we are of a different faith, but he had a very deep reverence when I explained to him the Holy Sacrifice of the Mass, *sacrificium sacramentum*.

And he said to me "Robert, if I believed what you believe, I would go on my knees to receive My Lord on my knees." He sounded like the centurion, in Our Lord's words. And he said to me "The way you Americans more and more fight [with] technology; you don't want to share the risk, you don't want to put yourselves at risk. Like in the system of usury, you want to share in the profits but not the risk." And it really shook me. This was some years ago. He was a Persian (he was Iranian), and a very reverent man.

So we have spoken about this matter of war and love, and I use this principle often: If somebody is at war with you, even if you don't know it, you are at war, objectively.

You might not yet get it – like as some have said this morning, including Michael Matt, about

some of these things that are going on in video games.

Here's another thing: there is a friend of mine who is a ranger; we went through what we call ranger training. He is a retired Lieutenant Colonel, he lives in Pawtucket, Kentucky, and some years ago, in the 90's, there was a killing there. Some young boy took a rifle and he killed three of his teachers or two of his teachers and four of his classmates – something like that.

You know what my friend told me? It really shook him, and he is a very tough soldier. He is a Protestant, he is not a Catholic, but he has a good moral character. He said to me "Robert, do you know that that boy who used that weapon, he never picked up a rifle until the day before he did the killing." And he said, "Every shot that he shot, it was one shot, one kill. They were head shots or neck shots. Those are beyond our elite forces. You know what," he said, "all he did was on video games where you can rearrange the format. And he got such hand and eye coordination from the neurological discipline of these video games, and he also lost any sensitivity between illusion and reality." And that really shook my friend. Look what we are doing to our little ones. Do you get me?

Imagine that. I mean, some of our elite forces, the counter-terrorist forces, they don't do that, you know, head shot if you have to kill somebody in a terrorist attack or something. And that really shook my friend.

So these are part of the larger developments and when you think about Our Lord's words – about the link between the priest – like the Sacred Priesthood of Our Lord Himself, you all consecrate *in persona Christi*, in His Sacred Humanity; He is in wonder at this centurion and his faith, the bond between the soldier and the child, and the priest and the child.

And if we had in our own hearts that these are the kind of things to rescue the little ones [from], then maybe it will be our own motto too, to live as if we want to say the beatitude "Blessed be he who has saved the child's heart from despair". That we have at least helped as we could, with the grace of God, to meet this end.

And again in this situation, quantitative judgments do not apply. If we can reach out to a couple of souls, or if a couple of people here in this audience who are very skeptical about the Blessed Mother, maybe when you came here, and Her apparitions at Fatima and Tuy, and the implications of this in light of modern warfare.

And again when you look at what the French Revolution did, and Napoleon, and the techniques that were used then, in this *levée en masse*, and you look at the Industrial Revolution applied to warfare and the Bolshevik [Revolution], and then what chapters would you add to General Fuller's book to help us understand again with clear strategic categories, or criteria in standards of judgment, how we take the measure of the deeper war we are in?

I have not talked about the deeper spiritual things except my own experience involved in guerrilla warfare. I know the test.

The American bishops came out with a pastoral in 1983, if I recall this, is called *The Challenge of Peace*. And all they did, primarily, was talk about nuclear weapons. And where the real war was going on, these Bishops were really spaced out. I mean, they just didn't get it. And I remember at the time saying, "you don't see where the war is. And you don't have any comments on the dark research that is going on in science and what is being weaponized."

I'm going to say a couple of more things because I really hope that you will make further inquiries into this. How many of you have ever heard of radio frequency weapons, high powered microwave weapons? – One or two hands. This is a very advanced technology that we can say, in colloquial English, "It fries electronics". It really does terrible things. It can be hidden and take out a guidance system on an airplane, but what is concealed is what it does to the human immune system, under certain intensities and certain frequencies.

Now at the beginning of this talk if I said to you, "What is the relationship between radio frequency weapons and biological warfare?" you might say, "Well, what's this have to do with it? I don't get it." And I didn't understand either. But many of us who have been involved with Chinese, South African, and other biological warfare programs, Soviet, a lot of them, the objective of their biological warfare program[s] was to weaken, manipulate and destroy the human immune system.

I always think of biological warfare as psycho-biological warfare, that's the most frightening to me, because you don't know whether this is a natural illness or it's induced. What do you do when you have latent (*latente*) agents that just lie there, but are stress-activated? So some of you priests who have a choleric temperament like me, you have something, and then in the middle of stress these things that were latent agents are activated.

Some of the bio-toxins that they have as weapons of assassination – especially from shell fish, marine toxins – they are very complex; and if a medical doctor misdiagnoses it, you have all kinds of side effects. He gives you a certain drug and you go home and die. These things have been studied.

Now, one of the things I want to leave you with as I go through a few more of these, is that many people don't know, for example, that the Soviets had a very large anti-agricultural biological warfare program, huge. A lot of it was headquartered in Tashkent, not in main Russia. And when I was involved with these things, (I was asked to get back involved in them in the early 1990's), when I was just a young officer, just a new lieutenant, I was read into the United States program. We once had an offensive biological warfare program; it was formally shut down in 1969.

And the Soviets rediscovered biology as a science and they went very far. And when I was asked to get back involved in this, it really shook me to the foundations.

But when I was first introduced to it in 1964, I never knew that people could or would do such things against human soils and crops and livestock and seeds and persons. What I am saying is, that was 1964. Between then and now, the advances in molecular biology and genetic engineering: you can engineer diseases into seeds. You can have things that we call in weaponry "a binary weapon". You can

have something that has a particular gene and then a virus can go after that gene. And it doesn't work until the two come together – a binary weapon. Do you understand what I am suggesting?

A couple of years ago I was at a biological warfare conference giving [a] lecture, because I am interested in the strategic – and I call it psycho-biological – warfare, because of what it affects. And I remember somebody asked me, "Professor Hickson, if you were an enemy of the United States, and you wanted to bring it down, tell me three things you would do." I said, "I would produce pestilential venereal diseases with biological agents because of the sexual practices. I would contaminate the blood supply – there are ways to do it; and I would affect the food. It would produce tremendous disruption."

And of course the people in the audience, they were very famous people there and I'm an insignificant man, but D.H. Henderson was there, a medical doctor from Johns Hopkins who conquered smallpox. But one of my close friends convinced D.H. Henderson that we should not destroy all the smallpox we have, because other countries have weaponized it.

Do you know what would happen if smallpox were released? It's a contagious virus – this is not like some of the other agents – they are just a bacterium and it is not infectious. But the immune system is so weak in so many people that if you used some of these things, the infection would run like wildfire. And think of what you know about the Black Plague in Europe, and the fears and the despair. And I think that part of us, in the mercy of God, the providence of God – we have to be aware of some of these things, to help anticipate but also to help set limits.

And this matter affecting foods – when you know what can be delivered with micro-organisms and micro-encapsulation, it really takes us to the foundation of life.

I will leave you with a last example, and I hope tonight if you have any questions, if you want to talk to me now or later, I will be very glad and be very open.

But when I was giving a lecture down at our headquarters of the Special Operations Command some years ago, it was around 1998 ... 97, I had just read a long report on the Cuban biological warfare program, because a lot of Cuban soldiers were buried in Africa or on some of the islands off the main island of Cuba, because they were very gravely affected by things. They were using certain agents in Africa, and there used to be a rumor, we never had confirmation, there used to be a rumor that they had one particular agent. Do you want to hear it? I told these officers – there was a large group of officers – and I said, "You know there is a rumor that the Cubans have a biological agent that just dissolves the human eyeball." Dissolves the human eyeball!

And I remember I was there about a week and several officers came up to me and said "Sir, I wish you hadn't told me that, I've just been dreaming about it." And I said, "See, that's my point. These things are so frightful that it affects your mind and leads you to despair or futility." And I said, "When you know that some of these weapons can alter the human endorphin system, and the neurological system, this is frightening." And what are we doing? What is man doing?

The Great Temptation

And the last thing I would say to you, and here is the deeper danger that Father was talking about – gnosis – a lot of you know the history of early gnosticism, and this secret knowledge. And a lot of the scientists that I've worked closely with including at the National Academy of Sciences, like in this nanotechnology and this very sub-microscopic level, they will say to me, "Oh don't worry Robert, we have it all under control. Be at peace, you're not a scientist. Trust us, we are the experts."

And there are real dangers in molecular electronics, of some things getting out of control. But some of these people take themselves as "we have a special access, special knowledge, that no one else has."

I will end now with two things, reminding you of the thing that John Vennari will help put on my tombstone. But first I want to go back to the ancient Greeks. How many of you remember Odysseus? A lot of you – in Portuguese – you talk about *saudade*. And when I used to read **Camões**, it was such an important word, *saudade*.

The ancient Greek word "nostalgia" means the yearning and the pain to return home, and Odysseus wanted to return home to the isle of Ithaca. He wasn't a very good military commander because he lost all of his men, and he was the only one who got back home. But do you remember the famous temptation he had with the *sirenes* – or it's called the sirens? You remember he was going through and he had himself plugged in the ears and he was bound to the mast of the ship.

And he had two temptations, remember. The rest of his men had things in their ears so they couldn't hear the allurements. The one temptation was "Come, come for sensual pleasure." But that was not the deepest temptation, as the Greek Fathers of the Church said. The second temptation for Odysseus was "Come, you will have secret knowledge, occult knowledge that will liberate you from other mortals." And that was the deeper temptation. And when the Greek Fathers saw all these trials of Odysseus, (the Greek Fathers like the Cappadocian Father St. Basil, [St.] Gregory of Nyssa, Nazianzen), what they did is they interpreted like this he was bound to the cross like Our Lord, you know, and he was facing these powerful temptations. But more than sexuality or sensuality was the lure of secret, occult knowledge.

And that's a permanent temptation of the human mind today. And that's where it's so dangerous with these applied sciences and technologies to the advance of war without limits, more and more anonymity, impersonality and unaccountability.

So in all these things the bond between the priest and the soldier, I hope, will increase. And both of us, I pray, will try to serve the little ones of Christ that they might say about us when we die, "Blessed be he who has saved the child's heart from despair". Thank you.

[Note: Subtitles have been added for ease of reading.]