

# King Charles III the Occultist

## Old and New Guardians for Budding Socialism

### Part 5

The struggle to take over and guide afterwards the budding true socialistic impulse of the future Sixth Russian epoch is a core long-term western occult project. It concerns the essence of what Steiner called “mystery of evolution”, based on a certain teaching which is the content of the instruction of the nineteenth century English occult groups. According to Steiner it consists in conquering the world for the English-speaking peoples who are supposed to become the world ruling power for the rest of the Fifth post-Atlantean period which ends in 3573. They are supposed to become what the Roman Catholic Church was for the Fourth epoch, playing the role of Guardian of the Britons:

“This is the age in which the Papacy is founded in Rome and in which the Pope in his reign becomes **the Guardian** of the child, just as the Roman Empire was the wet nurse of the infant. *Again, I am merely reporting, and not maintaining that this is the case.* So now we have the interplay between the Papacy and what is going on in the North, what developed through Central Europe right out as far as Britain. This is the education of these people under the guardianship of the Papacy, out of which the Roman element from the fourth post-Atlantean period is still working. Round about the twelfth century, when the Papacy began to be no longer what it had been, the youth of these various people commenced, this being characterised by the awakening of their own intelligence. **The Guardian** now withdraws. The youth of these peoples continues until roughly the end of the eighteenth century. ... Thus, in the course of time in the North, under the rule of the wet

nurse, **the Guardian**, and so on, the present mature condition grew.”<sup>1</sup>

This unique British occult teaching, which was revealed by Rudolf Steiner, also says that the development of the Russian speaking peoples must go through the same stages. For them the English-speaking people of the Lodges must play the same role the Roman Catholic Church played for the Britons. And since 1917 they take that role of Guardians for the Russians.

“.. it is said, at the moment when these peoples will have reached a point when the Russian Empire no longer exists and they have succeeded in creating their own forms out of their own dawning intelligence. But gradually the wet nurse must be replaced by **the Guardian**. This means that in the West a kind of papacy must develop out of those who form the Fifth sub-race. For this, a strong spirituality must develop and, just as the Papacy stood in relation to Central Europe, so a configuration will have to come about which works comprehensively from the West over towards the East. This must result in the East being used as a place where certain institutions can be created in a manner similar to that in which the Papacy created its institutions in Europe.”<sup>2</sup>

The Russian Empire was doomed to destruction by the British occultism which, as strange as it may seem, since that moment considers itself the Teacher, or the **Guardian** of the Russian population! Since 1917 it feels itself responsible for the Russian development initially instituting in Russia a temporary form of economic society of a *socialistic nature*:

“The Papacy created churches and religious communities of all sorts. But now the western “papacy”, which is to develop out of the British element, will have the task of carrying out

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<sup>1</sup> GA 173, lecture 17 December 1916

<sup>2</sup> Ibid

certain quite definite economic experiments, that is, of instituting a certain form of *economic society of a socialistic nature* which, it is assumed, cannot be founded in the West because there the Fifth and not the Sixth sub-race has its being. The East, *experimentally at first*, must be used for such experiments for the future. Political, cultural and economic experiments must be carried out.”<sup>3</sup>

These experiments ended in 1989 when the Washington-Vatican alliance caused the fall of communism by denying the U.S.S.R. <sup>4</sup>, economic isolation of the Soviet Union and withholding of Western and Japanese technology from Moscow. What is also so interesting in this lecture is Steiner’s note that the British occult teaching in question was insinuated even into the public affairs. According to him, this “often happens in such a veiled way that those concerned had no idea how they had come by their knowledge”. This may explain why persons like Lord Milner were so well-acquainted with the possibility for a Revolution in Russia in 1917 without being members of occult societies, and also why the socialistic experiments in Russia were so boldly publicly outlined in George Harrison’s book “Transcendental Universe”. In this light this book doesn’t seem anymore like a leak of secret information but as something deliberately purposed by the British occult establishment.

Significantly in this lecture Steiner made it clear that the British occult teaching in question was none other but an occult Freemason one. He says that all these things are “**buried deeply in the teachings of western Freemasonry...** In the doctrine I have sketched for you we have a foundation which seeped into **all the brotherhoods, even the more esoteric ones—those who worked in the West as so-called high grade Freemasons and suchlike.**”

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<sup>3</sup> Ibid

<sup>4</sup> In a similar way today Russia is being denied

This points to the British occult Lodge which still in the 19th century foresaw the possibility of revolution in Russia and then undertook the socialistic experiments considering Russians able to bear them. It is an occult Freemason Lodge in which it is all about Socialism and Guardianship of Russia. It has a system of *high grade* symbolical initiation (see further) which differs from the classical 33 degree Scottish one and its essence has shifted dramatically from the original 1717 English one. It is their members who since 1917 consider themselves Guardians for the Russian population during the rest of the Fifth post-Atlantic epoch.

### **Rothschild and Catholic Guardians for Inclusive Capitalism**

This British Freemason occult teaching which takes itself and the Britons in general for Guardians of the Russians is a long-term occult project dealing with an exact knowledge of the current stream of evolution and its transition to the Sixth post-Atlantean epoch. Interestingly the term ‘Guardians’ which this teaching uses reminds of the Rothschilds project for Inclusive Capitalism which is led by the core group of officials called **“Guardians”**. These are the Guardians for Inclusive Capitalism” who as of 2014 represented more than \$10.5 trillion in assets under management, companies with over \$2.1 trillion of market capitalisation. On 11 November, 2019 this group met with Pope Francis to form an alliance called “Council for Inclusive Capitalism *with the Vatican*” (see fig. 1).



Fig. 1 “**Our Guardians**” screenshot picture from the Council for Inclusive Capitalism’s website as of 11 November 2019

These Guardians consider the Pope their moral guide and moral leader planing to meet him and Cardinal Peter Turkson <sup>5</sup> annually to advance their mission. Thus, the Pope appears a **super-Guardian** who puts all his trust in them as well as in all members of the other two Council for Inclusive Capitalism grades: “Stewards” and “Allies” (fig. 2). As one can see on the picture on fig. 1, among these Guardians is Lynn de Rothschild but not her husband Evelyn de Rothschild.

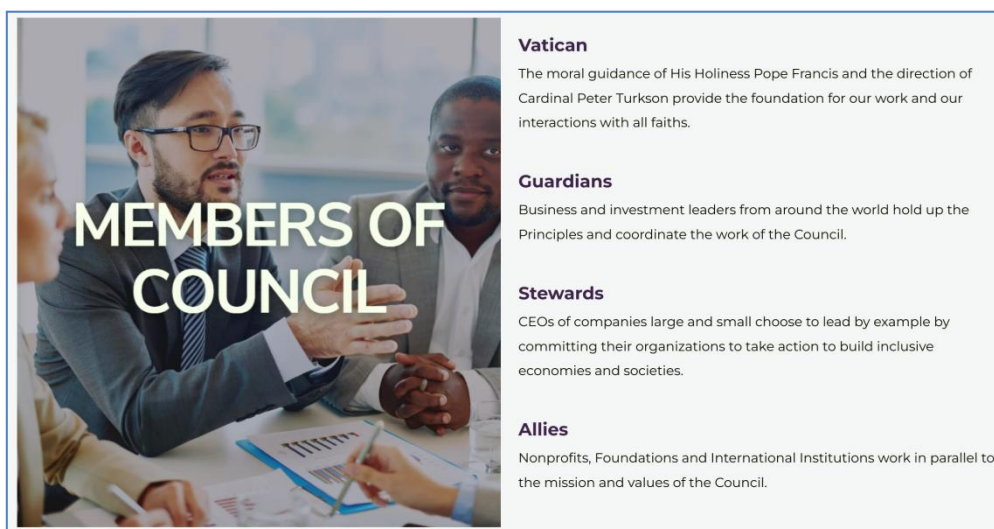


Fig. 2

<sup>5</sup> Cardinal Peter Turkson is in charge of the Vatican’s integral human development sector

The synchronicity of steps toward the Council for Inclusive Capitalism taken by the Rothschilds and the Vatican are quite staggering. The first one was Lynn-Evelin de Rothschild's initiative which is the brainchild of the Henry Jackson Society 2012 Initiative For Inclusive Capitalism. It grew out of its Task Force project for Inclusive Capitalism and in 2012 it was co-chaired by Lynn de Rothschild. It forged the term Inclusive Capitalism as a theoretical objective to engender more ethical behaviour in business practices after the financial crises in 2008. According to a 2014 article in the English newspaper *The Guardian*<sup>6</sup> however since 2011 the Henry Jackson Society was to be funded by the *City of London Corporation in which* Evelin de Rothschild was, for three decades, leading figure. This means that basically the Inclusive Capitalism movement is Rothschilds initiative which in 2014 grew into the first London's Inclusive Capitalism conference co-hosted by City of London Corporation and EL Rothschild (Fig. 3) where the matter was discussed as a practical measure. Interestingly, the Henry Jackson Society does not participate in this conference, nor the conference and the new Rothschilds initiative are announced on its website ([henryjacksoninitiative.org](http://henryjacksoninitiative.org)). On the other hand, the Henry Jackson Society is not mentioned on the Rothschild's Inclusive Capitalism Council and Coalition websites.

The first London's 2014 Inclusive Capitalism conference was followed by the establishing of the US based Coalition for Inclusive Capitalism in 2015 by Lynn and Evelyn de Rothschild. Till his death in 2022 Evelyn was its vice president<sup>7</sup> (fig. 4). Many organisations, including The Rockefeller

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<sup>6</sup> <https://www.theguardian.com/environment/earth-insight/2014/may/28/inclusive-capitalism-trojan-horse-global-revolt-henry-jackson-society-pr-growth>

<sup>7</sup> "Coalition for Inclusive Capitalism US Inc Form 990."

ProPublica. Accessed April 20, 2021.

[https://projects.propublica.org/nonprofits/display\\_990/472359798/11\\_2019\\_prefixes\\_46-47%2F472359798\\_201812\\_990PF\\_2019112916900088](https://projects.propublica.org/nonprofits/display_990/472359798/11_2019_prefixes_46-47%2F472359798_201812_990PF_2019112916900088)

Foundation, McDermot, Will and Emery, Andersen, the Ford Foundation, and Inclusive Capital Partners, are among its supporters.



Fig. 3

## Form 990-PF for period ending December 2018

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| (a) Name and address                                                                                    | (b) Title, and average hours per week devoted to position | (c) Compensation (If not paid, enter -0-) | (d) Contributions to employee benefit plans and deferred compensation | (e) Expense account, other allowances |
|---------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|-------------------------------------------|-----------------------------------------------------------------------|---------------------------------------|
| LYNN FORESTER DE ROTHSCHILD<br>C/O ANDERSEN TAX 1700 EAST PUTNAM AVE STE 408<br>OLD GREENWICH, CT 06870 | PRESIDENT<br>1 00                                         | 0                                         | 0                                                                     | 0                                     |
| EVELYN ROBERT DE ROTHSCHILD<br>C/O ANDERSEN TAX 1700 EAST PUTNAM AVE STE 408<br>OLD GREENWICH, CT 06870 | VICE PRESIDENT<br>1 00                                    | 0                                         | 0                                                                     | 0                                     |
| CARLYN S MCCAFFREY<br>340 MADISON AVENUE<br>NEW YORK, NY 10173                                          | SECRETARY<br>1 00                                         | 0                                         | 0                                                                     | 0                                     |
| DAVID GIAMPAOLO<br>C/O ANDERSEN TAX 1700 EAST PUTNAM AVE STE 408<br>OLD GREENWICH, CT 06870             | DIRECTOR<br>1 00                                          | 0                                         | 0                                                                     | 0                                     |

Fig. 4

Simultaneously, in 2015 Pope Francis started his campaign of left-leaning critiques on the inequalities of capitalism. On May 24th 2015 he issued *Laudato si'* ("Praise be to you"<sup>8</sup> proclaiming the environmental degradation spurred by greed and "*unchecked capitalism*". It is a call to reject consumerism and to work for responses to climate change. Francis says that it is no longer enough to speak only of the integrity of ecosystems, but "to dare to speak of the *integrity* of human life, of the need to promote and *unify* all the great values". At the heart of the encyclical is the appeal for an **inclusive social development** based on the recognition that "by itself the market cannot guarantee integral human development and **social inclusion**". Francis insists that the world must hear both the cry of the earth and the cry of the poor - a phrase Lyn de Rothschild will often repeat in her speeches later on. Three months after issuing *Laudato si'*, Francis made his first visit to the United States, where he became the first pope to address the U.S. Congress. Having returned to his native Latin America the same year a few times in fiery speeches he criticised the excesses of global capitalism seeming to be asking for a social revolution. Pope Francis's *Laudato si'* was published on May 24th 2015 and just a month later the Second International Conference on Inclusive Capitalism took place in London on June 26th 2015<sup>9</sup>, opened with a message from Pope Francis. Other speakers included Bank of England governor Mark Carney, the Archbishop of Canterbury, Justin Welby, and former US President Bill Clinton. In contrast to the first conference at which no Vatican delegates were present, this one had a strong religious accent and in his address<sup>10</sup> Pope Francis invoked upon all gathered top business and finance leaders the divine blessings of wisdom and strength. He urged them to listen to

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[https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

<sup>9</sup> <https://www.youtube.com/watch?v=z-i-tIHiSao&t=18s>

<sup>10</sup> <https://www.youtube.com/watch?v=iO56RZE6SEQ>

<https://www.indcatholicnews.com/news/27819>

the poor, stressing on the “urgent need to address the scandal of global inequality and to bring economic development and benefit to all people”. The message was read out by the Archbishop of Westminster and President of the Catholic Bishops' Conference of England and Wales Vincent Nichols. He quoted from the Pope’s newly published *Laudato si’*. In a conversation with the president of the American Enterprise Institute, Arthur C Brooks Archbishop Justin Welby spoke of the Inclusive Capitalism initiative as of “our ambition”<sup>11</sup> pointing to the Christ’s incarnation on Earth as an example of the *inclusivity needed*:

“We need a capitalist system that is not separate. That’s the point of the *inclusivity*... [it] means being alongside, being as Christ was in his incarnation, being in the middle of it all – feeling it in your guts as well as in your head and your moral system.”

The next step was the third, New York this time October 10, 2016 Conference on Inclusive Capitalism at which world leading investors, economists, CEOs, academics and other officials again met and committed themselves to building a more fair and equitable global economy.<sup>12</sup> They represented this time more than \$40 trillion in assets under management of organisations like BlackRock, Cbus, DekaBank, Nasdaq, Neste, PepsiCo, Siemens, Unilever and Vanguard, represented by BlackRock CEO Larry Fink, JP Morgan CEO Jamie Dimon, Vanguard CEO Bill McNabb, PepsiCo CEO Indra Nooyi, Unilever CEO Paul Polman. As the previous two times Lynn de Rothschild, Christine Lagarde, Managing Director of the

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<sup>11</sup>

<https://www.archbishopofcanterbury.org/node/354/printable/print>

<sup>12</sup>

<https://www.businesswire.com/news/home/20161010005815/en>

International Monetary Fund, and Mark Carney, the Governor of the Bank of England provided keynote remarks.

Just two months later most of these participants gathered at the 2016 Fortune-Time Global Forum held in the Vatican on December 3.<sup>13</sup> About 600 business leaders, NGOs, non-profits, church leaders, scholars and philanthropists including CEOs from EL Rothschild, IBM, Johnson & Johnson, McKinsey, Siemens, Dow Chemical, Virgin Group, Monsanto, *EL Rothschild*, Alcoa, as well as leaders from non-profit organisations including the Rockefeller, Ford and Mo Ibrahim Foundations (fig. 5) listened to the Pope's opening words:

“Dear Friends, I am very pleased to welcome all of you who are participating in the Fortune-Time Global Forum, and I express my appreciation for your work these past two days. I thank Mrs. Nancy Gibbs and Mr. Alan Murray for their kind words. The theme you have chosen, *“The 21st-Century Challenge: Forging a New Social Compact”*, is very opportune and points to the urgent need for **more inclusive and equitable economic models**. Your time together has allowed for a substantive exchange of ideas and sharing of information. Important as this is, what is required now is not a new social compact in the abstract, but concrete ideas and decisive action which will benefit all people and which will begin to respond to the pressing issues of our day.”<sup>14</sup>

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<sup>13</sup> <https://time.com/collection-post/4589651/pope-francis-global-forum/>

<sup>14</sup> <https://time.com/collection-post/4589651/pope-francis-global-forum/>



Fig. 5

In his address the Pope did not mention directly the Rothschild's Inclusive Capitalism at all but nevertheless the event was a preparatory to the next and final one: the appearance of the Council for Inclusive Capitalism *with the Vatican* on November 11, 2019. It was announced initially only by the Vatican<sup>15</sup> as a meeting of Pope Francis with the members of the Council. In fact the Council is the Coalition for Inclusive Capitalism's sister think tank and they are one and the same entity. The latter is merely the name used when it works with the Vatican. As the "Inside the Vatican" notes, even the websites of the two structures are so intertwined that sometimes it's hard to know, without looking at the web address, whether the webpage on the screen is from the Council or the Coalition.<sup>16</sup>

<sup>15</sup> <https://www.vaticannews.va/en/pope/news/2019-11/pope-francis-economy-inclusive-capitalism.html>

<sup>16</sup> [https://insidethevatican.com/magazine/the-council-for-inclusive-capitalism-charade-or-substance/?\\_\\_cf\\_chl\\_tk=uQkoExkGOOiO9QpkyKFiw1lVyAMR0m6ctIJs4ZI4ULA-1679605135-o-gaNycGzNCrs](https://insidethevatican.com/magazine/the-council-for-inclusive-capitalism-charade-or-substance/?__cf_chl_tk=uQkoExkGOOiO9QpkyKFiw1lVyAMR0m6ctIJs4ZI4ULA-1679605135-o-gaNycGzNCrs)

In his address<sup>17</sup> the Pope pointed to the 2016 Fortune-Time Global Forum as the moment of Council's conception but the Council is really only the final of this long list of events. Strangely, it was announced only a year later in the midst of the Covid-crisis on December 8, 2020 by Lynn de Rothschild. In interview on the CNBC TV (see also fig. 6) she was asked the questions: "How did you convince the Vatican and the pope to embrace capitalism?" And: "What did you do to get the Vatican on board? Lynn answered:

"The Vatican has asked for concrete actions to benefit all people. .... We are responding to his call to reform capitalism, to make it inclusive..."<sup>18</sup>

This announcement places greater accent on the Vatican's role in the Inclusive Capitalism project considering the Pope its "moral leader" and "main advisor". The December 7, 2020 video, published on the the Inclusive Capitalism Youtube channel<sup>19</sup>, tells the same:

"Pope Francis has challenged global business leaders to build a more inclusive economic system."

Lynn de Rothschild says in this video: "We are answering Pope Francis's challenge to create more inclusive economies that spread the benefit of capitalism more equitably and allow individuals to realize their full potential" but in reality the Vatican was first challenged by the Lynn-Evelyn de Rothschild initiative to built a more inclusive economic system to which the Vatican answered by "challenging" them and the rest of the

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<sup>17</sup>

[https://www.vatican.va/content/francesco/en/speeches/2019/november/documents/papa-francesco\\_20191111\\_consiglio-capitalismo-inclusivo.html](https://www.vatican.va/content/francesco/en/speeches/2019/november/documents/papa-francesco_20191111_consiglio-capitalismo-inclusivo.html)

<sup>18</sup> <https://www.youtube.com/watch?v=USWLnN-jkJo>

<sup>19</sup> <https://www.youtube.com/watch?v=uySdMbZHjms&t=43s>

group of western global business Guardians for Inclusive Capitalism.



Fig. 6

The Rothschild-Vatican's board of Guardians for Inclusive Capitalism came into existence in a period of seven years. Lynn de Rothschild very seriously considers it “not another group of people who meet once and are done”<sup>20</sup> formulating the “need to get behind the companies, that are doing the right thing for all continuance. And once that happens, *the other companies will follow*”<sup>21</sup> but once that happens it would mean redefining and moving capitalism beyond its current state of affairs. This would inflict dramatic change in world economical system setting a new tone for a future development in line with already quoted Steiner's prediction:

“There exists a group of people who set the tone for the development of mankind today; they wish to rule the earth

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<sup>20</sup> See note 18

<sup>21</sup> <https://www.youtube.com/watch?v=O6KJ2mUrSUK>

by utilising the mobility of the *capitalist economic impulses*. All circles of men belong to this power structure which this group is able to bind and harness to its ends («organise») through economic means. The essential factor is that this group knows that there lies a population in the region of the Russian territory that is not yet formed or »organised« as regards the future; it contains *the budding impulse for a future socialist development*. The well-defined goal is to bring this budding socialist impulse under the control of the anti-social group.”

If it is the case that the Rothschild-Vatican’s board of Guardians for Inclusive Capitalism is representative of such a group of pluto-autocrats who wish to rule the whole world by economical means, then it might be also the case that the population of Russia that contains the budding impulse for the future true Socialism has not one but two Guardians – a new and an old one! These are the British occultists represented by pluto-autocrats like the Rothschilds and the Catholic Church, which is the old Guardian of all Britons. The Council for Inclusive Capitalism is the public platform onto which they come together from two directions. Their joint action and common goal is pictorially illustrated by the logo of the Council (fig. 7) which is based on the logo of the Coalition (fig. 8). These logos are similar showing the sister-relationship between the two organisations and the equal importance of the Rothschilds and Vatican for the Council. This is represented by the sections “*Council for*” and correspondingly “*with The Vatican*”, written mirrored up and down on the main inscription “INCLUSIVE CAPITALISM”<sup>22</sup>. The latter is placed within the white part of the globe where the continents Asia, Europe and Africa meet seemingly to indicate that the new form of capitalism is intended for them though it brings together organisations mainly from the Anglo-American world. In fact, their intention is to incite the rest of the world to act according to their

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<sup>22</sup> In the new variant (see further) of this logo the “*with The Vatican*” section is removed

directions after “developing *greater alignment at the level of systemic goals. In spite of competition for funding and influence among these organisations, they share a great Executive summary. Thought leadership degree of mutual respect and admiration, and largely appear to be pursuing complementary work. Opportunities for building relationships, sharing information, and developing common language exist. That work could potentially build the capacity of these organisations and others in the field while simultaneously making a strong case for the overarching goals that their work is helping to drive.*”

This is what the Ford Foundation “The State and Direction of Inclusive Capitalism” research says<sup>23</sup> showing that the goal set by such Inclusive Capitalism entities is to work precisely and comprehensively from North America and England over towards the rest of the world and especially towards Russia. The Council’s logo demonstrates exactly this being notable also for one more detail: the arrows streaming from the direction of the main INCLUSIVE CAPITALISM inscription through Europe, North Africa, Asia and not reaching North America. As this logo shows the latter and the English-speaking world in general are suppose to be the source pursuing practical ways to make the Inclusive Capitalism the engine of future world development.

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<sup>23</sup> <https://www.sbs.ox.ac.uk/sites/default/files/2020-01/in-pursuit-of-inclusive-capitalism-V2.pdf>



Fig. 7



Fig. 8