a) The next flood will destroy the last traces of black civilization in its decadent form, that is, Africa will probably be hit hardest.

b) The white race will apply the sociological ideal of Universal Knowledge in its highest, ‘sunny’ form, that is, in the form of a World Federation of Peoples, on the basis of a pure communism that is in harmony with nature, rather than in the form of the highly refined theocracy of Ramidom, where the heights of knowledge are concealed and severe class limitations reign, allowing rule by tsars and emperors.

c) After the flood, one should think, the white race will complete the eight millennia of the Golden Age of the great Golden Age, and under its knowledge culture will fluctuate in its development within the limits of the period between-the-floods, because by the next flood (after 1,200 years) the white race will have settled everywhere in the world, and after the bottom of the Atlantic Ocean will have been raised, all the lowlands of Europe, America and Asia, where so-called ‘culture’ is concentrated today, will perish, alongside the steppes of China and Mongolia. But the mountain ridges and plateaus of Eurasia, which are completely settled by the white race (Afghans, Kaffirs, Mountain Tadzhiks, Kurds, the peoples of Baluchistan, Persia, Azerbaidjan, Transcaucasia and the Himalayas with Shambhala and Sadzha) will probably survive. Thus the white race will be in the majority after the next flood. And since the nationalities mentioned above are organized and practically control the associations that know ‘sunny’ science and that the Europeans regard as ‘pitiful sects of savages’ (the Akhl-i-Khakk sect, the ‘People of Truth’, Zer-deshi, Yezidi, Sufi, Jains, Jacobites et al.), it will not be particularly difficult to implement the sociological ideal of this science and devise new ones that are entirely based on this science.8

Even a superficial analysis of Barchenko’s views reveals the rootedness of his ideas in the works of Elena Blavatsky (The Secret Doctrine, 1884–1891) and Marquis Saint-Yves d’Alveydred, the author of several books in the same spirit (Mission de l’Inde en Europe. Mission de l’Europe en Asie, 1886, L’Archéomètre, 1910). At the centre of the world order suggested by Barchenko lies the cave region Shambhala-Agartha, populated by all-powerful telepaths, from which important information enters the world via messages given to travellers, as well as by telepathic means.

8 “Pamiatka dlia chlenov ETB” (Instructions to the Members of the United Workers’ Brotherhood), (place 1924). Archive of the Tron’ion-Barchenko family. The complete document is published in the appendix to Oleg Shishkin, Bitva za Gimalai. NKVD: magiia i shpionazh (Moscow, 1999).
He first came into contact with them through his acquaintance with Aleksandr Sergeevich Krivtsov, who told him that during a trip to Paris he became acquainted with some Indians through the well-known mystic and occultist Saint-Yves d’Alveydre; these Indians claimed that in pre-historic times there existed a very great culture in North-Western Tibet, and that this culture knew of some astonishing synthetic method that represented the highest level of universal knowledge, and that the propositions of European mysticism and occultism, including freemasonry, constituted a distorted rehash and echo of ancient science.

Barchenko remembered:

What Krivtsov told me was the first stimulus directing my thinking towards a search that was to determine my entire life. Assuming the possibility that remains of this pre-historic science had survived in some form or other, I began to research ancient history and the culture of mystical teachings and gradually entered mysticism. My fascination with mysticism went so far that in 1909–1911, having studied the handbooks, I started to practice chiromancy—I read people’s hands.

Later, in his message to the Buriat orientalist Gombozhab Tsybikov, Barchenko refers to the “synthetic method” or “ancient science” as Diunkhor, designated it with the enigmatic signs and linked it to the secret orgiastic practices of the Tantrists. “The strongest, most irrefutable and convincing tool in this effort is the evidence that the East still knows, in virtually untouched form, not only the accidentally preserved practical formulae of tantric science, but also its entire rationally based theory.” (fig. 2)
In 1911, convinced of the practical value of ancient science, Barchenko carried out experiments to determine the nature of telepathy or, as it was then called, “brain rays”. In his article The Transmission of Thought over a Distance (Pere-dacha mysli na rasstoianie), Barchenko describes the original contraption he used for his paranormal experiments:

With the help of a cheap air pump one can build variations of an apparatus that replace Joire’s “sthenometer”. Inside a thin glass cap with a drop of dammar varnish, Canadian balsam or glass fluidized with borax, we suspend a dry thin silk thread, to the end of which we tie and then balance a thin dry straw that serves as a pointer. On the end of the straw we fluff out a tiny wisp of hydroscopic cotton wool. The disc of the pump is covered with a thin layer of salt. The opening of the pump is protected by a piece of dry cardboard with holes in it and a small edge so that the salt is not blown off. Then, the air is evacuated and the device is ready to be used. Concentrate your gaze on the wisp of cotton wool and you can turn the pointer with your gaze.14

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