



ANTECEDENTS OF COMMUNISM

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It is commonly believed that Communism had its origin in the theories and writings of Karl Marx, about the middle of the nineteenth century. In fact, Marx had no distinctive theory; his work was a compilation. "His theory of 'wage- slavery' was... current during the first French Revolution (1789), and had been continued by Vidal and Pecquer, to whom the idea of socialisation of mines, railways and transport was also due; his Communism was that of Babeuf, of Louis Blanc, and Cabet; his Internationalist schemes had been propounded by Weishaupt and Clootz, as also his attacks upon religion; his doctrine that 'Labour is the source of all wealth' had been set forth by such early writers as Locke, Petty, Adam Smith, and later by Robert Owen; even his theory of surplus value was not his own but had been formulated with some vagueness by Owen, more definitely by the Chartists ... seven years before Marx began to write. When we have traced these ideas to their original sources, what then is left of Marx's system? Absolutely nothing but the form in which it was conveyed." (Nesta Webster, *World Revolution*, p. 168: Constable & Co., London, 1921.)

The truth is that the formulation by Marx was taken up by an International Conspiracy which is first conspicuous in the middle of the eighteenth century when it took the form of a secret Society calling itself the *Illuminati*, under the leadership of Adam Weishaupt, who also formulated pre-existing doctrines into a system. These doctrines were aimed at the destruction of the existing order of society through an attack on religion, morality, and the aristocracy. But it is the method adopted by Weishaupt that is important. The real purpose of the Society was revealed to new recruits only slowly, through a series of grades or orders, and only those showing the necessary amorality, corruption, and ability progressed anywhere near the centre.

Illuminism was organised on the secret cell system - in the lower grades members knew very few other members; but among them would be one who was himself a member of a higher grade, and so

on to the top, where a mere handful of people would be in contact with Weishaupt.

The second principle of organisation was the secret penetration of other Societies, notably Grand Orient Freemasonry; and also the setting up of fronts in the form of literary and other societies.

These methods proved immensely successful and, in fact, culminated in the first French Revolution. People of all levels of society were recruited, the degree of their initiation of course depending on their suitability to the secret purposes of the Society. The working method of the Society was to recruit through idealism, but to promote through ambition. The idealist is perhaps of all men the most ambitious and the most easily persuaded that “the end justifies the means”. Thus, if an undefined internationalism is the ideal, and nationalism the obstruction, how easily can any means be justified to destroy nationalism, particularly when progress within the Society may seem to be leading towards position and power within World Government!

But despite the secrecy, knowledge of the aims and methods of the Society got out, partly through internal dissensions. In October, 1786, the house of one of the conspirators was raided by the Bavarian authorities and documents disclosing the methods of the conspirators were seized and subsequently published under the title *Original Writings of the Order Of the Illuminati*.

Some of the original precepts of Illuminism are as follows:

“Apply yourselves to the art of counterfeit, to hiding and masking yourselves in observing others... .”

“The end sanctifies the means. The good of the Order justifies calumnies, poisonings, murders, perjuries, treasons, rebellions; briefly, all that the prejudices of men call crimes... .”

“We must take care that our writers be well puffed and that the reviewers do not depreciate them; therefore we must endeavour by every means to gain over the reviewers and the journalists; and we must try also to gain the booksellers, who in time will see it is in their interest to side with us.

“If a writer publishes anything that attracts notice, we must endeavour to win him over or decry him... .”

“Every person shall be made a spy on another and all around

him ...”

“We must acquire the direction of education - of church management - of the professorial chair and of the pulpit... .”

“We must win the common people in every quarter... .”

“It is necessary to establish a universal régime of domination, a form of government that will spread out over the whole world.”

(Webster, Op. cit., p. 297 ff.)

On the evidence of the documents seized the Society was forbidden. Some of its members were arrested, but others escaped and fled the country.

“This apparent break-up of the society admirably served the purpose of the conspirators, who now diligently circulated the news that Illuminism had ceased to exist — a deception carried on ever since by interested historians anxious to suppress the truth about its subsequent activities. The truth is that not until Illuminism had been apparently extinguished in Bavaria was it able to make its formidable influence felt abroad, and public anxiety being allayed it could secretly extend its organisation over the whole civilised world.” (Webster, Op. cit. p. 25.)

The secret revolutionary doctrine reappears, for example, in the Haute Vente Romaine (1822-1848):

“The essential thing is to isolate a man from his family, to make him lose his morals ... Let us never cease to corrupt ... It is upon the lodges that we count to double our ranks. They form, without knowing it, our preparatory novitiate... .”

“Princes of a sovereign house and those who have not the legitimate hope of being kings by the grace of God, all wish to be kings by the grace of revolution... . There is a certain portion of the clergy that nibbles at the bait of our doctrines with a marvellous vivacity... .”

Again, Bakunin’s Secret Society, the Alliance Social Democratique (1864-1869):

“The fourth category of people to be employed described thus by Bakunin: ‘Various ambitious men in the service of the State

and Liberals of different shades. With them we can conspire according to their own programme, pretending to follow them blindly’.

“The third category... .: ‘A great number of highly placed animals who can be exploited in all possible ways. We must circumvent them, outwit them, and by getting hold of their dirty secrets make of them our slaves. By this means their power, their connections, their influence will become an inexhaustible treasure, and a precious help in various enterprises... .’

In the same way with the fourth category: ‘We must take them in our hands, get hold of their secrets, compromise them in such a way that retreat will be impossible to them’.

“The fifth category of Bakunin consists of: ‘Doctrinaires, conspirators, revolutionaries, all those who babble at meetings and on paper. We must push them and draw them on unceasingly into practical and perilous manifestations which will have the result of making most of them disappear whilst making a few amongst them real revolutionaries.’

“The Association will employ all its means and all its power to increase and augment evils and misfortunes which must at last wear out the patience of the people and excite them to an insurrection *en masse*.

“In the first place must be destroyed the men who are most pernicious to revolutionary organisation and whose violent and sudden death may most frighten the government”.

*This, of course, refers to the practice, invariable under modern Communism, of liquidating ‘counter-revolutionaries’.**

“During the first two years of the Revolution (in France in 1789) Illuminism concealed itself under the guise of popular tumults, but with the formation of the Jacobin Clubs all over France its scheme of domination becomes more apparent. “These societies... were organised by the revolutionary committees under the direct inspiration of the Bavarian Illuminati ... It was thus that at a given signal insurrections could be engineered simultaneously all over the country or that the Faubourgs could be summoned forth at the word of command... .”

osition of the secret doctrine, see
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With the overthrow of the monarchy, the real development of the Revolution, as conceived by Weishaupt, began. The tricolour was replaced by the red flag of the social revolution, the Masonic watchword “Liberty, Equality, Fraternity” became current, and massacres, especially of priests, began. An attempt to get all the proletariats of Europe to rise against all ordered government failed; but it was the first attempt at World Revolution. In France, however, the systematic campaign of Terror, so characteristic of contemporary Communist campaigns, continued, with the massacre of merchants and a campaign against education. Here was heard the cry, put forth by the Prussian Baron Anacharsis Clootz, for “the one and only nation ... The Universe will form one State, the State of united individuals, the immutable empire of the great Germany — the Universal Republic”.

Thus began the campaign for “One World”, pursued through revolutions and wars to this very day, when its success appears so imminent. Here too began the theory of the class war and the “dictatorship of the proletariat” - enunciated by Robespierre as “Sovereignty of the People”. Here began the plan to place all property in the hands of the government — the theory of nationalisation, or socialism. Here we have the theory of “counter-revolution”: “Internal dangers come from the bourgeoisie; in order to conquer the bourgeois we must rouse the people, we must procure arms for them and make them angry”, cries Robespierre. Here began that characteristic exploitation of the worker by the State so that, by the abolition of holidays, the working year was increased four months.

For 15 years under Napoleon the revolutionary activities of Illuminism were controlled; but the secret organisation persisted. Illuminated sectaries surrounded Frederick II in Prussia, and with the downfall of Napoleon, “the smouldering flames of Illuminism broke out afresh all over Europe” and here begins the German phase of the International Conspiracy. This culminated in militarism and State socialism in Germany, the beginning of that ‘scientific’ socialism which was exported to England, and developed by the Fabians and later the London School of Economics. This phase culminated in the First World War, under

cover of which the beginnings of State socialism were imposed on Great Britain. To understand the present state of the world, it is vital to recognise the complete continuity of conspiratorial activity throughout this long period.

In 1814, Francois Charles de Berckheim, special commissioner of police at Mayence, drew up a special report on the activities of the secret societies of Germany for the Emperor. This and other documents were not then published; but later they were transferred to the Archives Nationales, and thus became available for study (N. Webster, *Secret Societies*, p. 257 ff.: Fifth Edition, Boswell Publishing Co., London, 1936

“...The *Illuminés* who remained in Bavaria, obliged to wrap themselves in darkness so as to escape the eye of authority, became only the more formidable: the rigorous measures of which they were the object, adorned by the title of persecution, gained them new proselytes, whilst the banished members went to carry the principles of the Association into other States.

“The doctrine of Illuminism is subversive of every kind of monarchy; unlimited liberty, absolute levelling down, such is the fundamental dogma of the sect; to break the ties which bind the Sovereign to the citizen of a state, that is the object of all its efforts.

“No ‘doubt some of the principal chiefs, amongst whom are men distinguished for their fortune, their birth, and the dignities with which they are invested, are not the dupes of these demagogic dreams: they hope to find in the popular emotions they stir up the means of seizing the reins of power, or at any rate of increasing their wealth and their credit; but the crowd of adepts believe in it religiously, and, in order to reach the goal shown to them, they maintain incessantly a hostile attitude towards sovereigns.

“It was thought for a long time that the Association had a Grand Mastership, that is to say, a centre point from which radiated all the impulsions given to this great body, and this primary motive power was sought for successively in all the capitals of the North, in Paris and even in Rome....

“If such had been the organisation of Illuminism it would not so

long have escaped the investigations of which it was the object: these meetings, necessarily prolonged and frequent, requiring besides, like masonic lodges, appropriate premises, would have aroused the attention of the magistrates; it would not have been difficult to introduce false brothers, who, directed and protected by authority, would soon have penetrated the secrets of the sect.

“This is what I have gathered most definitely on the Association of the *Illuminés*:

“First I would point out that by the word hotbeds I did not mean to designate points of meetings for the adepts, places where they hold assemblies, but only localities where the Association counts a great number of partisans, who, while living isolated in appearance, exchange ideas, have an understanding with each other, and advance together towards the same goal.

“The Association had, it is true, assemblies at its birth where receptions (i.e. initiations) took place, but the dangers which resulted from these made them feel the necessity of abandoning them. It was settled that each initiated adept should have the right without the help of anyone else to initiate all those who, after the usual tests, seemed to him worthy.

“The catechism of the sect is composed of a very small number of articles which might even be reduced to this single principle. ‘To arm the opinions of the peoples against sovereigns and to work by every method for the fall of monarchic governments in order to found in their place systems of absolute independence.’ Everything that can tend towards this object is in the spirit of the Association...

“Initiations are not accompanied as in Masonry, by Phantasmagoric trials, ... but they are preceded by long moral tests which guarantee in the safest way the fidelity of the catechumen; oaths, a mixture of all that is most sacred in religion, threats and imprecations against traitors, nothing that can stagger the imagination is spared; but the only engagement into which the recipient enters is to propagate the principles with which he has been imbued, to maintain inviolable secrecy on all that pertains to the Association, and to work with all his might to increase the number of proselytes.”

“It will no doubt seem astonishing that there can be the least

accord in the Association, and that men bound together by no physical tie and who live at great distances from each other, can communicate their ideas to each other, make plans of conduct, and give grounds of fear to governments; but there exists an invisible chain which binds together all the members of the Association.

Here are a few of the links:

“All the adepts living in the same town usually know each other, unless the population of the town or the number of the adepts is too considerable. In this last case they are divided into several groups, who are all in touch with each other by means of members of the Association whom personal relations bind to two or several groups at a time.

“These groups are again subdivided into so many coteries which the differences of rank, of fortune, of character, tastes, etc., may necessitate. They are always small, sometimes composed of five or six individuals, who meet frequently under various pretexts, sometimes at the house of one member, sometimes at that of another; literature, art, amusements of all kinds are the apparent object of these meetings, and it is nevertheless in these confabulations that the adepts communicate their private views to each other, agree on methods, receive the directions which the intermediaries bring with them, and communicate their own ideas to these same intermediaries, who then go on to propagate them in other coteries. It will be understood that there may be uniformity in the march of all these separated groups, and that one day may suffice to communicate the same impulses to all the quarters of a large town...

“These are the methods by which the *Illuminés*, without any apparent organisation, without settled leaders, agree together from the banks of the Rhine to those of the Neva, from the Baltic to the Dardanelles, and advance continually towards the same goal, without leaving any trace that might compromise the interests of the Association, or even bring suspicion on any of its members; the most active police would fail before such a combination ...

“As the principle force of the *Illuminés* lies in the power of opinions, they have set themselves from the beginning to make

proselytes among the men who through their profession exercise a direct influence on minds, such as Littérateurs, savants, and above all, professors. The latter in their chairs, the former in their writings, propagate the principles of the sect by disguising the poison that they circulate under a thousand different forms. These germs, often imperceptible in the eyes of the vulgar, are afterwards developed by the adepts of the Societies they frequent, and the most obscure wording is thus brought to the understanding of the least discerning. It is above all in the Universities that Illuminism has always found and always will find numerous recruits. Those professors who belong to the Association set out from the first to study the character of their pupils. If a student gives evidence of a vigorous mind, an ardent imagination, the sectaries at once get hold of him, they sound in his ears the words Despotism — Tyranny — Rights of the People, etc., etc. Before he can even attach any meaning to these words, as he advances in age, reading chosen for him, conversations skilfully arranged, develop the germs deposited in his youthful brain; soon his imagination ferments, history, traditions of fabulous times, all are made use of to carry his exaltation to the highest point, and before even he has been told of a secret Association, to contribute to the fall of a sovereign appears to his eyes the noblest and most meritorious act

“At last, when he has been completely captivated, when several years of testing guarantee to the Society inviolable secrecy and absolute devotion, it is made known to him that millions of individuals distributed in all the States of Europe share his sentiments and his hopes, that a secret link binds firmly all the scattered members of this immense family, and that the reforms he desires so ardently must sooner or later come about.

“This propaganda is rendered the easier by the existing associations of students who meet together for the study of literature, for fencing, gaming, or even mere debauchery. The *Illuminés* insinuate themselves into all these circles and turn them into hotbeds for the propagation of their principles.

“Such, then, is the Association’s continual mode of progression from its origins till the present moment; it is by conveying from

childhood the germ of poison into the highest classes of society, in feeding the minds of students on ideas diametrically opposed to that order of things under which they have to live, in breaking the ties which bind them to sovereigns, that Illuminism has recruited the largest number of adepts ...

“The *Illuminés*... affect the most generous sentiments: declamations on the unhappy state of the people, on the selfishness of courtiers, on measures of administration, on all acts of authority that may offer a pretext to declamations as a contrast to the seductive pictures of the felicity that awaits the nations under the systems they wish to establish, such is their manner of procedure, particularly in private. More circumspect in their writings, they usually disguise the poison they dare not proffer openly under obscure metaphysics or more or less ingenious allegories... .” (Archives Nationales F 6563 N0. 2449, Série 2, No. 49; quoted by N. Webster, *Secret Societies*, Fifth Edition, Boswell Publishing CO., London, 1936, pp. 245-258.)

In the face of this official report, what remains of the originality of Marx, or even of Lenin? It was not the existence of Marx’s ‘theories’, but the prior and continuing existence of this highly organised international conspiracy, which carried along that segment of the Conspiracy now known as Marxian Communism, fitting it into its long-range purpose of World Government by a self-chosen and self-selected elite.

This conspiracy became manifest while the prevailing system of government was monarchical, so that its attack was against sovereigns and aristocrats in the first place; and it undertook the promotion of demagoguery, under cover of which preparations were made for government by bureaucracy, first perfected in Germany, and exported thence as the ideas on which the Fabian Society, and later the London School of Economics, were founded. These institutions made the ideas of Illuminism respectable; they put into ‘scientific’ and practical form the specific objectives of the *Communist Manifesto*; they trained those “revolutionaries in spectacles”, as Garet Garrett describes them, who, surrounding

Roosevelt, seized *via* the ballot and by means of utterly cynical deception, the government of the United States. They have held it ever since, but the time is rapidly approaching when they can continue to hold it only by force - evidently to be provided by Russia.

It is thus that “Russian” communism is to be understood: as *part* of an international conspiracy — a reservoir of force to maintain “world government” once this has been achieved, and it is not possible to grasp the magnitude and imminence of our peril without understanding that the socialism of the U.S. government, and the “communism” of the Union of Soviet Socialist Republics are two aspects of one thing — the contemporary manifestation of Illuminism. The real government of Britain and the U.S.A. is just as hidden and devious as that of the U.S.S.R., and the great design is the coalescence of all such governments into one. Perhaps nothing brings out more clearly the continuity of Illuminism than the Report of the Canadian Royal Commission appointed in February 1946 “To investigate the facts relating to and the circumstances surrounding the communication, by public officials and other persons in positions of trust, of secret and confidential information to agents of a foreign power” (Printer to the King’s Most Excellent Majesty: Ottawa 1946). What follows is taken from a section of the Report entitled *The Development of Ideological Motivation*.

“The evidence before us shows that in the great majority of cases the motivation was inextricably linked with courses of psychological development carried on under the guise of activities of a secret section of what is ostensibly a Canadian political movement, the Labour-Progressive Party (Communist Party of Canada); that these secret ‘development’ courses are very much more widespread than the espionage network itself; and that the Canadian members of the espionage network themselves took an active part in directing and furthering such courses for other Canadians, which were calculated to allow them to draw suitably ‘developed’ persons later into active participation and thus to expand the network itself...

“We are analysing with some care the question of motivation,

and the highly organised methods employed to develop an appropriate moral and mental state among potential Canadian recruits before they are informed of what has been planned for them.

“In virtually all cases, as has been stated, the agents were recruited from among ‘cells’ or study groups of secret members or adherents of the Communist Party (Labour-Progressive Party).

“It seems to be the general policy of the Communist Party to discourage certain selected sympathizers among certain categories of the population from joining that Party openly. Instead, these sympathizers are invited to join secret ‘cells’ or study groups, and to take pains to keep their adherence to the Party from the knowledge of their acquaintances who are not also members of the Communist Party. The categories of the population from which secret members are recruited include students, scientific workers, teachers, office and business workers, persons engaged in any type of administrative activity, and any group likely to obtain any type of government employment.

“The reason suggested by some of the agents in their evidence for the curious practice of keeping their political affiliations secret was that by this means they would avoid unfavourable discrimination in obtaining positions. There were enough such cases to justify us in concluding that this practice is a Party technique, the real objectives and results of which seem to be quite different.

“One objective, we conclude, is that the technique facilitates the achievement of a basic policy of the Communist Party, viz. to get control, through the election of secret members to the directing committees, of as many types of functional organisations as possible, including trade unions, professional associations, and broad non-party organisations such as youth movements, and civil liberties unions. Similarly, secret members or adherents of the Communist Party may be used to take the lead in organising new, broad, and ostensibly non-political organisations, after which they obtain for themselves and other secret adherents key positions on controlling committees of the organisation. By these means

the technique of secret membership is calculated to facilitate essentially dishonest but not ineffective methods of propaganda in the interests of a foreign power.

“But there would appear to be a further basic object and result of this technique of secret membership of the Communist Party organised in secret ‘cells’ or study-groups.

“This object is to accustom the young Canadian adherent gradually to an atmosphere and an ethic of conspiracy. The general effect on the young man or woman over a period of time of secret meetings, secret acquaintances and secret plans, policies and objectives, can easily be imagined. The technique seems calculated to develop a double life and double standards.

“To judge from much of the evidence, the secret adherent is encouraged never to be honest or frank, outside the secret ‘cell’ meetings, about his real political attitudes or views, and apparently is led to believe that frankness in these matters is the equivalent of dangerous indiscretion and a potential menace to the organisation as a whole.

“An inevitable result of this emphasis on a conspiratorial atmosphere and behaviour even in political discussions, correspondence, and meetings, which are in themselves perfectly legal ... would seem to be the gradual disintegration of normal moral principles such as frankness, honesty, integrity, and a respect for the sanctity of oaths.

“As the courses of study in the ‘cells’ undermine gradually the loyalty of the young man or woman, it is necessary to say something as to the content of the courses pursued in them, as that is reflected by the evidence.

“The curriculum includes the study of political and philosophical works, some of them far from superficial, selected to develop in the students an essentially critical attitude towards Western democratic society. This phase of the preparation also includes a series of discussions on current affairs, designed to foster a critical attitude towards the ideals of democratic society.

“But this curriculum would appear in reality to be designed not

to promote social reform where it might be required, but to weaken the loyalty of the group member towards his own or her own society as such.

“Linked with these studies at all stages, moreover, goes an organised indoctrination calculated to create in the mind of the study-group member an essentially uncritical acceptance at its face value of the propaganda of a foreign state.

“... a sense of internationalism seems in many cases to play a definite role in one stage of the courses. In these cases the Canadian sympathizer is first encouraged to develop a sense of loyalty, not directly to a foreign state, but to what he conceives to be an international ideal. The subjective internationalism is then usually linked almost inextricably through the indoctrination courses and the intensive exposure to the propaganda of a particular foreign state and with the current doctrine and policies of Communist Parties throughout the world.

“A further objective, pursued through the study-group, is gradually to inculcate in the secret membership of the Communist Party a habit of complete obedience to senior members and officials of the Party hierarchy. This is apparently accomplished through a constant emphasis on the importance of organisation as such, and by the gradual creation, in the mind of the new adherent or sympathizer, of an over-riding moral sense of ‘loyalty to the Party’. This ‘loyalty to the Party’ in due course takes the place in the member’s mind of the earlier loyalty to certain principles professed by the Party propaganda.

“In view of the rigidly hierarchic organisation of the Communist Party, particularly in its secret sections, the concept of ‘loyalty to the Party’ means in practice, rigid obedience to those members who are recognised as occupying a senior position in the hierarchy... .

“The indoctrination courses in the study groups are apparently calculated not only to inculcate a high degree of ‘loyalty to the Party’ and ‘obedience to the Party’, but to instil in the mind of the adherent that loyalty and obedience to the leadership of the

organisation takes precedence over his loyalty to Canada, entitles him to disregard his oaths of allegiance and secrecy, and thus destroys his integrity as a citizen.

“Thus the leaders of the Fifth Column solved what would appear at first sight to be their most difficult problem — that of motivation, or finding capable and well-placed Canadians who would be willing to engage in espionage against Canada for a foreign power — by means of a widespread system of propaganda and in particular by organising a system of intensive study-groups. This system has been functioning for 14 years, and was already a going concern used for espionage in 1935.

“The evidence we have heard shows that at each stage of ‘development’ the adherent is kept in ignorance of the wider ramifications and real objectives of the organisation, to one of the fringes of which he has allowed himself to be attached.

“The extent of the secret section of the Communist Party is not normally disclosed at any time to the junior members of the secret groups, who know only the four or five other members of their own group. The leader of each group, who attends secret meetings of five or six such group leaders, will know them plus the secret ‘chairman’ of these meetings... .”

Here we have official documents, covering a period of about two hundred years, which are evidence of a continuous conspiratorial technique which varies only in its adaptation to the developing historical situation. There is nothing in the Report of the Canadian Royal Commissioners to suggest that they had any knowledge of Illuminism, or of Berkheim’s report; yet Berkheim’s and the Canadian reports are almost interchangeable. But the Canadian Report is based on direct evidence of witnesses, whereas Berkheim’s is more in the nature of a private investigation. The most important point to grasp is that ‘Marxian’ Communism is merely one part of a much deeper conspiracy, to be used like an important chess piece: it is the Army, but not the Cabinet, of

conspiracy. Somewhere there is a central Council of Conspiracy, whose orders go forth through the bespectacled bureaucracies of the world, and who use the Communists as the army of their control. And their central strategy is by financial manipulation, subversion, and control of propaganda, to create such havoc in the world as will justify Military Dictatorship: World Government by force, openly proclaimed.

THE SOLDIER DIES ... MORE ANTECEDENTS OF COMMUNISM

C. H. Douglas repeatedly observed that if the terrible and worsening condition of the world were due only to economic causes, and man's inability to deal with them - what he called the "village idiot theory" - then there is no hope whatever for us. If forced exports are essential to our survival, even at the cost of war, then we will have a war which will destroy us; for an export surplus for every country is an impossibility.

But an export surplus is not a necessity; those at the controls of the economic machine could remove the apparent necessity at any time they chose. They do not so choose, because continuous economic crisis, leading to ever greater central government control, and ultimately, it is intended, to world government backed by a world police force, is their intention. Continuous inflation is the jet-propulsion of conspiracy; it is conspiracy with which we have to deal.

Those of our readers who have followed the 'Capitalist' Press campaign against Senator Goldwater, and particularly if they have read the Senator's original writings and speeches, should readily detect that the columnists and editors have been following a coherent 'line'. Obviously the word has gone forth that he is to be destroyed. The prototype of this sort of campaign is described in two further documents of conspiracy, dating back to the twenties of last century, recovered from the secret society *Alta Vendita*.

This was an Italian branch of Illuminism, and the documents are instructions to higher initiates. They are quoted in a series of lectures given in Edinburgh in 1884 by Monsignor Dillon, and published the following year by M. H. Gill and Son, Dublin.

PERMANENT INSTRUCTION OF THE ALTA VENDITA

“Ever since we have established ourselves as a body of action, and that order has commenced to reign in the bosom of the most distant lodge, as in that one nearest the centre of action, there is one thought which has profoundly occupied the men who aspire to universal regeneration. That is the thought of the enfranchisement of Italy, from which must one day come the enfranchisement of the entire world, the fraternal republic, and the harmony of humanity. That thought has not yet been seized upon by our brethren beyond the Alps. They believe that revolutionary Italy can only conspire in the shade, deal some strokes of the poinard to sbirri and traitors, and tranquilly undergo the yoke of events which take place beyond the Alps for Italy, but without Italy. This error has been fatal to us on many occasions. It is not necessary to combat it with phrases which would be only to propagate it. It is necessary to kill it by facts. Thus, amidst the cares which have the privilege of agitating the minds of the most vigorous of our lodges, there is one which we ought never to forget.

“The Papacy has at all times exercised a decisive action upon the affairs of Italy. By the hands, by the voices, by the pens, by the hearts of its innumerable bishops, priests, monks, nuns and people in all latitudes, the Papacy finds devotedness without end ready for martyrdom, and that to enthusiasm. Everywhere, whenever it pleases to call upon them, it has friends ready to die or lose all for its cause. This is an immense leverage which the Popes alone have been able to appreciate to its full power, and as yet they have used it only to a certain extent. Today there is no question of reconstituting for ourselves that power, the prestige of which is for the moment weakened. Our final end is that of Voltaire and of the French Revolution, the destruction for ever of Catholicism and even of the Christian idea which, if left standing on the ruins of Rome, would be the resuscitation of Christianity later on.

But to attain more certainly that result, and not prepare ourselves with gaiety of heart for reverses which adjourn indefinitely, or compromise for ages, the success of a good cause, we must not pay attention to those braggarts of Frenchmen, those cloudy Germans, those melancholy Englishmen, all of whom imagine they can kill Catholicism, now with an impure song, then with an illogical deduction; at another time, with a sarcasm smuggled in like the cottons of Great Britain. Catholicism has a life much more tenacious than that. It has seen the most implacable, the most terrible adversaries; and it has often had the malignant pleasure of throwing holy water on the tombs of the most enraged. Let us permit, then, our brethren of these countries to give themselves up to the sterile intemperance of their anti-Catholic zeal. Let them even mock at our Madonnas and our apparent devotion. With this passport we can conspire at our ease, and arrive little by little at the end we have in view.

“Now the Papacy has been for seventeen centuries inherent to the history of Italy. Italy cannot breathe or move without the permission of the Supreme Pastor. With him she has the hundred arms of Briareus, without him she is condemned to a pitiable impotence. She has nothing but divisions to foment, hatreds to break out, and hostilities to manifest themselves from the highest chain of the Alps to the lowest of the Appenines. We cannot desire such a state of things. It is necessary, then, to seek a remedy for that situation. The remedy is found. The Pope, whoever he may be, will never come to the secret societies. *It is for the secret societies to come first to the Church, in the resolve to conquer the two.*

“The work which we have undertaken is not the work of a day, nor of a month, nor of a year. It may last many years, a century perhaps, but in our ranks the soldier dies and the fight continues. (our emphasis).

“We do not mean to win the Popes to our cause, to make them neophytes of our principles, and propagators of our ideas. That would be a ridiculous dream, no matter in what manner events may turn. Should cardinals or prelates, for example, enter, willingly or by surprise, in some manner, into a part of our secrets, it would

be by no means a motive to desire their elevation to the See of Peter. That elevation would destroy us. Ambition alone would bring them to apostasy from us. The needs of power would force them to immolate us. That which we ought to demand, that which we should seek and expect, as the Jews expected the Messiah, is a Pope according to our wants. Alexander VI, with all his private crimes, would not suit us, for he never erred in religious matters. Clement XIV, on the contrary, would suit us from head to foot. Borgia was a libertine, a true sensualist of the eighteenth century strayed into the fifteenth. He has been anathematized, notwithstanding his vices, by all the voices of philosophy and incredulity, and he owes that anathema to the vigour with which he defended the Church. Ganganelli gave himself over, bound hand and foot, to the ministers of the Bourbons, who made him afraid, and to the incredulous who celebrated his tolerance, and Ganganelli is become a very great Pope. He is almost in the same condition that it is necessary for us to find another, if that be yet possible. With that we should march more surely to the attack upon the Church than with the pamphlets of our brethren in France, or even with the gold of England. Do you wish to know the reason? It is because by that we should have no more need of the vinegar of Hannibal, no more need the powder of cannon, no more need even of our arms. We have the little finger of the successor of St. Peter engaged in the plot, and that little finger is of more value for our crusade than all the Innocents, the Urbans, and the St. Bernards of Christianity.

“We do not doubt that we shall arrive at that supreme term of all our efforts; but when? but how? The unknown does not yet manifest itself. Nevertheless, as nothing should separate us from the plan traced out; as, on the contrary, all things should tend to it — as if success were to crown the work scarcely sketched out tomorrow - we wish in this instruction which must rest a secret for the simple initiated, to give to those of the Supreme-Lodge, councils with which they should enlighten the universality of the brethren, under the form of an instruction or memorandum. It is of special importance, and because of a discretion, the motives of which are transparent, never to permit it to be felt that these

counsels are orders emanating from the Alta Vendita. The clergy is put too much in peril by it, that one can at the present hour permit oneself to play with it, as with one of these small affairs or of these little princes upon which one need but blow to cause them to disappear.

“Little can be done with those old cardinals or with those prelates, whose character is very decided. It is necessary to leave them as we find them, incorrigible, in the school of Consalvi, and draw from our magazines of popularity or unpopularity the arms which will render useful or ridiculous the power in their hands. A word which one can ably invent and which one has the art to spread amongst certain honourable chosen families by whose means it descends into the *cafés* and from the *cafés* into the streets; a word can sometimes kill a man. If a prelate comes to Rome to exercise some public function from the depths of the provinces, know presently his character, his antecedents, his qualities, his defects above all things. If he is in advance, a declared enemy, an alban, a Pallotta, a Bernetti, a Della Genga, a Riverola? Envelope him in all the snares which you can place beneath his feet; create for him one of those reputations which will frighten little children and old women; paint him cruel and sanguinary; recount, regarding him, some traits of cruelty which can be easily engraved in the minds of the people. When foreign journals shall gather for us these recitals, which they will embellish in their turn (inevitably because of their respect for truth) show, or rather cause to be shown, by some respectable fool those papers where the names and the excesses of the personages implicated are related. As France and England, so Italy will never be wanting in facile pens which know how to employ themselves in these lies so useful to the good cause. With a newspaper, the language of which they do not understand, but in which they will see the name of their delegate or judge, the people have no need of other proofs. They are in the infancy of liberalism; they believe in liberals, as, later on, they will believe in us, not knowing very well why.

“Crush the enemy whoever he may be; crush the powerful by means of lies and calumnies; but especially crush him in the egg. It is to the youth we must go. It is that which we must seduce; it is

that which we must bring under the banner of the secret societies. In order to advance by steps, calculated but sure, in that perilous way, two things are of the first necessity. You ought have the air of being simple as doves, but you must be prudent as the serpent. Your fathers, your children, your wives themselves, ought always be ignorant of the secret which you carry in your bosoms. If it pleases you, in order the better to deceive the inquisitorial eye, to go often to confession, you are, as by right authorised, to preserve the most absolute silence regarding these things. You know that the least revelation, that the slightest indication escaped from you in the tribunal of penance, or elsewhere, can bring on great calamities and that the sentence of death is already pronounced upon the revealer, whether voluntary or involuntary.

“Now then, in order to secure to us a Pope in the manner required, it is necessary to fashion for that Pope a generation worthy of the reign of which we dream. Leave on one side old age and middle life, go to the youth, and, if possible, even to infancy. Never speak in their presence a word of impiety or impurity. *Maxima debetur puero reverentia.* Never forget these words of the poet for they will preserve you from licences which it is absolutely essential to guard against for the good of the cause. In order to reap profit at the home of each family, in order to give yourself the right of asylum at the domestic hearth, you ought to present yourself with all the appearance of a man grave and moral. Once your reputation is established in the colleges, in the gymnasiums, in the universities, and in the seminaries — once that you shall have captivated the confidence of professors and students, so act that those who are principally engaged in the ecclesiastical state should love to seek your conversation. Nourish their souls with the splendours of ancient Papal Rome. There is always at the bottom of the Italian heart a regret for Republican Rome. Excite, enkindle those natures so full of warmth and of patriotic fire. Offer them at first, but always in secret, inoffensive books, poetry resplendent with national emphasis; then little by little you will bring your disciples to the degree of cooking desired. When upon all the points of the ecclesiastical state at once, this daily work shall have spread our ideas as the light, then you will be able to appreciate the

wisdom of the counsel in which we take the initiative.

“Events, which in our opinion, precipitate themselves too rapidly, go necessarily in a few months time to bring on an intervention of Austria. There are fools who in the lightness of their hearts please themselves in casting others into the midst of perils, and, meanwhile, there are fools who at a given hour drag on even wise men. The revolution which they meditate in Italy will only end in misfortunes and persecutions. Nothing is ripe, neither the men nor the things, and nothing shall be for a long time yet; but from these evils you can easily draw one new chord, and cause it to vibrate in the hearts of the young clergy. That is the hatred of the stranger. Cause the German to become ridiculous and odious even before his foreseen entry. With the idea of the Pontifical supremacy, mix always the old memories of the wars of the priesthood and the Empire. Awaken the smouldering passions of the Guelphs and the Ghibellines, and thus you will obtain for yourselves the reputation of good Catholics and pure patriots.

“That reputation will open the way for our doctrines to pass to the bosoms of the young clergy, and go even to the depths of convents. In a few years the young clergy will have, by the force of events, invaded all the functions. They will govern, administer, and judge. They will form the council of the Sovereign. They will be called upon to choose the Pontiff who will reign; and that Pontiff, like the greater part of his contemporaries, will be necessarily imbued with the Italian and humanitarian principles which we are about to put in circulation. It is a little grain of mustard which we place in the earth, but the sun of justice will develop it even to be a great power; and you will see one day what a rich harvest that little seed will produce.

“In the way which we trace for our brethren there are found great obstacles to conquer, difficulties of more than one kind to surmount. They will be overcome by experience and by perspicacity; but the end is beautiful. What does it matter to put all the sails to the wind in order to attain it. You wish to revolutionize Italy? Seek out the Pope of whom we give the portrait. You wish to establish the reign of the elect upon the throne of the prostitute of Babylon? Let the clergy march under your banner in the belief

always that they march under the banner of the Apostolic Keys. You wish to cause the last vestige of tyranny and of oppression to disappear? Lay your nets like Simon Barjona. Lay them in the depths of sacristies, seminaries, and convents, rather than in the depths of the sea, and if you will precipitate nothing you will give yourself a draught of fishes more miraculous than his. The fisher of fishes will become the fisher of men. You will bring yourselves as friends around the Apostolic Chair. You will have fished up a Revolution in Tiara and Cope, marching with Cross and banner - a Revolution which it will need but to be spurred on a little to put the four quarters of the world on fire.

“Let each act of your life tend then to discover the Philosopher’s Stone. The alchemists of the middle ages lost their time and the gold of their dupes in the quest of the dream. That of the secret societies will be accomplished for the most simple of reasons, because it is based on the passions of man. Let us not be discouraged then by a check, a reverse, or a defeat. Let us prepare our arms in the silence of the lodges, dress our batteries, flatter all passions the most evil and the most generous, and all lead us to think that our plans will succeed one day above even our most improbable calculations.”

THE LETTER OF PICCOLO TIGRET

“In the impossibility in which our brothers and friends find themselves, to say, as yet, their last word, it has been judged good and useful to propagate the light everywhere, and to set in motion all that which aspires to move. For this reason we do not cease to recommend to you, to affiliate persons of every class to every manner of association, no matter of what kind, only provided that mystery and secrecy should be the dominant characteristics. All Italy is covered with religious confraternities, and with penitents of divers colours. Do not fear to slip in some of your people into the very midst of these flocks, led as they are by a stupid devotion. Let our agents study with care the personnel of these confraternity men, and they will see that little by little, they will not be wanting in a harvest. Under a pretext the most futile, but never political or

religious, create by yourselves, or, better yet, cause to be created by others, associations, having commerce, industry, music, the fine arts, etc., for object*. Reunite in one place or another — in the sacristies or chapels even - these tribes of yours as yet ignorant: put them under the pastoral staff of some virtuous priest, well known, but credulous and easy to be deceived. Then infiltrate the poison into those chosen hearts; infiltrate it in little doses, and, as if by chance. Afterwards upon reflection, you will yourselves be astonished at your success.

“The essential thing is to isolate a man from his family, to cause him to lose his morals. He is sufficiently disposed by the bent of his character to flee from household cares, and to run after easy pleasures and forbidden joys. He loves the long conversations of the *café* and the idleness of shows. Lead him along, sustain him, give him an importance of some kind or other; discreetly teach him to grow weary of his daily labours, and by this management, after having separated him from his wife and from his children, and after having shown him how painful are all his duties, you will then excite in him the desire of another existence. Man is a born rebel. Stir up the desire of rebellion until it becomes a conflagration, but in such a manner that the conflagration may not break out. This is a preparation for the grand work that you should commence. When you shall have insinuated into a few souls disgust for family and for religion (the one nearly always follows in the wake of the other), let fall some words from you, which will provoke the desire of being affiliated to the nearest lodge. That vanity of the citizen or the burgess, to be enfeodated to Freemasonry, is something so common and so universal that it always makes me wonder at human stupidity. I begin to be astonished at not seeing the entire world knock at the gates of all the Venerables, and demand from these gentlemen the honour to be one of the workmen chosen for the reconstruction of the temple of Solomon. The prestige of the unknown exercises upon men a certain kind of power, that they prepare themselves with trembling for the phantasmagoric trials of the initiation and of the fraternal banquet.

“To find oneself a member of a lodge, to feel oneself called upon to guard from wife and children, a secret which is never

confided to you, is for certain natures a pleasure and an ambition. The lodges today, can well create gourmands, they will never bring forth citizens. There is too much dining amongst the right worshipful and right reverend brethren of all the Ancients. But they form a place of depot, a kind of stud (breeding ground), a centre through which it is necessary to pass before coming to us. The lodges form but a relative evil, an evil tempered by a false philanthropy, and by songs yet more false as in France. All that is too pastoral and too gastronomic; but it is an object which it is necessary to encourage without ceasing. In teaching a man to raise his glass to his lips you become possessed of his intelligence and of his liberty, you dispose of him, turn him round about, and study him. You divine his inclinations, his affections, and his tendencies” then when he is ripe for us, we direct him to the secret society of which Freemasonry can be no more than the antechamber.

“The *Alta Vendita* desires, that under one pretence or another, as many princes and wealthy persons as possible should be introduced into the Masonic lodges. Princes of a sovereign house, and those who have not the legitimate hope of being kings by the grace of God, all wish to be kings by the grace of a Revolution. The Duke of Orleans is a Freemason, the Prince of Carignan was one also. There are not wanting in Italy and elsewhere, those amongst them, who aspire to the modest-enough honours of the symbolic apron and trowel. Others of them are disinherited and proscribed. Flatter all of their number who are ambitious of popularity; monopolise them for Freemasonry. The *Alta Vendita* will afterwards see what it can do to utilise them in the cause of progress. A prince who has not a kingdom to expect, is a good fortune for us. There are many of them in that plight. Make Freemasons of them. The lodge will conduct them to Carbonarism. A day will come, perhaps, when the *Alta Vendita* will deign to affiliate them. While awaiting they will serve as birdlime for the imbeciles, the intriguing, the *bourgeoisie*, and the needy. These poor princes will serve our ends, while thinking to labour only for their own. They form a magnificent sign board, and there are always fools enough to be found, who are ready to compromise themselves in the service of a conspiracy, of

which some prince or other seems to be the ringleader.

“Once that a man, that a prince, that a prince especially, shall have commenced to grow corrupt, be persuaded that he will hardly rest upon the declivity. There is little morality even amongst the most moral of the world, and one goes fast in the way of that progress. Do not then be dismayed to see the lodges flourish, while Carbonarism recruits itself with difficulty. It is upon the lodges that we count to double our ranks. They form, without knowing it, our preparatory novitiate. They discourse without end upon the dangers of fanaticism, upon the happiness of social equality, and upon the grand principles of religious liberty. They launch amidst their feastings thundering anathemas against intolerance and persecution. This is positively more than we require to make adepts. A man imbued with these fine things is not very far from us. There is nothing more required than to enlist him. The law of social progress is there, and all there. You need not take the trouble to seek it elsewhere. In the present circumstances never lift the mask. Content yourselves to prowl about the Catholic sheepfold, but as good wolves seize in the passage the first lamb who offers himself in the desired conditions. The burgess has much of that which is good for us, the prince still more. For all that, these lambs must not be permitted to turn themselves into foxes like the infamous Carignan. The betrayal of the oath is a sentence of death; and all those princes whether they are weak or cowardly, ambitious or repentant, betray us, or denounce us. As good fortune would have it, they know little, in fact not anything, and they cannot come upon the trace of our true mysteries.

“Upon the occasion of my last journey to France, I saw with profound satisfaction, that our young initiated exhibited an extreme ardour for the diffusion of Carbonarism; but I also found that they rather precipitated the movement a little. As I think, they converted their religious hatred too much into a political hatred. The conspiracy against the Roman See, should not confound itself with other projects. We are exposed to see germinate in the bosom of secret societies, ardent ambitions; and the ambitious, once masters of power, may abandon us. The route which we follow is not as yet sufficiently well traced so as to deliver us up to

intriguers and tribunes. It is of absolute necessity to de-Catholicise the world. And an ambitious man, having arrived at his end, will guard himself well from seconding us. The Revolution in the Church is the Revolution *en permanence*. It is the necessary overthrowing of thrones and dynasties. Now an ambitious man cannot really wish these things. We see higher and farther. Endeavour therefore to act for us, and to strengthen us. Let us not conspire except against Rome. For that, let us serve ourselves with all kinds of incidents; let us put to profit every kind of eventuality. Let us be principally on our guard against the exaggerations of zeal. A good hatred, thoroughly cold, thoroughly calculated, thoroughly profound, is of more worth than all these artificial fires and all these declamations of the platform. At Paris they cannot comprehend this, but in London I have seen men who seized better upon our plan, and who associated themselves to us with more fruit. Considerable offers have been made to me. Presently we shall have a printing establishment at Malta placed at our disposal. We shall then be able with impunity, with a sure stroke, and under the British flag, to scatter from one end of Italy to the other, books, pamphlets, etc., which the *Alta Vendita* shall judge proper to put in circulation.”

TPiccolo Tigre (Little _Tiger) was one of those fanciful appellations common to the Secret Societies from the very beginning.

**Mazzini, after exhorting his followers to attract as many of the higher classes as possible to the secret plotting, which has resulted in united Italy, and is meant to result in republican Italy as a prelude to republican Europe, says, “Associate, associate. All is contained in that word. The secret societies can give an irresistible force to the party who are able to invoke them. Do not fear to see them divided. The more they are divided the better it will be. All of them advance to the same end by different paths. The secret will be often unveiled. So much the better. The secret is necessary to give security to members, but a certain transparency is necessary to strike fear into those wishing to remain stationary. When a great*

number of associates who receive the word of command to scatter an idea abroad and make it public opinion, can concert even for a moment they will find the old edifice pierced in all its parts, and falling, as if by a miracle, at the least breath of progress. They will themselves be astonished to see kings, lords, men of capital, priests, and all those who form the carcass of the old social edifice, fly before the sole power of public opinion. Courage, then, and perseverance.”

RECOMMENDED READING

A PROPHECY?

Extracts of a document published in Russia in 1905 detailing either a prophecy or a plan of campaign; strategy and tactics to carry forward a coherent policy, glimpses of which, to the accompaniment of turmoil and disaster, have appeared down the centuries.

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