

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 44 No. 17

SATURDAY, NOVEMBER 21, 1964

1/3 Fortnightly

Antecedents of Communism

From our last issue we continue the extracts from a special report, for the Emperor, on the secret societies of Germany, drawn up in 1814 by François Charles de Berckheim, special commissioner of police at Mayence:

"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 distance 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 *Literateurs*, 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 diff-

erent 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 circum-

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THE SOCIAL CREDITER FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: Home and abroad, post free:—
One year 40/-; Six months 20/-; Three months 10/-.
Offices: Business: 5 New Wanstead, Wanstead, London E.11.
Editorial: Penrhyn Lodge, Gloucester Gate, London N.W.1.
Telephone: EUSton 3893.

IN AUSTRALIA—

Business: Box 2318V, G.P.O., Melbourne.
Editorial: Box 3266, G.P.O., Sydney, Australia (Editorial Head Office).

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A Collective Tragedy

The following note by C. H. Douglas originally appeared in these pages in July, 1949:

"Here we recognise the old game, Satan's everlasting tactics. From the first temptation in Eden until now he has used the self same artifice; make a man believe that he is not responsible, that there is no judge, that the Law is doubtful, that nobody will know and that, moreover, once the deed is done, he will be God himself, and therefore in the position of master, and able to fix good and evil as he likes."

In Mr. Denis de Rougemont's weighty little book *Talk of the Devil*, from which the foregoing quotation is taken, he seems to identify (the word is not adequate) the Devil with what the modern psychologists term the collective unconscious—that mysterious aspect of the race which was dealt with empirically by Gustave le Bon in *Psychologie de Socialisme and Psychologie des Peuples*. Kierkegaard had much the same idea.

There is strong ground on which to believe that the idea is at least partially justifiable. Whether the collective unconscious (or parts of it) can operate without conscious direction somewhere is not clear. That is what the people who ridicule the "plot" theory (who are generally the same people who advocate World Planning) wish us to believe. But it is certain that the masses who are manoeuvred into collective catastrophe (it was the herd of swine who were possessed, and ran violently down a steep place into the sea, remember) are not conscious of the import of their actions as *individuals*. We do not believe that one *per cent* of the people who support socialism and communism—they are fundamentally identical, the politics of the collective unconscious—have any real picture of what they are supporting, any more than it can be supposed that the swine visualised individual suicide. "Father forgive them; they know not what they do."

Progress

"The most striking thing about the Council to me is that it spells the end of the Spanish and Italian domination of the Roman Catholic Church. It is quite plain that they are not numerically nor intellectually strong enough to control the machinery any longer. And that is another reason why an

international senate of bishops in Rome is frightfully necessary.

"... We've got to do this while enthusiasm is high, and before dry rot sets in. Some feel that we should not go home until the senate idea is put into reality.

"... Two years ago I came to Rome depressed, with foreboding. I had really begun to wonder if my views had not made me an heretic, since no one in England seemed to share them. I knew there were theologians on the Continent who held my views, but I never dreamed that the Council would show us to be in the majority. The Council has been steadily educating the bishops and the progressive majority mounts with each session.

"For the collegiality issue, which was the core of the conservative position, they could only muster about 500 bishops against the 1,700 who took the progressive view. The conservatives in the Church, numerically, no longer run things, but they still man the bastions. They've got control of the Holy Office, and the great Archbishoprics of Spain and Italy.

"... The Schema [13] seems to dance around the subject of birth control without ever taking the plunge. Personally, I do not think the Council is humanly competent to deal with the problems, particularly in view of the speed with which thinking on the subject is moving in well-informed Catholic quarters. I may ask the Council to refer the subject to the Study Commission which the Pope has called to work on the issue.

"... Schema 13 is the Church's real effort to go down to the market place to try for a human, rational, charitable solution to modern problems. The Church has been too long inwardly looking and remote, passing on the other side of the road while the prodigal, the poor chap, was dying by the wayside. This is our chance to get down into the muck, the mess of it all. We want to help, not dictate.

"... There is a great deal of absentee landlordism in South America, in so-called Catholic countries. There are one or two things in the Schema which ought to make South Americans squirm a bit."

—Dom Christopher Butler, the Abbot of Downside, head of the Benedictine Order in England, reported by George Armstrong in the *Guardian*, October 5, 1964.

The Invisible Government

From *American Opinion*, September, 1964, we reprint a review by Dr. Revilo P. Oliver of *The Invisible Government* by Dan Smoot*: (The Dan Smoot Report, Box 9538, Dallas, Texas).

After his distinguished service with the Federal Bureau of Investigation, Mr. Smoot, as an independent research worker and writer, was soon recognised as one of the nation's foremost experts on the Communist Conspiracy and similar criminal organisations. He made a study of a wide range of ostensibly unrelated organisations, from the Soviet espionage and treason ring known as the Institute of Pacific Relations (which, after its exposure in the United States, moved to the University of British Columbia) to the great "foundations", which, granted tax-exemption because they profess to work for "the

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advancement of learning", use their vast wealth principally to corrupt learning and sabotage American culture. His meticulous research enabled him to follow the strands of a tangled web of interlocking directories and secret connections. And he came to the conclusion that the centre of the web—at least in the United States—lay within the so-called Council on Foreign Relations, founded in 1919 by that conspiratorial agent, "Colonel" Edward Mandell House.

ANTECEDENTS OF COMMUNISM (continued from page 1)

spect 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 No. 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, by fitting it into its long-range purpose of World Government by a self-chosen and self-elected élite.

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 Gareth 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 sympathisers among certain categories of the population from joining that Party openly. Instead, these sympathisers 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 sympathiser 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 sympathiser, 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 rigid 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 destroy 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 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 Berckheim's report; yet Berckheim's and the Canadian reports are almost interchangeable. But the Canadian Report is based on direct evidence of witnesses, whereas Berckheim'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.

(This survey will shortly be available in booklet form from Tidal Publications, through K.R.P. Publications Ltd.)

Published by K.R.P. Publications Ltd., at 5 New Wanstead, Wanstead, London E11.

Printed by J. Hayes & Co. (T.U.) Woolton, Liverpool 25.