

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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"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, 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 the 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 1894 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 poniard 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 Apennines. 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

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The Fruits of Peaceful Coexistence

“Western civilisation, which had expanded without notable recession until in 1914 its domain was very nearly the world, began in 1917 a retreat, or contraction, that has so far been uninterrupted.

“The losses are ponderable, beginning with one set that it is not ideologically chic to make much of in liberal assemblies: the huge amount of Western property, much of it in land, factories and mines, that has been stolen by the revolutionaries, or abandoned by the Western owners. The political and strategic losses are of more lasting and fundamental significance.

“The East European marches of the West; the great harbour of Trincomalee, commanding the western flank of the Bay of Bengal, South-East Asia and the Strait of Malacca; the mighty ports of Dakar and Casablanca, looming over the Atlantic passage; the guardian bases of the North African littoral, Europe's southern flank; the ports and staging areas of the Middle East and East Africa guarding the Indian Ocean; Suez, the Canal and the Isthmus, water passage from Europe to Asia, land bridge between Asia and Africa; the key air base at Kamina in Katanga, air power axis of sub-Saharan Africa; the system of American-built bases in Africa's north-west salient into the Atlantic, hub of a great wheel holding within its compass all north and central Africa, the Near East, and Europe right out to the Urals, and linked at its western rim with the Americas—all abandoned.

“As in every great historical turn, the symbols are there to be seen by all who are willing to look: the Europeans fleeing by the hundreds of thousands from Morocco, Tunisia, Algeria; the British Viceroy's palace in Delhi taken over by a Brahman mass leader posing as a parliamentarian; the crescent replacing the cross over the cathedrals of Algiers and Constantine; the mass rape of European women in central Africa, the elaborate killing of European men, the mass feasts on dismembered European bodies; the ostentatious reversion of non-Western leaders, in public, to non-Western clothes; the Western warships pulling out of Dakar, Bombay, Suez, Trincomalee; the many conferences and palavers from which the representatives of the West but not the Communists are excluded; the deliberate public insolence to soldiers, diplomats and wandering citizens of the West.”

The above is from an article by James Burnham in the *Sunday Telegraph*, November 1, 1964, based on the last chapter of his book, *Suicide of the West*, to be published by Jonathan Cape in February. What we have quoted represents simply the fulfilment of Lenin's (if it was Lenin's) strategy.

If the relationship between Christian Western Civilisation and the International Communist Conspiracy (Red Fascism) were called, and treated as, War, instead of as Cold War, or Peaceful Coexistence, the situation so succinctly summarised by Professor Burnham would be recognised as a series of most devastating defeats for the West. The Conspiracy has gained victories which, had they been gained by Hitler, would have had a “Churchill” exhorting us to an unprecedented outpouring of sweat, sacrifice and blood. But the word “treason” is reserved to characterise Rhodesia, should it attempt to preserve itself against “mass feasts on dismembered European bodies”. In “war”, the loss of a few battleships is a disaster; but in “cold war” the loss of the bases from which battleships operate is celebrated by salutations to the enemy's flags.

What, do you suppose, Communists from all over the world discuss when they meet in secret conclaves to “celebrate the anniversary of the Russian Revolution”? Probably, the menu for the banquet. What else?

The High Mountain

According to the *Sunday Express* (September 27, 1964) the Bishop of Woolwich announced that he intended to vote Labour because he wanted:—“1, the abolition of capital punishment, and 2, the legalisation of adult homosexual practices”... The great majority of Labour supporters want neither of these things.

If the Bishop had said that he supported this political party because he saw in them the stronger barrier against communist aggression, and because they upheld the natural law, one might have queried his choice of a champion, but would have considered his reasons were impeccable. One realises that the Bishop desires to abolish a filthy trade in blackmail, but the natural law seems to have become lost on the way.

In the great days of Christian authority, the poet Dante wrote that usury and sodomy were against the law of nature and were consequently condemned. And it must be recalled that the plan of tyranny, exposed in *A Prophecy?**, uses corruption as a method of weakening a civilisation. The Bishop, in apparently weakening the resistance to corruption, might almost appear as an agent of demoralisation.

It must further be understood that in the Bishop's Church there are virtually three orders, that of Bishop, Priest and Laity, and that the Bishop does not speak for the priests, who may well deplore his suggestion. Indeed, the only reason for a “national” Church is that it should give guidance on the moral law and test policies by this higher law. Otherwise the planners and the centralisers might be thought of as an answer to the prayer, Thy Kingdom come.

In fact, of course, the drift to centralisation and to a communist pattern violates the freedom, responsibility and wholeness of man. We hear much of the equality of races, with an implication quite often that the whites are a shade dirtier than the rest, yet the glaring inequality between the bureaucrat, or commissar, and the rest of the nation is seldom challenged: I suppose it would take a bold Bishop to lay down the law on such a basic point.

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The disaster is not so much the Bishop but the feebleness of any kind of reply to what should be a challenge, and of the effort to redirect his energies. I have recently seen a glossy brochure, indeed quite a large magazine, picturing the glories of communism which is handed out to Africans who are just learning to read; and the church people print in Uganda a sober newspaper in black and white. Both productions must be heavily subsidised. A Bishop, one might think, would be aware of the struggle, if one-sided, for the minds of the newly literate and of kindred wide issues on which the future depends. But in concentrating attention on the effect of an effect, the Christian view is reduced to the narrowly personal it not to the dubious.

Those who are struggling for power will naturally display a one-sided picture and possibly believe in it. But an eminent, if not a notorious, leader of the Church would be more helpful in guiding his flock on such matters as work and leisure and in exposing, for instance, the export racket. But of course he would then be eminent no longer, and might not even be reported.

The temptations of Jesus all had a good deal to do with power: with abuse of power, with display of power, and with the pursuit of power. The question of sex, from which it seems impossible to escape in any journal, was not discussed. Yet, by a strange inversion, we now hear little or nothing about the vast growth of power in the hands of a few; the distribution of any power is castigated as "privilege", and the diminution of purchasing power, the power of choice, is hailed as a passport into the new Jerusalem, in the name of "equality". In fact the very qualities, evolved over many generations, which enabled a man to use power responsibly are themselves attacked with the most jealous prejudice. But strangely enough they fail to apply the popular doctrine of evolution to the human kind: one kind of man has, according to the brainwashers, utterly failed to develop any kind of expertise let alone ability through generations of responsibility, while another kind of man can change in a generation from a state of nature to the exercise of leadership that is practically unchecked and absolute.

Normally one would consider it an act of gross inhumanity to push at gun point a student into a school where he might not be welcomed; and it could be called nothing less than barbarism to push an emerging people back into tribal chaos, as happened in the Congo. Obviously some scheme was afoot for the benefit, not of the victims, but of third parties. For even the worst excesses alleged to have happened in South Africa or Angola do not sink to these levels. Yet the colour of the victims has so blinded the critics that they are no longer able to dissociate good from evil, let alone order from chaos or organic growth from tyranny.

To deal with some of these important issues, rather than to confine the Church to such a small field, would, in my humble opinion, be more "honest to God".

—H.S.

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**"THE SOLDIER DIES . . ."
MORE ANTECEDENTS OF COMMUNISM**

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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 anathematised, 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 becoming 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 Con-salvi, 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 to 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 forseen 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 doctrine 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 revolutionise 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 second document will be reprinted in our next issue)

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