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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 whole 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 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
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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 disembodied 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 palaver 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 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.
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 emblazon 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 prudish 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 art the home of each family, in order to give yourself the right of asylum at the bottom of the Italian heart a regret for Republican Rome. That is the hatred of the stranger. Let us prepare our arms in the silence of the lodges, dress as friends around the Apostolic Chair. You will have fished up the treasure 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, so immense ones. To overcome them you must rely on 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 sacrileges, 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 marvelous 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)