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### Reflections On Soviet Russia (3)

by BRYAN W. MONAHAN

[There are, no doubt, many of our readers who have not previously read this review, which was originally published serially in *The Australian Social Crediter* at the end of 1945 and early in 1946. Republication in *The Social Crediter* followed shortly afterwards.]

C. H. Douglas has stated one of the most important conceptions of political analysis in the words "History is crystallised politics," and has emphasised the absurdity of an episodic view of events. That is to say, day to day events are the outcome of continuous policies, the roots of which extend back, in many cases, for centuries. Professor Laski, dropping the mask, attributed the Socialist victory in Great Britain to fifty years of propaganda, a statement which gives a more correct, though greatly fore-shortened, perspective of the result of the 1945 general election than does the greater part of current political comment.

The view that Soviet Russia is politically autonomous, though made use of earlier in this article, is in fact an episodic view. Russia embodies the idea of a single World State, and the politics of this philosophy can be traced back almost indefinitely. The present position is that Russia, under the Soviet system of National Socialism, is an instrument for the imposition of this policy on the whole world by force. But the policy is extra-Russian.

Soviet Communism derives immediately from Karl Marx as a focus, but it is important to recognise that his ideas did not originate with him. An earlier focus was Adam Weishaupt, in whose system the more important of all the earlier conspiracies were condensed into a scheme which was comprehensive, and which underlay the French Revolution of 1791.†

Weishaupt founded in 1776 a secret society known as the Bavarian Illuminati, whose objective was the overthrow of all existing forms of government. The methods of modern Communism are, with the little necessary modification to meet changing conditions, the methods expounded by Weishaupt.

Soon after its inception, Illuminism permeated lodges of Grand Orient Freemasonry, and the effect has been permanent to date. What it means can be seen in the following comment by Douglas Woodruff in his *Mediterranean Enquiry*: "The continual pin-prick hostility abroad, shown in things like the Resolution of the Foreign Affairs Committee of the French Consultative Assembly calling for a breach of relations with Spain, are immediately declared by Spaniards

†N. Webster, in *The French Revolution, World Revolution and Secret Societies*, gives a comprehensive account of this important matter, and includes reference to original documents which place the connections referred to above dispute.

to show the hand of the Masons, who, in conjunction with the Communists, are abroad forever working to overthrow the present Government. Historically, there can be no question of the political reality of Masonry, in the politics of Spain, as in those of Italy and France. It is provincialism in Englishmen to deny or doubt it."

Now, there are two aspects to the spectacular contemporary advance of Soviet Russia: the actual Russian advance and the ineffective opposition to it, and Mr. Woodruff's observation provides the essential clue to the latter aspect. The macrocosm can be seen in the microcosm of Spain.

An invaluable account of Spanish affairs is given by Foss and Gerhart in their book *Spanish Arena*. The salient features of the situation are these: As a result of Left propaganda, a "Left" government came into power. The importance of a Left government anywhere to Communists is that it will not maintain order in the face of increasing industrial anarchy and threats. The admitted technique of Communists is to inflame workers' grievances and to promote strikes and stoppages, not to secure relief of those grievances, but to aggravate them. The ultimate objective is to bring about a situation where production and distribution breaks down, large-scale starvation follows, and civil disorder follows automatically. In this situation, a highly-organised, correctly disciplined group which anticipates the development has the maximum chance of seizing power, which once seized can be maintained by terroristic methods. This programme was well advanced in Spain when anti-revolutionary forces (which by Communist definition are 'Fascist' *ipso facto*) intervened.

Once a situation has degenerated to the extent which had occurred when Franco intervened in Spain, it is impossible to restore it without firmness at the best. The Communists specify ruthlessness, and practise what they preach. It was inevitable, therefore, that the course of events in Spain would be unpleasant; but some perspective on these events is necessary.

Although they are not emphasised, reports appear almost daily in the Press of torture and 'liquidation' of political opponents; of secret police forces; and of murder, rape, and looting in the countries of Eastern Europe under Russian supported Communist governments. That is to say, conditions in those countries are now vastly worse than those in Spain. But there is not that integrated, concerted, continuous and world-wide propaganda, appearing under the guise of

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### “To Whom Much is Given . . .”

*These paragraphs originally appeared in these pages in 1946:*

Nothing is more remarkable than the arrogation by Labour Socialists—not by the average craftsman, who is normally more tolerant—of a monopoly of civic virtue, associated with the proposition that anyone who is, or was, fairly successful in the orthodox activities of the past hundred years, unless that success was achieved as a Trade Union official or a Socialist politician, is reprehensible. We think that we have made our condemnation of certain aspects of ‘capitalism’ fairly clear; but it has never seemed reasonable to suggest that given certain canons of society, those who fail to live under them were, *for that reason*, more admirable than those who succeeded. (Almost the only remark ever made by Dr. Buchman which attracted us was his retort to a gibe that he and his followers confined their activities to the well-to-do: “Well, God is a millionaire, isn’t He?”).

There is no dubiety as to the origin of this arrogance—it is in the doctrines behind the French Revolution, and in particular the conception of “equality,” which has the curious effect of nourishing the most profound hatred of quality as well as a claim to be a judge of it. The French Revolution was a bourgeois upheaval, and its psychology was that of the Fabian Society. In consequence, while it would be infantile to lay the blame for the present chaos to the debit of any one specific class, a disproportionate number of its fallacies have been propagated by such persons as Mr. H. G. Wells.

There is, of course, a very real sense in which “to whom much is given, from him much will be required,” and it is a matter which may well give food for thought to a number of successful industrialists, *not because they have become rich, but because they know, or ought to know, why nearly everyone could become rich in the economic sense.* The distinction is vital. Nearly every step in the progress of the world has come from the “privileged” classes; and the equalitarian doctrine is expressly and consciously designed to frustrate disinterested effort—the only effort which can save mankind.

## REFLECTIONS ON SOVIET RUSSIA

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‘news,’ in favour of intervention in the affairs of those countries, as there is in the case of Spain.

Now even if Spain were under a dictatorship on the German Socialist model, as bad as that has been revealed to have been, it would still be nonsense to suggest that it constituted a threat to the world. How could it? It is much less a threat than is Yugo-Slavia under Joseph Broz (Tito), for example. Yet the contumely, and worse, of the International Press is being directed at the Spanish Government, while authentic accounts of fearful terrorism in Eastern Europe are being played down as minor news, of no significance to civilisation. And why?

Barrio, the President of the so-called Spanish Government-in-exile, at the moment housed in Mexico City, is head man of the Grand Orient Freemasons in Spain. That is one reason at least.

The original programme of Illuminism relied on corruption and disintegration of governmental authority, to culminate in revolution; and until this programme succeeded in Russia, there was no other method open to it. Now, however, as we have seen, Illuminism, in the modern form of Communism, is backed by the armed might of a nation of two hundred millions.

Grand Orient Freemasonry is still Illuminised, *and one component of its essential activity is to paralyse resistance to the World State idea.* Once that essential fact is grasped, it is possible to recognise the design behind the apparent chaos of world events. The observation of Lord Acton, in reference to the French Revolution, applies exactly to the present world revolution:—“The appalling thing in the French Revolution is not the tumult, but the design. Through all the fire and smoke we perceive the evidence of calculating organisation. The managers remain studiously concealed and masked; but there is no doubt about their presence from the first.” (*Lectures on the French Revolution*, p. 97).

There are several routes to the World State. Several have been tried and have failed, the latest, and most formidable, being the attempt through German domination.

Leopold Schwartzchild, in *World in Trance*, gives exhaustive, authentic, and conclusive documentary evidence to demonstrate that after the 1918 defeat of the first attempt, Germany prepared for a second, and that Hitler arrived on the scene only when those preparations were well advanced. But what is specially significant, though not particularly emphasised by Schwartzchild, is that the policy pursued by Great Britain was almost exactly complementary to the German policy, irrespective of changes of government. Schwartzchild gives the evidence, but the book is not centred on that aspect of the situation. What we are really confronted with are the positive and negative aspects of one policy, and what that means is that some group with connections in both countries wanted war, and hence promoted German recovery and destroyed British power to bring about that state of equalisation short of which wars just do not occur. From 1918 onwards we saw a paralysis of resistance to German preparations; the policy of ‘appeasement’ was in operation long before Chamberlain came to power. But now we witness an exactly similar paralysis of resistance to Russian expansion; and again it is manipulated chiefly by the Socialist groups (including, naturally, *The Times*), whose inspiration is derived from extra-national sources.

There remains the vital question: Who are the ultimate sponsors of the programme of death and destruction? With this goes the question: What is the ultimate mechanism by which the programme is sanctioned?

Despite the sedulously encouraged modern delirium of materialism—*deus ex machina*—the notion that mechanisms are employed by beings really does underlie virtually the whole of our everyday activity. 'Why?' is forever a question vastly more interesting than 'How?' The search for motive, and that *cherchez la femme* which is merely a subdivision of motive, directs far more than the science of detection. To our personal friends and our personal enemies we invariably attribute motive, good or evil, as the case may be. At what level, then, does a human cease to be a being as we know him as a personal friend or enemy, to become merely a mechanism, a mere channel for the manifestation of 'forces' as impersonal as the wind, driven willy-nilly as dead leaves are blown? When does he lose motive? In the answer is the central fact of sociology: *he loses motive when he is subordinated*. The subordination, however, is to no blind force: it is subordination to the motive of another. So the mechanism for which we search is the mechanism by which subordination is achieved, and behind the use of that mechanism is the motive of him who uses it.

The mechanism is the financial system. Twenty years ago it was believed almost universally that the financial system was an entirely independent system which operated according to its own inherent laws, which could be discovered, like the laws of physics, but not altered, so that we were as subject to those laws as to the law of gravity. The belief has been shattered. That fact makes an examination of the system unnecessary here; it is now quite evident that the financial system has been the chosen instrument of a policy.

Once the unity and essentially extra-national nature of the international financial system is grasped, it is not difficult to comprehend the subordination of national policies to the international policy behind finance. It is a long and complex story, detailed with care in *The Brief for the Prosecution*, by C. H. Douglas, and to this important work we must refer our readers. The essence of the policy, however, is centralisation—monopoly leading to totalitarianism—carried out by selective financing of any movement leading in that direction. And "the liberal financing of any movement . . . which attacks the idea of private ownership in anything whatever can be traced without difficulty, if not to Zionism, to Zionist bankers." (*The Brief for the Prosecution*)

Thanks to Hitler, the average man has been conditioned in recent years to believe that the demonstration of the connection between world Jewry and world monopoly is nothing but 'Fascist' propaganda. At least within the British Empire however, the sheer weight of events now bears out the demonstration. Hardly anything except open confession—which doubtless will come in due course—could be plainer than the fact that the United States of America is at present being openly used as a 'front' for Zionists in their efforts to secure Palestine, and wreck the British Empire. A study of that undisguised technique makes it much easier to grasp the concealed technique by which one country after another is utilised to further the policy of world Jewry.

But the policy itself seems so fantastic, and therefore unlikely, that it is still too often dismissed without considera-

tion. Yet it is a policy rooted in a view of life; it springs from a mystic conviction; and once we can see it against a background of that conviction, we can realise all that it means.

In 1943 Victor Gollancz published an English translation of *Why I am a Jew*, by Edmund Fleg, which contains a perfect description of the motive force behind the World-ruling Idea.

Fleg describes the mission of the Jews as the achievement of the Unity of mankind. ". . . that the Messiah may reign on earth . . . it is necessary that Israel, who is the hope of the Messiah, should remain Israel to the end of her days. Her special law, then, must be eternal, like the universal law." "A nation of priests . . . a holy people not for herself alone, but also for her mission . . . to make of herself, as the Talmud says, 'a cement' between the peoples . . . identifying, alone among all, her destiny with the destiny of all, she wishes to become a people of priests that she may become the priests of humanity." "Israel separates herself from others only to unite them . . . to work for the reign of justice and peace on earth with the coming of the Messiah . . . Now God is One, man ought to be One. By his divisions here on earth he shatters the great unity . . . greater and greater human groups create greater and greater images of the divine unity . . . Human unity is for the Jew an article of faith, like the divine Unity . . . another Promised Land, the land that will be when One Man will be . . . God following His people on their bloody road to human unity."

Put in less mystic language, this means that the Jewish faith conceives humanity as a single collectivity—one great Man, with the Jew as the directing brain. The achievement of this condition is the concrete reality symbolised for the Jew "as the coming of the Messiah." To be the "chosen" people means to be the directing brain.

In terms of practical politics, Sir Alfred Mond put it this way to the New York Zionists: "Has it ever occurred to you how remarkable it is that out of the welter of world blood there has arisen this opportunity? Do you really believe that it is an accident? Do you really in your hearts believe we have been led back to Israel by a fluke?"

"Man Ought to be One." That is the policy promoted everywhere by the Jew. Since the publication of *The Protocols of the Learned Elders of Zion* there can be no doubt that the policy is a conscious policy in Inner Jewry; but it is probable that the ordinary Jew is quite unconscious of it. That is not to say that he does not know it; the idea is there, in his Unconscious, where it influences all his activity. How this has come about may be appreciated by a survey of Jewish education, condensed, in what follows, from *The History of Education*, by E. P. Cubberley.

The Hebrew people left Egypt about 1500 B.C., in the Exodus, to inhabit the land of Canaan. From a wandering, pastoral people, they gradually changed to a settled agricultural people, and began the development of a regular State. Unwilling, however, to bear the burdens of a political State, and objecting to taxation, a standing army, and forced labour for the State, the nationality which promised at one time fell to pieces, and the land was overrun by hostile neighbours and the people were put under the yoke. After a sad and tempestuous history, which culminated in the destruction of Jerusalem by the Romans in

70 A.D., the inhabitants were sold into slavery and dispersed throughout the Roman Empire.

These people developed no great State, and made no contribution to government or science or art. Their contribution was along religious lines. Alone amongst all eastern people they early evolved the idea of one omnipotent God. The religion that they developed declared man to be the child of God, erected personal morality and service to God as the rule of life, and asserted a life beyond the grave. It was about these ideas that the whole energy of the people concentrated, and religion became the central thought of their lives. The law of Moses became the law of the land. Their literary contribution, the Old Testament, pictures the various migrations, deliverances, calamities and religious hopes, aspirations and experiences of this Chosen People.

Just before their country was over-run and they were carried captive into Babylon, in 588 B.C., the Pentateuch had been reduced to writing and made an authoritative code of the laws for the people. After their return to Palestine in 538 B.C. the study and observance of these laws became the most important duty of their lives. A race of scribes arose to teach the law, interpret it, and apply it to the daily lives of the people. In time the scribes superseded the priesthood, and became the leaders (rabbis) of the people. "The voice of the rabbi is the voice of God," says the Talmud (written by the rabbis after 70 B.C.). By most Jews it is held to be next in sacredness to the Old Testament. [!]

Realising after the return from captivity, that the future existence of the Hebrew people would depend upon their moral unity rather than their military strength the leaders began the evolution of a religious school system to meet the national need. The leaders provided the instruction and made it compulsory. In 64 A.D. the high priest ordered the establishment of an elementary school in every village. Reading, writing, counting, the history of the Chosen People, the poetry of the Psalms, the Law of the Pentateuch, and a part of the Talmud constituted the subject matter of instruction. The child was taught the Law of his fathers, trained to make holiness a rule of his life and to subordinate his will to that of the one God, and commanded to revere his teachers and uphold the traditions of his people.

After the destruction of Jerusalem and the scattering of the people, the school instruction was naturally more or less disrupted, but in one way or another the Hebrew people have ever since managed to keep up the training of rabbis and the instruction of the young in the Law and traditions of their people, and as a consequence of this instruction we have today a homogenous people who, for over eighteen centuries, have had no national existence, and who have been scattered and persecuted as have no other people. History offers us no better example of the salvation of a people by means of the compulsory education of all.

From this summary it is clear that there is a mechanism by which Jews have been maintained as a unity—a nation in every sense except the geographical one. And behind the mechanism is the policy—State policy. When this fact in its setting is grasped, the difficulties in the way of appreciating the relationship between world events and Jewish policy

are resolved. History is largely the record of the attempts of one nation after another to gain domination over the world. But the methods available to the nation without a territorial base must differ from those available to nations with countries to support their armies. That is the setting of Jewish State policy, having no country and no army, the Jewish State can only advance its policy by utilising the countries and armies of others.

To dismiss this question without examination is to court final catastrophe. That the existence of a Jewish State policy is denied by and large by Jews (but not by all Jews; Dr. Theodor Herzl, for example, admitted it—see his evidence before the British Royal Commission on Alien Immigration in August, 1902) is exactly what is to be expected, just as Hitler denied aggressive intentions. Moreover, the ordinary Jew is as ignorant of the secrets of his State's foreign policy as is any other ordinary national. And this ordinary Jew is used in furtherance of his State's policy just as the ordinary soldier is used by his government; on him fall the casualties of 'anti-Semitism,' a 'battle' by which the main cause is advanced because it maintains the dispersion of the Jews and the means of forcing immigration barriers. It is quite evident, for example, that if Palestine were made a national home for the Jews, and all Jews were compelled to return to it, the utmost resistance would be raised. The easy adoption of the 'nationality' which suits his immediate purpose is one of the greatest assets the Jew possesses.

(to be continued)

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