

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### Antecedents of Communism

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 Cloutz, 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 counterfeiting, 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.)

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## Second Class

The leader of the *Daily Telegraph* of September 23, 1964, takes Senator Goldwater to task for calling Britain a "second class power", but concludes that "Senator Goldwater's diagnosis of the cause of our decline has something in it". Curiously enough, the next columns contain an article by Roy Jenkins, M.P., entitled "From Détente to Disarmament", which itself gives some of the causes of this decline.

He says that a Labour Government would bring a fresh approach in several vital areas: "It would do everything possible to build up the authority of the United Nations and our influence within that organisation . . ."

Many have been annoyed at the Senator's remarks, but few have asked why such a disaster should have happened. In the world as it is, surely it is a disaster to be reduced to a position of dependence and impotence—even if it is called "interdependence". Mr. Jenkins complains of the Government's "equivocal voting record on racialist issues in Africa" and of the Prime Minister's speech when he was Foreign Secretary which "made it clear that he had no respect for majority opinion within the UN when this did not coincide with the views of the British Government".

The strategy of the world plotters has been transparent enough, at least in Africa, where the UN has been an obvious enough weapon of chaos and subversion; but apparently we have not let our interests be subverted quickly enough for Mr. Jenkins. Indeed one might ask him what a Government is for if it is not to protect the interests of its own citizens.

According to the leading article, "about 18 per cent of the Gross National Product is not an excessive amount to go on such necessities of life as roads, schools and doctors". But Government expenditure on social services "is exceeding the limit of safety set by last December's White Paper . . . Labour's election manifesto promises to go beyond it inordinately." In a word, the Government is an instrument of mounting taxation, and when taxation reaches 100 per cent, absolute slavery is imposed.

We seem to receive further instalments of new words and evasions: the "product" above mentioned is called "national",

but it means the production of men and women. The communists manage better: for instance, they call their people "volunteers": we call ours "mercenaries", and I have read of the white settlers, perhaps of several generations, in Southern Rhodesia being said to have "intruded". On the other hand, illegal emigrants into South Africa, for instance, would always be called "natives". I am sure that a second generation American would not feel himself an "intruder" among the redskins, and coloured Americans are keen enough on full citizenship.

Senator Goldwater's "tactlessness" would serve its purpose if it stimulated the right response to his reference to us as a "second class" power: Who is responsible for it—and Why?  
—H.S.

## The Goldwater Candidature in the U.S.A.

(Translated from *Vers Demain*, September 1-15, 1964)

There are those who have asked us what we think of Goldwater as a candidate—Barry Goldwater, chosen as U.S. presidential candidate for the Republican party, in the election which will take place in November.

The U.S. electoral contests can have no more interest for us than those in Canada, which leave us completely cold.

But there are reflections to be made about Goldwater.

As soon as Goldwater declared that he would try to be the Republican party candidate, the Press of the Left raised an outcry against him, shouting that it would be better for us to support the divorced millionaire Nelson Rockefeller, Governor of the State of New York. And after Goldwater's triumphant success at the Republican convention at San Francisco there was a general hue and cry in the Communist and Left Press in the U.S.A., Canada, Europe and all over the world.

The thing is that Barry Goldwater does not intend to remain passive in the face of the Communists' efforts to win the cold war. He has stated this, flatly. It is a matter of life or death for his country, and also for the other countries of the West. No loving greetings for the Communist governments. You can't practise "co-existence" with the plague.

If Goldwater were elected, what would he in fact do with foreign policy which would really make its repercussions felt everywhere? Could he really follow up his ideas? We cannot say—the foreign policy of all countries is so laden with hypocrisy, to use Salazar's expression.

But what we can say, and what makes us rejoice, is that a new attitude towards the Communists is appearing in the United States. Apart from that, with the most influential newspapers against him, Goldwater would not have had the great success which has surrounded him since the first ballot at the Republican convention at San Francisco.

Moreover, this new attitude is not the work of the convention, nor the work of the electoral organisers of the party. It is the work of patriots who work hard all through the year to lay the truth before the eyes of their fellow citizens, instead of engaging in simple surface activities at election time.

If it were not for the Birchers, with their growing network of active cells throughout the country, if it were not for periodicals such as the *National Review*, *The Cross and The Flag*, *Common Sense* and others like them, the thinking minority would have remained poorly informed and 'embourgeoisé' and the masses who let others think for them would not have reacted against the weak politics in which it is always the Communists who gain ground.

Without awaiting the election and its result, the present Democratic government in Washington cannot remain indifferent to the throbbing of an expressed public opinion. And already, one may note a stiffening in President Johnson's foreign policy. He has just declared his determination to take more vigorous measures in the American support of South Vietnam, to force the Communist aggressors supported by North Vietnam and by Red China to retreat to their lairs. And in the recent national conference of the three Americas (except Canada, who is not a member) these nations, inspired by the new spirit of Washington, agreed to take diplomatic and economic measures against the Communist government of Castro in Cuba.

It is a proof that the work of informing the people is the chief weapon to be used by those who wish to free the sovereignty of an idea which is in conflict with the powers of the moment, whatever may happen elsewhere in the electoral field and whatever party may be in power.

—LOUIS EVEN

P.S. These lines were written when we read in *Le Devoir* of July 2, a conversation noted by the Ukrainian Yves Margraff in an interview with Yaroslav Stezko, former Prime Minister of the Ukraine (before that country was made part of the Soviet Union) and President of the "Block of Anti-Bolshevik Countries".

When questioned on what he thought of the U.S. candidature of Goldwater and more especially of Goldwater's anti-communist declarations the former Prime Minister of the Ukraine replied in exactly the same sense as we have just written:

"First of all, allow me to tell you that I neither foresee nor desire the victory of one rather than the other of the two candidates in question. I have no more sympathy for Goldwater than for Johnson—or rather, I have as much—in any case it is a question of a problem in American politics which it is not my place to judge.

"Nevertheless, in the Republican choice, I see a sign. I see in it, in the minds of Americans, of whom the great electors of San Francisco must certainly represent a certain sample, a radical change, at any rate an abandonment of the weak politics, which, it must be admitted, have been those of the U.S.A. in the course of the post-war years, or even earlier, if one remembers Yalta.

"If the adoption of Senator Goldwater is indeed a manifestation of this renewal in American thought, if it means a real abandonment of that facile harmony which the clever Krushchev has been able to bring about in the West, it will have served our cause. It will have allowed us to be heard by all the Western nations, who are in love with freedom but who have sometimes astonishingly short memories."

### You Tell !

"These are, in simplest terms, that Lee Harvey Oswald . . . found himself in a position where, by sheer coincidence, he could shoot and kill the president of the United States."

—*New York Herald Tribune*, Sept. 29, 1964.

"To the high building and the telescopic rifle (sic) there need be added only the fanaticism of an assassin ready to sacrifice his own life."

—*Daily Telegraph*, Sept. 28, 1964.

### ANTECEDENTS OF COMMUNISM (continued from page 1)

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 Démocratique (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. . . ."

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,

\* For a detailed and orderly exposition of the secret doctrine, see *A Prophecy?*: K.R.P. Publications, 5 New Wanstead, London E.11

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 Anarcharis Cloutz, 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 by 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 the conspiratorial activity throughout this long period.

In 1814, François 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 digni-

ties 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." (*Archives Nationales* F6563 No. 2449, Série 2, No. 49; quoted by N. Webster, Op. cit. pp. 245-259.)

(To be Concluded)

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