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THE FRUITION OF CONSPIRACY

In 1921 Constable & Co. (London) published a historical survey by Nesta H. Webster entitled *World Revolution*. At that time the what are now called Western Statesmen – or some of them – were gravely concerned with the success and spread of the Bolshevik Revolution in Russia. In September the Netherlands Minister in Petrograd, Herr Oudendyke, sent a Report to Mr. Balfour (of the Balfour Declaration*) in London, expressing his opinion: "...I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world..." This warning appeared in a British White Paper, but this was withdrawn and replaced later by a White Paper in which the whole of the Netherlands Minister's Report was omitted. And, indeed, in a few years the threat of Bolshevism was carefully played down, and the very same replaced by Communism – just as, in our day, the latter term has been replaced by Marxism – a 'respectable' philosophy on a par with, if not superior to, Christianity, and taught in many Universities as a required subject in courses such as Social Science.

Mrs. Webster was concerned to show, by careful historical research (her book is thoroughly documented), that the then contemporary Communism had its roots in antiquity; but that towards the end of the 18th century it became codified and organised into a coherent strategy to destroy existing civilisation in the interest of world government by a self-perpetuating élite (i.e., an inner group appointing its own successors). The key organisation in this conspiracy was the secret society, named the Illuminati and founded by Adam Weishaupt on 1st May 1776 – our May Day.

The Society was so successful in its machinations – the French Revolution was its earliest fruit – that in October 1786 – only ten years from its foundation – the Bavarian authorities raided the house of one of the conspirators and seized documents disclosing the methods of the conspirators, and subsequently published them as a warning to other European governments. Mrs. Webster read this official publication, and translated it.

In 1920 a book entitled *The Jewish Peril* was published in English, and contained a translation of a document published in Russian by one Serge Nilus in 1902: *The Protocols of the Elders of Zion*. In considering this document, Mrs. Webster compared it with the much earlier documents of the Illuminati (authenticated by the Bavarian Government) and similar documents of related secret societies, by means of parallel quotations.

We publish these quotations, and invite our readers (and whoever else they can reach) to contemplate them in the light of the

critical world situation of today. They may then realise that the 'world economic crisis' is a deliberate fabrication; and that the international war against Southern Africa is the penultimate war for world conquest by the successors of the original Illuminati and the highly secret core within them – the *masters* of the international monetary system, the citadel of subversion.

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PROTOCOLS

He who wants to rule must have recourse to cunning and hypocrisy (p. 3).

We must not stop short before bribery, deceit, and treachery, if these are to serve the achievement of our cause (p. 6).

The end justifies the means. In making our plans we must pay attention not so much to what is good and moral, as to what is necessary and profitable (p. 4).

With the Press we will deal in the following manner. . . . We will harness it and will guide it with firm reins; we will also have to gain control of all other publishing firms . . . (p. 40).

All news is received by a few agencies, in which it is centralized from all parts of the world. When we attain power these agencies will belong to us entirely and will only publish such news as we allow . . . (p. 40).

No one desirous of attacking us with his pen would find a publisher . . . (p. 42).

Our programme will induce a third part of the populace to watch the remainder from a pure sense of duty and from the principle of voluntary government service. Then it will not be considered dishonourable to be a spy; on the contrary, it will be regarded as praiseworthy (p. 65).

ILLUMINISM (Weishaupt, 1776–1786)

Apply yourselves to the art of counterfeit, to hiding and masking yourselves in observing others (*Originalschriften*, p. 40).

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 (Barruel, iv. 182, 189, quoting evidence of Cossandey, Utzschneider, and Grünberger).

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 journalists; and we must also try to gain the booksellers, who in turn will see it is their interest to side with us (Robison, p. 191).

If a writer publishes anything that attracts notice, and is in itself just, but does not accord with our plan, we must endeavour to win him over or decry him (Robison, p. 194).

Every person shall be made a spy on another and on all around him. (Spartacus to Cato; Robison p. 135).

*See Zimunism: Tidal Publications.

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We will transform the universities and reconstruct them according to our own plans. The heads of the universities and their professors will be specially prepared by means of elaborate secret programmes of action. . . . They will be very carefully nominated, etc. (p. 60).

We intend to appear as though we were the liberators of the labouring man. . . . We shall suggest to him to join the ranks of our armies of Socialists, Anarchists, and Communists. The latter we always patronize, pretending to help them out of fraternal principle and the general interest of humanity evoked by our socialistic masonry (p. 12).

In the so-considered leading countries we have circulated an insane, dirty, and disgusting literature (p. 49).

Our Sovereign must be irreproachable (p. 86).

In the place of existing governments we will place a monster, which will be called the Administration of the Super-government. Its hands will be outstretched like far-reaching pincers, and it will have such an organization at its disposal that it will not possibly be able to fail in subduing all countries (p. 22).

Our International Super-government (p. 28).

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We will destroy the family life of the Gentiles . . . (p. 31).

We will also distract them by various kinds of amusement, games, pastimes, passions, public houses, etc. (p. 47).

The people of the Christians, bewildered by alcohol, their youths turned crazy by classics and early debauchery, to which they have been instigated by

ILLUMINISM

We must acquire the direction of education—of church management—of the professorial chair and of the pulpit . . . (Robison, p. 191).

We must preach the warmest concern for humanity and make people indifferent to all other relations (Robison, p. 191).

We must win the common people in every corner (Robison, p. 194).

We must try to obtain an influence . . . in the printing-houses, booksellers' shops. . . . Painting and engraving are highly worth our care (Robison, p. 196). Note adds: "They were strongly suspected of having published some scandalous caricatures and some very immoral prints. They scrupled at no means, however base, for corrupting the nation."

An Illuminated Regent shall be one of the most perfect of men. He shall be prudent, foreseeing, astute, irreproachable (Instruction B. for the grade of Regent).

It is necessary to establish a universal régime of domination, a form of government that will spread out over the whole world . . . (Barruel, iii. 97).

HAUTE VENTE ROMAINE
(1822—1848)

The essential thing is to isolate a man from his family, to make him lose his morals. . . . He loves the long conversations of the cafés and the idleness of shows. . . . After having shown him how painful are his duties you will excite in him the idea of another existence (Piccolo Tigre to the Vente Piemontaise; Crétineau-Joly, ii. 120).

Let us . . . never cease to corrupt . . . but let us popularize vice amongst the multitude. Let us cause them to draw it in by their five senses, to drink it

PROTOCOLS

our agents, . . . by our women in places of amusement—to the latter I add the so-called "society women"—their voluntary followers in corruption and luxury (p. 5).

The masonic lodge throughout the world unconsciously acts as a mask for our purpose (p. 16).

Most people who enter secret societies are adventurers, who want somehow to make their way in life, and who are not seriously minded. With such people it will be easy for us to pursue our object, and we will make them set our machinery in motion (p. 52).

We employ in our service people of all opinions and all parties; men desiring to re-establish monarchies, Socialists, etc. (p. 28).

We have taken great care to discredit the clergy of the Gentiles in the eyes of the people, and thus have succeeded in injuring their mission, which could have been very much in our way. The influence of the clergy on the people is diminishing daily. Today freedom of religion prevails everywhere, but the time is only a few years off when Christianity will fall to pieces altogether (p. 64).

We must extract the very conception of God from the minds of Christians . . . (p. 17).

We must destroy all professions of faith (p. 48).

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We persuaded the Gentiles that Liberalism would bring them to a kingdom of reason (p. 14).

HAUTE VENTE ROMAINE

in, to be saturated with it. . . . It is corruption *en masse* that we have undertaken . . . (Vindex to Nubius; Crétineau-Joly, ii. 147).

It is upon the lodges that we count to double our ranks. They form, without knowing it, our preparatory novitiate (Piccolo Tigre to the Vente Suprême; Crétineau-Joly, ii. 120).

This vanity of the citizen or of the *bourgeois* for being enrolled in Freemasonry is something so *banal* and so universal that I am always full of admiration for human-stupidity. . . . (The lodges) launch amidst their feasting thundering anathemas against intolerance and persecution. This is positively more than we require to make adepts (Piccolo Tigre to Nubius).

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 a Revolution. The Duke of Orleans is a Freemason. A prince who has not a kingdom to expect is a good fortune for us (Piccolo Tigre to Nubius).

There is a certain portion of the clergy that nibbles at the bait of our doctrines with a marvellous vivacity . . . (Nubius to Volpe; Crétineau-Joly, ii. 130).

It is corruption *en masse* that we have undertaken: the corruption of the people by the clergy and the corruption of the clergy by themselves, the corruption that ought to enable us one day to put the Church in her tomb (Vindex to Nubius; Crétineau-Joly, ii. 147).

Our final end is . . . the destruction for ever of Catholicism and even of the Christian idea (Dillon, *The War of Antichrist*, etc., p. 64).

In order to kill the old world surely we have held that we must stifle the Catholic and Christian germ (Piccolo Tigre to Nubius; Crétineau-Joly, ii. 387).

ALLIANCE SOCIALE
DÉMOCRATIQUE
(Bakunin's Secret Society,
1864—1869)

The fourth category of people to be employed thus described by Bakunin: "Various ambitious

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We injected the poison of Liberalism into the organism of the State . . . (p. 33).

We preach Liberalism to the Gentiles . . . (p. 55).

We will entrust these important posts (government posts) to people whose record and characters are so bad as to form a gulf between the nation and themselves, and to such people who, in case they disobey our orders, may expect judgement and imprisonment. And all this is with the object that they should defend our interests until the last breath has passed out of their bodies (p. 26).

We will pre-arrange for the election of . . . presidents whose past record is marked with some "Panama Scandal" or other shady hidden transaction (p. 34).

Out of governments we made arenas on which party wars are fought out. . . . Insuppressible babblers transformed parliamentary and administrative meetings into debating meetings. Audacious journalists and impudent pamphleteers are continually attacking the administrative powers (p. 11).

We will create a universal economical crisis. . . . * Simultaneously we will throw on to the streets huge crowds of workmen throughout Europe. These masses will then gladly throw themselves upon and shed the blood of those of whom, in their ignorance, they have been jealous from childhood, and whose belongings they will then be able to plunder (p. 14).

We will make merciless use of executions with regard to all who may take up arms against the establishment of our power (p. 50).

We must take no account of the numerous victims who will have to be sacrificed in order to obtain future prosperity (p. 51).

The masonic lodge throughout the world unconsciously acts as a mask for our purpose (p. 16).

ALLIANCE SOCIALE
DÉMOCRATIQUE

men in the service of the State and Liberals of different shades. With them one can conspire according to their own programme, pretending to follow them blindly."

The third category of Bakunin thus described: "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, and their riches 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 completely 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 the majority 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 organization and whose violence and sudden death may most frighten the government.

My friends, abandon that absurd idea that I have been won over to Freemasonry. But perhaps Freemasonry would serve as a mask or as a passport . . . (Letter to Herzen and Ogareff, *Correspondance de Bakounine*, 209).

Through all these parallels the plan of World Revolution runs like a "*complot suivi*", and when we further compare them with the utterances of the modern Bolsheviks we see the plan carried right up to the present moment. Let us now consider how the Protocols of the Elders of Zion tally with the Bolshevik programme:

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It is expedient for the welfare of the country that the government of the same should be in the hands of one responsible person (p. 5).

The system of government must be the work of one head.

The despotism of capital which is entirely in our hands will hold out to it (the State) a straw, to which the State will be unavoidably compelled to cling . . . (p. 2).

On the ruins of natural and hereditary aristocracy we built an aristocracy of our own on a plutocratic basis. We established this new aristocracy on wealth, of which we had control . . . (p. 8)

Soon we will start organizing great monopolies—reservoirs of colossal wealth . . . (p. 22).

Our government is in so exceedingly strong a position in the sight of the law that we may almost describe it by the powerful expression of dictatorship (p. 27).

When we accomplish our *coup d'État*, we will say to the people: "Everything has been going very badly; all of you have suffered; now we are destroying the cause of your sufferings—that is to say, nationalities, frontiers, and national currencies. Certainly you will be free to condemn us, but can your judgement be fair if you pronounce it before you have had experience of what we can do for your good?" (p. 31).

Our laws will be short, clear, and concise, requiring no interpretation, so that everybody will be able to know them inside out. The main feature in them will be the obedience required towards authority, and this respect for authority will be carried to a very high pitch.

BOLSHEVISM

How can we secure strict unity of will? By subjecting the will of thousands to the will of one (Lenin, *The Soviets at Work*, p. 35).

What is the first stage? It is the transfer of power to the capitalist class. Up to the March Revolution of 1917 power in Russia was in the hands of one ancient class, the feudal-aristocratic-landowning class, headed by Nicholas Romanov. After that revolution, power has been in the hands of a different, a new class, namely, the capitalist class (the *bourgeoisie*) (Lenin, *Towards Soviets*, p. 8).

We must improve and regulate the State monopolies . . . which we have already established, and thereby prepare for State monopolization of the foreign trade (Lenin, *The Soviets at Work*, p. 20).

We advocate a merciless dictatorship (Lenin, *The Soviets at Work*, p. 40).

We must study the peculiarities of the highly difficult and new road to Socialism without concealing our mistakes and weaknesses. We must try to overcome our deficiencies in time (*The Soviets at Work*, p. 18).

What we have already decreed is yet far from adequate realization, and the main problem of today consists precisely in concentrating all efforts upon the actual, practical realization of the reforms which have already become the law, but have not yet become a reality (*Ibid.* p. 20).

Economic improvement depends on higher discipline of the toilers. . . . To learn how to work—this problem the Soviet authority should present to the people in all its comprehensiveness (*The Soviets at Work*, p. 26).

*Marx was evidently in this secret. In *Réflexions sur la violence* (p.183) Georges Sorel says: "Marx thought the great catastrophe would be preceded by an enormous economic crisis."

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Then all kinds of abuses will cease, because everybody will be responsible before the one supreme power, namely, that of the sovereign (p. 56).

We will make it clear to every one that freedom does not consist in dissoluteness or in the right of doing whatever people please. . . . We will teach the world that true freedom consists only in the inviolability of a man's person and of his property, who honestly adheres to all the laws of social life (p. 83).

In order to demonstrate our enslavement of the Gentile governments in Europe we will show our power to one of them by means of crimes of violence, that is to say, by a reign of terror (p. 25).

We must destroy all professions of faith (p. 48).

When the time comes for us to take special police measures by putting the present Russian system of the Okhrana in force . . . (p. 67).

BOLSHEVISM

The revolution . . . demands the absolute submission of the masses to the single will of those who direct the labour process (*The Soviets at Work*, p. 35).

It must take some time before the ordinary representative of the masses will not only see . . . but come to feel that he must not just simply seize, grab, snatch—and that leads to greater disorganization (*The Soviets at Work*, p. 36).

We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of the fighters for freedom. We will make our hearts cruel, hard, and immovable, so that no mercy will enter into them, and so that they will not quiver at the sight of a sea of enemy blood, etc. (*Krasnaya Gazette*, the official organ of the Petrograd Soviet of Workers, Red Army, and peasants' deputies, presided over by Zinovieff, alias Apfelbaum, a Jew. Date of August 31, 1918). †

Religion must be fought, if not by violence, at all events by argument (Bucharin, *Programme of the World Revolution*, p. 77).

A highly organized intelligence department, or rather the renewed Okhrana of the old autocracy, is a necessary part of . . . this régime. Lenin was perfectly right to emphasize this before the last Soviet conference in Moscow (December 1919) (Miliukov in *The New Russia* for February 12, 1920).

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†Quoted in American edition of the *Protocols*, p. 89. Nine years earlier M. Copin Albancelli, in his *Conjuration juive contre le monde chrétien* (p. 452), had written: "France has known — and she has forgotten! — the regime of the Masonic Terror. She will know, and the world will know with her, the regime of the Jewish Terror."

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WEALTH TAX

In response to his invitation to listeners to write to him to air their views the following letter, dated August 6, was addressed to Mr. Huw Evans, "P.M.", A.B.C., Sydney. Only the extracts in heavy type were broadcast by Mr. Evans on August 8. Obviously the point of the communication was in what followed these extracts:

Sir,

Your programme on August 3 discussing a tax on wealth as an alternative to a graduated income tax [our discussion] was vitiated by a fundamental but widespread misconception concerning the relationship of wealth and money.

Wealth may be defined as the physical ability to deliver goods and services. In an industrialised country it is given a monetary valuation, but this is quite unrelated to, and vastly in excess of, the volume of money in the possession of the community. (This latter in 1976 was \$32,843 million, of which 8 per cent. consisted of notes and coins, and about half was debt to the banking system.)

Taxation, on the other hand [he says], must be paid in actual money, and can be met only either out of income, or by the sale for money of assets. In the former case, a wealth tax is merely an alternative way of assessing income tax; in the latter, it is a transfer of assets from the less to the more 'wealthy' (in terms of valuation), thus increasing the degree of centralised economic control.

Where wealth is represented by real property, such as houses and land, etc., income may be entirely insufficient to meet the projected tax; but only exceptionally could a portion of say a dwelling be sold. The dwelling might be mortgaged against a cash loan, in which case the owner would have to meet interest and amortisation charges, as well as losing a portion of the monetary valuation of his real asset in the payment of tax.

The misconception referred to, unfortunately is imbedded as a sort of axiom of current economic theory, and ultimately lies at the heart of the current world-wide and intensifying economic problems of inflation, stagnation, and unemployment. So long as the misconception is maintained (I use the term advisedly) so will our progress through anarchy towards authoritarianism continue. Debates on alternative methods of taxation only conceal the catastrophe which otherwise now visibly confronts us.

The 'axioms' of financial practice are not facts of nature, but artifacts of man. The capacity of this country to produce adequate food, clothing and shelter for every family in the land cannot be doubted. The first priority of any government beyond the defence of the country and the maintenance of law and order should be to ensure the distribution of the abundance of real wealth which modern industry and technology makes possible. The substitute priority of full employment as a policy is an anachronism in an advanced society — unless the intent behind it is perpetual wage-slavery for undisclosed ends.

Yours faithfully,

Bryan W. Monahan

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