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The Big Idea

By C.H. DOUGLAS

THIS TREATISE, HERE CONTINUED, WHICH FIRST APPEARED SERIALLY IN THESE PAGES BETWEEN JANUARY AND MAY, 1942, AND LATER IN BOOKLET FORM, WILL NOT BE FAMILIAR TO MANY OF OUR PRESENT READERS. FOR OTHERS A RE-READING SHOULD PROVE ENLIGHTENING.

XV

The idea of a political majority is clearly part of the ideology of war, and closely associated with the "*Führerprinzip*"—the conception of society as an army progressing under the orders of a General. "God is on the side of the Big Battalions." How much, if any, reality, is there in this proposition?

Now the first point to observe is that it finds no support in history. If the outcome of the present Bedlam should result in victory for size, and the rule of the world pass to mere populations, whether German, Russian, or American, it will be something entirely new.

Greece, Rome, Venice, Spain, Holland, England, all of them small, have all, in their turn, set the fashion in civilisation, and, in every case, their eminence has not only been in the midst of far greater, and in many cases, opposing populations, but has, for the most part, been most clearly marked at a period when the disparity in numbers was greatest.

Admittedly, this day of splendour has been to a much greater extent than is commonly realised, a monetary phenomenon. But to say that, is completely to miss the most important lesson which can be deduced from history. That lesson is that the increment of association is greatest where the association is most flexible, or to put it another way, money has been, in the past the most flexible voting system ever devised, enabling the voter to change his policy and to hold an election every five minutes.

It really does not require much intelligence to realise that the idea of a permanent majority involves the permanent disfranchisement of everyone concerned. If I have £500, and can go to a builder and give him my plans for a house, and "vote" my £500 to him, I get action in accordance with my wishes. But if all building is nationalised, I am disfranchised.

This question of the disfranchisement of the individual from minute to minute goes straight to the roots of the war. It is the technique of centralisation of power, and it must be remembered that there is no such thing as the destruction of power. Power once centralised, cannot be used *while centralised* for anything but the ends of the organisation in which it has been centralised. Have you ever known of a Government Department relinquishing power?

It is obvious that a majority is only a specialised and deceptive word for the "*Führerprinzip*." No majority can act without a Leader. When an individual resigns *power*

to a leader, he resigns it *primarily* to be used against him. To the extent that the "*Führerprinzip*" has been effective, the present state of the world is the result of the "*Führerprinzip*." You can't have it both ways—either the device is ineffective, or the results are catastrophic.

This is easily verifiable. Nations have been moving towards totalitarianism in various forms since the French Revolution and the reign of Frederick the "Great." Contemporaneously, wars have been becoming more obviously planned, more destructive, and more certainly the steps to still greater wars and more totalitarianism. The answer is simplicity itself—the restriction of the leader principle to *ad hoc* purposes. So far from Russia, Germany and Italy, the New Deal and P.E.P. indicating advance towards a better world, they are exhibits of the operation of a policy which has brought the world to the edge of destruction—if not over it. A majority ceases to have any validity when it is led to an objective its component individuals do not understand, or when a dissentient minority is forced to accompany it.

I hope no one will run away with the idea that all this is highly theoretical. It is the most deadly practical subject to which attention can be drawn at this time.

Collectivism, economic and political, is the policy of the Supernational Forces. Its fundamental objective is the Slave World, ruled by a Praetorian Guard in the employ of a Ruling Race. It has no chance whatever of success, but it has a real chance of setting back the clock of human happiness by hundreds of years.

Inherent in the subject is the importance of *optimum size*, and the consequent dangers of megalomania.

XVI

Dynamics is the science of Force—strictly speaking, of Force in the Absolute. When we come to specific Dynamics—Aero-dynamics, Hydrodynamics, Thermodynamics, etc., we expect to find, and do appear to find in general, a kind of absolute dynamics running through them. But it is often forgotten, and it is most vital to remember, *that we know nothing whatever about Force*—we merely know that *things* of various kinds behave in a particular way in what we agree to call similar conditions. It is perhaps one of the strongest arguments against the correctness of our conventional idea of time, that broadly speaking, anything I could do last Thursday, under certain conditions, I can do this Thursday, although I am apt to say "Of course this Thursday is not the same as last Thursday." That is to

say, I can repeat the experiment, although one, at least of the conditions is not the same.

This digression is necessary by reason of the fact that there is a tendency, which can be traced to the Encyclopedists who were the forerunners and preparers, *inter alia*, of the French Revolution, to treat of social forces—Social Dynamics—as though they could be separated from human beings reacting to them.

But in fact, human beings do *not* react in the strict sense to "social forces." The conception of the exteriorisation of force (like the exteriorisation of Divinity) is quite modern in its general acceptance. It is not easily *disprovable* in connection with inorganic matter (any more than the Pure Idealism of Bishop Berkeley is any easier to disprove than to prove) and it seems to afford a technique of design, although an alternative might be found. But to apply this idea, as for instance, Socialists apply it, as though individuals were iron filings which, if placed in a magnetic field, would obediently assume a certain pattern, is contrary to all experience. Sir Farquhar Buzzard, the well-known doctor, no doubt had something of this kind in mind when he said "It is the business of a physician to treat a patient, not a disease."

The people who say "It is the system we are fighting, not men" are in general, of course, people who don't want to do any fighting at all. By asserting that it is electricity they hate, not the power-station, they keep well away from the troops defending the power-station. To them, the petition "Father, *forgive* them, *they* know not what *they* do" is conveniently taken to mean that no guilt is involved, and therefore nothing need be done about it. The still graver implication that *forgiveness* is only asked for those who are unconscious, is rarely given any consideration whatever.

Human beings do not re-act to "social forces," they react to facts, although not necessarily what are commonly called material facts. When a considerable portion of the population of the Eastern United States developed a wild panic at the broadcast of Mr. H. G. Wells's Martian Invasion, that was a fact, even if it was fiction. "Freedom" does not interest people, as soon as they realise that it does not mean *being* free.

There is no more remarkable feature of the present chaos than the exoneration, immunisation, and, in many cases, glorification of the chief actors. If we abolished, as quickly as possible, the whole system of rewards and punishments, that might lead at no great distance of time to something like the millenium. But a system which hangs the perpetrator of a single killing, and canonises the author of ten million murders is simply a school for gangsters. *Circumspice*.

There is only one sound basis for co-operative society, and that is individual and personal responsibility. It is no part of my intention to rest any argument upon theological grounds except where these themselves are capable of demonstration, but it does seem to me to be difficult to have a plainer and flatter repudiation of collectivism in all its aspects, and of the idea that an organisation can absolve an individual of the responsibility for his actions, than the statement "He took upon *Himself*, the sins of the world" [Society].

(Continued on page 4)

Moles in the Church

With the kind permission of the Editor of *Open Eye, who is also the reviewer, we republish from his September-October, 1983 issue most of his review headed *The Broken Cross: the hidden hand in the Vatican*, the title of a book by Piers Compton (the publisher is not given). Where omissions have been made they are shown in the usual manner.**

In the early 1950s I came very close to being received into the Roman Catholic Church. In a world of dissolving values and beliefs it seemed an adamant rock of certainty. Its intellectual and spiritual riches were combined with an authority that challenged the prevailing vices of doubt and relativism. With the death of Pope Pius XII in 1958 all that changed: the adamant rock became a rapidly dwindling ice cube in the Sahara. The self-destruction of the Holy Roman Catholic and Apostolic Church is the theme of a new and startling book whose title heads this review. It is a book we should all read. Why? Because what would have seemed quite madly preposterous in the 1950s is now actually happening. In little over a quarter of a century the incredible has come to pass. We live in an age of revolution and it is unlikely that anything that we cherish will survive the end of this century. Whatever you believe to be enduring and indestructible will be shattered. If that seems to you an overstatement, then you are just the person who should read this book.

Piers Compton, the author, himself a practising Catholic, believes that many members of the Church's hierarchy are secretly serving the purposes of an alien and anti-Christian creed—"a mitred Fifth Column working for the downfall of the Western Church". These men regard Christianity as an obsolete superstition that must now be discarded if man's full potentialities are to be realised. Religion has always been, in their view, an allegory of man's quest for self-knowledge and self-mastery. The time is now ripe for cracking open the shell of Christian dogma to reveal within the secret gnosis (knowledge) that *Man is his own God*. This is the ancient teaching of occult and masonic societies which has lain sleeping since pagan times beneath Christian history: it rises now to claim its victory.

All right, so it's too bizarre for belief. But is it? If there are moles at British Leyland, why not in the Church of Rome? And you read in the papers recently about the "suicide" of Roberto Calvi, "God's Banker", whose body was found hanging from Blackfriars Bridge. Why Blackfriars? Could it have been because Calvi was number 0519 in the Italian masonic lodge P2 (P for Propaganda) whose members dress as Black Friars in white tunic, with black cloak and hood, for their rituals? Could it? (The book has an appendix on the Calvi Affair).

Let's frankly admit that in this sort of inquiry facts are likely to be in short supply: secret societies don't make their agendas public. Any practised journalist—and Mr Compton was editor of *The Universe* for fourteen years—could knit together a seemingly convincing case out of conjecture and hearsay, presenting clues as if they were the same as hard proof. As far as I can see, the author of this book has resisted the temptation to go beyond the facts. He has written an alarming book

* Bernard Smith, 30 Clifton Road, Worthing, Sussex.

that is not in the least alarmist. Let's look at some of his facts.

In the last issue of *Eye* I commented on the fact that the Catholic Church had rescinded its ban on Catholics becoming Freemasons. This book contains a list seven pages long of Catholic prelates who belong to Italian secret societies and the list dates from 1976, long before the ban was lifted. "A Fifth Column exists within the clergy" wrote Father Arrupe, former Superior General of the Jesuits, "and is steadily working in favour of atheism". The list includes eleven cardinals, half-a-dozen archbishops and a good sprinkling of common or garden bishops. All are in positions of great influence from Cardinal Casaroli, "the Kissinger of Vatican diplomacy" and the most powerful man in the Church after the Pope, down to Virgilio Levi, Assistant Director of the Vatican daily newspaper and of the Vatican Radio Station. This list was copied from the closely guarded Italian Register of Secret Societies which gives the initiate's code name and the date of his initiation. Attempts to gain access to a similar register in France have not succeeded but it is known that at the time of the French Revolution it contained the names of 256 prelates.

In the midst of the enormous media fuss – itself highly suspicious – that greeted the election of Pope John XXIII in 1958, one small detail caught Mr Compton's eye: American diocesan newspapers were offering for sale special crosses, made under the Pope's patronage. Instead of the crucified Christ, these crosses bore at their centre an All-Seeing Eye enclosed in a pyramid. These mystic symbols (for that is what they are) are familiar to any Mason and to any American citizen who cares to glance at the back of a dollar note; (do they ever ask what they are doing there?) They would have been specially meaningful to Pope John who, before he became pope, was initiated into the secret Rosicrucian Order: the full ceremony is described in this book. If you don't believe that, you'll have difficulty in explaining many things. One of them is that when the pope died a remarkable tribute was paid to him by one Charles Riandey, a sovereign Grand Master of secret societies, in a preface to a book by Yves Marsaudon, State Minister of the Supreme Council of French secret societies: the book was called *Ecumenism as seen by a French Freemason* and Riandey thanked the Pope "who has deigned to give us his benediction, his understanding, and his protection". Later, a second preface to this book was addressed to "his august continuer, His Holiness Pope Paul VI".

It was Pope John XXIII who summoned the 2nd Vatican Council in the early 1960s and gave the Fifth Column a chance to further its work of sabotage – a chance that was not neglected. "The New Mass departs radically from Catholic doctrine and dismantles all defences of the Faith" declared the old and nearly blind Cardinal Ottaviani, head of the Holy Office. And who was responsible for abandoning the ancient Tridentine Mass and bringing in the New? Archbishop Bugnini who, leaving the Council chamber too hurriedly one day, forgot his brief case. Looking for the owner's name inside, letters were found from a secret society, addressed to "Brother Bugnini". The Church denied that he was an initiate but the Register proves that he was: initiated April 23rd 1963, code name Buan. The Church thought it prudent to transfer him suddenly to distant Iran.

There can be no doubt that the anti-Christian objectives of the secret societies were advanced by the 2nd Vatican Coun-

cil. The abuses that followed in its wake reduced the Church to the present clownish parody of what it once was. But debasement of the liturgy was not all: there was also the deliberate programme of demoralisation – [six appalling examples are given] . . .

All this is not to be dismissed as mere undisciplined erotic extravagance: it is nothing less than the revival of Baal-worship . . . If you are still sceptical I would ask you to do no more than notice the steady increase in the number of sexual crimes that have an occult seasoning: judge for yourself from newspaper reports.

"Belief in the innocence of rulers depends upon the ignorance of the ruled" wrote Hugh Ross Williamson. With the publication of this book we have no further excuses. Not that we had any before: there have been enough pointers . . . Pope Paul [VI] gave an address to the United Nations in 1964 that demonstrated the triumph of the masonic idea at the very heart of the Catholic Church: making no reference to the importance of religion, he said: [Omissions are not ours – Ed. T.S.C.] "Behold the day we have awaited for centuries . . . This is the ideal that mankind has dreamt of in its journey through history . . . We would venture to call it the world's greatest hope . . . It is your task here to proclaim the basic rights and duties of Man . . . We are conscious that you are the interpreters of all that is permanent in human wisdom; we could almost say of its sacred character".

There was to follow the remarkably strange death of his successor Pope John Paul I after a reign of only 33 days. No autopsy was allowed in spite of repeated requests for one from Vatican doctors. One specialist said: "If I had to certify, under the same circumstances, the death of an ordinary, unimportant citizen, I would quite simply have refused to allow him to be buried". Before embalming, the body was eviscerated, and although one doctor had specially asked permission to examine the entrails for traces of poison, he was told they had been burned.

And so we come to the present pope. What are we to make of him? Is he a conservative or a progressive? communist or anti-communist? servant of Christ or of the occult mysteries? I must leave you to read the book to find out . . .

Malachi Martin, formerly a Jesuit and Professor at the Pontifical Biblical Institute in Rome, has written these words: "Well before the year 2,000, there will no longer be a religious institution recognisable as the Roman Catholic and Apostolic Church of today. There will be no centralised control, no uniformity in teaching, no universality in practice of worship, prayer, sacrifice and priesthood".

I am sure Martin is right: in this book Piers Compton has offered an explanation of why and how the Church is committing suicide. *The Broken Cross* is a book you should read. It is not aimed at experts but at a wide audience and Mr Compton has the gift of writing readably about difficult subjects. Once started you cannot put the book down: the sort of book that makes kettles boil dry. To make it easier for you to get it I have bought a quantity from the publisher and will post you a copy for £7 post free [*]. Don't leave it too long or I shall have sold out. Please make cheques out to Christian Affirmation Campaign and send to me in Sussex.

[*] This price is for the U.K. Mr. Bernard Smith advises that the price is £7.75 post paid (surface mail) abroad and he has asked for International Money Orders, not cheques please. — Ed. T.S.C.

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The Issue

Many readers may not have read Mr. B.A. Santamaria's summary of published proceedings on the Hope Royal Commission into Australia's security services published in *The Australian* on 18th October 1983. As he points out "it is important to distinguish what is essentially of issue and what is not", and asks what were "the highest rungs in the Soviet Union leadership - in the person of Boris Ponomarev, alternate member of the Soviet Politburo - attempting in Australia".

The published evidence clearly reveals that Ponomarev had instructed the K.G.B. agent, Ivanov, to establish an Australian-Soviet trading agency. A well tried arrangement that enables large sums of money to be diverted to support Soviet political purposes in the host country - in this case Australia.

Mr. D. Combe, the ex-secretary of the Australian Labour Party turned political lobbyist, whose alleged activities led to the Commonwealth Government establishing the Royal Commission, "testified that while in Moscow, he had discussions with a Soviet official of the international department of the Soviet Communist Party - Kudinov". Mr. Santamaria continues "Kudinov told him there had been a deterioration in the relationship between the A.L.P. and the Soviet Communist Party". Kudinov suggested to Combe that a firm named Commercial Bureau Ltd. owned by a Mr. Mathieson had also lost favour because it had never been involved in the affairs of the Australia-USSR Friendship Society.

Combe in a confidential report to Mathieson (which Mr. McHugh, QC, for the Commonwealth described as "possibly the most decisive document") recommended more active links between Australia and the Soviet Union should be promoted by Commercial Bureau Ltd., and also in "upscaling" relations between the Soviet Communist Party and the A.L.P. For this role Combe considered he was most suited. In evidence Mathieson stated Combe suggested \$50,000 to finance an annual conference. Combe said it was \$10,000.

However, Mathieson rejected the entire proposal as "offensive and against the interests of national security", and in his statements revealed that he was well aware of how trading companies were used for political subversion. "I had in mind I might be asked to make available money for the Labor Party channelled through my company". Combe agreed that, if his proposals to Mathieson had been accepted, some people may have seen the A.L.P. as a "bartered bride". Mr. Santamaria presumes this to mean the A.L.P. would be considered as "bought" in Soviet interests and concludes his article with these words: "The critical question is whether this is essentially what the Soviet Union was up to in Australia. It is also whether any money had already passed into A.L.P. funds or into bodies like the 'peace movement' as has happened overseas. If so, how was the money paid or to be paid? That is what it is all about. The rest is kid's stuff, fit for a John le Carré novel."

Priority

"The Money Power does not, and never did wish to improve the money system - its consequences in war, sabotage and social friction are exactly what is desired. This, I think, exactly defines the task which society must face and solve, or perish. First, to attack and defeat the Money Power; then consider the reorganisation of the money system".

— C.H. Douglas in *Programme for the Third World War* (1943)

The Big Idea

(Continued from page 2)

Probably the future of humanity turns on the answer to a single question:

"Does Social Power proceed from within, or does it reside in guns, tanks and aeroplanes"?

It appears to be indisputable that there is some definite, conscious, design operating to pervert the efforts of men to their own destruction. Many people have dealt with it—it is an idea as old as recorded history. Lincoln accepted it as axiomatic in his lament that you can fool all the people some of the time, and some of the people all of the time, but you can't fool all the people all of the time.

Obviously, if "the best brains" are concentrated on fooling as many as possible as much of the time as possible, "the best brains" have, from their point of view, a good reason. I think I know the reason.

The most irresistible social force is Integrity.

When, a short time ago, a body of workmen "somewhere in England," on finding that they were working on material "subject to Japanese Military Inspection" refused to continue, they did something much more important than framing windy Atlantic Charters.

Integrity is single-mindedness—the mind of a little child. It is the test of quality before quantity.

If success is to attend the efforts of monetary reformers, *inter alia*, it will not be because of numbers. It will be because of a sufficient *quality* of Integrity.

(To be continued)

— E.L.W.