

# *The “International Imperialism of Money”*



## **Instrument of mankind’s slavery**

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Carroll Quigley, author “*Tragedy and Hope*” (1) —considered by some sectors of the American people as “the bible of globalization”— states in his book:

“...*the powers of financial capitalism had another far-reaching aim, nothing less to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as whole.* This system was to be controlled in a feudalist fashion by the central banks of the world acting in concert, by secret agreements arrived at in frequent private meetings and conferences. *The apex of the system was to be the Bank for International Settlements in Basel, Switzerland; a private bank owned and controlled by the world’s central banks which were themselves private corporations.* Each central bank,... sought to dominate its government by its ability to control Treasury loans, to manipulate foreign exchanges, to influence the level of economic activity in the country, and to influence cooperative politicians by subsequent economics rewards in the business world” (P. 324) (Emphasis added).

In another passage of its work, Quigley explains that the heads of the Central Banks mentioned above do not constitute “*substantive powers in world finance*”, but function as simple agents or delegates of the “*the substantive powers of the world*”, which are no other than “*these investment bankers*” who, as a general rule, “*remained largely behind the scenes in their own unincorporated banks*”. Finally, the author defines the true dimension and the scope of the “autonomous ” powers saying that these “*formed a system of international cooperation and of national dominance that was more private which was more private, more powerful, and more secret than that of their agents in the central banks*” (Emphasis added.)

As was expressed in the prologue of the book *How the World Really Works*, of Alan B. Jones (2) and what Carroll Quigley described in 1966 in practical and historical terms that took many by surprise and by the curiosity of some, had already been anticipated clearly and fearlessly in 1931 by Pope *Pius XI* in his Encyclical Letter “*Quadragesimo Anno*”. Even more, the vision of reality that *Pius XI* mentions in that historical moment, acquired a quasi-prophetic dimension in our days, because it is today —under the generic and apparently inoffensive euphemism of “*globalization*”— that it is already being fulfilled what would be warned seventy three years before.

The following and studying of the world’s events in the last five years —since the first edition of *How the World Really Works* of Alan B. Jones— as well as the experience obtained in this period in the diffusion of the ideas and concepts related to the “*international imperialism of money*” in seminars, panels, and conferences, have led me to include in this new edition of the book a brief commentary about the above mentioned encyclical. I consider that the latter constitutes a decisive key —setting aside the beliefs and religious feelings of the reader— that contributes to expanding comprehension of the events and broadening the situations documented in this excellent book of Alan B. Jones.

### **Purpose, structure and content of the encyclical. (3) (4)**

The cause of the encyclical was the commemoration of the 40<sup>th</sup> anniversary of the Encyclical *Rerum Novarum* of Leo XIII in 1891 that *Pius XI* called “**the Magna Carta of the Social Order**”. Among the purposes of the encyclical *Quadragesimo Anno* were:

- To remember the great good that *Rerum Novarum* had promoted.

- To explain certain doubts in the teachings of the above mentioned encyclical completing the development of some of its points.
  - To discover the root of the social disorder of that time.
  - To show the only way for the salvific restoration and the reform of the Christian mores.
- And for this purpose the encyclical puts together the themes in three large groups:

- I. Benefits of the encyclical *Rerum Novarum*.
- II. The authority of the Catholic Church in social and economic matters.
- III. The profound changes that have developed since Leo XIII.

In the third part, *Pius XI* compared the capitalistic and socialistic systems of the times of Leo XIII with that of his own time pointing out the defects and excesses of both ideologies, and at the same times he informed the world clearly and publicly of the development of a new political entity “*the international imperialism of money*”.

## **The system of economic capitalism and the right order**

*Pius XI* reaffirms the conception of *Rerum Novarum*. It is superfluous to say that capitalism is the economic system characterized energetically by Leo XIII. It consists in an economy in which some contribute the capital and others the labor and in which “*Neither capital can do without labor, nor labor without capital*”, that which is not condemnable of itself nor is it a vice by nature. Since the capitalistic system is not intrinsically bad, one can try to improve it and to regulate order into it.

Capitalism is damnable “*when capital hires workers, that is, the non-owning working class, with a view to and under such terms that it directs business and even the whole economic system according to its own will and advantage, scorning the human dignity of the workers, the social character of economic activity and social justice itself, and the common good*”. That is to say, when the economic order violates the right order, when it serves the exclusive ends of capital’s arbitrary will and the spirit of gain or utility. This deviation or degeneration is not a characteristic of the capitalistic system, but it originates from the moral disorder and when human egotism abuses the idea of liberty, it causes the social order to become totally uncontrollable.

## **The defects and excesses of capitalism during the period of 1891-1931**

*Pius XI*, as no other Pope —neither before nor since, until our own days— points out critically and with very harsh words, without euphemisms, the defects and excesses that characterize the development of capitalism in the years 1891 to 1931. If we should limit ourselves to mention them just as simple facts of the past, we would be confusing or hiding the truth.

In a constrained synthesis, the principal concepts pointed out by *Pius XI* are the following:

1. The “*immense power and despotic economic dictatorship*” - resulting from the accumulation of wealth and the creation of enormous powers in the hands of a few— constitutes the most significant change. That is, obviously, the monopolistic capitalism, which is dominant today, has displaced the competitive capitalism not even taking into account its real existence, or its theoretical ends.
2. That the tyrannical exercise of the economic domination is made through “*financial capitalism*” which, in terms of the power of the political theory, is known as “*plutocracy*”

or the government of the richest or the ones who have more. The instrument of domination utilized, pointed out by the Pope, is *"credit"*. This is obtained from the banks.

If this was true seventy three years ago, it is, even more, an unquestionable truth in our times, particularly for the people of Argentina and for the majority of countries of the world who are subjected to the pillaging and to extinction as the consequence of payments to the *"national or exterior debt."*

*Pius XI* defines it with great clarity, probably in the most vigorous passage of the encyclical and that with difficulty will be found in other similar documents: ***"This dictatorship is being most forcibly exercised by those who, since they hold the money and completely control it, control credit also and rule the lending of money. Hence they regulate the flow, so to speak, of the life-blood whereby the entire economic system lives, and have so firmly in their grasp the soul, as it were, of economic life that no one can breathe against their will"***.

3. That the cause of the extraordinary ***concentration of power*** that has resulted, resides in the ***"unlimited freedom of struggle among competitors"***. The Pope does not condemn competition, but the unlimited freedom of the competition, because it is the reflection of the law of the jungle encouraged by liberalism, which necessarily leads only to the survival of the ***"strongest ...; and this is often the same as saying, those who fight the most violently, those who give least heed to their conscience"***.
4. That such ***"accumulation of might and of power"*** has created three types of conflicts:
  - In first place for the economic predominance or hegemony.
  - Then, in order to take possession of the ***"political power"*** or government, which is a fight among the groups that concentrate the wealth in order to seize control of the State or of the institutions of the state, and consequently, they abuse their influence in the economic conflicts for the benefit of their particular interests.
  - Finally, the different states or nations fight among themselves with the purpose to promote the respective interests of their enterprises which already control the ***"public power"***.
5. That ***"the individualist spirit"*** is responsible for the ***"deadly consequences"*** that plague the social and economic order: ***"Free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for power has likewise succeeded greed for gain; all economic life has become tragically hard, cruel, atrocious"***.

To this the Pope adds that the State, which should find itself ***"free from all partiality and intent upon the one common good and justice"*** and that ***"it ought to sit on high like a queen and supreme arbitress, free from all partiality and intent upon the one common good and justice"***, instead has become itself a ***"slave, surrendered and delivered to the passions and greed of men"***. This description, is a painting of the present situation, and could not have been expressed more succinctly and, at the same time, with such exactitude as the Pope has done.
6. Finally, that in the fight for power among nations ***"two different streams have issued from the one fountain-head: On the one hand, economic nationalism or even economic imperialism; on the other, a no less deadly and accursed 'internationalism' or 'international imperialism of money' for which, his country is where profit is"*** (Emphasis added).

**The "international imperialism of money": a political entity**

With the names "*internationalism*" or "*international imperialism of money*", *Pius XI* refers to the imperialism managed by what normally is known as *international financial capital*.

The Pope characterizes such imperialism as a real and concrete "*power*" born as a consequence of the concentration of the world's wealth in few hands and the enslavement of the public powers or governments which is wielded in a despotic, tyrannical, arbitrary or dictatorial form through the absolute appropriation of money and credit. In fact he is referring to an entity not only economical but also essentially political, with which he introduces a new political category in the realm of this discipline, which - in spite of having passed seventy-three years - is ignored as if it does not exist at all.

In that sense and from a moral perspective, *Pius XI* points out the absolute lack of scruples of conscience of the "*international imperialism of money*", applying to it the Latin proverb "*ubi bene, ibi patria*", that is to say: "*where it is the fortune of a man, there is his fatherland*". In this way he describes an attitude of pure selfishness, lacking of any interest, responsibility, compromise, roots and loyalty for the nation of origin or for the one that has received him as a guest.

On the other hand, the analysis of the "*international imperialism of money*" from the political and geopolitical point of view, demonstrates that it constitutes a political entity characterized by the following particularities:

1. That this power is performed on a worldwide scale, but it is not tied to any specific National State, nor identifies with any specific political or national power. This power is "*denationalized*" and for that reason *Pius XI* surely qualifies it explicitly as "*international*".
2. That its origin and nature is different from the one of the nations and alien to the elements constitutive of any State, since its essence is rooted in the extraordinary concentration of wealth and of money in a few hands —a worldwide financial elite and of international corporations consolidated in an oligarchic-plutocratic net— and not in the factors or elements that traditionally become a National State and of which it lacks by itself: territory, population, armed forces, judicial jurisdiction, currency, etc. In other words it is a power "*without territory*" and "*without population*" on which to settle and to exercise its sovereign jurisdiction.
3. That the seat of its residence or territorial settlement, if it has one, is always circumstantial and temporary and it is determined by the guaranties of physical security offered to it by the State that accidentally hosts it.
4. That, in consequence, it is a supranational or transnational private political entity without territory or population, that surges in the world arena usurping or subordinating the National States, which execute the role of mere instruments at the service of a greater and more important power and eliminate resistance that oppose that power.
5. That the nucleus of this ideological-operative system of this supranational or transnational political entity consists of the combination of double powers in international relations — one formal (state) and other real (the one exercised by it)—; in a radical liberalism; in the elimination of borders of the national states; in the standardization of the "democracy" as the universal political regime obedient to the international oligarchy and plutocratic will; in the direct or indirect control of the multilateral institutions of credit, of the emission of currency of international payment (the dollar) and of the largest part of the world-wide commerce, as well as the so called "external debts" of the debtor countries —practically

there are no countries free of debt—and, finally, in the utilization of the means of communication as the definite tool to alter and to shape the world vision and the psychology of the public, imposing on the States, the societies, and the individuals paradigms of conduct generally permissive in relation to the values and mores of the traditional society.

It is in that way, for example, that the nature of the "*international imperialism of money*" the desire to dominate and of unlimited power manifest themselves in the so called "*Rothschild's formula*" —attributed to the founder of the gigantic banking and financial network that carries his name (Meyer Amschel Rothschild) — that says: "*Permit me to issue and control the money of a nation, and I care not who makes its laws*" (5). In turn, Paul Samuelson —one of the most influential monetary economists of the Twentieth Century— complements it from the practical point of view with a second formula more modern, based on Rothschild's, that says: "*I don't care who writes a nation's laws of a nation... if I can write its economics textbooks*" (5). This formula reinforces the claims of the first one and justifies a subsequent claim, and from the point of view of the economic theory, what is simply an act of power. In second place, by means of the functioning of a gigantic cultural, educational and propaganda apparatus, through the control of all the means of communication attempt to dissimulate before the public the sincere brutality with which Rothschild consecrates "*money*" and its diverse operative forms, especially loans and debts as instruments and mediums of power and domination —both concrete and real.

## Continuity of Doctrine

The definition introduced by *Pius XI* of the "*international imperialism of money*", was not an isolated or an accidental voice inside the Catholic Church. It was explicitly ratified under the same name by *John XXIII* on the sixtieth anniversary of *Rerum Novarum* (1961) and later, by *Paul VI* in 1971.

In the first case, *John XXIII*, thirty years afterwards —in the middle of the post-war years —returns to the very grave denunciations of his predecessor, confirming its continuity and accentuating with clarity in what appeared to be a systematized normality: the subordination of the public powers to the economic interests.

### Encyclical Mater et Magistra of John XXXIII – 1961 (6)

"... Hence, as the Pope remarked so discerningly, 'economic domination has taken the place of the open market. Unbridled ambition for domination has succeeded the desire for gain; the whole economic regime has become hard, cruel and relentless in frightful measure', determining the submission of the public power to the interests of group, and **ending in the international imperialism of money**" (Emphasis added).

Later, *Paul VI* must have realized that this power was so large in size and monstrous in its consequences, that directly and without euphemisms attributed its origin, as a relationship of cause and effect, to "liberal capitalism" and called that imperialism a "*dictatorship*".

### The Encyclical Populorum Progressio of Paul VI - 1967 (7)

#### *Liberal Capitalism*

"26. But unfortunately, upon these new conditions of society has been built a system that considers profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits or concomitant social obligations. **This unbridled liberalism paves the way for a particular type of tyranny, rightly condemned by Our predecessor Pius XI, for it results in**

*the "international imperialism of money"* (Emphasis added).

As it can be observed, both Popes ratified and gave continuity to the wholesome doctrine of *Pius XI* regarding to the *"international imperialism of money"*. But their human wisdom would not be sufficient if it were not inspired by the Holy Spirit and would not be grounded in the Word and the Deeds of Our Lord Jesus Christ. Any consideration made concerning to *"money"* cannot omit that inexorable mandate (and at the same time a theological dilemma): *"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Mammon"* (Matthew 6:24).

*Mammon* is *"personified in the manner of a god"* (8). Also, it is the personification of money and wealth - greed for money and material possessions. *St. Paul* defines: *"For the love of money is the root of all evil..."* (I Timothy 6:10), because it is not just a material power, but like the worship of any false god, produces a perverse moral illness —malignant and extremely corrosive.

As a consequence it is the theological dilemma expressed by Our Lord Jesus Christ that the love and service of God is absolutely contradictory with the love and service of money (*Mammon*). Therefore, the works produced by the love of God, are also opposite and contrary to the ones produced by *the love of money or Mammon*. There is no possibility of coexistence between the power of God and the money power, because no one can serve two masters.

For that reason we agree with the opinion of *Professor Jordan Bruno Genta*, when he affirms that: *"The Social Question that, nowadays, has acquired world-wide dimensions, is resolved in the decisive Theological Question set up between Christ the King and the managers (owners) of the wealth of the world."* (9).

## **Remedies**

*Pius XI* expresses in a few paragraphs the remedies for the above mentioned evils which constitute a synthesis in the second part of the encyclical. These are:

- Capital and labor are the two pillars of modern economy.
- Capital or property and labor have a double character: individual and social.
- The laws that regulate capital and labor must be regulated by commutative justice aided by Christian charity.
- Free competition must be contained within just and secure limits.
- Economic power must be subjected to the public authority in an effective manner.
- Public institutions must act in such a manner that society is in harmony with the common good. Therefore the economy must act within a wholesome and right order.

## **The grave errors resulting from the ignorance about the "international imperialism of money"**

### **1. The incapacity to understand**

In spite of the time elapsed since 1931 and the very clear characterization that *Pius XI* made about the *"international imperialism of money"* as a political entity distinct from the *"state or national imperialism"*, one can observe a manifest incapacity to understand the difference between the two categories. That does not mean that the first does not oper-

ate through the states or political power of a national state. Precisely, the Encyclical warns us about the existence of the Nation States which are subordinated, dominated, servile or simply usurped by the "*international imperialism of money*".

These are two distinct things. Not to understand, or what is worse, not to want to understand the above mentioned differences, has been one of the characteristics of the Twentieth Century— either because of the lack of perception, ignorance, or ingenuity— and constitute a grave error, because it annuls all intentions and efforts for independence and liberation from the "*the money power*". It attacks a mistaken enemy (nationalizing deceitfully the hostility), and efforts are wasted in useless enterprises, the people are distracted, and time is wasted in enmities and oppositions falsely dialectical. It is because, normally, it has been the same power that promoted and promotes the ignorance and confusion about this subject for its own benefit.

The logic of reasoned response with respect to this question following the definition of *Pius XI* cannot be invalidated because the author is a religious person. *Karl Marx*, indisputably an absolute contradictor of everything religious, in his essay "*The Jewish People in History*", published almost a century before, expressed himself in equivalent terms - although deplorably for the only time, since he never went back to this question -: *The contradiction that exists between the practical political power of the Jew and his political rights, is the contradiction between politics and the money power in general. While the first (politics) is predominant in ideal terms over the second (the money power), in practice it becomes its servant*" (10).

And thus, we repeat; not to understand this question is to refuse to understand what has been one of the characteristics of the last century concerning the nature, shape and the struggle for world power. It is to reject the proof that "*the money*" through a long process, has converted itself into "*political power*", or that this has been privatized by the "*money power*".

## 2. The criticism of the liberal Catholics

Liberal Catholic sectors have criticized this encyclical because it does not explain clearly what "*international imperialism of money*" is, who are part of it, how it can be recognized and which is the way to fight against it. They consider that all these questions are answered in the semi-darkness of some generic sentences that can be understood with a variety of interpretations.

This criticism has some value, because it would seem that this work was not made with the depth, extension and preoccupation that it merited. But what in reality the liberals hide with their lack of consideration of this particular point of the encyclical is their ideological adherence to economic and financial principles and instruments incompatible with the teachings of the Church and with their condition as Catholics.

The object of the encyclical is not to give the details demanded. It only gives the general critical analysis to the large problems and the solutions from the point of view of Christian morality and tradition. The specialists, clergy and lay people, must make explicit and unravel the fundamental concepts and the details, theoretical and practical, that shape these large problems, in accord with the historical circumstances in which they are living.

Nevertheless, it is surprising that the content of the same encyclical, in the part that deals with the "*international imperialism of money*", is practically unknown to the majority of clergy and to lay people. That ignorance may have contributed to an inadequate development of explanations and amplifications of the encyclical as I mentioned earlier.



Precisely, that is the great task that we have ahead for all of us who have a conscience, to make known the importance of the depth of perception and clairvoyance of *Pius XI* in having shown us the main features of the beast face of the greatest enslaver of peoples of all time, the most efficient and cruel of modernity.

### 3. The great deceit of the Theology of Liberation and the pseudo-revolutionaries

Parallel to this, beginning in the sixties, and during the following decade, the so-called *Latin American Theology of Liberation* imported the European Marxism as a conceptual instrument for the theoretical explanation of the existing dominant structures and as an introduction with the purpose to change the existing society. This probably was viewed favorably by the fact that at that moment Marxism in Europe was experiencing a renaissance and other critics of capitalism were at that time almost totally unknown. Without going into an exhaustive criticism of it, we only affirm that the Theology of Liberation assumed the vices of Marxism, assimilating its serious errors and omissions about *money*. It did not see or recognize - or simply, by ideological reasons, refused to see or recognize - the "*international imperialism of money*" that had been already defined by *Pius XI*, in 1931, and which he condemned as deadly and appalling.

They did not realize the above, or that inexplicably *Marx* omitted the power that money possesses in spite of his extensive work. In fact, for *Marx* the money was only the equivalent of merchandise. In its place he attributed to private property of the means of production to constitute the exclusive reason for exploitation and oppression. He considered the interest that the money produces as a subordinate part of the added value of industry which the capitalists would share among themselves (11). That is to say neither Marx nor Marxism ever discovered the *added value of interest and usury*, fueled by the exponential increase of compound interests, which the bankers put into their pockets. For Marx and the Marxists the paradigm of the "*exploiter capitalist*" is exclusively the owner of the means of production (industrial, agrarian, etc.) or of the services of any kind. It is enough that he contracts wage-earners.

Nevertheless, what is paradoxical is that the Theology of Liberation contributed with its ideological schemes to the death of thousands of people - supporters and opponents - in what was a large process of the revolutionary or subversive wars in South and Central America. Besides, it was in large part responsible for the indebtedness of the Latin American nations. It was a phenomenon that became an excuse to answer with political-military action. Additionally the governments needed lots of credits in dollars to accelerate the development of the material well-being, in an effort to prevent the people from falling into the hands of the Communist subversion. Precisely, while their rhetorical theoretical objective pretended to liberate the people from the claws of capitalism or imperialism, in practice it produced the conditions to consolidate their permanent enslavement. For that reason the error of Marx about *money* —*that the Theology of Liberation did not know or did not want to know, nor to overcome*— became a tragic consequence at the end of the revolutionary wars inspired by it.

In this manner, the Theology of Liberation proponents and revolutionaries, besides being defeated militarily, collaborated in what became the dominant reality of those peoples, in the future and forever — by means of "*the external debt*" —and who remain at the mercy of the bankers and international money lenders, subject to the hard-to-conceal exploitation of their riches and the ever deepening process of enslavement, of which such

magnitude and extension the universal history has no previous record. But what results to be more paradoxical is that those peoples were not brought into this situation by the actions of the proprietors of the means of production, but by the international money usurers.

## Conclusions

Some sectors of the Catholic Church from the beginning ignored the existence of the "*international imperialism of money*" (1931), maybe because they considered it to be just a theoretical formulation. Nevertheless, seventy-three years afterwards it constitutes an undeniable fact and a concrete reality, since the excesses and defects of the liberal Capitalism, have reached paradoxical and intolerable dimensions. From that comes the anticipatory or quasi-prophetic quality that we give to the above mentioned encyclical, since it seems that it was written for our own times, because everything that was anticipated has been fulfilled with plenitude and even more. The result is that the "*international imperialism of money*" is nothing else but a political entity of world-wide or universal domination.

The origin of this calamity is found in the concentration of wealth in a very few hands, due to the creation of the monopolistic use of the "*money power*" as a power independent from the Common Good of society. And this has become a de facto "*political power*" (without assuming any formal public responsibility), in the measure that it has subjected and subordinated to its will and its particular ends public powers or governments, having been called by the Pope, a tyrannical, despotic and arbitrary dictatorship.

Now then, the accumulation of wealth is not socially neutral. Wealth in the hands of a few necessarily causes the poverty of others, to the extreme that the latter will lack the most elementary things for their subsistence. The outcome of this inequality finally is expressed in practical terms, in a relationship essentially unjust and inexorable between two groups - a minuscule number of creditors or money-lenders and an immense majority of debtors.

Consequently, the large multinational or transnational conglomerates —mainly banking, but also industrial and of services— that form part of the above mentioned imperialism, do not strive for political and strategic national objectives, but of "*world-wide politics*", that they impose on themselves, without any intervention of the people where they operate. Consequently their objectives, political and strategic, are absolutely by their nature private, and for the benefit of a particular or group. In that way "*these private organisms can lead to a form of economic dictatorship in the social, cultural and including political spheres*" (12).

From that it follows that the "*nations or nation states*" have been surpassed as subjects of first order in the international politics. They are just a mask, legal fictions behind which operate the above mentioned private conglomerates, using the native or local politicians as mere puppets-managers of their desires or goals, to which they subordinate and place at their service by means of corruption and/or physical coercion.

At the same time, it results as equally false that there exist "*democracies*" as forms of government. What really exists is the more crude and cruel form of the "*national plutocracies or oligarchies*" (governments of the few and richer ones or of the ones who own more, according similar concepts defined by Plato and Aristotle) —disguised with the democratic formalities— completely subordinated to an "*international oligarchy or plutocracy*". The rivalries or confrontations present on a world-wide scale, if they are effectively real, do not constitute quarrels between states or nations, but of factions between the same international plutocracies, whose confrontation is operated by surrogates through the states or social groups of each country subordinated to their respective hegemonies.

The testimony offered by *Professor Quigley* demolishes the denunciations and disparagement of the detractors and is an outstanding confirmation that certifies the exactitude, in practical and objective terms *Pius XI* and his successors which in turn is nothing less than to recognize the fulfillment of the saying of the Old Testament that says: "*The rich rules over the poor, and the borrower is servant to the lender.*" (Proverbs 22:7).

Both the *liberal Catholics* and the *Theology of Liberation* proponents apparently when confronted with their politico-economic ideas, ignored and continue to ignore the existence of the "*international imperialism of money*" and its fatal consequences. Both have placed themselves on a side track and dead end and in wrong directions against the genuine responses of those against the true imperialists —the lords of the money and of the universe. Both, in spite of their apparently diverse ways, have arrived at the same result: the definitive enslavement of the people which were subjected - by the never to be paid "*exterior debt*" - to the arbitrary and despotic will of the international usurers. That is to say, they have led the people into situations worse than the ones existing before the application of the liberal prescriptions of "*globalization*" or of the process of the "*revolutionary Marxist-progressive war*", supposedly liberating.

At the same time, it is worth noting that a shroud of silence and oblivion prevents the teaching about the "*international imperialism of money*" as well as any reference to it, either in the schools of the strictly religious, or in the vast conglomerate of the Catholic universities, institutes, or schools. The general public does not know almost anything of the pronouncements of the Magisterium of the Church on this subject in question. This silence or oblivion is not only the responsibility of the lay people, but fundamentally, of the shepherds, themselves, and the different hierarchies of the Church.

With so many omissions, oblivion and ignorance of the Encyclical "*Quadragesimo Anno*", and the specific matter of "*international imperialism of money*", makes one suspect the existence of some hidden will that obstinately ignores or does not want to know or to make it known the importance nor the specific role that the above mentioned imperialism is playing out in the destiny of the world's people, in spite of the fact that daily we can see the devastating and fatal consequences that this tyrannical domination has imposed on all of humanity.

Nevertheless, such social and economical evils have a remedy in the conception of *Pius XI*. It is required a basic element: the *existence of public authority*. This needs the constitution of a *National Power* and the full exercise of the *Political Sovereignty*. Without these requirements it is impossible to obtain the *Common Good* of the human society anywhere in the world.

Man cannot escape the inexorable theological dilemma: *God or Mammon (money)* (Matthew 6:24 and Luke 16:13). Ridding God from society, *money has robbed and conditioned the human liberty of man until making him a slave who is not conscious of his slavery because he has been given over to the idolatry of Mammon.*

They are mistaken those who believe that the "*Money power*" is a natural entity and merely economic. It also possesses a political dimension and includes a strong spiritual motivation, which is forming the *kingdom of the Antichrist*.

Maybe, that is the reason why the French writer Honoré de Balzac, at the end of the Nineteenth Century, warned about the decisive and critical importance of this question: "*The final battle for Christianity will be over the money problem, and until that is solved there can be no universal application of Christianity*" (13).

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  - (2) Prologue to the Spanish translation of "*How the World Really Works*"; Alan B. Jones; ABJ Press; 1997; P.O. Box 96967; Paradise; California 95967; USA.
  - (3) Doctrina Pontificia: *Documentos Sociales*; BAC, Madrid, 1964.
  - (4) Nell-Breuning, Oswald Von, "*Reorganización de la Vida Social*"; Editorial Poblet, Buenos Aires, 1946.
  - (5) Elletson Roger C., *Money, A Medium of Power*; Grand Teton University Press, Jackson, U. S. A., 1998. Page 25.
  - (6) *Colección de Encíclicas Sociales*; Club de Lectores, Buenos Aires, 1961.
  - (7) *Principios y Orientaciones del Magisterio Social de la Iglesia*; Editorial CIES, Buenos Aires, 1989.
  - (8) McKenzie, John L., S. J.; DICTIONARY OF THE BIBLE; McMillan; New York; NY; 1965: "**Mammon** (Gk *mamonas*, from Aramaic *mamona*). The word occurs in the NT only in Mt 6:24 and Lk 16:9, 11, 13, and not at all in the OT. It is found frequently in the targums and the Talmud...In these documents it has the meaning of property, not only money but any possession. It is personified almost in the manner of a god."
  - (9) Jordán Bruno Genta, "*El Mundo y la Argentina de Hoy*"; Conference presented in April, 1974; Dos Espadas, June 1974.
  - (10) Carlos Marx, "*Marxismo y la Cuestión Judía*" (El Pueblo Judío en la Historia); Editorial Plus Ultra, Buenos Aires, 1965. Págs. 9-44.
  - (11) In "Das Kapital", Karl Marx defines *money* in an artificial manner, saying: "For sake of simplicity, I suppose that gold is the merchandise called money", omitting the existence of convertible paper money or bank money or money in numbers created by the banks out of nothing as credit or loan resulting in the application of the so called "*financial reserve of the banks*".
  - (12) Paul VI, in this Apostolic Letter **Octogesima Adveniens** (1971), includes within the conception "**international imperialism of money**" the power exercised by "*multinational enterprise*, which by the concentration and flexibility of their means can conduct autonomous strategies which are largely independent of the national political powers and therefore not subject to control from the point of view of the common good. By extending their activities, these private organizations can lead to a new and abusive form of economic dictatorship on the social, cultural and even political level".
- Thus these private organizations can lead to a form of economic dictatorship in the social, cultural and even political fields." (OA44).
- (13) Benson, Ivor, "*The Zionist Factor*"; Millenium Edition, GSG & Associates, California, 2000.