

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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Again and Again and Again . . .

THE FOLLOWING IS AN EXTRACT FROM 'THE TRAGEDY OF FRANCE',* ONE OF A SERIES OF 'AMERICAN OPINION' REPRINTS, FIRST PUBLISHED IN 1962:

The Communists have several basic formulas, which they use as regularly, in each new set of circumstances appropriate for each formula, as a good general employs infantry, artillery, and air power according to his needs. We shall take a look at several such "formulas" in the following pages. But one of the most important, proved, and over-worked methods by which they take over one country after another is the theme and scheme of "anti-colonialism".

The Communists first put anti-colonialism to work, as a slogan and a weapon, on the Pacific Coast of Asia in about 1920. From Manchuria and Korea all the way down to Indonesia, their agitators began to preach the doctrine that the colonial peoples must rise in revolt against the hated imperialist nations, and demand independence. The basic Communist plot was very simple, and exactly in accord with the principle of reversal which underlies so much of their strategy and tactics. Under the guise of helping these supposedly oppressed native populations to achieve their freedom from colonialism, the Communists and their agents were to take control of these colonies of the French, the Dutch, the British, the Belgians, the Portuguese, and of other nations, and convert them into colonies of the Soviet empire. For more than forty years this imperial power has been growing into the largest, most cruel, and most oppressive ruler of colonies in all history, and it has done so quite largely by its constant agitation against "colonialism".

The process has not been easy, however. For on the whole the government by the civilized European powers of their respective colonies had become quite beneficent, humane, and increasingly openhanded as to the political freedoms and opportunities of the natives. The Western European nations—and to a lesser extent the United States, as in the Philippines—were gradually bringing to the "undeveloped" areas of the world a rising standard of living and of education, and were maintaining stable and peaceful governments under which continuous progress could be made in the future.

As a general rule the vast majority of each of these native populations had no slightest desire to throw off the authority or cut the ties that bound them to the capitals and countries of Europe. And their instincts were entirely sound. For you can readily imagine how happy would be the peoples of North Vietnam, of the Congo, or of Indonesia today, if they could go back to the orderly lives and comparative freedoms which they respectively enjoyed under the French, the Belgian, or the Dutch administrations.

In the carefully concocted formula for converting dozens

of these usually peaceful and frequently prospering colonies of other nations into the suffering, starving, cruelly oppressed colonies of the Soviet empire, one chief ingredient has always been the use of terroristic force as a persuader on the natives themselves. Some puppet of the Kremlin, such as Ho Chi-minh in Indochina or Achmed Sukarno in Indonesia, has declared himself the leader of the "aspirations" and the fight of his fellow countrymen for "independence".

Having gathered around himself enough guerrilla cut-throats, who have been supplied by the Soviets—or, in many cases, by the United States government—with enough weapons and instruments of torture, each such ruthless murderer has then embarked on the well-understood program. This has consisted of creating enough chaos and suffering, and of terrorizing enough natives into joining his guerrilla forces, to make his activities look like a civil war. And of course, by the time a Ho Chi-minh or a Sukarno had made any kind of a start at all in this direction, our State Department was just waiting and ready to recognize him and his guerrillas as a noble independence-seeking army, which should be treated with respect equal to that accorded the government which these guerrillas were seeking to overthrow.

The drive by Soviet agents, over the past thirty years, to terrorize the peaceful natives of one "colonial" area of the world after another, into giving enough support to Communist guerrilla activities to maintain at least a thin pretense of a "civil war", has caused more frightful massacres and more horrible tortures than any other program exemplifying man's inhumanity to man in all history. And during the last twenty of those years the most important other ingredient in this formula for the expansion of Soviet power has been the unceasing moral, financial, and diplomatic support of these murdering guerrillas—Mao Tse-tung, Ho Chi-minh, Achmed Sukarno, Josep Broz Tito, Fidel Castro, and many more—by our State Department and other agencies of our government.

The Tragedy of France

It may have been noticed how more and more the actions of President de Gaulle are conforming to Communist objectives. The largely unknown history of events in Algeria and France are described and documented in a series of articles.

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FROM WEEK TO WEEK

From time to time, and from various directions, we have been accused of being 'alarmists', and even, by this activity, helping to bring about an alarming state of affairs. However, if the charge is that we have been endeavouring to sound the alarm in advance of the events which are now upon us, we admit its accuracy, and even, to the extent that we may have succeeded in raising resistance to the conquest of our countries by alien forces, to contributing to the alarming state of affairs which must result from resistance rather than passive surrender. But, in any case, there would be sufficient cause for alarm, for surrender, however passive, is not likely to be peaceful. For Communism has not changed since the day in 1918 when Lenin issued his order to the Cheka: "We are exterminating the bourgeoisie as a class."

Douglas sounded the alarm, ever more urgently. He named one of his books, published in 1931, 'Warning Democracy'. The essence of Douglas's teaching which, particularly during and after the second phase of the World War, he defined ever more precisely, was that the world was confronted by a conspiracy, the contemplation of the results of the success of which he described as "a glimpse into Hell", and the success itself as "irrevocable tyranny".

So our job remains to keep sounding the alarm.

Mr. Harold Wilson's humiliating reception in Moscow is a pointer as to what to expect. Whatever he is in himself (and Mr. Ian Smith asked some pertinent questions on that score), he for present purposes is the exponent of social democracy; and social democracy is regarded by the Marxist theoreticians as the final stage in the 'inevitable' breakdown of the Capitalist system, leaving the proletariat no alternative but to accept Communist leadership. So the Russians evidently regard Mr. Wilson as a break-down product.

Well, the Capitalist system in Britain is breaking down all right; the financiers have seen to that. And the measures of the Wilson administration are plainly designed to bring production and the provision of services to a stand-still, producing mass privation and resentment, with 'democratic' leadership utterly discredited. That leaves the way open for

a British People's Republic, whose natural ally would be the USSR, always willing to assist proletarian uprisings. Indeed, as Stalin wrote quite clearly ('Problems of Leninism'), that is what the USSR is there for.

And, of course, with France covertly Communist, with NATO in process of dismantling, with Europe reduced to a position "to be taken over by telephone", the fall of Britain could well be the detonator of the dynamite which has been laid everywhere. A 'collapse' of the dollar could be the end of the history of Christian civilisation.

U.S.A. Emergency Powers

For our new readers we repeat the following from our issue for November 23, 1963:

"On February 16, 1962, President Kennedy issued ten Executive Orders with the respective provisions indicated below. The boss of each designated operation is to be the head of the Interior Department, or the Labour Department, or the Post Office Department, or of some other department or agency, which is named in each case.

"No. 10095. For the seizure and operation by an agency of the Federal Government of all communications media.

"No. 10097. For the seizure and operation by an agency of the Federal Government of all electric power, oil and gas, fuels and minerals.

"No. 10998. For the take-over of all food resources and farms, including farm equipment.

"No. 10999. For a general take-over of the modes of transportation, and control of highways and seaports, by an agency of the Federal Government.

"No. 11000. For the mobilisation of all civilians into a work force under the supervision of the Federal Government.

"No. 11001. For the take-over by the Federal Government of all health, education and welfare functions.

"No. 11002. For the Postmaster-General to operate a national registration of all persons.

"No. 11003. For the Federal Government to take over all airports and aircraft.

"No. 11004. For a Housing and Home Finance Agency to relocate communities, build new housing with public funds, designate areas to be abandoned as unsafe, and establish new locations for populations.

"No. 11005. For the Federal Government to seize and operate all railroads, inland waterways, and public storage facilities."

—from the John Birch Society Bulletin (Sept. 19, 1963).

The above, and other similar Executive Orders, are to be put into operation "in times of increased international tension, or economic or financial crisis" by the Office of Emergency Planning, created by Executive Order 11051 of Sept. 27, 1962.

The Pentagon Case

by Victor J. Fox

Although disguised as a work of fiction, this novel is a most realistic account of Communist techniques in penetrating the federal government of the USA. The author shows that a major objective of the Communist conspiracy is the demoralisation of our armed forces.

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Which Do You Choose?

FROM THE APRIL, 1966 'BULLETIN' OF THE JOHN BIRCH SOCIETY WE CONTINUE THE FOREWORD BY MR. ROBERT WELCH:

SOME MORE SPECIFIC QUESTIONS, SLIGHTLY ASSORTED

Do you honestly want to know what is really taking place today in the world, in the nation, in your state, in your community? Or do you prefer to be among the "none so blind as those who will not see," and, by keeping your mind unopened, to keep your conscience undisturbed? Are you like the taxi driver whose passenger complained about how terrified she was every time they went around a corner. "Madame," he said, "just close your eyes each time. That's what I do, and it helps a lot!" Which do you choose, frightening knowledge or blissful ignorance?

Had you rather be the richest man in the Communist concentration camp; or, in a still free country, "that poor old man who spent all of his time and money running around telling people that the Communists were coming?" Which do you choose, prosperity for yourself or freedom for your children?

The John Birch Society has been smeared more by the Communists—and by their sympathizers, stooges, and gullible innocents parroting the Communist line without even suspecting its source—than all other anti-Communist organizations in America put together. This is because the Communists visibly consider the Society more dangerous to themselves than all of these other groups put together. Some members of The John Birch Society have lost their businesses, or lost their jobs, or spent all of their savings, or lost many old friends, or even had their homes broken up, in standing so firmly for the truth. But it is this faithfulness which has enabled the Society to achieve the strength and effectiveness that make the Comsymps so frantic. Do you want to join in or remain in any such truly dedicated group; or had you rather leave it for others to carry the ball for you, in saving your country and your children from Communist slavery? Which do you choose, innocuous "respectability" among your neighbors and the country club set, or the tremendous respect and lasting friendship of other members of the finest body of men and women in the world?

When George Washington and his few thousand men were suffering through the winter at Valley Forge, we are sure that there were a lot of patriotic Americans who consoled themselves that they could do more for the cause "on the outside." Some of them really believed it, and a few of them actually could. But it was not until the Army of independence had grown to sufficient size to force the surrender of all British troops on American soil that the danger of subjugation to the tyranny of George III had been eliminated from the lives of our ancestors. There is no George Washington in this organization, but we are fighting a far more powerful, vicious, tyrannical, and dangerous enemy than King George III could even have dreamed of becoming in his wildest flights of fancy. Which do you choose, to sit it out in comfort as long as the comfort lasts, or to enlist for the duration in the harassed band that now offers the only sizable resistance to an early Communist victory?

A current publication of the AFL-CIO Committee On Political Education (COPE) is devoted almost entirely to

an attack on The John Birch Society. The recent ADL 36-page pamphlet has now appeared in "pocket book" format as a report on 'The John Birch Society 1966', published as a Vintage Book by Random House, at \$1.45 per copy. From clipping service volume, and other observations and experiences, it is estimated that there are now, on the average, more than one thousand items per day about The John Birch Society in the American press.

There are many other excellent, and effective, anti-Communist groups and organizations. There are also a number of highly "respectable" outfits, in which influential patriots are wasting their time and energy and money, fiddling around with a lot of reports and going through a lot of motions that almost salve their consciences. These outfits are allowed to remain seldom-smeared and always "respectable," precisely because they are accomplishing nothing that really disturbs the Communists. But the Communists themselves have been making it clear, and increasingly so over the past twelve months, that they consider the final fight to be developing into a struggle between themselves and The John Birch Society.

By any statistical or materialistic appraisal, we are probably the smallest David that ever had to face so mighty a Goliath. But this Goliath may be sitting on not one powder keg, but over a whole vastly extended foundation filled with powder kegs of revulsion and resistance, that have been piling up for a long time. And we have already proved that occasionally one of the sharp stones from our slingshot can strike sparks that threaten a keg, and thus endanger the total cellar. Which drives the Comsymps frantic, not to defend all of the kegs—for that would be too Herculean a task, even for the Communists—but to destroy the attackers. While what we need, of course, is both reinforcements against these attacks, and more people striking more sparks of light that can set off some explosions.

Before we get mixed up any further in our own metaphor, let us repeat here what we have said so many times before, but which we now believe is becoming more obvious to many people—besides the Communists themselves, who have already known it for a long time. Either The John Birch Society supplies the leadership, the rallying banner, and eventually the strength, to stop and rout the Communists, or they continue and complete the take-over of our country which is right now in process. And our question, based on these explanatory paragraphs, is simple, straightforward, and one you cannot dodge:

You will either get involved, or you will soon be enslaved; which do you choose?

AND IN GENERAL

The ultimate question, however, is a more basic one of beliefs and principles—and of how deeply you feel about them. We are going to repeat here, largely but not entirely for the benefit of non-members, from the recent full-page advertisement which our members were generous and self-sacrificing enough to place in more than three hundred newspapers. That question is: Between The John Birch Society and the Communists, which do you choose?

In America today, if you "go along" with the patient and gradual program of the Communists, you will certainly find your life and your progress made easier at many turns. But if you seek to expose the conspiratorial iron fist within that velvet glove of ideological pretenses, by being a member of The John Birch Society, you may find yourself harassed and blocked and persecuted at every turn. This is how far the

conspiracy has already gone, how pervasive and ubiquitous has become its power or its influence, throughout every field of activity in American life. So your choice of sides, at this stage of the struggle, should have deeprooted reasons. We cannot give you here the full basis for that choice. But let's put down a few point by point comparisons, that are fundamental in nature, of the Society with its Communist enemies.

(1) The Communists seek unlimited power for themselves, over the whole human race. The John Birch Society does not want any power at all over anybody, either now or in the future. Agreeing with Lord Acton that "power tends to corrupt; absolute power corrupts absolutely," the Society seeks to make progress towards its goals only by education and persuasion.

(2) The Communists believe that any means may be used to attain their ends. The Society believes that improper means are never justified by even the noblest of aims, and that means are as important as ends in any worthwhile civilization.

(3) The Communists always accuse their enemies—such as The John Birch Society—of exactly those crimes which the Communists themselves are committing. We do not bear false witness against anybody, about anything.

(4) The Communists believe that words should be used to conceal thoughts, and that promises are made to be broken. The John Birch Society believes that simple truth is the very core of morality; and that when we can persuade enough people to make truth the prerequisite to all statements and the accepted guide to all action, at least half of the world's problems will rapidly disappear.

(5) The Communists operate in secrecy and darkness. We follow the preponderant custom, among all American voluntary associations, of not publishing the list of our members. With that exception, The John Birch Society has absolutely no secrets of any kind.

(6) The Communists seek to break down all morality, all tradition, and to destroy the whole spiritual and esthetic sense of values which we have inherited. The Society believes that a reverent continuity in human affairs is of extreme importance; and that even the most desirable change should be made cautiously, in order to be sure that it constitutes improvement.

(7) The Communists believe that man is just a material combination of atoms, with no other purpose than satisfaction of the desires of the physical entity thus assembled. The John Birch Society believes that a Divine Creator has endowed man with a purpose and an "upward reach" which are far superior to, and frequently prompt a willing sacrifice of, the desires and needs of the individual himself.

(8) The Communists—Lenin, Lunacharsky, and many other leaders—openly preach that "men must learn to hate," and that only through spreading sufficient hatred can the Communists succeed in ruling the world. The John Birch Society hates nobody, not even the Communists, but only the evil which they do. The Society believes that love for one's neighbour and good will towards all men should be a fundamental motivation in all human relationships.

In an earlier bulletin we have summarized these differences between the Communist program and our own in the following paragraph:

"We must oppose secrecy with openhandedness. We must

publish to the world our beliefs, our purposes, and our methods as fully as the collectivists conceal and disguise their own. We must oppose conspiracy, not with counter conspiracy, but with exposure, justice, and education. We must oppose falsehoods with truth; blasphemy with reverence; foul means with good means; immorality and amorality with more spiritual faith and dedication; rootlessness and chaos with tradition and stability; relativity with absolutes; pragmatism with deeper purposes; hedonism with a more responsible pursuit of happiness; cruelty with compassion; and hatred with love.

Which do you choose?

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