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FOR POLITICAL AND ECONOMIC REALISM

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Planned Destruction of the Catholic Church

(From the September, 1962, Bulletin of the John Birch Society)

The Rev. Robert Ingram, himself a Protestant minister, sent us the following material which should be of especial interest and warning to his Catholic friends and ours. The review, *Christ To The World*, to which this document was sent, is published in several languages, in Rome. The editor wrote a brief introduction, and reprinted the contents of the pamphlet in the English as well as in the Spanish edition of the review. He also inserted some subtitles, and wrote some final comments, both of which we have retained.

It is well to keep in mind that both the pamphlet and the editor's comments are dealing with Cuba and similar countries; that the "patriotism" to which reference is made is whatever support or apparent support of a Communist, pro-Communist, or "popular front" government the Communists have been able to develop out of their agitation against "imperialism"; and that the "study circles" mentioned are, in such Latin American countries, the groups of would-be intellectuals who must show how "intellectual" they are by abandoning all tradition and supporting Communist causes. Here we would be more likely to call them "discussion clubs". The same campaigns and efforts in this country, at this stage, would be directed against patriotism and on behalf of internationalism. But it is very interesting to note that even in those countries a government Office of Religious Affairs plays its important part in setting up a "government church," and in eventually destroying all religion.

PLAN TO DESTROY THE CHURCH IN CUBA

Editor's Introduction

A Secret Communist Document

We received the following letter, dated 28th July, 1961, from Colombia.

Dear Father,

As a subscriber to the Spanish edition of the review, I am happy to send you a document which I think will interest you.

It is a secret document of the Latin American section of the Chinese Communist Party, which has fallen into our hands. Its author is Li Wei Han. The pamphlet, which is entitled: "*The Catholic Church and Cuba. Programme of action*," is presented as being "published for the exclusive use of the Latin American Section of the liaison department of the Chinese Communist Party." It sets forth what the Cuban Communists (and those of Latin America) must do and the tactics they are to employ against the Church to make it fall into their power.

In view of their interest in keeping this article secret, I think it is worth while divulging it. No one is in a better position to do so than "Christ to the World," a review intended for priests. The latter, more than any other people, must know this program of action in which the different

phases of the attack that will be directed against them in the different nations of Latin America are explained.

The pamphlet I am sending you, written in Spanish, is printed in Peking by the Foreign Language Publishing Company of China.

I should be grateful if you would keep my name secret in all this matter.

The document, which appeared in Peking in December 1959, is really very instructive. It illustrates eloquently and confirms what Father Bourassa has set forth in his series of articles on Communist tactics. Its author, Mr. Li Wei Han, is director of one of the departments of the Central Committee of the Chinese Communist Party, the department for a united front, in China and abroad.

Let us remember that no one believed, about two years ago, that Cuba would ever fall into the hands of the Communists. The Cubans were the first to think they were sheltered from all danger: do they not live at the very doorstep of the United States?

In "Informations Catholiques Internationales" of 1st June 1961, there appeared the French translation of this pamphlet and also the text of a circular which the head of the technical department of investigation of the Cuban revolutionary National Police sent to the head of the Supervision Service of the port of Havana. This circular shows how the instructions received from Peking are put into practice.

The Church Must Be Destroyed

The Catholic Church with its headquarters in Rome is a reactionary organisation which is a source of counter-revolutionary activity in the popular democracies. In order that the popular democracies may continue their progress along the way to Socialism and Communism, it is necessary in the very first place to put an end to the influence of this Catholic Church and its activities. The Catholic Church is neither sterile nor impotent. On the contrary, it is necessary to recognise its power and to take a series of measures to thwart it. When political struggle and the forces of production have attained a high level of production, then it can be destroyed. This is the aim for which we are fighting.

At the Beginning, No Frontal Attack

To make a frontal attack upon it, while we are badly equipped and have not properly educated the masses, would be to give the Church a greater influence over the masses, for they would feel on the side of the Church and would give clandestine support to the counter-revolutionary activities it fosters. We must also prevent the leaders of the counter-revolutionary activities of the Church from being transformed into martyrs.

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The Civil Rights Bill

“Every means of mass pressure must be brought to bear to compel the no-compromise enactment of the Civil Rights Bill in the Senate immediately. Letters, mass telegrams, demonstrations, marches, rallies, civil disobedience, nationally organised work holidays and school holidays—every popular method of protest must be brought against the filibuster for the enactment of the Civil Rights Bill.”

—from the American *Worker* Editorial for
March 15, 1964.

The *Sydney Morning Herald* is co-operating.

Against all this the John Birch Society Books are of immediate value. There may be some delay in the delivery of orders, as in U.S.A. the main battle with the International Communist Conspiracy is nearing a decision and the Civil Rights Bill is of major importance.

Two past presidents of the American Bar Association describe the Civil Rights Act 1963 as follows: “[It] is skilfully drawn with the patent, deliberate intent to destroy all effective constitutional limitation upon the extension of Federal governmental power over individuals and the States . . . Never in the history of nations governed by elected officials has the head of any state demanded the naked untrammelled power embodied in this Act, even when such state was on the verge of becoming a dictatorship . . .”

“The Lunatic Fringe”

On May 5th the following letter was addressed to The Editor, *The Canberra Times*, but not published:

“Sir, Viscount De L’Isle’s views of our great new buildings may expose him to the danger of inclusion in “the lunatic fringe”. Everybody knows that these exhibits of social engineering provide the space where hundreds of thousands of men and women are fully employed in making marks on pieces of paper, and so contributing to our progress and prosperity, and to the financial engineering which ensures a satisfactory growth rate in the whole process.

“Yours etc.,
“B. W. Monahan”

Events in Africa, the United Nations and Portugal

Addressing a press conference in Lisbon on February 4th, the Portuguese Foreign Minister, Dr. Franco Nogueira, began by drawing attention to the importance and gravity of the way the international situation was evolving. He referred in particular to Latin America and the long-standing problems facing the Western Hemisphere in the Far East, South-East Asia, Berlin and Cyprus. He added, however, that it seemed to him above all appropriate that he should make a few comments on events in Africa.

“It is hardly possible”, the minister said, “to entertain doubts as to their extreme gravity, nor do I think there is any longer room for divergence of views whether concerning the nature of what has been happening in Africa or the forces by which these events were precipitated.

“It would be wrong to think that it is a question of growing pains, or of the price that has to be paid for political and sociological progress, or even simply riots: in fact, Africa is in the process of being launched into a revolution of the utmost extremism.”

He would not deal with Algeria and that country’s constant threats against its neighbours, nor with the repression that was going on in Ghana, the revolt and the struggle in Mali, the guerilla clashes in the Sudan or the bloody strife between Ethiopia and Somalia or between Somalia and Kenya.

“All this”, he commented, “seems to form part of what is considered routine on the African Continent, and no one seems to be worried about it. But the latest disturbances in East and Central Africa have, for the first time, brought confusion to the minds of many people in America and in Europe, precisely those who come to accept the routine of conflicts and massacres as something appropriate to and inherent in Africa.

“In fact, Zanzibar has officially become a People’s Republic, and this through a process which does not appear to have conformed to the purity of the institutional principles and political traditions of which some of the countries of the British Commonwealth are legitimately proud. For this reason it is not yet known if there is to be any reaction from these latter countries; but for the moment, the popular and democratic republic of Zanzibar, albeit under the protection of the Soviet Union, still belongs to the British Commonwealth.

“On the other hand, violent coups have erupted in Tanganyika, in Kenya, in Uganda. All were frustrated owing to the speedy and efficient intervention of British military forces. I am referring to the fact without the slightest intention of criticising the United Kingdom. Such criticism would be unreasonable since that country acted at the request, concrete and specific, of the interested governments and therefore, from the political and legal points of view, it acted with entire correctness.

“But the sending of armed forces to an independent foreign country, even though at the latter’s request, constitutes an unusual situation, with profound implications. Therefore I believe that a few observations or questions will be pertinent.

“We consider, for example, that, besides the police rein-

forcements she received on loan from Tanganyika, Zanzibar can still ask for the intervention of military forces from the Soviet Union. It would seem difficult to deny these, in Zanzibar or in Cuba, the same legitimacy which is conceded to the forces of others in Tanganyika or in Kenya. . . .

"It may be observed, also, that foreign troops were not called in to protect the territorial integrity, which no one menaced, but to protect a particular government which was clearly incapable of finding adequate internal support to ensure governmental stability.

"On the other hand, the following should be borne in mind: we are all sure that the British forces in Kenya, or in Tanganyika, or in Uganda, scrupulously respect the decisions and the policies of the respective governments. Accordingly, the latter can, by repeating the attitudes which gave rise to the rebellions, provoke new revolts and uprisings. It is therefore apposite to pose the question of knowing whether foreign forces should be kept indefinitely in those countries or only for a long period, or whether they should merely be ready to intervene and withdraw every once in a while as events may determine. I say this without the slightest trace of irony: for, according to the various hypotheses, so also will vary the eventual responsibilities of those forces in the external attitudes of the countries they occupy and of the governments they protect. And because we are neighbours to some of them, the problem is not simply symbolic or theoretical.

"It is true that there can be foreign forces in the territory of others as the result of multilateral treaties freely negotiated: such is the case of the American, British and other forces in Germany. Or as a result of a bilateral agreement, on a base or strategic position: such is the case of the American forces in the Azores or in Japan. But in none of these cases do the forces in question play any role that is exclusively one of national sovereignty, such as those of maintaining law and order or protecting local governments. Therefore what is happening in the countries of East Africa gives rise to a new situation which is still not perfectly clear.

"But there are other events in Africa equally grave. I refer to the growing and spreading unrest in certain areas of the Republic of the Congo (Leopoldville), and to the crimes which have been committed against Congolese and foreigners. But I have in mind, above all, the massacres that have been occurring between the Hutus and the Tutsis in the area of the two independent countries, Rwanda and Burundi. The accepted estimate is that more than ten thousand have so far been massacred in that area and that a truce is far away. And yet the world seems indifferent to the tragedy.

"It may be asked what we, the Portuguese, have to do with this. I may answer that we have in fact nothing to do with all this business, except to the extent that we may be affected. . . . However, very different is the position of the Secretary-General of the United Nations. . . .

"For this reason, some of his recent statements cannot fail to cause surprise. At the outset of his visit to Africa, the Secretary-General declared that anti-colonialism, 'apartheid' and 'the Portuguese territories' constituted the most urgent problems, according to one of the versions which have appeared. . . . While allowing for some mistake in reporting the

Secretary-General's way of thinking, we cannot fail to express the greater astonishment at the view of the world revealed to us by the Secretary-General. A thousand people are dying weekly in the conflict between Vietnam and Vietcong; under one form or another, veritable wars are being conducted in various other regions of Asia; systematically—one might almost say calmly—the massacre of more than ten thousand people is being carried out in Rwanda and Burundi; African countries threaten to wage war or to attack their neighbours; aircraft are brought down; there are countries that abruptly sever diplomatic relations with other countries because of serious differences; independent countries call in foreign armed forces to restore law and order within their territories; and, in the face of all this, it has been affirmed that we are witnessing 'teething troubles' and that what are really urgent and important are the 'problems' of the Portuguese provinces in Africa.

"If this is so, it is right to ask why, then, did not the Secretary-General accept the Portuguese invitation for him to visit Angola and Mozambique to find out for himself how pressing and important the problems are. It is the inalienable duty of the Secretary-General to concern himself with peace and with any threats to peace there may be; it is furthermore his strict duty to acquaint himself with the internal conditions of countries which violate the provisions of the Charter on the matter of human rights; and since we are being accused on both these scores in so far as Angola and Mozambique are concerned, we fail to understand how the Secretary-General can keep aloof from these matters and show himself to be indifferent to an invitation which would have enabled him to study them at close quarters.

"If the Secretary-General is convinced that we do not threaten peace and that there is no foundation for the other criticisms directed against Portugal, then he must say so out loud before the General Assembly and the Security Council. All he is asked to do, in the discharge of his functions, is to find out whether or not there is a threat to international peace and security. . . .

"For this reason, and having regard to the fact that the Secretary-General has not yet deemed it opportune, apart from what he told the Press, to address any official communication to the Portuguese Government one way or the other, I here renew on behalf of the Government the invitation for the Secretary-General to visit Angola and Mozambique and to tell us afterwards, very simply, whether or not he came across any threat to international security. We cannot understand how U Thant can refuse. We fail to see how he can go to Leopoldville and not seize the opportunity to visit a neighbouring territory where it is being said that there is a threat to world peace. We therefore hope that the Secretary-General will reconsider his decision. . . .

"I have laid stress on the tragic nature of events in Africa—which, indeed, we feel are merely in their initial phase—and I may add that these events confirm and support the point of view which Portugal has repeatedly put forward. . . . It would seem that it is time to turn back, and I consider that this should begin with the reputable and responsible African leaders themselves who doubtless will not wish to drag to destruction and ruin the peoples of Africa who, after all, will be the great victims. It is our imperative duty to prevent this."

PLANNED DESTRUCTION OF THE CATHOLIC CHURCH

(continued from page 1)

The Line of Action to Follow

The line of action to follow against the Church is to instruct, to educate, to persuade, to convince, and, gradually, to awaken and fully develop the political conscience of Catholics by getting them to take part in study circles and political activities. By means of these activities, we must undertake the dialectical struggle within religion. Gradually, *we will replace the religious element with the Marxist element*. Little by little, we will transform the false conscience, so that finally the Catholics will destroy of their own accord the divine images they themselves created. This is our line of action in the struggle for victory against the counter-revolutionary Catholic Church.

Tactics Applied in China Successfully

The next step is to present a program of the tactics that were successfully used in the Chinese Popular Republic to free the Chinese people of the influence of the imperialist Catholic Church of Rome.

The Church and its faithful must be brought under the control of the popular government through which the masses will influence them. The Church cannot be allowed to keep its super-national character which sets it above the will of the masses.

An Office of Religious Affairs. Its Role

An office of the popular government must be set up to deal with religious affairs and organisations. To submit the Church to the process of democratic centralisation paves the way for taking patriotic measures, utilising the masses, that weaken the Church and take away its prestige. *This office will organise national, regional and local associations* which will assemble Catholics in patriotic organisations. Every association must declare its fidelity and obedience to the laws of the nation.

Attack Those Who Protest

Once the patriotic associations are established and the Catholics have professed their fidelity to the laws of the nation, reactionaries and counter-revolutionaries will arise. These counter-revolutionaries from the ranks of the Catholic Church are *the first to be firmly extirpated*, but without using violence. The measures taken, in every case, must be in accordance with the law. By their very nature, counter-revolutionary aspirations lead to actions against the government. This principle indicates the laws that must be applied against those who protest, laws which classify them as *anti-patriotic criminals* protesting in obedience to the instructions of an imperialistic nature which are sent to them from the headquarters of the Catholic Church in the Vatican City.

Two Steps Forward, One Step Backward

During this period, the masses will experience a psychological conflict, between fidelity to the Church on the one hand, and patriotism urging them to support the popular government, on the other hand. This conflict must be gauged and studied calmly. If we act hurriedly regardless of the acuteness of this psychological conflict, we run the risk of alienating the masses from the Party. If the ties between the masses and the Church are very close, we must apply the tactics that consist of taking two steps forward and then one step backward. *When it takes the step backward, the popular government must affirm that it is defending religious freedom* and that it is by

the will of the masses that it is establishing reform committees in the associations so that the patriotic masses can express themselves more freely in directing Church affairs.

Reform Committees Directed by the Party

All this with vigilance. The activists of the Party must direct the work of the reform committees. They must discard the reactionaries among the masses. For this task, *the following instructions should be followed*: it is patriotic to support the government and to be faithful to the laws; disobedience is anti-patriotic; the associations have professed their patriotism; the anti-patriotic elements must be eliminated from the associations and be condemned as criminals before the patriotic masses; it is the duty of every citizen to chastise the criminal. The activists must direct the masses against the criminal elements. Once the masses have condemned the criminals and have expelled them from the associations, the criminals must be punished in accordance with the provisions of the laws of the popular government. At the same time, the associations must profess their faithfulness to the laws again and help to detect counter-revolutionary activities within themselves.

Obtain Declarations from the "Patriotic" Priests

Although the reactionaries have been discovered, the psychological conflict goes on in the masses. *It is important that the ecclesiastical authorities* and the leaders of the Church should assure the masses that religion has become purer and that it has been freed of criminal and anti-patriotic elements. Activists who are members of the associations have the important duty of persuading the leaders of the Church to make these declarations. Activists must also assure the masses that the government and the Party are faithful to the will of the masses. During this period, disagreements will at once arise. Arbitrary action would cause us to lose the support of the masses. The popular government must encourage thorough discussion of all disagreements. In the course of these discussions, care must be taken to discover those counter-revolutionaries who have passed unnoticed so far.

Invoke Patriotism

During this period, as in the preceding one, *the following instructions must be followed*: it is patriotic to be faithful to the laws; disobedience is anti-patriotic and criminal. An attempt should also be made to inform the masses of the results of the conversations between the Church and State, and of the patriotic renewal of the religious masses which is replacing the decadent, imperialistic and anti-patriotic feelings.

(to be concluded)

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