

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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Planned Destruction of the Catholic Church

FROM OUR LAST ISSUE WE CONCLUDE THE TEXT OF A SECRET DOCUMENT OF THE LATIN AMERICAN SECTION OF THE CHINESE COMMUNIST PARTY, OUTLINING A PLAN TO DESTROY THE ROMAN CATHOLIC CHURCH IN CUBA.*

Attacks upon Rome

Except for spiritual matters, any indication or expression of ties with the Vatican City must be discredited as being due to imperialistic interests and to support of counter-revolutionary activity. The experience of our brother countries shows that the Catholic Church has always helped *counter-revolutionary activities*. In view of the world extension of the Catholic Church, these experiences constitute undeniable proofs of its involvement in conspiracy. During this period, we can expect to hear protests from the Vatican City against our campaign. *These protests must be used as new proofs of the conspiratorial character of the Church, ruled from the Vatican City.*

Advocate Peaceful Co-existence

This brings us to the next point of attack: the connection between the Church and Vatican City. During this attack it must be expected that the clergy will react violently, for that is its prop and its source of power. It must be remembered that these protests against the attack on their fidelity to the Vatican are anti-patriotic and contrary to the laws of the government. Likewise, what the clergy represents is anti-patriotic.

The activists must convince the masses that the individual can have his religion without Vatican City directing the affairs of Churches all over the world. They must also explain the principle of the co-existence of patriotism with religion. Thus those who follow the orders of the Vatican are isolated from the masses. And thus the way is opened for the establishment of an independent Church.

To Establish a Schismatic Church

A campaign of preparation is needed before the independent Church can be proclaimed. *Those members of the clergy who cannot be persuaded to be faithful to the orders of the popular government are denounced before the masses.* Their protests are turned to account to destroy their hold over the masses. The best tactics are to do a simple piece of work without its author being identified. The denunciations brought against them must come from the activists.

There are ample proofs in history that can be used in legal action against those who protest at the separation of the Church from the Vatican. During this phase it is necessary to be able to resort to the *necessary arguments to convince intel-*

* We are indebted to The John Birch Society for reprinting the discovery from *Christ To The World* whose Editor, besides writing a brief introduction, inserted the subtitles and some final comments.

lectuals that to break with the Vatican is a step forward and not backward. Legal provisions protecting all religions and the histories of the Protestant movements serve this purpose.

Provoke a "Popular" Petition

At the same time it is the duty of the activists to lead the associations to a unified movement with a view to *requesting the popular government to authorise the establishment of an independent Church* to rid the associations of any anti-patriotic task caused by the few elements that continue to have connection with the Vatican. The popular government will give its authorisation and the independent Church will be organised. It must be kept in mind that the break between the Catholic Church and the Vatican is important only for theologians. The masses have little affinity and little direct connection with the Vatican in their religious practices.

Consecration of Schismatic Bishops

Here we are at the last stage. After the separation of the Church from the Vatican, we can *consecrate our own leaders of the Church*. That will lead to the most vigorous protests from the Vatican and to major excommunications. It must be kept in mind that the struggle takes place outside its frontiers and not among its members. The associations are functioning and the masses are being persuaded to practise their religion within the new Church. Acting tactfully and subtly, *we do not destroy the liturgy and the masses notice little difference in the new Church.* The protests of the Vatican against the consecrations concern the hierarchy of the Church and the government takes the responsibility of rejecting the Vatican accusations. *Gradually the rear-guard of the Vatican agents is isolated.* Once they are isolated, action against them becomes more and more legal, for they find themselves obliged to protest and to become martyrs, and, consequently, to compromise themselves in anti-patriotic actions.

A Clergy Obedient To The Regime

Although we have triumphed in the struggle against the Catholic Church, we must use persuasion with the rear-guard of the clergy. The masses will understand through this attitude that the popular government is sincerely concerned with freedom of religion for all persons. At the same time they classify those who protest among those acting against the sentiments of the people and of its government.

Religion Eventually Disappears

When the moment comes that responsible posts in the clergy are occupied by "our people" and controlled by the popular government, we will proceed with *the gradual elimination of elements of the liturgy* which are incompatible with the popular government. The first changes will be made in the Sacraments and prayers. Then the masses will be protected

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Do You Know The Score?

The following, by Mr. Robert Welch, is extracted from the January 1962 Bulletin of the John Birch Society:

Because this bulletin begins our fourth year; because we have hundreds or thousands of new members who have not yet read a majority of our past bulletins; and because our most continuous requests are the most important; for these reasons we expect oldtimers in our membership to find repetition here and there, in this bulletin, of exposition and exhortation which they have read before. We think that a certain amount of such repetition and re-repetition is both necessary and wise. So we are not apologising. We are merely letting you know that it is not due to oversight but to intention. For we wish right here to repeat, and even enlarge upon, some reflections on the rationale of recruiting.

It has now become almost commonplace among conservatives for this suggestion to be made: "Since The John Birch Society has been so smeared, let's form a new Society exactly like it, but avoid the smears." In at least five cases so far, to our knowledge, the suggestion has materialised into actual organisations—at least two of which are still in existence. And there will unquestionably be others.

The head of one of these groups did quite a thorough job of studying what he was going to copy. He got *all* of our printed materials. He spent a considerable number of hours with one of our Major Co-ordinators in the field, and the few hours with me personally that I could possibly spare. He had our presentations made to himself and small groups of his friends, exactly as if he were forming chapters of The John Birch Society. Altogether, he had all of the help we could give him. But he still started with one basic fallacy, that the way to avoid being smeared was to avoid making mistakes. The truth is exactly the opposite. If we ourselves had made enough mistakes we would never have been smeared at all. The *only* way to escape smearing, if you are actually trying to fight the Communists, is to be ineffective.

Effectiveness derives from size; from the courage, dedication, and industriousness of the members; from organising ability on the part of management, and a knowledge and understanding of the war; from the unceasing labour of a staff in the field that knows it is fighting a war, supported by a

staff at headquarters which is equally inspired; by the unremitting sacrifices, in time, energy, and money, of thousands of truly great men and women who are proud of each other and of the whole group of which they are a part. None of these factors are easy to obtain or provide, nor do they come from simply copying a formula. Which is the only reason we are sorry to see these imitations being born. Their efficiency ratio, against the resources utilised, is likely to be very low indeed.

But baby John Birch Societies are only a small part of a bigger problem. There is today, as there has been for many years, entirely too much scattering and splattering of anti-Communist strength and enthusiasm into unco-ordinated bursts of ineffectual protest. There are giant pockets of resentment exploding all over the map, none of them thought out in advance so as to make them an effective part of a positive long-range program. There are huge barrages of angry criticism and demands being fired in all directions, none of them controlled as to aim or timing by either an acceptance or awareness of any consistent overall strategy. There are new groups, large and small and of every conceivable organisational pattern, springing up like mushrooms—most of which see the total Communist conspiracy about as clearly as the whole elephant was "seen" by the six blind men of Hindustan.

There are those who insist on saving our country and our civilisation by prayer without works, and others by works without prayer. There are some who would do so entirely by self-education of the individual, others solely through such mass education as can be achieved by study groups; and others, scorning education altogether, by oiling their rifles and stocking up with plenty of groceries and ammunition. There are some who tell us that our whole anti-Communist effort must be directed at encouraging and assisting resistance behind the iron curtain; and others who tell us that all energy and resources must be put into direct political activities for the election of more conservative Congressmen and Senators.

There are some who are going to stop the Communist juggernaut by out-arguing its spokesmen over questions of ideology and philosophy; and others whose chief concern is not to endanger their "tax deductibility"—while fighting against an enemy which now controls the granting of tax deductibility. There are some who are busily saving God and country by holding dinner meetings with other groups and leaders as eminently respectable as themselves; and by adopting, with varying degrees of reluctance and dissent among the assembled diners, "statements of principles" arrived at by a sedate observance of Roberts' Rules of Order. (Closely akin to this species, but more of the proud lone wolf persuasion, is the pundit who writes pompous "releases", pointing out with absolute accuracy that we simply *must* do this or *must* do that if we are to stop the Communist advance. These exhibits of penetrating insight conveniently and completely ignore the point that the only body, which could possibly do the things that we "must" do, is the U.S. Government, which for all practical purposes is on the other side. Just who is going to actually do the things we *must* do is left for somebody else to figure out.) And mixed among some of these groups, either "softening" all action into a relative innocuousness, or pushing it into such extremes as to be self-defeating, are the few Comsymps and agents who alone are working under central direction, and making everything they do fit into an integrated design.

With rare exceptions, and despite the infiltrators, these widely various groups are sincere, and most of them are

earnest. Far from having anything against them, we help many of them in every way we can, from distributing their literature to helping to set up audiences for their speakers. Most of their leaders are friends of mine, whom I admire, and to whose efforts, in many cases, I have personally contributed the few dollars I could spare, regularly over many years. We fall in behind and support their specific programs whenever we can, as in the long-range effort of two different committees to eliminate the personal income tax by getting the government out of private business; as in the timely effort of the "Friends of General Walker" to support the demand by Senator Thurmond for an investigation, to which we referred above; or as in the very recent case of the Committee For Aid To The Katanga Freedom Fighters. Most of them, in fact, do an excellent job, in their own ways and for their own purposes. If they are unsuccessful in accomplishing any of those purposes, it is because the total forces against are too overwhelming and too strong. But that is just the point. The ways and purposes of all the groups together, are utterly inadequate for the occasion.

For too many people who support such organisations, but go no further in the fight, are closing their eyes to two important teachings of experience. First, we have had all of these or similar haphazard, or narrowly directed, detachments of opposition to Communism at work for twenty years or more. And they do not seem to bother the Communists, nor slow down the Communist advance, any more than a miscellaneous company of boy scouts and high school debaters would stop a regiment of veteran marines. Second, and more important, they largely ignore both the nature and the techniques of the enemy. They act as if we were fighting in a Nineteenth Century political campaign. But we are dealing with a brilliant, experienced, tremendously successful, and utterly ruthless conspiracy. This conspiracy has proved its ability over and over to subjugate any country and keep it in subjugation through the use of only three per cent of the people of that country as agents of the conspiracy. The lack of realism shown in fighting this kind of an enemy brings smiles to even the frozen faces in the Kremlin. And brings tears to the eyes of those in our own country who really see the danger.

So now we arrive at the reason for all of this background review, in a request for emphasis on recruiting. We want to show its importance in the total fight. For there is no slightest question about the fact that we, the anti-Communists of America, have the strength to win the cold war. If and when the Communists do officially and completely take over our country, we'll have at least ninety-seven per cent of the population against them, and on our side, at the very time. The three per cent, or around five million, will impose their brutal tyranny on the other hundred and seventy-five million, by simply following the orders of a central command, which knows what it is doing, and how, and makes all activities of its agents mesh skilfully to serve that central purpose. While opposing that central purpose and over-all plan, the anti-Communists will be riding off to battle in a hundred different directions at a hundred different speeds, stopping en route to fight with each other as to whether they shall use ballots or bullets, prayers or pamphlets, poisonous superscientific radiation or peppermint-flavoured cream puffs, in fighting with the enemy.

All that will be needed—all that has ever been needed in any country—to stop the Communists, is the elimination of enough of the confusion and cross purposes among its oppo-

nents; a co-ordination of enough of the opposition into one body that can make effective use of the strength of that opposition. The John Birch Society offers such a rallying point for those who have the courage, the character, and the will, to win this contest at whatever cost. This is why the recruiting of such members for the Society, the gathering of them into one body of firm organisational structure, dependable permanence, and visibly increasing strength, is now so important a part of our total undertaking.

Since we are only one of so many anti-Communist groups, it is both a natural question and a fair one to ask on what we base our claim to being more realistic and our hope of being more effective. A full answer would really be repetitious of a great deal that is in the Blue Book and earlier bulletins. In a short reply we could refer to a few concrete victories or partial victories we have won in the past in some of our "brushes", or even more serious encounters, with the Comsymp forces. Or even, somewhat boastfully, to the fact that in so many different situations we have seen through the smoke-screen of pretenses and called the turn correctly on what the Communists were really doing and how they were doing it. Or to the way we have been singled out by the Comsymps for such extensive, vitriolic, and determined attacks on us. Or to the proof of how solidly we have been building our organisation by the way we have continued to grow, in both strength and numbers, right through these attacks. Or to the fact that we are the *only* anti-Communist organisation with an actual army in the field (even though it is an educational army), and with a paid field staff to guide and sustain efforts.

We could point to the tremendous advantages, in the present circumstances and even more in the troubled days ahead, of our "monolithic" structure. For our members soon learn that there is nothing in the slightest degree oppressive or coercive about our organisation or our purposes. To accuse me of being a dictator, when the only thing I can possibly do or want to do about a member who disagrees with our requests too extensively and persistently is to give him his dues back, is as silly as accusing our whole Society of being "fascist" in purpose when our greatest present goal is the restoration and strengthening of our republic, and our ultimate goal is to bring about even less government and more personal responsibility. But to the Comsymps our structure is anathema indeed, because for once they have found an organisation which they cannot infiltrate and splinter and tear to pieces or bog down in endless internal dissensions the way they have all the others. Our members are well aware that there is nothing dangerous to them or to our country in this "monolithic" precaution against internal strife; while the Communists are equally aware that it is very dangerous indeed, to *them* and to their long-range plans. Which is just one reason why *Pravda* itself devoted six or seven hundred words each, in both its December 4 and its December 11 editions, to frothing at the mouth with lies about The John Birch Society.

Our final point in this brief however, would be simpler. To the best of our knowledge we are the only anti-Communist group which has ever gone out of its way, actively and materially and substantially, to help and to support other groups; and which, despite the regrettable but natural jealousy and envy, due to our rapid growth, from which we are still suffering in some quarters, has earned and won the corresponding strong and palpable support of many other groups. We have done so despite our perfectly straight-forward criticism of these other groups, as voiced right in this bulletin. For we

have made it unmistakably clear that our criticism is due simply to honest concern over effectiveness in the total fight; that we are not ruffled by criticisms of ourselves or disturbed by the normal doctrinal differences; and that we are fighting the Communists—nobody else! And this, too, has the Communist bosses biting their well-manicured nails.

So we think it is time to ask your patriotic friends, of the caliber we want in our membership but who are still standing aloof from The John Birch Society, a few straight-forward questions: (1) Do you really know the score, and if not are you willing to do the conscientious reading to find out? (2) If you do know the score, what are you waiting for? (3) In the coming showdown with the Communists, just where and what is the group you would rather have defending your country, instead of The John Birch Society? (4) It is clear that if enough good Americans came into The John Birch Society soon enough, our concerted effort could stop the Communists. Do you know of any other way, or chance, of stopping them? (5) Which do you value more, your present "non-controversial" status of drawing-room conventionality, or the future freedom of your family? (6) Do you want to save your country, your home, and your life itself, or to go on blindly piling up more money for the Communists to confiscate? (7) Do you want to stand on your own two feet and fight for what you believe in, or maintain your comfortable aloofness while others do all of the fighting for you? (8) When your children are living under the same cruel tyranny that has already befallen Cuba, China, Czech-Slovakia, and the Congo, how are they going to appraise what you did to prevent it? (9) Are you willing to face facts now or, preserving your vested and protective interest in past error, remain among the willfully blind, who simply will not see? (10) "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God; I know not what course others may take, but as for me, give me liberty or give me death." Will you join us in that same resolve?

A Prophecy?

The study published in these pages in December and January has now been printed in booklet form. The price will be 1/6, postage 6d., from K.R.P. Publications Ltd., 5 New Wanstead, London E.11. Wide distribution is desirable and special prices for quantities will be announced later.

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PLANNED DESTRUCTION OF THE CATHOLIC CHURCH

(continued from page 1)

against compulsion and pressure brought to bear on them to go to Church to practise religion or to organise collective groups representing any religious sect. *When the practice of religion is converted into the responsibility of the individual, it is well known that religion is forgotten.* The new generations will take the place of the old and religion will be an episode of the past, to be dealt with in histories written about the Communist world movements.

Some Words of Comment

A few brief remarks are indicated:

1. The tactics described here were carefully worked out and methodically applied in China.
2. The destruction of the Church has to be done from within, through the collaboration of a certain number of "patriotic" priests and Christians with the regime.
3. It is in the name of patriotism, anti-imperialism, that priests and Christians are urged to collaborate with the regime.
4. The whole Communist effort aims at discrediting the Church and the Vatican and setting up a schismatic Church.
5. The Office of Religious Affairs, the study circles, the so-called patriotic campaigns and associations are the main instruments of the Communists.
6. The aim in view—the destruction of the Church and of religion—is pursued perseveringly, but subtly and very skilfully. That is essential to make the people believe that the regime is not against religion, but wishes merely to purify it of political influence.
7. *Conclusion to be drawn.* Since Communism cannot destroy the Church without the collaboration of priests and Christians (see above No. 2), the latter must refuse to give it any assistance.

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