

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### "The Death of a Sparrow"

Following the Australian Broadcasting Commission's Public Affairs special two-hour broadcast on the Vietnam War, which was repeated twice, the A.B.C. has published the material used, together with expanded material which could not be used in the broadcast, in an 87-page book: *Vietnam: a reporter's war*. We do not propose, therefore, to continue the publication of our transcript from tapes recorded from the broadcast—in any case, the point we emphasised in introducing the transcript (that preparations for the broadcast must have been well advanced in anticipation of the Communist victory) has been sufficiently brought out. The broadcast itself, with its background of battle and riot noises, has a much stronger immediate impact than the written words; on the other hand, the spoken words, while having a strong emotional impact, leave little time for contemplation of their significance in this fitting together of an apparently episodic, but unquestionably well-planned, sequence of events; and this significance does appear in the book. As to the preparation of the broadcast, a very experienced and well-informed journalist agreed immediately that it would have required long preparation.

"They care no more for the immolation of the peoples of a continent than for the death of a sparrow." The immolation of the peoples of Vietnam and Cambodia—and, so recently and currently, Angola, Mozambique, Timor and Portugal itself—are mere incidents in an overall strategy explicitly delineated in the book *Problems of Leninism* by Josef Stalin. The whole conspiracy for the destruction of Graeco-Roman-Christian civilisation (which as a whole comprised an organic, evolving structure) goes back much farther than the period dealt with by Stalin, the period in which current events represent the culminating stages. The period began with the October 1917 Revolution in Russia, and was described thus by Stalin:

"Objective: to consolidate the dictatorship of the proletariat in one country, using it as a base for the overthrow of imperialism in all countries. The revolution is spreading beyond the confines of one country; the period of world revolution has commenced.

"The main forces of the revolution: the dictatorship of the proletariat in one country, the revolutionary movement of the proletariat in all countries.

"Main reserves: the semi-proletarian and small-peasant masses in all developed countries.

"Direction of the main blow: isolation of the petty-bourgeois democrats, isolation of the parties of the Second International, which constitute the main support of the policy of *compromise* with imperialism.

"Plan for the disposition of forces: alliance of the proletarian revolution with the liberation movement in the

colonies and the dependent countries." (Italics in original. Our paraphrasing.)

This extract was incorporated in an article, *The State of the World*, published in *The Social Crediter* early in 1947, and re-published as a booklet without alteration but with added notes in 1967\*. This represented a global view. Notes dealing with the segment of the conspiracy involving Vietnam have been published in *T.S.C.* from time to time, and a selection of these was published in the May 1975 issue. We repeat a smaller selection to remind readers that the validity of a concept is tested by its ability to sustain forecasts of coming events. The date of original publication is shown in brackets at the end of each item. The end is not yet; but it is no longer far away.

On May 20th a group of some three hundred people, led by about twenty interstate Protestant clergy, held a silent meeting before Parliament House, Canberra, to protest against *apparent* U.S.A. policy in Vietnam, and the Australian government's support of this policy. This would not be of much importance, except that it requires considerable arrangement, and thus points to the existence of an organisation on an interstate level; and that it conforms to similar protests all over the world.

It is quite likely that the fate of the world now depends on the outcome in Vietnam, and a major objective of the Communist conspiracy within and without the U.S. is to make an American collapse or withdrawal credible. American public opinion, which increasingly recognises the real issue, must be suitably prepared for an 'accident' which, one way or another, will render America's position untenable. And then, with the inevitable, and probably rapid collapse of the whole of Asia, there will seem to be no alternative to the negotiated surrender of America to Communism, or whatever name the Finance-Communist Conspiracy chooses to give its World Government over the enslaved populations of the globe—what are left of them after potential 'saboteurs' have been eliminated. . . .

(June, 5, 1965)

The weekly newspaper, *Human Events* (Washington) in its issue for July 17, 1965, quotes what we believe to be the very reliable *Allen-Scott Report* on what took place at the Hanoi "labour conference" held from June 2-6 inclusive, and attended by delegates from all over the world. According to the Report, the conference cost the Hanoi-Peking

\* Available from Tidal Publications and K.R.P. Publications.

axis over half a billion dollars.

"Nothing was left to the imagination of the 600 delegates. *Country by country* they were briefed on how to implement the 'vigorous mass aid Viet Nam and resist America movement' which the hosts said 'is unfolding throughout the world.' This labour conference obviously was vital to Mao's strategy." [Our emphasis.]

The conference was, in fact, a briefing in integrated sabotage as appropriate to the various countries represented, in the main aimed at disrupting transport and promoting anti-war demonstrations. And so we have seen the Teach-ins and other propaganda activities, combined with waterfront strikes and other attacks on communications.

In the meantime, the U.S. refrains from bombing vital targets, but terrifies the public with postponed announcements of vastly increased military efforts—probably made in the secure knowledge that the Communists will have won before the efforts can be effective. The 'management' of the news concerning Vietnam ought to be enough to convince anyone of the complicity of the invisible government of the U.S.A. in the strategy of International Communism. And when our turn comes, it will be "too late" for the U.S. to do anything.

It is vital to do everything possible to inform public opinion to a point where it will *force* the U.S. government to *win* the war against Communism. Conferences with a winning enemy are merely steps in a pattern of surrender.

(Aug. 14, 1965)

The late C. H. Douglas described modern war as a prize-fight between A and B for the benefit of C, the promoter. The high incredible course of the Vietnam war, the official lies about its progress and prospects, its callous brutality where Americans bomb parts of South Vietnamese cities hopefully expecting to kill Viet Cong believed to be in them (never mind the civilians and their dwellings), the 'peace' talks which don't happen, make this war something worse than a prize fight. But whatever it is, it is clearly for the benefit of C—the Conspiracy. For the 'escalation' of the war has been made possible by American trade with Russia and the East Europe satellites, who supply 80% of North Vietnam's supplies.

According to twelve foremost U.S. ex-officers, including former chairman of the Joint Chiefs of Staff, former chief of naval operations, former head of Strategic Air Command, and former head of Vietnam air operations, ". . . the war against North Vietnam can be irrevocably won in six weeks . . . Communist intimidations and aggressions in the free areas of Asia can also be struck a paralysing blow in the same brief frame of time. . . ." (Lloyd Mallan in *Science & Mechanics*, March 1968, reported in *Human Events*, March 23, 1968). Only mass media-backed official lies obscure the truth of this assessment.

The benefits to the Conspiracy include world-wide public confusion of thought, division of communities, distortion of the U.S. economy, the acceleration of 'civil rights' riots towards revolutionary civil war, world-wide student demonstrations, the building of bases in South Vietnam for eventual use for the policing of South East Asia by the Communists, and the hastening of universal economic crisis with any hope of a rational solution drowned in the confusion.

To grasp the enormities of the Vietnam 'war' is to comprehend the magnitude of the disaster which confronts us. The Conspiracy intends to rule the Earth forever, and in the pursuit of this objective ("the highest stakes in history") "the immolation of the peoples of a continent mean no more than the death of a sparrow."

(May 18, 1968)

## Vietnam and the Global Conspiracy

*Continuing from our August issue this is the last instalment we intend publishing of the transcript of a tape recording of a Documentary (referred to on page 1) broadcast by the A.B.C. within hours after the fall of Saigon on April 30, 1975.*

[Recitation with background music of *John Brown's Body Lies A Moulding in the Grave*] "Once upon a time there was a little boy who wanted to grow up to be a soldier and serve his country in whatever way he could. He would parade around the house with a saucer on his head for a helmet, a wooden sword in one hand and the American flag in the other. As he grew up he put away the things of a child, but he never let go of the flag."

The battle hymn of Lt. William Calley, the man who in 1968 had been in command of the platoon at My Lai, the facts and implications of which would come out in the Seventies, when the former private soldier who had been at My Lai finally broke his silence. His name was Paul Medlow.

[Medlow and Interrogator] "We had gone into the village and we started searching out the village and gathering up the people and running them to the centre of the village."

"How many people did you round up?"

"Well there were about 45 people who were gathered in the centre of the village and we placed them in there and. . . ."

"What kind of people? Men, women, children?"

"Men, women, children and babies and we all made 'em squat down and then Lt. Calley came over and said 'you know what to do with them don't you?' and I said 'yes' so I took it for granted that he just wanted us to watch 'em. And he just left and then came back about ten or fifteen minutes later, and said 'How come you haven't killed them yet?' I told him that I didn't think he wanted us to kill them, I thought he wanted us to guard them. He said 'No, I want them dead.'"

"He told this to all of you or to you particularly?"

"Well, I was facing him but the other three or four guys heard it. And so he stood back about 10 or 15 feet and he started shooting them and he told me to start shooting them, so I started shooting and fired about four clips into the group."

"You fired four clips from your M16? That's about how many rounds?"

"I carried seventeen rounds to each clip."

"So you fired about sixty or seventy shots, and you killed how many at that time?"

"Well I fired on automatic so you can't, you just spread the area, you can't tell how many. I might have killed about ten or fifteen of them."

"Men, women and children?"

"Men, women and children."

"And babies?"

"And babies."

"Why did you do it?"

"Why did I do it, because I felt like I was ordered to do it and well at the time I felt like I was doing the right thing. I really did because like I said, I lost a damn good buddy, Bobby Wilson and it was on my conscience. So after I done it I felt good but later on that day. . . ."

"You're married?"

"Right."

"Children?"

"Two."

"How old?"

"The boy is two and a half, the little girl is a year and a half."

"Obviously the question that comes to my mind is, the father of two little kids like that, how could he shoot babies?"

"I didn't have the little girl, I just had the little boy at the time."

"How do you shoot babies?"

"It was just one of them things."

"How many people do you imagine were killed that day?"

"I would say about three hundred and seventy."

"How do you arrive at that figure?"

"Just by looking."

"And there was no talk about your going in there to wipe out this population and wipe out the village and so forth?"

"No, like I say, Captain Medina was there watching; he could have stopped it. He knew what was going on. He was right there. He could have put a stop to it any time he wanted to."

"This was Captain?"

"Medina."

"Did you know Lt. Calley?"

"Yes, he was my platoon leader."

"And, could he have stopped it or was he under orders from Medina?"

"I wouldn't know."

"What will happen to you now?"

"Well, I don't think there could be anything done with me, because I'm out."

"And what is your feeling now in retrospect, as you look back on all of that?"

"Well it has been on my conscience and will stay on my conscience for the rest of my life, but like I said, God punished me the very next morning."

"By—?"

"By me stepping on a land mine, so I feel like I've been punished."

My Lai was said to be an expression of the frustration and the overriding fear that the American soldier had for the elusive but ever present Viet Cong—the tigers who struck after dusk. One soldier put it this way:

[Soldier] "Very seldom do we actually see the V.C. as such. They spend a great deal of their time or most of their time underground and in an elaborate tunnel system, throughout the country it's catacombed with the tunnels. During the day they go into the tunnels and hide; at night

of course they come out and prowl around, snipe at the troops and one thing or another. This is when they do most of their work, at night, under the cover of darkness. This is the time I hate, the still, the quiet, the watching and waiting for the V.C. to make their move at night, waiting for them to make their attack, will they come or won't they?"

He didn't have to wait long. In February of 1968 the Viet Cong moved out of their bunkers to suddenly appear in the streets of Hue and Danang and even thrust deep into the heart of Saigon itself where they gained entry into the Embassy and got temporary control of the City's radio station.

[Announcer] "This is the main South Vietnamese language radio station of Saigon, and right now some of the Viet Cong are inside occupying the station. We understand that they are not broadcasting on the air but they do have control of the station. South Vietnamese troops outside are waiting for some tear gas to arrive which they are going to use. There is a Viet Cong machine gun in there [machine gun fire], about a hundred yards away. They are trying to use gun ships, in case they try to flee into the street" [battle noises].

The Tet Offensive was a great blow to the American High Command, but its cost to the Viet Cong in terms of human lives was great. Twenty thousand Viet Cong lost their lives after the Americans regained the initiative and pushed them back from the major cities. As American troops took control of the city of Hue they found that a gruesome memento of the Vietcong's presence; three thousand bodies were found with their hands tied behind their backs in mass graves. But for the Americans talk of this mass execution was to be largely overshadowed by their own mass murder at My Lai . . . . [Music: *John Brown's Body* . . .].

[The remainder of the transcript runs to 23 foolscap pages of double-spaced typing—Ed. T.S.C.]

## Who Condemns the Cardinal?

Recent correspondence in the *Church Times* suggests an ambivalence in the attitude of the Student Christian Movement. Mr. B. G. Reuben complains that the S.C.M. publications "express a single intolerant view, and disseminate hatred and violence under the banners of love and peace." A list of bookshops, for instance, especially recommends the "extreme left-wing bookshops" in Camden High Street. A publication blames the British army for most of the violence in Northern Ireland (June 13, 1975). In a reply the next week, the editors of the S.C.M. magazine *Movement* calls Mr. Reuben's picture of S.C.M. "utterly false and deeply offensive." But the writers make no apology for attacking South Korea, which they say might become a new Vietnam "with much the same rationale from the Western states for our 'intervention'." Their policy, they claim, has been to publicise the plight of minority groups.

Yet I doubt whether they ever defended Cardinal Mindszenty, who found himself, after all his sufferings, in complete isolation. A good account of Mindszenty appeared in *Human Events* (Washington, D.C.), April 19, 1975, when A. C. Brownfeld reviewed the Cardinal's *Memoirs*. He was arrested when Bela Kun seized power

in 1919, and although born Jozsef Pehm, he deliberately assumed the name Mindszenty when the Germans tried to persuade Hungarians to take German names. And so he proclaimed himself a patriot as well as a priest. He helped rescue Jews and was himself arrested.

When the Soviet Army occupied Hungary in 1945, he was appointed Archbishop and Primate by Pius XII and fought the communist interference with education and church activity. So they staged a show trial in 1948 and subjected him to fearful tortures, keeping him in solitary confinement until the Revolution of 1956. He then escaped to the American Embassy where he lived for 15 years: "and his only crime was his belief in freedom and in the Church."

In 1971 when, as Mindszenty put it, "the nations of the world marched on Moscow's leading-strings," Paul VI asked him to leave Hungary and he was also asked not to publish his memoirs, which he refused. He wrote and asked President Nixon if he might not stay at the U.S. Embassy but the President quickly if civilly recommended him to bow to his fate. So he returned to a warm reception in Rome where the Pope told him that he would remain Archbishop and Primate of Hungary.

Being the man he was, Mindszenty refused to keep silence and at the end of 1973 was requested to give up the office of archbishop, while on February 5th, 1974, the 25th anniversary of his "show trial," his removal from office was publicly announced. Rome had followed Nixon in condemning the Cardinal, for both saw him as an anachronism and an embarrassment to the policy of "détente."

Events have, of course, proved Mindszenty correct. The issue of the *Church Times* that published criticism of the S.C.M. also carried an article by Michael Bourdeaux on religion in Czechoslovakia, which shows that "a more violent campaign against the churches in Czechoslovakia has been going on." The Party's goal of eliminating religion appears, for instance, in instructions embodied in *The Situation of Ideological Education and Religious Politics* which states that "religion is an unscientific, non-socialist and overrated ideology, no more and no less than the enemy of Marxist-Leninism."

Peter Hebblethwaite wrote with some sympathy about Cardinal-Mindszenty in *The Observer* (March 29, 1975) but complained that he could not begin to comprehend the policy of "reluctant realism," adding that he fell victim to this "policy of realism." Mr. Hebblethwaite said it was not clear what the Cardinal thought the West and the Vatican should have done, and implied that their policy was probably better than insults and denunciations. Yet if the West and the Vatican stand for the truth and for the human person, they should have rather more to offer than insults and rather more with which to confront Marxism than weakness.

—H.S.

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## A Boy's Best Friend

Mother Church extends these days a special indulgence to those who support the avowed enemies of the faith and reserves a particular contempt for those who stand up to these enemies. Capitulation has the new name of détente.

*The Tablet* of July 26, for instance, leads off with an article on Portugal in which we read, "None of the A.F.M. leaders should be written off as power-seekers pure and simple. It is not surprising that men formed by life in the armed forces, reacting against the former corrupt régime and the monied families who exploited the nation, should look to swift, authoritarian solutions. The history of parties in Portugal does not inspire confidence."

A couple of pages later, Douglas Hyde discourses on the "originality" of Italian communism, saying of the imprisonment and death of Antonio Gramsci that "It is of such stuff that martyrs are made," although in his writings "like other Marxists he makes no bones about his atheism." The article concludes that Chile, for some years a model Christian Democracy, then the "democratic" Marxist socialist model, is today "just one more vicious right-wing dictatorship. The P.C.I. leaders have no intention of seeing Italy go the same way."

The *Catholic Herald* of July 25 reports that the Vatican has given an unequivocal "no" to the request of Ukrainian exiles that Cardinal Spilyl be recognised as Patriarch of the Ukrainian Church. The Cardinal, who spent 18 years in Soviet prisons before his exile in 1963, "accused the Vatican in 1971 of betraying his estimated five million followers in the Ukraine for the sake of improved diplomatic relations with Moscow."

The Roman poet, Horace, said that Nature could act like a Mother, but could also behave like a Step-mother: such thoughts about Mother Church must have occurred to some of her faithful sons who were quietly rejected.

—H.S.

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