

## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 28

26<sup>th</sup> July 2024

### IN THIS ISSUE

The Real Communist Challenge to Christianity By Eric D Butler	61
Introductory Social Credit Training Course By ED Butler	66

### The Real Communist Challenge to Christianity

*Mr Eric D Butler's Address at the 1959 Melbourne Anglican Synod*

**“Communism is not merely a question of economics and sociology. Its main challenge is to the Christian conception concerning the nature of man and his relationship to God.”**

*After a long debate which clearly demonstrated that many Christians, including members of the clergy, do not understand the fundamental nature of Communism, the 1959 Melbourne Anglican Synod carried a resolution stating:—*

*“That Communism is absolutely incompatible with Christianity and constitutes a deadly and growing challenge to it.”*

*The motion also requested His Grace, Archbishop Woods, to take such steps as he thought proper to promulgate an authoritative statement on the position of the Church of England in the diocese in relation to Communism, its philosophy, objectives, strategy and tactics.*

*The question of Communism was raised by Mr. Eric D. Butler, who in speaking to his original motion, subsequently amended, said:*

This motion concerns not only the fundamental issue of our times, but the central question which has dominated the entire history of the human race. That question is one of power; whether the individual is to be merely the passive instrument of centralised power wielded by other individuals, or whether power is to be decentralised in order that individuals may, through the exercise of freedom of choice, progressively develop their own personalities.

Communism is not merely a question of economics and sociology. Its main challenge is to the Christian conception concerning the nature of man and his relationship to God. The dedicated Communist proposes to create a completely new world in which the worship of God will be replaced by the worship of man.

And in order to do this the Communist wants power. It is essential that Christians do not allow themselves to be diverted from considering this central issue of power.

The motives behind Communism are as old as man, and the real problem confronting the Christian Church is the same problem it has faced ever since the famous statement concerning Caesar and God was given social significance by outstanding Church leaders as they attempted to exercise Authority to curb Power. It is impossible to develop this matter here, but I draw attention to it because I believe that the Christian Church alone can provide the type of leadership so desperately needed today, as we stand face to face with a challenge from Caesar which surpasses anything previously witnessed in human history. The only thing new about Communism is the techniques it possesses for enslaving both bodies and minds. I refer not only to mechanical technological developments, but to the numerous forms of what has come to be known as brainwashing.

While subversion and the various forms of sabotage are a major part of the disruptive programme of the Communists, the main, decisive work is done openly in the attack on the mind. This work is going on every day without our clergy and Christian bodies realising just what is happening.

## **Reality of Challenge**

At present we are not equipped to meet the real challenge of Communism. Burdened down by their day-to-day activities, our clergy have little time in which to equip themselves. A Report such as this motion suggests would at least supply them with a ready, comprehensive and authoritative source of knowledge.

It will, of course, be said by some that I am exaggerating the Communist menace. It is a frightening fact that there are some people who apparently do not grasp the seriousness of the situation. Let me turn aside for a few minutes to make clear that I am dealing with a reality we ignore at our peril.

The astonishing increase in the growth of Communist power and influence since 1917 is without parallel in human history. Just after the dawn of the century, in 1903, Lenin established his Bolshevik Party with seventeen supporters. Fourteen years later, in 1917, Lenin and his associates conquered Russia with a mere 40,000 supporters. Today the Marxist-Leninists not only directly control nearly one thousand million human beings, but they have highly disciplined supporters in every non-Communist country in the world and wield enormous influence through numerous media. We might profitably contrast the growth of Communism with the growth of Christianity. It is now nearly 2,000 years since Christ gave His famous instruction: *“Go ye into all the world and preach the Gospel,”* but today, after the testimony of those 2,000 years, no more than a third of the world’s peoples have heard the name and the teachings of Christ.

When we bear in mind the rate of development of Communist power, it is not surprising that the Communist teaching that Communism is historically inevitable is a powerful psychological weapon, which not only helps to break the will to resist in the non-Communist ranks but also helps the Communists to maintain the will to win in their own ranks.

## **Not Inevitable**

Most of the major victories of the Communists have, of course, had nothing whatever to do with historical inevitability. Many of them have been the result of short-sightedness, lack of principles, and, in many cases, outright treachery, by those supposed to be resisting Communism. For example, there was nothing inevitable about the decisions made at the *Yalta Conference in 1945*, decisions which paved the way for the vast Communist expansion in the post-war years. But, whatever the real reasons for their advances, the Communists have persistently stressed the theme that these advances proved that the non-Communist world is doomed, and that the advent of Communism is imminent. If people can be convinced that any development in human affairs is inevitable, that it is a manifestation of some natural law, particularly if this law has been proved “scientifically,” then they see no good purpose in resisting such development, even though they may not like it.

## **Cyclic Theory**

It is appropriate to observe here that the Communists are aided immeasurably on the question of historical inevitability because of the dominant teaching of the historians of the West, the majority of whom accept the cyclic theory of history: that civilisations rise and fall because of their nature, and that today we are living during the decline of our present civilisation. Although many of the historians preaching the cyclic theory stress the importance of religion in the growth of any civilisation, the important point to understand is that their views lead to the conclusion that the continuing disintegration of our present civilisation is inevitable. All theories of inevitability strike right at the heart of the philosophical view of the individual’s being able to use creative initiative to change the course of events from what they otherwise would have been.

And this brings me to the central thesis of this address, which is that the true nature of the Communist challenge cannot be understood until it is first understood that every policy in this world stems from a philosophy, is the result of a conception in reality. Policies are evidence of things unseen, of ideas concerning the nature of man and the universe. Behind every policy there must be a philosophy, just as a bridge is the material expression of a conception which is first committed to paper in the form of a plan. The basic cleavage in the world is not geographical, but philosophical.

Paradoxical though it may appear, the general failure to understand Communism in the non-Communist world is the result of the spread of the same materialistic philosophy underlying Communism.

One of the greatest errors concerning Communism is to regard it merely as a revolutionary movement born of a hatred of capitalism. This attitude directs attention away from the truth that Communism presents a complete philosophical system, with a powerful appeal to far more than the materially poor of this world.

It was Marx's successor, Lenin, who stressed the importance of capturing the student minds of the world in order that the Communist movement could be continually recruiting the necessary intellectual leaders. Students the world over have had no difficulty in accepting Communism because they are products of the revolt against the Natural Law philosophy, which first made its appearance in the area of Western culture among the ancient Greeks, and which was further developed in relationship to the idea of personality by the early Christian philosophers.

The Natural Law philosophy is based upon a conception of the rules of the universe transcending human thinking. It postulates that man's destiny is but a part of an order greater than himself; that man is not self-sufficient.

As against this conception, there is the idea that the Intellect, or Reason, is not only the supreme power in the universe, but that it is supreme as manifest in man. The student intellectual has no difficulty in believing that the idea of the worship of God is a gross superstition which restricts the freedom of the individual, but sees nothing illogical in the idea that man should worship Reason, Logic and Science. We hear much about the Age of Reason, but the Reason, like a slide-rule, is incapable of providing anything more than the logical sum of all the data provided. The Reason is a pure instrument and of itself can prove nothing.

It is obvious that the scientific method has led to an enormous knowledge about reality, but it is essential that we do not lose sight of the basic truth that the knowledge comes from reality itself and not from science as such. Because the Communists persistently claim that Marxian Socialism is scientific, and those young minds are conditioned to accept science as something which, in the hands of a superior class like themselves, provides them with power to sweep away all the superstitions of the past, it is not surprising that Marx's sociology and economics are accepted as necessary for the creation of a Brave New World.

The overwhelming majority of Christians, including the clergy, know little or nothing of the philosophical works of Marx and Engels on behalf of 'militant atheism'. I would be pleasantly surprised if there were six members of this Synod who have read even one of the basic Communist philosophical works.

Do not let us be diverted from this philosophical issue by the superficial observation so often made by many politicians who, generally in an exasperated tone, say: “Of course I am opposed to Communism. I don’t need to be told that it is bad, and it is therefore a waste of my time to be making myself familiar with its philosophical aspects.”

Now, we are all opposed to cancer; we know it is malignant and destructive of the human body. But neither cancer nor any other disease can be destroyed merely by people saying they are opposed to it. The basic causes and nature of the disease must be examined, and appropriate action taken, based upon knowledge.

Communism is a disease which we must understand if we are to deal with it realistically.

We Christians in particular must understand the philosophical roots from which all Communist activities grow. I wonder how many here have taken the trouble to read Engels’ most able work, *Ludwig Feurbach and the End of Classical German Philosophy*, in which he makes a most comprehensive review of Marxist teachings on dialectical materialism.

[https://ia801401.us.archive.org/0/items/engels\\_202206/ENGELS\\_text.pdf](https://ia801401.us.archive.org/0/items/engels_202206/ENGELS_text.pdf)

Before someone becomes impatient and asks what the views put forward by Engels last century have to do with Christianity in 1959, I hasten to draw attention to a new and dangerous Communist ideological offensive which is already causing havoc among a large number of religious people throughout the world, and which, I hope, will provide an example of the nature of the problem which I am attempting to bring before this Synod. This new ideological offensive is designed to prove that dialectical materialism is more “spiritual” than the traditional religious conceptions, and is based upon a view first put forward by Engels in the work I have just mentioned. It is true that Engels referred to “things of the spirit,” but by those words he meant those things which he claimed were solely the by-products of materialistic development, since the only reality was matter.

One of the greatest services rendered the cause of the Antichrist by the notorious Dean of Canterbury is that chapter in his last book, *‘Christians and Communism’*, in which he attempts to demonstrate that dialectical materialism is compatible with the Christian view concerning the spiritual nature of man. Whether or not this development of Engels’ teaching concerning “things of the spirit” first suggested to the Communists a new technique for undermining Christianity I do not know, but Christians everywhere should grasp the significance of a high Communist directive given on this matter in the March issue of *World Marxist Review*, one of the leading Communist theoretical journals. This directive clearly demonstrates that the Communists are intensifying their new tactics of attempting to subvert Christianity instead of attacking it directly, and of enlisting Christians to aid them in their programme.

## “Spiritual”

The article in the *World Marxist Review* tells its Communist readers how to use those who believe in God without becoming victims of their own deceit. The Communists are given to understand that their dialectical materialism is the true originator of “spiritual” ideas. After claiming that the “cultural developments” and scientific achievements in Soviet Russia are “spiritual,” and are leading to the development of “perfect man,” the *World Marxist Review* states: *“And this is only part of the spiritual development of society as a whole in the period of gradual transition from socialism to Communism.”*

Let us face the fact that this type of new Communist tactic has every chance of advancing the whole Communist offensive when we see in our own society the uncritical acceptance of speed, size, and material development as evidence of progress, when we see even clergymen talking about the economics and material achievements of Communism while paying little or no attention to the *purposes* which these achievements serve. Until we come to grips with this issue, we cannot possibly hope to launch an effective counter-offensive against the Communist drive towards complete world-power.

Today we stand face to face with one of the greatest crises in the recorded history of man. While I firmly believe that there are still great spiritual and cultural reserves in our society, that there are many outside the Church who still accept the values upon which European civilisation was built, I also believe that the Christian Church alone can, by fearless leadership, mobilise these reserves into common action against the forces of the Antichrist. We Christians have a special responsibility. This is the greatest challenge the Christian Church has faced in its long history, and I ask this Synod to accept the challenge by passing this motion unanimously. \*\*\*

### **Introductory Social Credit Training Course - Lecture 1 prepared by Eric D Butler**

What is Douglas Social Credit? Most people, including many who call themselves Social Crediters, would answer this question by saying that Social Credit is a monetary reform scheme. No greater dis-service has been done to Social Credit than the persistent reference to it as merely a Scheme for financial reform.

C.H. Douglas has made it clear time and time again that Social Credit is far more than a monetary reform scheme. Speaking at Westminster in 1936 he said: *“As I conceive it, Social Credit covers and comprehends a great deal more than the money problem. Important as it is, primarily because it is a question of priority, Social Credit involves a conception, I feel a true conception... of the relationships between individuals and their association in countries and nations, between individuals and their association in groups.”*

In 1937 Douglas said: *“In my opinion, it is a very superficial definition of Social Credit that it is merely a scheme of monetary reform....”* Douglas’s first book was *“Economic Democracy”*, published just after the first World War.

W.L. Bardsley, writing in the English *“Social Crediter”* of December 23, 1939, made the following comment:-

*“Most of ‘Economic Democracy’ had been written before the end of 1917, amid the distractions of war, and its length is barely 25,000 words, yet close study shows that no aspect of the vast subject was untouched, either fully, or in principle, or by stated exclusion. To read it after 20 years is to be amazed at its author’s complete vision of all that others have comprehended, step by step in the interval.”*

There are twelve chapters in *“Economic Democracy”*, but only three of these are actually devoted to a criticism of Finance. While Douglas made it clear that the subject of money took priority at that time, he also made it clear that there were matters of greater fundamental importance. Even in 1932, when the Great Depression was creating tremendous interest in the subject of Finance, Douglas wrote to the Editor of the Melbourne Social Credit journal, *“The New Economics”*, as follows:

*“There is too great a tendency to assume that the question of credit is the only subject on which we hold views of practical importance. So far from that being the case, the principle of organisation which are discussed in the earlier part of ‘Economic Democracy’ are vital to an effective understanding of the credit problem.”*

Douglas was not concerned with monetary reform as an end in itself. He was concerned with the position of the individual in relationship to the monetary system. Social Credit is primarily concerned with the relationship of the individual to all systems and organisations.

Douglas wrote in the early part of *“Economic Democracy”*:

***“Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political or economic... Accepting this statement as a basis of constructive effort, it seems clear that all forms, whither of government, industry or society must exist contingently to the furtherance of the principles contained in it. If a State system can be shown to be inimical to them - it must go; if social customs hamper their continuous expansion - they must be modified; if unbridled industrialism checks their growth, the industrialism must be reined in. That is to say, we must build up from the individual, not down from the State.”***

The above statement clearly indicates Douglas's philosophy, which can easily be recognised as Christian. For example, the Christian philosophy emphasises the preciousness of the individual. We all know that statement that the Sabbath was made for man and not man for the Sabbath.

Now all philosophies give rise to certain policies. It is essential that we be very clear about this, as it is the basis for a correct conception of Social Credit. During an address in 1937, entitled *“The Policy of a Philosophy”*, Douglas gave a definition of Social Credit as follows:-

*“Social Credit is the Policy of a Philosophy”*. What does this mean? It simply means that every action we take towards a certain policy is the result of a philosophy. There are two kinds of basic philosophies in the world, and because these philosophies are diametrically opposed to each other, they give rise to conflicting policies.

The first philosophy is one which conceives of all power and authority arising from a point EXTERNAL to the individual.

The second philosophy conceives of all power and authority arising from WITHIN the individual.

The first philosophy automatically gives rise to policies which necessitate a certain type of organisation in order to impose certain conditions upon the individual. This philosophy results in the individual being subordinated to the State, the System, or some other abstraction. It can be termed a false philosophy, because it gives rise to policies which conflict with the natural desires of the individual. This false philosophy is helped by many people who may even be opposed to one another. For example there is the alleged conflict between Communism and Fascism. We must learn to look beyond labels to the reality behind the labels.

The second philosophy, which conceives of reality as an environment in which the individual can make the greatest progress towards self-development, gives rise to a social structure in which there is the greatest possible decentralisation of all policies, including financial policies.

Jesus of Nazareth stated the Christian - the realistic philosophy, when he said:

*“The Kingdom of God is within you.”*

When we clearly understand the difference between the two basic philosophies we have mentioned, we can see how dangerous it is to label all money reformers as Social Crediters.

Social Credit advocates the changing of the present financial rules in order that the individual may have greater freedom, and greater security.

Hitler's policy, which, let us emphasise, was the direct result of his philosophy, resulted in a financial policy which made it easier for the individual German to be used for purposes over which he had no control. The present financial system is being modified before our very eyes, but merely that the individual may be far more effectively controlled.

We must learn to look at every policy, financial or otherwise, from the one point: How does this policy affect the individual? What is the philosophy behind it?



Having seen that Social Credit is a policy of a philosophy, we can now realise that the financial proposals of Social Credit are only a part of the whole. It is interesting to note that the first Social Credit legislation introduced into the Albertan Parliament did not even mention monetary reform in giving an official definition to Social Credit. This legislation referred to Social Credit as *“the power resulting from a belief inherent within society that its individual members can gain the objectives they desire.”*

Mr. G.F. Powell, technical adviser to the Albertan Social Credit Government, wrote the very significant comment on the initial failures of the Aberhart Government:

*“It was so evident to any experienced observer in the Social Credit crusade that it was due (the failure), in the main, to the same old cause - an unbalanced concentration upon the money technique for the realisation of the results of Social Credit, to the almost entire exclusion of its philosophy.”*

In the **Postscript** to *“The Elements of Social Credit”*, by Dr. Tudor Jones, Deputy Chairman of the English Social Credit Secretariat, the following appears:

*“Douglas has never tired of stressing the indissoluble connection between any and every policy and philosophy, which, plain or obscure, occult hidden, is its philosophy. Doubtless what led to the previous presentation of Social Credit as a Policy before any extensive treatment of its Philosophy (which is, nevertheless, implicit in all that Douglas has written) was the belief, justifiable until 1918, that the traditional philosophy of at least the Christian nations (peoples) was still essentially whole, buried and misrepresented perhaps, but not destroyed.”*

In recent years Douglas has dealt extensively with the importance of resisting all attacks upon the Christian Faith. Writing in *“The Situation and the Outlook”*, he states:

*“It is necessary, in my opinion, to bear in mind that a policy must derive from a philosophy; and for this ...I feel would not be honest to omit the expression of an opinion that has been crystallising, so far as I am concerned, for some years. The more conventional form in which the idea to which I refer is phrased is that we are engaged in a battle for Christianity, and that is true.”*

It is easy to understand how, in the absence of any dominant philosophy, there can be no genuine stability in society. Writing in the English *“Social Crediter”* of March 16, 1946, Dr. Geoffrey Dobbs makes a very profound observation when he says:

*“...no satisfactory political system is workable unless those concerned with it hold broadly the same views, religious or philosophical views, in practice this was when Christianity was the dominant religion. This is the only safeguard to the social credit (the faith of people that in association they will get what they want) of a system without which any political system will disintegrate.”*

Developing further the statement that Social Credit is a Policy of a Philosophy, Douglas dealt with the term Philosophy: *“It is something based on what you profoundly believe - what at any rate, I profoundly believe, and hope you will— to be a portion of reality. It is probably a very small portion, but we have glimpsed a portion of reality, and that conception of reality is a philosophy, and the action that we take based upon that conception is a policy, and that policy is Social Credit... in many cases, it is no use arguing with many people about the techniques of Social Credit, because they don't agree with your philosophy...”*  
(*The Policy of a Philosophy*, 1937)

The Social Crediter's conception of a Reality is that the individual was not born into this world to be a serf to external authority, but was born to be free. We can therefore say that Social Credit is based upon a philosophy of individual freedom, the belief that, while as Douglas says, the end of man may be unknown, he will develop most rapidly towards that end as he is removed from all external authority. Without going into details here, it can be pointed out that man's physical environment has, in the past, been an obstacle to his self-development. The physical environment was one of scarcity and the necessity to work hard to survive. There was no leisure for self-development. But today increasing leisure could easily be available to all. We can now see that all our policies must be bound back to Reality. If our policies are not bound firmly to Reality, we can expect nothing but increasing disintegration of our civilization.

In concluding this week's study, the following quotation from L.D. Byrne's *“Nature of Social Credit”* will provide us with further evidence of how the policy of Social Credit is firmly rooted in a philosophy of Realism:

*“It (Social Credit) is the credo or belief inherent in society that its individual members in association can get what they want ... what makes the individuals within the group enter into willing associations with each other is the belief that their efforts are being directed to secure the objective they desire.”*

Social Credit is concerned with the voluntary association of individuals to achieve the objectives they desire. If the individual is not obtaining from any association the objectives he desires, he must be free to leave the association. He must be free to contract out.

Under totalitarianism the individual is not free to contract out from undesirable associations. The philosophy which conceives of all power as external to the individual results in compulsion of the individual.

\*\*\*

## SOCIAL CREDIT TRAINING COURSE - QUESTIONS ON LECTURE 1

NOTE: The student should attempt to answer all questions as fully as they possibly can. Answers should be forwarded within seven days of receiving the question paper.

1. Comment upon Douglas's views on the correct relationship between the individual and organisation.
2. What do you understand by the statement that Social Credit is the policy of a philosophy?
3. Government control of financial policy has gradually been strengthened in recent years. Do you think that this is a move towards Social Credit?
4. Do you think that Social Credit could have been developed in India?

### **The Objectives of the Australian League of Rights**

- (a) To promote loyalty to the Christian concept of God, and the Crown, and to the Country as part of the British Commonwealth of Nations.
- (b) To advocate genuine competitive individual enterprise and personal initiative.
- (c) To defend private ownership and advocate its extension in order that individual freedom with security shall be available to all.
- (d) To attack and expose Government-by-Regulation and bureaucratic interference with economic and social activities.
- (e) To take steps designed to secure to the individual very definite rights which no Government can take away, and especially by defence of the written Constitution.
- (f) To defend the Rule of Law which makes all equal before the Law.
- (g) To stress the value of our system of Common Law, built up in Great Britain, to protect the rights of the individual; and to that end to expose corruption and partiality in all their forms.
- (h) To expose the manner in which the safeguards of individual rights and liberties are being destroyed.
- (i) To emphasise the value of Legislative Councils and the Senate.
- (j) To expose and oppose all anti-British propaganda, and actions, irrespective of their origin.
- (k) To take such other actions as may be deemed desirable to promote the policy of this League.

## ANSWERS TO QUESTIONS ON LECTURE 1

Individuals use the social credit whenever they partake in the fruits of association. Technically this is termed the “increment” of association and is that which is over and above the arithmetic addition of the results of the efforts of individuals taken separately.

- (1) For example the results of modern technology.
- (2) The total energy capable of doing work and which is made available by association is now immensely greater than the total of the world’s “manpower”.
- (3) The “dividend of the machine”, (e.g.) the benefits of the telephone system.
- (4) The cultural heritage of individual groups, nations, and the world.

1. Douglas stresses that all power originates from within the individual. The power (or increment) of association is the associated powers of the individuals comprising the association and must not be used to subordinate the individuals concerned - or other individuals. “*Systems (associations) were made for men, and not men for systems...*” says Douglas.

It follows from the above that systems (associations) will not be efficient or stable if the individual is subordinated to the group. Therefore, these groups will tend to break up.

2. Social Credit is the policy of a philosophy because it is a fact that every policy stems from a philosophy. It is also inherent in Social Credit that to be socially creditable a philosophy must be followed by a policy, which incarnates or realizes (makes real) it. It is not just a set of sterile principles whose realization has been stunted or thwarted. Strictly speaking Social Credit being Dynamic is the actual act of the incarnation of a philosophy.

3. Government control of financial policy is not a move toward Social Credit.

4. Social Credit could not have been developed in India because no religion or philosophy in India fosters the correct relation between the individual and the group. Also there is no dominant philosophy there.

Finally, the total inability of the oriental mind to conceive that the just price is anything other than the “haggle in the market” is a fatally inhibiting blindness.

Annual Subscription to ‘*On Target*’ \$75.00 pa which includes an Insert, the *On Target* and the *NewTimes Survey* journals - **printed and posted monthly.**

Donations & Subscriptions can both be performed by **Direct Bank Transfer to:**

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: [heritagebooks@alor.org](mailto:heritagebooks@alor.org)

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement “Archives” :: <https://alor.org/>

*On Target* is printed and authorised by Arnis J. Luks  
13 Carsten Court, Happy Valley, SA.

### Essential Reading:

#### Approach to Reality

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Approach%20to%20Reality.pdf>

**The Realistic Position of the Church of England** <https://alor.org/Storage/Library/Douglas%20CH%20-%20Realistic%20Position%20of%20the%20Church%20of%20England.htm>

#### Real Communist Conspiracy

[https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real\\_Communist\\_Conspiracy.pdf](https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real_Communist_Conspiracy.pdf)