

**Mark
Ewell**



Manacles for Mankind



Radio, T.V. and Press commentators of the western world keep our eyes and ears trained on what UNO is doing in trouble spots to keep world peace. And an amazing paradoxical situation is unfolding :

UNO continues to gain in prestige in direct proportion to its failure to solve any problems of major political importance.

The most sinister flop of all UNO's failures was in Hungary where the "fundamental human rights" of the Charter were drowned in the blood of betrayed workers and peasants.

After that, the spectacle of the Chinese rape of Tibet and the annihilation of its "equal rights" caused scarcely a ripple in UNO's glass palace in Manhattan.

In the Congo, UNO's policy has ensured the triumph of Left-wing forces. In former Dutch New Guinea, the rights of hapless Papuans have been liquidated by UNO-backed, Communist-inspired acts of naked aggression.

Manacles For Mankind debunks the naïve hope that "everything will be all right when UNO's troops are turned into a World Police Force", and describes the dangers of the great dream of World Government, characterised by one writer as "a nightmare representing the ultimate triumph of totalitarianism."

Are you aware that apologists for World Government calmly prophesy that the coming dominion will surpass even that exercised in Soviet Russia or Nazi Germany?

Manacles For Mankind exposes the threat to civil and political liberties painfully gained by Western Christian Civilisation over a thousand years of history. Article 17 of the Universal Declaration asserts that everyone has a right to own property but how many people realise that this fundamental right has been cut out of the Draft Covenants? On this question, as on many others, the UN delegates have thrown up the sponge in face of Communist pressure in the councils of UNO.

Manacles For Mankind reveals the astounding fact that the inspiration and the form of the UN Draft Covenant on

(Continued on inside back cover)

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MANACLES for MANKIND

*An analysis of UNO's championship
of Human Rights*

MARK EWELL



LONDON
BRITONS PUBLISHING COMPANY
1964

“You of the West have in your traditions certain invaluable beliefs about man and society and history and human destiny and the nature of God — beliefs that you should feel free to export and to teach others. But many of you have taken life too much for granted. Therefore, the great deposit of belief and conviction and interpretation of life which has come down to you, you simply don’t honour enough. You are a bit diffident.

“The Communist world will force you to articulate yourselves. Asia and Africa are going to ask, ‘What do you believe?’ My deepest fear — if you want it put bluntly to you — is that you don’t know the infinite values that you have at the basis of your own civilization and you don’t believe in them enough to put them strongly to the rest of the world.”

CHARLES MALIK of the Lebanon, President of the U.N. Assembly. (“Reader’s Digest,” May, 1959.)

“Peaceful co-existence between States with differing social regimes does not imply peaceful co-existence in the ideological field ”.

KRUSCHEV in an interview with the Editor of the Milan Socialist newspaper, **Il Giorno**, six days before the Italian General Election of April, 1963.

P R E F A C E

During the preparation of the second edition of this book, certain developments took place in the Congo and elsewhere which call for comment.

Valuable confirmation of U.N. trickery has come from no less an expert and U.N. stalwart than Dr. Conor Cruise O'Brien. An ardent believer in U.N. intervention in the Congo, he was sent there by the late Secretary-General, Dag Hammarskjöld, as the U.N. representative and thus he was one of the chief agents of U.N. policy at the time of crisis.

Several facts emerge from his recently published account¹ of what turned out to be the U.N. war against the independent, pro-Western State of Katanga, the most important of which confirm the thesis of this present study of U.N.O. The U.N. went into the Congo ostensibly to restore peace. They never had a mandate to end the secession of Katanga, the Security Council resolution of the 9th August, 1960, reaffirming "that the United Nations force in the Congo will not be a party to or in any way intervene in or be used to influence the outcome of any internal conflict, constitutional or otherwise."² Once in the Congo, however, the U.N. troops set about their mission of peace-making neutrality in earnest. Details of their performance are given in the Appendix.

¹ **To Katanga and Back.** Hutchinson, 1962. 35/-.

² Doc. S/4426, paragraph 4.

When the naked aggression¹ of the U.N. force was revealed to the Western world in all its starkness, the Secretary-General lost his nerve. Somehow the offensive action of the U.N. had to be made to look like defensive action and so U.N. document S/4940 was issued. Paragraph 15 refers to an alert having been sounded for U.N. troops since arson had been discovered at "the U.N. garage" in Elizabethville, and, when U.N. soldiers were proceeding towards these garage premises, they were fired on by Katango-European resistance fighters.

Dr. O'Brien himself was shocked at this whopping lie. In authentic U.N. phraseology he describes the version as "historically imperfect" as there was no such thing as a U.N. garage and no such fire was ever reported by him, or to him, or even referred to in his presence. If this be an accurate account of what took place on that 13th of September, then, he remarks, his name is Titus Oates.² Though we may profoundly disagree with the anti-Katangan policy of Dr. O'Brien, we cannot but be grateful to him for this revelation of U.N. duplicity. He has shown us how easily U.N. doublespeak slides into the Big Lie.

Thus far, the upshot of the U.N. "police action" has been the virtual exile of President Tshombe in Europe, the subjugation of Katanga

¹ This U.N. action was called **Operation Morthor**, **Morthor** being a Hindi word for **Smash**. Unfortunately, there were so few Hindi scholars among western critics that the unwonted U.N. candour was lost on them.

² Op. cit. page 264.

to the increasingly Left-wing Leopoldville government and the elimination of western influence in yet another important area of Africa.

U.N.O.'s words and deeds, its shifts and tricks, its ambiguities, prevarications and equivocations—what Dr. O'Brien is pleased to call Hammarskjöldian "delicacy of emphasis and reservation"—must be studied in the light of the principles laid down by the late Pope John in his widely-acclaimed Encyclical, **Pacem in Terris**.

Mention of U.N.O. by the Pope in Part IV of his Encyclical has been the excuse for protagonists of the organisation and for the planners of World Government to break into rhapsodies, though they understandably stop short at incorporating the papal arms with the U.N. flag.

The English translation of the Encyclical, hastily produced to satisfy public demand, is not accurate in several respects and has been retranslated for the Catholic Truth Society. Referring to the U.N. Universal Declaration of Human Rights, Pope John wrote that "some objections and reservations were raised regarding certain points in the Declaration." In the official Latin text there followed immediately the words, "neque id immerito," to be rendered as "and rightly so". These words are omitted in the English translation. In the same paragraph Pope John's opinion of the Declaration as "quendam quasi gradum" is translated as an "important" step on the path towards the juridical political organisation of the world community, whereas the Latin means simply "a step". The change of emphasis is

profoundly significant, the original Latin text vindicating the present author's thesis.

Let the advocates of U.N.O. heed some of the stipulations elsewhere in the Encyclical: that Peace on earth can be firmly established only if the order laid down by God be dutifully observed; that the human individual must be and must continue to be the subject of the Social Order, its foundation and its end; that State activity in the economic field, no matter what its breadth or depth may be, ought not to be exercised in such a way as to curtail an individual's freedom of personal initiative; that the right to private property is a suitable means for safeguarding the dignity of the human person and for the exercise of responsibility in all fields; that the actions of a world authority must be inspired by sincere and real impartiality aimed at satisfying the objective requirements of the universal common good; and so on.

Pope John even mentioned the fear that a supernational or world-wide public authority, imposed by force by the more powerful political countries, might be, or might become, an instrument of "one-sided interests".

This book argues that this has already happened and that the most powerful of these "one-sided interests" can be identified as international Communism.

CONTENTS

Preface	5
A Classic Satire	11
The Universal Declaration of Human Rights	12
Fundamental Divergence of Definitions	14
Who are the People?	21
The Draft International Covenants on Human Rights	24
A Sinister Omission	26
Communism by Stealth	29
Freedom of Religion?	31
Security of the Person?	34
Liberty of Opinion?	36
More Soviet Influence	38
Right of Assembly?	42
States of Emergency	43
Free-will Denied	45
Soviet Precedents	46
More Patrons and Sponsors	53
Red for Danger	56
UNESCO's Role	59
Ethical Principles — New Style	60
Or a Synthetic World Religion	62
Parents in the Dock	64
Hand in Hand	66
Red Roots	70
Pink Blossoms	73
Communism Claims Another Victim	77
The Part Played by "Progressive" Education	79
The Goal — One World	81
New World ABC	85
The Shape of Things to Come	87
No Compromise Possible	91
Appendix	95
Index	102

*To my Father
whose discernment, encouragement and support
made this book possible.*

I

A CLASSIC SATIRE

After their successful rebellion against their human boss, the animals of **Animal Farm** were instructed in the democratic principles of Animalism by the wily pigs. The wonderful principles were enshrined in a simple charter of seven clear commandments. But, alas, the succeeding years of sweat and toil absorbed all the energies of the animals and they became too dim and tired to notice how the usurper pigs were gradually altering the seven commandments by adding qualifying phrases and clauses so that the last form of the commandments bore not the slightest resemblance to the first. Even the inspiring seventh commandment, "all animals are equal," was mysteriously changed by the insertion of the clause, "but some animals are more equal than others." The upshot of it all was that no animal could object to the now all-powerful pigs supervising work on the farm carrying whips in their trotters. If the commandment permitted it, then, of course, it must be right.

George Orwell has thus given us a classic satire on political swindles. It is a bitter warning. For high-sounding principles have the terrifying power of hypnotizing the judgment of simple honest people and the more simple and honest they are the more likely are they to fall victim to such bamboozlement.

2

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Since the end of the 2nd World War just such dangers are piling up in our human affairs as were the undoing of Benjamin, Boxer, Clover and all the rest of their comrades down on the farm. Now we, too, have universal political commandments of apparently great promise and inspiration — the Universal Declaration of Human Rights. The simplest and, superficially, the most inspiring major document ever produced under the auspices of the United Nations, the Universal Declaration was adopted by the U.N. Assembly in Paris on December 10th, 1948, by 48 votes to 0, with 8 abstentions and the representatives of two nations being absent.

We have a bounden duty to examine this historic Declaration and, what is even more important, to scrutinize the proposals subsequently made to implement the human rights therein proclaimed.

These rights are embodied in thirty articles, most of which have sub-divisions treating of different aspects of the major right asserted. Whole-hearted approval can be given to statements of some of the rights which, if familiar to Christian ears, are still hot news in many parts of the world. The following, for instance :

Article 4 : No one shall be held in slavery or servitude ; slavery and the slave trade shall be prohibited in all their forms.

Article 5 : No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 9 : No one shall be subjected to arbitrary arrest, detention or exile.

Article 17 (1) : Everyone has the right to own property alone as well as in association with others.

(2) : No one shall be arbitrarily deprived of his property.

Article 26 (3) : Parents have a prior right to choose the kind of education that shall be given to their children.

And so on.

But serious objections must be made to the Universal Declaration in whole and in part. It completely ignores God. A strong protest against this omission was recorded by the Netherlands representative during the final debate on the Declaration in 1948. He said : "I only want to stress one particular aspect which, to our great regret, has not obtained due recognition in this document. I am referring to the origin of these rights. The fact that man's rights and freedoms are based on his divine origin and immortal destiny, the fact that there is a supreme being who is the fount of these rights, increase their value and importance. To ignore this relation would mean the same thing as breaking a plant from its roots, or building a house and forgetting its foundations."¹

Without doubt the omission was deliberate.

¹ **Our Rights as Human Beings.** A Discussion Guide on the Universal Declaration of Human Rights. U.N. Publications, 3rd Revision, 1953, Page 18.

3

FUNDAMENTAL DIVERGENCE OF DEFINITIONS

The origin of human rights should be **the** quiz question of our time : are human rights absolute and inalienable, bestowed on men by God, their Creator, or are they relative to the historical development of society, provisionally created by society itself to be expanded or revoked as society through governmental agencies thinks fit?

The first, the Christian answer, puts us in company with the great jurists of Western civilization: the second, the humanist answer, pushes us into association with Socialists, Communists and other totalitarians.

The United Nations Organization gives the humanist answer because it deliberately ignores God in its agencies and major publications. And, as will be shown in this study, it employs such cynical legal subterfuges in vital documents that the "rights" it bestows on mankind are not worth the paper they are printed on.

We have only to consult UNESCO's important symposium, **Human Rights : Comments and Interpretations**¹ to see the danger we are in.

¹ **Human Rights : Comments and Interpretations.** A Symposium edited by UNESCO. (Allan Wingate, London and New York, 1949). The members of the editorial committee were Professors Edward H. Carr, Richard P. McKeon, Pierre Auger, George Friedmann, Harold J. Laski, Chung-Shu Lo, and Luc Somerhausen.

According to the Introduction this volume is a collection of the "most significant" texts gathered in the course of UNESCO's enquiry into the philosophic bases of human rights to guide UNO in drawing up the **International Declaration of Human Rights**. An inspection shows that nearly as many pages are given over to articles by Communists and extreme Left-wing writers as are to those by humanists, agnostics and a handful of Christian contributors.

A short Introduction and a shorter article by Jacques Maritain attempt to set the subject in perspective, but here under the spell cast by UNESCO's "practical goal" even this eminent Christian philosopher temporizes with the modern intellectual treason which would disintegrate faith, thought and action. On page 10, he states that "agreement between minds can be reached spontaneously, not on the basis of common speculative ideas, but on common practical ideas, not on the affirmation of one and the same conception of the world, of man and of knowledge, but upon the affirmation of a single body of beliefs for guidance in action." He speaks of the point "where in practice the most widely separated theoretical ideologies and mental tradition converge." Such convergence may be all right as a mathematical concept but certainly not where intelligent human action is concerned with its constant reference back to principles as new situations and complexities arise and new interpretations and justifications are required.

Maritain's articles and those of the other moderate contributors (not all of them sound by any means) are effectively outmatched by long and closely argued

articles by such Marxist sympathizers as H. J. Laski, John Lewis, Boris Tchechko and Sergius Hessen. Marx and Engels, Stalin and Sidney Webb are stuffed down our throats ad nauseam. We are assured that Communism does not suppress economic or political liberty but, abolishing Economy and State, makes these liberties purposeless. In fact, we even learn that there is a deep gulf between Marxian Communism and totalitarianism.¹

But on page 170 Boris Tchechko does provide us with one crystal-clear and true sentence : "The concept of liberty as determined by the socialist form of society completely upsets the definition of the rights of man." At this point the views of the Communist and the wide awake Christian do really converge !

A few more quotations from the Symposium will show how arbitrary are the definitions given human rights by the Left-wing champions of the people.

For instance, on page 54, John Lewis pontifies as follows :

"It is now generally held that the conception of absolute, inherent and imprescriptible rights based on man's origins and nature and antecedent to society is not only a myth but involves a misleading conception of the

¹ Typical of the arguments put forward by these contributors is the following sentence taken from the article, "The Rights of Man in Liberalism, Socialism and Communism," by Sergius Hessen, then Professor of History of Education at the University of Lodz, Poland : "Communism in the relative sense of the term is, therefore, not the alternative to liberal Socialism, but rather its constituent. It is not a higher and more distant ideal than that of Socialism, but only a technique of the realization of the rights of man."

meaning of human rights"

On page 57 he states :

"To-day the more the rights of men are seen to be the right to achieve wide human ends, the more it becomes apparent that earlier rights standing in the way of these wide social aims must be overridden"

Professor R. W. Gerard puts the idea more simply when he maintains that rights depend purely upon what a particular society happens to value, and that "some rights must be abrogated as new ones are demanded."

Even blunter is W. A. Noyes, who warns us that "inevitably material progress will run counter to certain deep-seated prejudices, arising partly from religion, in large fractions of the earth's population."

He concludes thus,

"The rights of man will have to be redefined, but we are confident that they can be redefined in such a way that the elements essential to human happiness are preserved."

Such scientists may be confident but, thus warned, can we afford to be?

Professor Laski's contribution gives the lie to Jacques Maritain's hope of the convergence in practice of widely separated theoretical ideologies. Laski's view is that all human rights are merely functions of economic power and states that respect for such rights cannot be secured if there are wide divergencies of economic interest between citizens. Therefore, before freedom or democracy can be maintained, the whole of society must be reorganized on Socialist lines. Indeed, it would seem, on the

ideas "aptly formulated" by Marx! He advocates a world-order to which the **primary**¹ allegiance of the individual must be given and ends by making it abundantly clear that he is not interested in any declaration of human rights that is "half-hearted" or that attempts "an uneasy compromise between irreconcilable principles of social action."

In the Preamble of the Universal Declaration it was stated that

"Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

And, again,

"The advent of a world in which there is freedom of speech and belief and freedom from fear and want has been proclaimed as the **highest aspiration** of the common people."

The inadequacy of this definition of man's rights and aspiration is truly astounding.

Compare it, and the UNESCO definitions quoted above, with the Christian belief that man was created by God and that man's very nature is thereby endowed with certain fundamental and inalienable rights antecedent and superior to society from which God-given rights social life itself originates and develops. Society does not **grant** these rights. Its duty is to **recognize** and **enforce** them.

The Christian view distinguishes between possession and exercise of a right, the exercise being subject to modification and limitations dictated in each

¹ Throughout the text of this book all the emphases are the writer's.

instance by justice as conceived and handed down by Christian teaching and tradition which form an integral system. It endeavours to define the relative importance of human rights in the context, the intrinsic differences distinguishing natural law, which is the unwritten code of moral requirements universally valid, the law of nations and positive legislation arising out of "common use." If God is not recognized in the context of human rights, then the whole Christian heritage of standards of objective truth and morality against which human rights can be shown to be inalienable is set at naught, and attempts to define such rights soon land us in the quicksands of dangerous errors.

So Article I asserts that "all human beings are born free and equal in dignity and rights" which is pure Rousseau and very different from the Christian view that the equality of men consists solely in the fact that all men come from the hand of their Creator, that all have been redeemed by Christ and that all will be judged, rewarded or punished by God according to the exact measure of their merits and demerits. To make men all equal is impossible and would be the destruction of society itself.¹

The biological fact of human inequality can be reconciled with the principles of liberty and justice among men, with the idea of the Brotherhood of

¹ The problem posed by the idea of human equality is admirably summarized by Charles Morgan on page 195 of his great book, **"Liberties of the Mind"** (Macmillan & Co. Ltd., 1951). Any one wishing to sort out the pros and cons of the argument in philosophical terms cannot do better than read his short chapter, "Maritain on Equality," with its appreciation of Maritain's fruitful idea of Proportional Equality.

men, only by recognition of the Fatherhood of God and of what that implies : a Father Who bequeathes His children an abiding set of principles for their guidance, not changing criteria dependent on analysis of evolutionary progress, or on any other controversial data.

If man is born free, we must ask—free from what ? Hobbes and Rousseau supply one answer : no man can be bound in duty to another without his own consent. Well, then, it follows that if a man is thus born free of all duties, he is void of all rights for rights and duties are correlative. Now we can understand the importance the pigs attached to tricking the animals into giving their consent to their enslavement and bleated slogans !

The *trahison des clercs* is widespread indeed. The intelligentsia who have formed the outlook of the U.N. on Human Rights have been shown to be **unprincipled** in the sense that they have no absolutes and no God. They have shown they have nothing to betray. Their minds are wide open for the taking. And taken by Communism they will be, for Communism will own the whole man at any cost.¹

¹ This truth is made ruthlessly clear by the Polish author, C. Milosy, in his book **The Captive Mind** (Mercury Books, Heinemann, 1962, 10/6).

4

WHO ARE THE PEOPLE?

In view of the attitude taken up by the U.N. Human Rights Commission it is to be expected that Article 21 (3) should assert that "the will of the people shall be the basis of the authority of government." Built on the above false premises to which we must now add the postulate of the Social Contract, this theory of government spells doom for the rights of the individual. In his **Contrat Social**, iv.2, Rousseau himself has the colossal impertinence to admit this fact—after promising you that, if you join his commonwealth, you shall obey none but yourself in obeying the will of the majority, even when it claps you in prison or puts you to death. All this because as a citizen you have once for all renounced your own will and can only wish what the majority wishes. Modern refinements of the doctrine require that, if at best, you don't see the point, then you must be brainwashed. If that doesn't work, then obviously you are not sane. The broken minds of "enemies of the people" in countless court-rooms of Communist countries bear hideous testimony to the "rehabilitation" deserved for deviation from the people's norm.

Speaking at the first meeting of the United Nations Human Rights Commission in February, 1947, Dr. Charles Malik, of the Lebanon, clearly recognized this danger and warned delegates that

"there has been rising in the last few decades

a new tyranny, the tyranny of the masses, which seems to have an inevitable tendency of ultimately embodying itself in what I might call the tyranny of the State. If there is any danger to fundamental human rights to-day, it is certainly from that direction"

Of course, the dilemma can be neatly resolved by Soviet apologists such as UNESCO's consultant, John Somerville, who declared on page 74 of his book, **Soviet Philosophy**, published in New York in 1946, that "in a socialist society the individual has no desire for liberation from the State."

In his book, **Who Are The People?**, Colm Brogan asked a pertinent question¹. And he gave a clear answer. The "people", he pointed out, is a large and vague abstraction — deplorably vague. It is the people who speak for the "people" who matter and, in his opinion, they are the journalists, public speakers and other politically-minded members of the clerkly or educated class who wish to make the world safe for the social ideas of the French Revolution and the Marxian economic theory.

There are other even closer observers of world politics, observers who are dismissed with a sneer by Left-wing critics as believers in a "conspiratorial" theory of history but who nevertheless can produce evidence that suggests that the "people" are really a select few who manipulate the clerkly class to keep the democratic pot boiling for ends hidden even from the clerkly class itself. These manipulators of men have fully studied the nature of

¹ **Who Are The People?** Published by Hollis & Carter, 1943, page 3.

political and economic power which they wield consummately. **They** know exactly where they are going and what are the best and most up-to-date means of driving the people along the appointed road — not to the Utopia of pure democracy — but to the much more easily attained World Collective or World Government.

The tyranny of majorities is brilliantly exposed by Professor F. A. Hayek in his classic work, **The Constitution of Liberty**, a book that is a must for any reader who wishes to understand the nature of our liberties and who fears for their future.

At the heart of the matter is the manipulation of majorities by the few, the thrusting, power-hungry few. The Communist Text-book on Psychopolitics puts the whole question in a nutshell in the following sentence: "Remember, all lands are governed by the few who only pretend to consult with the many".¹

¹ **Brain-Washing. A Synthesis of the Communist Textbook on Psychopolitics.** Introduction by Eric Butler. Published by New Times, Ltd., and distributed by The Victorian League of Rights, 343 Little Collins Street, Melbourne, Victoria, Australia, 4s. Page 44. See also **Battle for the Mind** by William Sargent (Great Pan 2/6) which describes the mechanics of indoctrination, brain-washing and thought control.

5

THE DRAFT INTERNATIONAL COVENANTS ON HUMAN RIGHTS

The bait in the global trap is the Universal Declaration of Human Rights.¹ This is the snare, the birdlime, the cheese. This is the United Nations' supreme propaganda stunt.

But human rights have to be applied to situations. They have to be implemented. They must be made to work. So proposals for their implementation have been studied by one of the special agencies of the U.N. called the Human Rights Commission. This Commission began its work in 1946 under the chairmanship of Mrs. Franklin D. Roosevelt.

The results of these deliberations have been published in two **Draft International Covenants on Human Rights**², one dealing with **Economic, Social and Cultural Rights**, the other with **Civil and Political Rights**. The date of the preliminary texts of the Draft Covenants is 1954 and reprints from the **United Nations Review**, Vol. I, No. 7, January, 1955, are available. The Covenants were transmitted through the Economic and Social Council for

¹ **Universal Declaration of Human Rights.** U.N. Publications. 1948.

² **Draft International Covenants on Human Rights.** Published by U.N. Department of Public Information, New York.

the General Assembly and they are still before that body for final drafting and adoption.

A close study of these draft covenants shows that influences have been at work in committee which have metamorphosed the original articles in just the same way as Squealer, the pig, did with his paint brush when the animals happened not to be looking at the Seven Commandments painted on the farm wall.

In this matter of the formulation and modification and textual translation of definitions of human rights by the U.N. Drafting Committee and Commission, readers will find it intriguing to study the U.N. publication, **These Rights and Freedoms**, published by the U.N. Department of Public Information in July, 1950. The subtle, relentless pressure exerted by the Soviet committee members is evident throughout the reports of the various sessions. This U.N. book amply confirms the comment on "Soviet promptings" made by Dr. Charles Malik quoted elsewhere.

Right before our eyes we can follow how a few men address themselves to the task, described on page 168 of the book, of "changing basic attitudes and behaviour, eliminating outworn concepts, and implanting in the minds of men, women and children those concepts which reflect the realities of an inter-related world society". In other words, the task of preparing our minds for World Government.

6

A SINISTER OMISSION

Scrutiny of these draft covenants fails to reveal any specific recognition of the right of man to own property at all. **Article 17 of the Declaration has vanished into thin air!**

This clever sleight of hand was followed up by an even more masterly deception. Consult the 5th edition of **Everyman's United Nations**, a U.N. Publication which is officially described as a "Ready Reference to the Structure, Functions and Work of the United Nations and its Related Agencies during the Ten Years ending December 31st, 1955."¹ The comments on the Draft Covenants made on pp. 212, seq., in this publication dated 1956 related to the 1954 drafts as no other published covenants have appeared. On page 213 of this ready reference we read that the Draft Covenant on Economic, Social and Cultural Rights contains articles on this, that, and the other right, and the "right to property." And the Draft Covenant on Civil and Political Rights is described as containing articles on this and that right and the "right of property." Than which nothing could be a bigger fib. No such specific recog-

¹ The latest edition of this work appeared in 1959. In fairness it must be pointed out that the misleading references to individual property rights have been left out of the 1959 edition, but this does not alter the fact that for four vital years these references helped to lull suspicion and sustain illusion.

nition of the right of the **individual** to own property is made in either of the covenants.

The nearest approach to the idea is offered by Article II of the Covenant on Economic, Social and Cultural Rights which baldly mentions the "right of everyone to adequate food, clothing and housing." Well-treated slaves throughout the centuries have enjoyed no less. What a monstrous travesty is this U.N. right of what should be a fundamental obligation to grant private property, however modest and as far as is possible, to all! "Adequate" clothing indeed! This, at least, could be defined as anything from a fig-leaf to a siren-suit according to taste and climate! The human Squealer who substituted such balderdash for the fundamental right to property must have been a particularly cynical specimen.

One reason given for the suppression of this vital right has been the difficulty encountered in deciding how much property an individual may own! Another, the difficulty of drafting an article that would command the support of the majority in the U.N. Assembly. Clearly, the delegates have thrown up the sponge in face of opposition by Communist-dominated members of the U.N.¹

But, it may be asked, what about Article I(3) of both covenants? Does this not by implication grant us property? This third section of Article I states :

"The right of peoples to self-determination shall also include permanent sovereignty over their natural wealth and resources. In no case may a people be deprived of its own

¹ For a clear account of research into the mutilation of this vital human right see a long letter by Mrs. A. E. Bonbrake, published in **The Tablet** of Brooklyn, New York, 5th April, 1958.

means of subsistence on the grounds of any right that may be claimed by other states."

It is needless to point out that the right of peoples to property is not the same as the right of everyone to property. The people's property is safe as long as it is owned in the name of the people — this is sheer Communism and clinches our argument.

Finally, if further proof is needed, this most sinister omission of specific recognition of the right of everyone to own property is officially confirmed by reports of the U.N. debate on February 23rd, 1954, during which a request by Mr. Henry Cabot Lodge, the U.S. Ambassador to the U.N., to include the right in the proposed covenant was postponed indefinitely.

The deliberate attack of the U.N. Human Rights Commission on private property has been exposed here. This attack strikes at the heart of Western civilization and plays directly into the hands of the would-be Communist masters of the World — and all according to plan. The Communist objective as stated by Marx and Engels in the **Communist Manifesto** has been attained: "The theory of the Communists may be summed up in the single sentence: 'Abolition of private property'."

Thus the nations of the world are stepping heedlessly into the One-World of **Animal Farm**¹, of **1984**² and of David Karp's novel, **One**.³

Our next duty is to supply details of proof quite as startling of the U.N. attack on the liberty of the individual.

¹ By George Orwell, published by Secker & Warburg, 1945.

² By George Orwell and the same publisher.

³ Published by Victor Gollancz, Ltd., 1954.

COMMUNISM BY STEALTH

Silence is one way of quashing human rights. You can just pretend they don't exist. You can look right through them and save yourself a lot of trouble and argument. We have seen a prime example of this technique in the way the fundamental right of human beings to own private property is shamelessly ignored in the United Nations **Draft Covenants on Human Rights**.

Proliferating clauses and qualifications is another way of quashing, or rather strangling, human rights. This method requires a good deal more cleverness, a flair for words, tortuous legal training and a tremendous dose of cynicism. Both the **Draft Covenant on Economic, Social and Cultural Rights** and the **Draft Covenant on Civil and Political Rights** provide a tissue of examples of this kind of subtle attack by the United Nations Organization on the freedom of the individual.

The former Covenant also plainly shows that to demand Social and Economic Rights popularized by the Russian Revolution and Left-wing propagandists is to ask for the yoke of the State to be fixed on our necks, for planning and control are essential to the implementation of these rights. As Professor Carr unequivocally points out in the UNESCO symposium: "If the new declaration of the rights of man is to include provisions for social services, for

maintenance in childhood, in old age, in incapacity or in unemployment, it becomes clear that no society can guarantee the enjoyment of such rights unless it in turn has the right to call upon and direct the productive capacities of the individuals enjoying them."

Apologists for World Government such as Nicholas Doman make no bones about the fact that the political leadership in the Age of World Control will exercise a **"widespread and inescapable hold over all the vital phases in economic life and will surpass even that exercised over economic policies in Soviet Russia or Nazi Germany"**¹ If any one dares to complain, he will be confounded by his "rights" in the Covenant.

Far from being development through free co-operation towards the organic unity of the world, such conditions will lead to fusion in an amorphous common servitude. Such are the dangers implicit in the Draft Covenants, dangers of the great dream of World Government which have been described by a leading Roman Catholic newspaper as "the dangers of a nightmare representing the ultimate, global triumph of totalitarianism".²

¹ **The Coming Age of World Control**, by Nicholas Doman, published by Stanley Paul & Co. Ltd., during the last war. Page 134.

² **Catholic Herald**, 1st December, 1961.

8

FREEDOM OF RELIGION ?

Article 18(3) of the **Draft Covenant on Civil and Political Rights** states that :

“Freedom to manifest one’s religion or beliefs may be subject **only to such limitations as are prescribed by law** and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.”

In other words, freedom to worship according to conscience is to be prescribed **only in so far as a Government wishes to prescribe it — which is pure Totalitarianism.** Delightful word that “manifest.” It covers every aspect of religious belief from going to church, attending denominational schools and belonging to religious organizations, to refusing to obey government directives on eugenics. On page 154 of his book, Nicholas Doman points out :

“It is conceivable that the principles prevailing in the supernational political structure will not be acceptable to some or all of the organized religions In the case of the religious challenge, the political authority might attempt to restrict or ban the activities of the Church.”

It is not only conceivable but certain and Article 18(3) will be invoked to justify religious persecutions whenever the World Authority deems it necessary in the interests of Man — that monstrous shibboleth of our times.

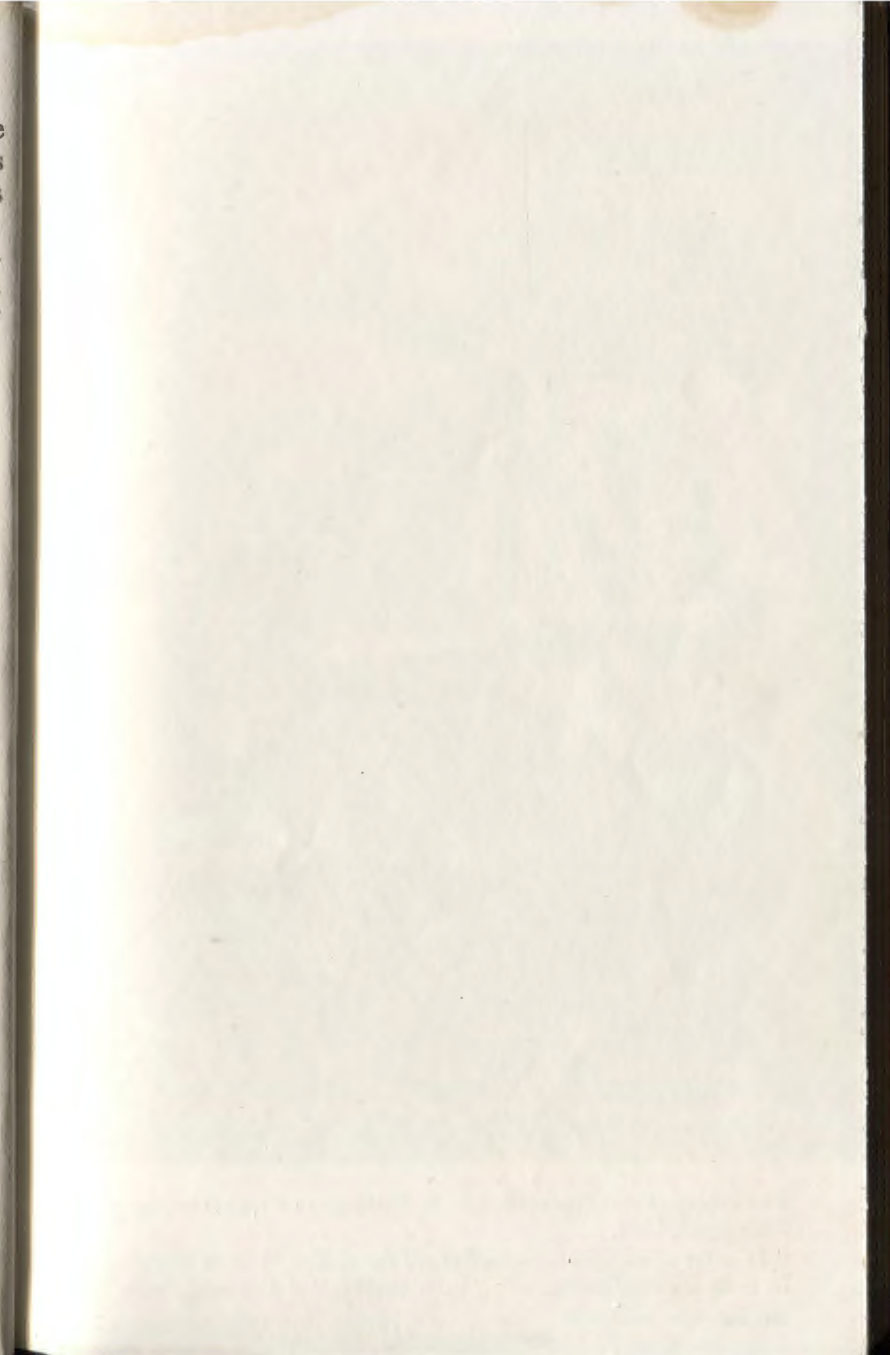
Prevarication in matters of religious tolerance persists in U.N. discussions and reports on religious rights and practices. A recent example of this was provided by the 12th session of the 14-member U.N. Sub-commission on the Prevention of Discrimination and the Protection of Minorities which examined a report prepared by Arcot Krishnaswami of India.¹

A conclusion of this report was that persecution of religion is relatively rare to-day, a scarcely surprising conclusion when the report meekly accepts official handouts by various Communist governments on the state of religious freedom in their countries. From this report one would never guess that reigns of terror against religion are in full swing in Poland, Slovakia, Albania and Lithuania.² The paper on Czechoslovakia, for instance, is a parody of the facts, information submitted by Pax Romana on persecution of religion being summarized so briefly as virtually to emasculate it, while major space is given to the official Communist denial.

Nowhere in the U.N. deliberations and reports on religious freedom is religion properly defined. Elsewhere in its various fields of investigation the U.N. relies on the help and advice of experts. But the non-expert has all the say where theological issues are of the very essence of the study.

¹ For an interesting account of this see an article on the **U.N. Study on Discrimination** by Aba Zizzamia in **The Tablet**, Brooklyn, N.Y., 23rd January, 1960.

² Article, **Persecution in Slovakia Goes On** in **The Tablet**, New York, 13th February, 1960. See also an article, **Lithuania under Communism**, in the issue of the 18th July, 1959.





The enlarged and remodelled U.N. Meditation Room, re-opened 24th April, 1957.

"It is for those who come here to fill the void with what they find in their centre of stillness". U.N. leaflet, *"A Room of Quiet."*

(See page 33 for description)

Until the view of religion as a transcendent reality is recognized by the U.N., until the U.N. grants the essentially social character of religion, until the right of a religious body to teach involves not only the rights of parents and the clergy, but also the right to teach **through** religious institutions, so long must we castigate the religious rights conferred by U.N.O. as a dangerous illusion and a downright fraud.

The U.N. Meditation Room in New York shows no trace of Christianity. The twenty ton block of iron ore upon which a beam of light plays was described by the late Dag Hammarskjöld as an altar to universal religion, but a U.N. leaflet says it represents the wealth of the earth. Worshippers can take their pick. Universal devotion is further stimulated by a kind of reredos in the shape of a fresco by Bo Beskow, the well-known Swedish Jewish artist, and presented as a gift by the Marshall Field family.

Behold the quintessential expression of the new World Religion !

9

SECURITY OF THE PERSON ?

Article 9,1, of the **Covenant on Civil and Political Rights** recognizes that everyone has the right to liberty and the security of person and that no one shall be subjected to arbitrary arrest or detention. "Arbitrary" being the operative word, of course. This same article adds that no one shall be deprived of his liberty **except on such grounds and in accordance with such procedure as are established by law.**

There happens to be some little difference between the procedures established by law in Great Britain and in Soviet Russia, for example, but, as they are stated in this article, these rights would appear unexceptionable to delegates from either country, so that to hail them as universal rights is sheer poppycock. How mystified the animals down on Animal Farm were when they found their Sixth Commandment, "no animal shall kill any other animal," cunningly qualified by the phrase "without cause." No less mystified shall we be in days to come if we do not reject the Draft Covenants as specious charters of freedom.

Let us beware, too, of Article 17,1, which shields our persons, homes and correspondence against **arbitrary or unlawful** interference and our honour and reputation against **unlawful** attacks. What we need to know rather are the circumstances when such interference and attacks will be considered lawful.

Such are the rich veins of irony to be tapped in these Covenants, but there will be no place for a Swift or Defoe, or Gilbert and Sullivan in the brave new One-World.

To cite the U.N. record of arbitrary arrest of civilians during the " police action " in Katanga in December, 1961, is the best comment we can make on the value of the safeguards of human rights embedded in Article 9, 1, of this Covenant. The unimpeachable testimony of forty-six international civilian doctors of Elizabethville showed that in December, 1961, alone, at least sixty-six people had been arbitrarily arrested, ten of whom had not been released at the time of the doctor's protest on 10th February.¹ Brutality, ransacking and looting were features of many of these arrests which were made on the flimsiest pretexts such as having **spent** cartridges on one's grounds !

¹ **U.N.O. violations of its own charter in Katanga**—The authentic testimony of 46 doctors, 96 pages, 38 illustrations. 8/- post free from J. R. Gradwell, 186 Utting Avenue, Anfield, Liverpool 4.

10

LIBERTY OF OPINION ?

One of the first victims of the new U.N. era will be liberty of opinion and freedom of the press.

Article 19 promises liberty of opinion and cancels it immediately by stating that it may be subject to certain restrictions, but **"these shall be such only as provided by law and are necessary."**

Whose law? What necessity?

"Without a free press no rights are worth the paper on which they are written" — so warned Don Salvador de Madariaga in his contribution to the UNESCO Symposium on Human Rights. And others, too, are seeing the red light in the attention now being given by UNO to the subject of the freedom of the press.

The Daily Telegraph of the 15th June, 1960, published an important report of speeches made during a conference of the Commonwealth Press Union in London. Speakers expressed concern that a Convention on Freedom of Information then being drafted by UNO might be used to muzzle instead of safeguard freedom of the Press.

Sir Lloyd Dumas, of Australia, said that since 1951 a group of countries had been seeking a Convention which, while paying lip service to freedom, would give governments considerable power over news gathering and distribution. Australia considered this highly dangerous. He pointed out that

originally the Preamble stated that exchange of information and opinion should be free, and went on :

“Now it has been altered to ‘freedom of information and opinion accurate, objective and comprehensive.’ Who is going to say whether they are ‘accurate, objective and comprehensive’? Obviously, the governments. My friends in America tell me these governments are determined to get this Convention, which will give them the authority of having a United Nations Convention behind them, for restricting and interfering with the flow of information and opinion.”

The Conference unanimously approved a resolution “irrevocably opposing” any restriction by governments on the seeking and distribution of knowledge, and adding :

“It is therefore opposed to the suggested United Nations Convention on Freedom of Information, which seeks to define and limit such freedom and to permit governments to interpret the basis on which information shall be gathered and distributed.”

As Mr. Maurice Cranston pointed out in a broadcast talk in August, 1959, democracy is a form of government by discussion: its special characteristic is that it opens the discussion and extends the right of decision to everyone.¹ And he asked what is the significance of a vote where there is no dialogue? A pertinent question which gets an impertinent answer throughout the U.N. articles guaranteeing us liberty of opinion.

¹ Talk, **What is Democracy?** published in **The Listener**, 27th August, 1959.

11

MORE SOVIET INFLUENCE

The reason for all this is not hard to find : the preparatory work for the Subcommittee on Freedom of Information and of the Press was influenced by pro-Communists. The Subcommittee itself had been set up following a proposal submitted by Mrs. Roosevelt but which had actually been drafted by William T. Stone, head of the U.S. Office of International Information and Cultural Affairs, and a former member of the editorial board of the Communist magazine, **Amerasia**. The Subcommittee was dominated by the Soviet Representative, Jacob Lomakin, a former officer of the N.K.V.D., by Lev Sychrava of Czechoslovakia, Professor Zechariah Chafee who once declared he did not know whether Communism was good or bad, and by Robert M. Hutchins, Chancellor of the University of Chicago. Mr. Hutchins has not only been identified by official American investigations as having belonged to what they term "pinko outfits" but has also been a protagonist of the World Government idea.

Mr. Chesly Manly, who spent ten years of assiduous work in various departments of the U.N., has published details of Communist influence in this vital area of human freedom in his able study of the U.N. record.¹

¹ **The U.N. Record. Ten Fateful Years for America**, by Chesly Manly (Henry Regnery Co., Chicago, 1955).

Article 26 of the same Civil and Political Covenant states that any advocacy of national, racial or religious hostility that constitutes an incitement to hatred and violence shall be prohibited by the law of the state. Incidentally, anyone who escapes prosecution for arguing a case for such hostility (or mere opposition) under Article 26 above can be brought to heel by Article II of the **Draft Code of Offences Against the Peace and Security of Man**, commonly known as the **Genocide Convention**, which prohibits the causing of mental harm to others.

But that is another and equally sinister story, so sinister, in fact, that we must pause here to note that the drawing up of the **Genocide Convention** is a damning example of how the Western Powers have been outmanoeuvred by Soviet Russia in UNO's deliberations on human rights. The very object of this pact to prevent genocide committed under the sponsorship, or with the complicity of a government has not been included. British and American objections were voted down and the vital phrase "with the complicity of governments" omitted. The U.S.S.R. also insisted that the definition of victims of genocide should make no mention of "political groups" against which, of course, she has been carrying on political genocide for years.¹

In fact, as the American Bar Association has pointed out, and many other investigators such as Dr. Orval Watts², the Genocide Convention is

¹ See **Denies Genocide Pact Guarantees Security**, article by Mrs A E. Bonbrake, in **The Tablet**, Brooklyn, N.Y., 7th May, 1955.

² **The United Nations-Planned Tyranny**, by V. Orval Watts, The Devin-Adair Co., New York, 1955. Page 88 seq.

fraught with many dangers to the individual and to freedom of speech and freedom of the press.

All U.N. talk condemning genocide as a crime is so much blether while the absence in detention camps of hundreds of thousands from Hungary, the Baltic States and other Iron Curtain countries is deliberately bleeding the captive nations of their indigenous stocks.¹ Red China's systematic and appalling destruction of the Tibetan people by massacre, deportation, sterilization and rape has scarcely raised a ripple in UNO. Nor is it likely to. The clamour of voices demanding the admission of Communist China to the Council Chambers of the "peace-loving" nations of UNO will certainly drown the dying agony of Tibet. In fact, the way things are going we shall not have long to wait for the appointment of a Communist Chinese Chairman to the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities.²

Even the **Declaration of the Rights of the Child** adopted in 1960 by the U.N. General Assembly inserts a clause that the child must be protected not

¹ A 78 page study of Soviet treatment of its scores of captive nations was issued in 1958 by the U.S. Senate Internal Security Subcommittee of which Senator Eastland was chairman. The document, which is entitled **The Soviet Empire: Prison House of Nations and Races** includes population tables and a map which show how merciless is the Soviet programme of destruction for its captive peoples.

² Positive support in the General Assembly for the admission of Communist China to the U.N. increased last year from 34 votes to 41. Abstentions fell from 22 to 12, so it is clear that there are now 53 countries, **just under half of the Assembly**, NOT resolutely opposed to Peking's admission.

only from all forms of neglect, cruelty and exploitation, but also from **all practices which may foster racial, religious or all other forms of discrimination.** Under this proviso charges could be falsely brought against the Christian Church for fostering anti-Semitism during Holy Week services.

We can readily guess how variously the phrases, **imposing conditions of life, hostility, incitement to hatred and mental harm** will be interpreted by the bureaucratic censors of the new dispensation. Milton will turn in his grave if such tyrannical control of opinion is accepted by Britain. We must re-wind the clarion of his **Areopagitica** and declare :

“though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple ; who ever knew Truth put to the worse in a free and open encounter.”

Hitherto we Britons have managed our affairs in this matter passing well and gained the reputation of being the most tolerant country in the world. If we do not spurn the impertinence of Articles 19 and 26 of the Draft Covenant, we will betray one of the glories of our heritage and the literature of our children will be as monochromatic and monotonous as the Newspeak of 1984.

12

RIGHT OF ASSEMBLY?

The provisions of Article 20 of the same covenant show up the vitiating effect of the qualifying clauses to perfection :

“The right of peaceful assembly shall be recognized. No restriction may be placed on the exercise of this right **other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety**”

Quack! Quack! Where have we heard that one before? Where but in the Reign of Terror in France during the 1789 Revolution when unspeakable atrocities were perpetrated in the name of the Committee of Public Safety. Where but on Animal Farm where the dream of a society of animals set free from hunger and the whip vanished in the nightmare of the pigs' dictatorship maintained by the snarls of police dogs.

13

STATES OF EMERGENCY

Article 4 of the **Covenant on Civil and Political Rights** provides that in time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the State Parties may take measures derogating from their obligations under this Covenant to the extent strictly required by the exigencies of the situation.

In other words, the right to freedom of speech and of press may be suspended when the life of the nation is threatened, "life" remaining undefined and thus the sport of lawyers. A government could therefore stop publication of newspapers and books and suspend the freedom to seek, receive and impart information and ideas of all kinds regardless of frontiers. All safeguards against political arrests, secret trials and imprisonment would be suspended and probably ended. Even the machinery of political elections, the secret ballot and trade unions could be suspended under these emergency powers. Any government of Britain in the future could, in a state of emergency of its own declaring, sweep away the safeguards for liberty devised by the British Constitution down the ages. Thus gagged and bound, who of us will be able to pipe up and say if the measures taken are strictly required by the exigency of the times?

It all depends on what you mean by public emergency. Public emergencies run in all shapes and

sizes. In 1984 the very word "War" will be misleading because, as Orwell points out, by becoming continuous war ceases to exist. The war of the future will be waged by each ruling group against its own subjects, and the object of such war will not be to make or prevent conquests of territory, but to keep the structure of totalitarian society intact. Remember, the class struggle is to be a recurring decimal. Never forget, comrades, the Party slogan of the future, "War is Peace!"

14

FREE WILL DENIED

In a free society people can be forcibly stopped from doing evil, but they cannot be forced to do good. To force people to do good and share their goods with others is to deny free will and destroy the moral base of free society itself. Coercive regulations do not produce charity.

Article I of both Covenants recognizes that people have the right to "self-determination." This implies they have free will of some sort. But, as we have seen, the qualifying clauses of the articles whittle away the whole idea to vanishing point.

The U.N. Charter itself assumes that its member states have unlimited power over their citizens. The U.N. Covenants are designed to increase this power a hundred-fold. No wonder Mr. John P. Humphrey, U.N. Director of the Division of Human Rights, has said that what the United Nations Organization is trying to do is **revolutionary** in character. In attempting supranational supervision of relationships between the State and its citizens, U.N.O. is in effect usurping the role of moral philosopher and arrogating to itself a wisdom, impartiality and incorruptibility which is in stark contradiction of known facts about the origin and personnel of that body.

15

SOVIET PRECEDENTS

The fallacy of the Covenants is that if you raise standards of living you do away with fear and want and that this will lead to liberty.¹ This is merely subscribing to the Communist theory that human values and actions are born of economic conditions. The Covenants grandly promise us a "decent" living and other delights which are so many sprats thrown out to capture man's mind and spirit.

But they are not new bribes. Similar promises are made to its citizens by the Soviet Constitution which, according to an article by Boris Tchechko, one of UNESCO's "special consultants" in the symposium **Human Rights : Comments and Interpretations**,

"not only constitutes one of the most decisive stages in the advance of the ideas of the democratic emancipation of man, but also — and this is of vital importance — sets man as a worker in ideal (sic) political, social and

¹ Here it is pertinent to recall a passage from the Report to the American Bar Association by its Special Committee on Communist tactics, strategy and objectives, quoted in **The Tablet**, New York, 13th September, 1958: "Communism is not a disease caused by an empty stomach; it is a disease of the mind and soul. Every major world Communist figure who became a Communist in a non-Communist country did so as a student intellectual, materialistic in philosophy and atheistic in faith."

economic conditions, and gives him facilities for work and intellectual life."

We are also told that the Soviet Constitution "aims at nothing but ensuring the true liberty of the individual by safeguarding his right to work within the Socialist organization of the national economy."¹

Thus is truth distilled for the people by UNESCO's "experts"!

Article 7(c) of the U.N. **Covenant on Economic, Social and Cultural Rights** promises us "rest, leisure and reasonable limitation of working hours and periodical holidays." But Article 119 of the Soviet Constitution also tells its citizens that they have "the right to rest and leisure." A right which the inmates of the forced labour camps have appreciated to the full!

Article 120 of the Soviet Constitution asserts :

"Citizens of the U.S.S.R. have the right to maintenance in old age and also in case of sickness or disability. This right is insured by the extensive development of social insurance . . . at state expense."

Marxian tenderness can be infinitely touching.

Article 121 of the Soviet Constitution says that citizens of the U.S.S.R. have "a right to education" which is equally reassuring provided that citizens do not offer their own definitions of education.

Article 124 of the Soviet Constitution of 1936 speaks of freedom of religious belief with a glibness akin to UNO's Draft Covenants. But, just in case Soviet citizens misunderstand the doublespeak of their right of religious belief, Article 122 of the

¹ Op. cit., page 159.

Soviet penal code makes it a crime to teach religion to children of school age.¹

Article 126 of the Soviet Constitution coolly guarantees its citizens the "right to unite in . . . cultural, technical and scientific societies." A similar Article, Number 21, of the **Civil and Political U.N. Covenant**, is careful to point out that no restrictions may be placed on this right **other than those prescribed by law and which are necessary in a democratic society** — with which, of course, the Soviet lawgivers would heartily concur.

In fact, a large part of the Soviet Constitution is almost textually embodied in one of the U.N. Draft Covenants. As an American political observer, Dr. Felix Morley, has pointed out, between the **Draft Covenant on Economic, Social and Cultural Rights** and that part of the Russian Constitution dealing with "Fundamental Rights of Citizens" there is a parallelism too pronounced to be accidental.² None of the previous classical declarations of the rights of man in the 18th century included economic, social and cultural rights as such. The rights then defined were expressed wholly in political terms so that the

¹ We should also be warned by remembering a similar worthless guarantee of religious freedom accorded by Article 88 of the Constitution of Red China. Since the establishment of the People's Communes, Christians no longer have the opportunity to pray in their homes and have to limit themselves to silent prayer. Faithful Chinese parents are even refraining from administering baptism privately and ask what would be the meaning of baptism to their offspring in the daily relentless anti-God atmosphere in which their children are brought up. (**Missions and Missionaries**, Association for the Propagation of the Faith. Autumn No. 1960, page 11.)

² **Treaty Law and the Constitution**. A Study of the Bricker Amendment, by Dr. Felix Morley.

Declaration of Rights of the Toiling and Exploited Peoples adopted by the All-Russian Congress of Soviets in January, 1918, and the ensuing editions of the Soviet Constitution were the chief sources which UNO's "experts" copied when drawing up the **Draft Covenant on Economic, Social and Cultural Rights**.

Soviet apologists boldly claim that Russia has discovered a new freedom, freedom **from** exploitation. Article 4 of the Soviet Constitution postulates "the elimination of the exploitation of man by man." (Not, be it noted, of man by governments!)

Interpreting the Soviet Constitution for the benefit of UNESCO's **Symposium on Human Rights**, John Lewis enthuses over this and writes: "It is this **cancellation of freedom** which is the condition of a vast range of new freedoms, not one only." On page 61, with brazen Communist logic, he continues . . . "this prohibition will not 'wither away', nor will any of the other essential prohibitions on which Soviet liberties rest. **They are the permanent condition of those liberties.**" And, later, he has the effrontery to declare that the new conditions of life will be gradually accepted so that it finally becomes unnecessary to **enforce them**. Freedom to re-open the question is never restored because it becomes "academic" !

The upshot of all this has been, to use his inimitable phraseology once again, "the pushing back of negative (sic) libertarian and property rights and the advance of social rights at their expense."

After this we really cannot complain that we have not been warned!

The correspondence between the U.N. Draft

Covenants and the Soviet precedents is marked and sinister. And what wonder when of the 18 members who drafted the Covenants, four were declared Communists whose "amazing persistence" in pressing their views was commented on by the Chairman of the U.N. Committee on Human Rights, Dr. Charles Malik, of the Lebanon. He records that **the amendments adopted to the old texts under examination responded for the most part more to Soviet than to Western promptings.**¹

In conclusion, we may note that in the broader context of UNO's general organization and history the influence of Soviet Russia has been studied by a number of thoughtful observers of the international scene.

Dr. J. A. Lovell, a distinguished American lecturer and broadcaster, has written :

"We emphatically oppose the United Nations because of its origin, for it was conceived in iniquity, born in corruption, and has been perpetuated on our soil with deceit and hypocrisy. The United Nations was formed to take the place of the League of Nations. Both were lifted directly from the Communist Manifesto ; and both are merely an extension of World Revolution, which was to be the prelude to World Government The United Nations' Charter was written by such men as Dr. Leo Pasvolksky² and Alger Hiss. Many of the Articles were lifted from the Constitution of the U.S.S.R. In it, all reference to man's dependence on God has been

¹ **United Nations Bulletin**, September 1st, 1952, page 251.

² A Russian-born Zionist who was Assistant U.S. Secretary of State from 1936 to 1946.

omitted The omission was not accidental. It was planned that way to please the anti-Christ in Moscow and their dupes elsewhere. The U.N. is divided between Christians and atheists ; therefore it cannot, and will not, stand."

Another condemnation of UNO comes from the pen of the internationally famous Spanish Liberal, Professor S. D. Madariaga, who has described the U.N. Charter as

" . . . in the main a translation of the Russian system into an international idiom and its adaptation to an international community . . . hence its chief features : militarism, authoritarianism and anti-Parliamentarianism."

Soviet influence has been such that the Security Council from the beginning has always had a Communist Under-Secretary. The following details of Security Council personnel deserve careful pondering :

A. Sobolev (USSR), Assistant Secretary-General in charge of Security Council affairs. February 1946 - April 1949.

Dragoslav Protitch (Yugoslavia), Principal Director of the Department of Security Council affairs who acted Assistant Secretary-General in charge of Security Council Affairs during the absence of Mr. Sobolev.

Konstantin Emilianovitch Zinchenko (USSR), Assistant Secretary-General in charge of S.C.

¹ Article, **The Godless United Nations**, in the **American Mercury**, August, 1959.

² **Victors Beware!** by S. D. Madariaga (Jonathan Cape, 1946). Page 270.

Affairs. 23rd May 1949 - 26th May, 1953.

Ilya S. Tchernychev (USSR), Assistant Secretary-General in charge of S.C. Affairs. 26th May 1953 - September 1954, when he became an Under-Secretary without department. Resigned July 1st, 1957.

Anatoly Fedorovich Dobrynin. July, 1957. Appointed Under-Secretary without Department, and became Under-Secretary for Political and Security Council Affairs in 1958. Resigned March, 1960.

Georgy Petrovitch Arkadev (USSR), Under-Secretary for Political and Security Council Affairs. June 1st, 1960.

E. D. Kiselev (USSR), Under-Secretary for Political and Security Council Affairs. March, 1962.

Y. P. Suslov (USSR), present holder of the office.

Finally, confirmation of such charges as those made above comes straight from the horse's mouth — that of Mr. Gromyko himself during a press conference at the United Nations in August, 1958. In the course of answering a leading question about whether he considered it a violation of the U.N. Charter for a country to send its forces into the territory of another at the request of a lawful government, he declared :

“Believe me, I sit here as one who helped to draft the U.N. Charter and I had a distinct part in drafting this part of the Charter with my own hands.”¹

¹ Article, **Russia Keeps Up Pressure On Withdrawal** in **The Daily Telegraph**, 23rd August, 1958.

16

MORE PATRONS AND SPONSORS

It is a gross deception to maintain that the Covenantants will not interfere with the domestic affairs of states. We have only to recall Mr. Dulles's statement that there is now no real difference between domestic and foreign affairs to see through that one. On the contrary, the United Nations Commission on Human Rights will change domestic law everywhere, as Mr. Frank E. Holman, Past President of the American Bar Association, pointed out in an address delivered in Seattle, Washington, on March 8th, 1952. It has already done so to certain laws in the State of California.¹

This is clearly recognized by Levi Carneiro in his contribution to UNESCO's Symposium. On page 178 he states unequivocally that in the Universal Declaration and the Draft Convention

"Relations between States are based on the assumption that the internal politics of each nation are the concern of all nations. The international declaration will thus be a factor for democratization and international peace."

Under the guise of promoting universal respect for, and observance of, human rights and freedoms, the U.N. and its special agencies are undermining the constitutions of the western world by extra-

¹ **The United Nations — A Hope or a Menace?** page 12.

parliamentary legislative processes.¹ The signing of U.N. treaties and conventions has so enmeshed the western governments that statesmen just do not know where they stand and lean heavily on the advice of the functional commissions and sub-commissions.

Readers will be startled to learn that communications concerning human rights are laid before the Commission on Human Rights in the form of confidential or non-confidential lists. The former contain brief indications of "other communications concerning human rights" submitted by authors whose identity is not divulged. Between December 31st, 1953, and January 15th, 1955, 5,982 communications were received and included in the confidential list by the Secretary-General.² Who are these "authors" of ideas concerning human rights who wish to conceal their identity? Why should they act thus secretly and furtively as if ashamed of their ideas?

On the other hand, there are organizations such as the Consultative Council of Jewish Organizations, the World Jewish Congress and the B'nai B'rith which are not ashamed of the part they have played in the U.N. work relating to human rights. In fact, **The Jewish Chronicle** has told us that the larger Jewish Organizations with consultative status "come into the councils of the U.N. not just with views but with complete drafts and arguments which

¹ In this respect the American Constitution appears to be most vulnerable. See Chapter IX, Subversion by Treaty, of **The U.N. Record**, by Chesley Manly (Henry Regnery Co., Chicago, 1955).

² See the official U.N. Publication, **Everyman's United Nations**, New York, 5th edition, 1956, page 216.)

they place before the delegates and the Secretariat as a basis for work.”¹

Elsewhere we can read of the Jewish claim to having played the major part in disseminating the ideals of the Declaration of Human Rights.² But, in view of the enormous threat to human rights which our study of the Draft Covenants reveals, these claims are a little unfortunate. It is indeed understandable that Jewish lawyers should be particularly interested in the battle for human rights for Jews have suffered time and again when these rights have been ignored. But, so far, their experts have helped to forge an instrument which is ready-made for the use of international tyranny.

¹ **The Jewish Chronicle**, 17th June, 1955.

² See the **National Jewish Monthly**, issued by the B'nai B'rith, October, 1950, for details of this boast.

RED FOR DANGER

Let us beware and doubly beware. The proposals of the U.N. Covenants are not proposals for making the world safe for human rights. They are proposals whose effect will be to rivet government control on all citizens from the cradle to the grave and to turn the world into one vast Collective where the State will be the lawgiver, the policeman, the judge and the jury. In fact, a world Pooh-Bah — without the laughs.

The ambiguous phraseology of the Covenants is forging the shackle-bolts to keep us in thrall to potentially the greatest tyranny the world has ever seen. It cannot fail to be so for in any form of world election for a World Government a solid bloc of between 800 and 900 million votes would be automatically registered for a Communist regime. As Mr. Reginald Jefferies has clearly pointed out, there will be no possible form of selection of members for a World Parliament that is remotely representative and that the only way for such a Government to function at all would be by means of an iron dictatorship.¹ This stricture is unwittingly corroborated by Earl Russell when he states that at present Democracy defeats its object by the vastness of the constituencies involved.²

¹ **Here Lies The Way To Iron Dictatorship** article in *The Catholic Times*, 12th February, 1960.

² **The Impact of Science Upon Society.** Bertrand Russell (Simon & Schuster, 1952, page 78.)

How much more so would a World Government! Such a World Body would indeed be the universal Soviet Republic for which Lenin urged his audience to work during the Second World Congress of the Communist International in 1921.

Then shall we see the fulfilment of the warning given in a report issued in 1946 by the British Council of Churches, which declared that :

“A world organization might become the most deadly and impregnable of tyrannies, the final establishment of the reign of Antichrist.”¹

If only the nations would cut out the cackle and study the over-all limitations clauses and derogations from the rights vouchsafed us, world-wide acclaim of the Covenants would turn to world-wide suspicion.

There would leap to mind the warning President Wilson gave of the parallel betrayal of the American Constitution which he said was no longer a Government by free opinion, no longer a Government by conviction and vote of a majority, but Government by “the opinion and duress of small groups of dominant men.” That description will admirably fit the international set-up envisaged by the Covenants on Human Rights.

Thus the articles of the Covenants give the lie to their assertion that human rights are inalienable. On the contrary, these rights are provisionally created, article by article. Each declaration of rights turns out to be little more than an assertion of the authority of the state to suppress liberties, as long as this is done in the name of Humanity.

We have seen what happened to the fundamental

¹ **The Era of Atomic Power.** S.C.M. Press, 1946.

human right to own private property during the deliberations of the Human Rights Commission—that very concept of property and private ownership at the heart of the great ideological conflict of our times. We have seen the red light for liberty in the manifold qualifications of the rights bestowed on us. The Human Rights Commission has in effect been given a blank cheque in this matter of definitions for, let it never be forgotten, the Covenants we have been studying are only DRAFT Covenants.

Even as the U.N. Charter of 1960 is not the same Charter as was drafted in San Francisco in 1945, so the Covenants on Human Rights are not the same as the Declaration of Human Rights.

What their final form will be only God knows — and those sponsors of dialectical Marxism who continue to prompt in committee and who, in the market places of the world, make the people's mouth water with the prospect of the democratic sugar candy paradise just round the corner.

18

UNESCO'S ROLE

The goal of U.N.O. is the World Collectivist State but, before this can be achieved with the minimum revulsion and rebellion, people's minds have to be conditioned to accept the new order which Julian Huxley describes as "a single world culture, with its own philosophy and background of ideas, and with its own broad purpose."¹ This is the task of the UNITED NATIONS' EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION which is one of its affiliated specialized agencies and which in Great Britain is associated with the Ministry of Education.²

As many of UNESCO's major recommendations will produce the very world order toward which every top Communist has been working since the days of Marx, it will be no surprise if we have quite often to note the Communist-front affiliations of many sponsors of UNESCO's ideas and programme.

¹ **UNESCO — Its Purpose and Philosophy**, by Julian Huxley. Published by Public Affairs Press, Washington, D.C., 1948, page 72.)

² The structure of the United Nations is described in detail in Chapter Three of **International Institutions**, by Paul Reuter, Professor of International Law at the University of Paris. (Allen and Unwin Ltd., 1958). This book is essential for students seeking to understand the nature and characteristics of international relations past and present.

19

ETHICAL PRINCIPLES—NEW STYLE

Theological dogma is to be eschewed and reversal of accepted beliefs and loyalties is planned in all educational and cultural fields. The fundamental Christian tenets of original sin and freewill are denied.

“Man is not born evil or aggressive — he is rendered so,” according to an article by M. F. Ashley Montagu in UNESCO’s periodical **The Courier**, published in February, 1953. This article boldly declares :

“No organism of the species so prematurely named *Homo Sapiens* is born with human nature. What human beings are born with is merely a complex of potentialities . . . the age-old belief in the innate character of human nature has been responsible for much personal, social and political misunderstanding”

Here we have UNESCO’s wisdom in a nutshell!

Therefore, the **Monographs on Fundamental Education** welcome the “liquidation” of the age-old discipline of religious fear, or what Dr. Brock Chis olm, the first Director of the World Health Organization, has called “moral chains.”

We glimpse a vision of the Marxian universalism vividly described by Sergius Hessen in his contribution to UNESCO’s Symposium on Human

Rights. In the ideal Communist society, he writes on page 132, "not only men, but science, art and morality will be freed from all exploitation. They have been mere tools in the class struggle ; they will become expressions of pure humanity."

Such is the vision splendid before us!

The new self-discipline must accord with "ethical principles" of the kind outlined by the late Dr. Ruth Benedict in her study on sex education in Volume VI of UNESCO's series **Towards World Understanding**.¹ She deplores societies in which people "fail to yield to their impulses" — with all that this implies. In the introduction to this volume it was put on record that "UNESCO is proud to have this opportunity of publishing a statement by a great American anthropologist." Perhaps, should we hope, not quite so proud of the fact that she had joined twelve Communist-front organizations.

Another of UNESCO's principles is likely to be the **right** of unmarried women to bear children which is envisaged in a report on educated women in Africa produced for UNESCO by Daniel M. McCall and Elizabeth Colson.² This ethical principle flows, it would seem, from the authors' deference to the stronger emphasis African society places upon the fertility of women than on marriage! So who, thereafter, shall deny to their white, yellow and brown sisters this mockery of a right UNESCO would thus concede to African women?

¹ Published in Paris in nine volumes, 1948 and 1949.

² **Educated Women in Africa — their Status and influence in the Societies South of the Sahara.** UNESCO Publication, 1959.

20

OR A SYNTHETIC WORLD RELIGION

Well-boosted materialists and scoffers of revealed religion crowd UNESCO's forums. Everywhere objective truth is denied. Everywhere pragmatism reigns. Truth is out. Dewey's "warranted assertibility" is in.

But for those who hanker after things spiritual there is cast the net of comparative religious studies designed to lead to a universal synthetic faith without dogma based on the naive belief in the ultimate goodness of mankind as a whole.

Though not part of the official policy or project of UNESCO, the "evolutionary humanism" of Julian Huxley, a former Director-General of UNESCO, has set a seal of respectability on striving after a world philosophy and a universal faith. Unofficially, of course, evolutionary humanism permeates the literature of UNESCO.

Some, like Professor Haddow, rely on Science to give the world this new religion. Others would subscribe to **The Voice Universal**, which is an advertising medium for UNESCO. This publication is eclectic and offers "vertical inner attunement" with

Divine Power and a hotchpotch of other mysteries, including numerology and yoga.¹

The Voice is saturated with Left-wing One-Worldism. Its all-embracing spirituality includes many suspect notices and advertisements, such as the one in its issue of March-April-May, 1960, advocating the admission of Red China to the councils of the nations urging that "even Christ made his political decisions"² To such a state of fatal mindlessness does "cosmic awareness" reduce its devotees!

Another organisation streamlined with the U.N. Specialised Agencies is the World Council of Churches formed in 1948 by the socialist, collectivist theologians of the U.S. National Council of Churches. At the plenary session of its meeting at Evanston in 1954, this embryo One-World Church refused to endorse the statement, "there is, and can be, no affinity between Christianity and atheistic Communism."

No wonder the **World Marxist Review** in March, 1959, advocated that Christianity be subverted from within rather than attacked from without !

¹ UNESCO is so favourable to the universal friendship ideas and cosmic truths churned out by **The Voice Universal** that a UNESCO Voucher Scheme has been started to enable readers in any part of the world to overcome currency difficulties when sending money to England to pay for their subscriptions.

² **The Voice Universal** is published by Voice Publishers, 8 Watling Road, Southwick, Brighton, Sussex.

21

PARENTS IN THE DOCK

UNESCO attacks the family. Volume VI of **Towards World Understanding** is rich in variations on the theme that the State must replace the family. It stresses the importance of "freeing the child more and more from the family." And freeing mothers, too, from "biological servitude" to their families so that they can be gainfully employed elsewhere.

Recognition of the importance of mothers to the emotional security of their children is regarded as a **temporary** concession to unenlightened public opinion — at present there is "risk of a revolt" by mothers! The exact phrasing of this subversive sentiment is as follows :

"However, it must be remembered that there is risk of a revolt, especially on the part of mothers, whose continuously sensitive presence and attention are now regarded as necessary to the emotional security of their children. After a period of emancipation, women may again come to feel in danger of being reduced to biological servitude."

(From Section 2 of Volume VI)

The content and spirit of this thought echoes the Communist Manifesto's sneer at "bourgeois claptrap about the family and education, about the hallowed relation of parent and child."

Volume V laments that "a narrow family spirit" is passed on to children by parents who in fact be-

queath a "sclerosis of the mind" by cultivating attitudes running counter to the development of international understanding so that their offspring are incapable of appreciating the worth of any one not belonging to their class, confession, political party or country. Parents often "infect" their children with nationalism which is "poisoned air," legitimate patriotism not being defined or even noticed, of course. At best they give their children "an exaggerated sense of the importance and beauty" of their own country.

On every count parents must sit in sackcloth and ashes and the internationalist educator is told that the only road to success lies "in getting the parents to admit the error of their own accord."

Volume V makes it abundantly clear that UNESCO's programme cannot succeed unless **every form of nationalism** is repudiated. In fact, on page 57, it speaks of the programme as one that "may usher in the revolution." **The revolution.** Let him who has eyes to read, ears to hear and wit enough to draw conclusions mark this well!

Both volumes V and VI of the **Towards World Understanding** series were the outcome of seminars held behind the Iron Curtain at Podebrady in Czechoslovakia. Three of the ten countries sending delegates were within the Soviet orbit, so the conclusions of the seminarists are hardly surprising. No wonder so many of the phrases in these reports bear the Communist cachet.

22

HAND IN HAND

In attacking national sovereignty and advocating widespread and deliberate miscegnation, UNESCO follows the Communist line.¹ These aims are the obverse and reverse of the policy to break down the resistance of all peoples and races to World Government.

At the first meeting of the U.S. Commission for UNESCO on September 23rd, 1946, William Benton made the position clear :

“We are at the beginning of a long process of breaking down the walls of national sovereignty In this process UNESCO can be — and indeed must be — the pioneer”

Chapter VIII of the **Synthesis of the Communist Text-book on Psychopolitics** carries the idea a good deal further and dispassionately shows how nations can be conquered through the weapon of degrada-

¹ Typical of the attitude considered enlightened in UNESCO circles is the advice of Mr. Brock Chisholm, first Director-General of the World Health Organization, who, in an article in **Week-end Magazine**, published by **Toronto Telegram**, told Canadian parents to practise birth control to reduce the number of children in their families and then to adopt the rest from other countries, preferably from the over-populated brown or yellow races, remarking : “As far as I am concerned, the sooner we’re all interbred the better.”

tion. Passages such as the following have to be read to be believed :

“Continual and constant degradation of national institutions, national practices, and national heroes must be systematically carried out, but this is the chief function of Communist Party Members, in general, not the psychopolitician.

The realm of defamation and degradation of the psychopolitician is Man himself. By attacking the character and morals of Man himself, and by bringing about through contamination of youth, a general degraded feeling, command of the populace is facilitated to a very marked degree.”¹

Again and again the Communist text-book drives the idea home :

“If we could effectively kill the national pride and patriotism of just one generation we have won that country. Therefore there must be continual propaganda abroad to undermine the loyalty of the citizens in general and the teenager in particular.”

We have already seen how perfectly in tune UNESCO's publications are with these sentiments of breaking down national identity.

The UNESCO series of booklets issued under the general title of **The Race Question in Modern Science** also provides a number of examples of the interrelation of Communist thought with the “progressive” ideas of UNESCO and of their advocacy by people with fellow-traveller affiliations.

The general aim of these booklets, which were

¹ Op. cit., page 33.

edited by Maxwell S. Stewart who was named a "Communist" before the McCarran Committee in 1952, is to prove that there are no innate biological differences or differences in intelligence among the various racial groups, and the series constitutes a many-pronged attack on what is termed the alleged superiority of the white man's civilization. In fact, Weltfish and Benedict's booklet, entitled **The Races of Mankind**, was so loaded with Communist propaganda and implications of approval of the inter-marriage of races that it was barred by the U.S. War Department from the sight and use of American soldiers taking Orientation courses during World War II. Yet it is the key UNESCO reference given children all over the U.S.A. and even to babies in grades one through six under the innocent sounding title **In Henry's Backyard**.¹ In this way, Western Civilization, the strongest and best organized defence of thought and sinew against the threat of Communism, can be undermined and denounced as the exploiter of the less developed peoples of the world.

But this Communist attack is not against the white nations exclusively. It is directed against any people with a will to preserve its identity, made up as this is of complex racial, national and historical factors. And, as in the grim case of Tibet, the stronger the will to resist, the more drastic are the measures taken to break down resistance. For example, the **Daily Telegraph**, of October 9th, 1959, reported the following :

"A group of 300 Tibetan women were recently

¹ See a most useful booklet, **The Menace in UNESCO**, arranged by Col. Frank Brezina, Post 5431, Veterans of Foreign Wars, Encinitas, California, U.S.A., 1952, page 9.

rounded up in Yatung and transported to Lhasa. They are believed to have been forced to marry Chinese as part of a campaign to create one race."

The reports of the U.S. House Committee on Un-American Activities are well worth consulting for biographical details of the authors of some of these UNESCO booklets. Weltfish, Benedict and Alpenfels, Powdermaker, Klineberg, Ashley Montagu and Dunn, authors or joint-authors of several of the booklets, have been found to have had numerous Communist-front affiliations.¹

The violence done to human nature by One World and Communist attacks on the genius of each nation is in glaring contrast to the understanding shown by Pope Pius XII, for instance, who in his Encyclical **Summi Pontificatus** stated that, within the Christian context, "it is quite legitimate for nations to treat their differences as a sacred inheritance and guard them at all costs."²

¹ These cases are also reported in **The United States, A Christian Nation**, by James M. Wheeler, U.S.A., 1955.

² **The Popes' New Order** by Philip Hughes (Burns Oates & Washbourne Ltd., 1943, p.27).

23

RED ROOTS

Need we wonder that twenty-one members of the one-hundred strong preparatory commission to write a constitution for UNESCO and set up the necessary machinery were officially cited for Communist affiliations when men such as the perjured Alger Hiss, of the Office of Special Political Affairs, and Harry Dexter White¹, of the Communist underground in the U.S. Government, were fairy godfathers at the birth of UNESCO!

These men and their confederates had "power to exercise **profound influence** on the creation and operation of the U.N. and its specialized agencies" according to a report of the U.S. Senate Internal Security Sub-committee. This same report continued :

"This power was not limited to their officially designated authority. It was inherent in their access to, and influence over, higher officials, and the opportunities they had to present or withhold information on which the policies of their superiors might be based."²

Given the atmosphere pervading UNESCO's field of activities, it is not surprising that personnel

¹ **Second Report on Activities of United States Citizens Employed by the United Nations.**

² **First Report on Activities of U.S. Citizens Employed by the United Nations, 3rd January, 1955.**

generally suffer from a blind spot where the threat of Communism is concerned, so that an upholder of western values such as Dr. Schuster, Chairman of the U.S. Commission for UNESCO, could naively assure his hearers at the Sao Paulo UNESCO-sponsored conference in Brazil in August, 1954, that

“Marxism had indeed become quite insignificant long before the business of ferreting out Communist agents developed into a major sport.”¹

But how can we explain away the following passage by John Lewis, which appeared in the UNESCO Symposium, **Human Rights : Comments and Interpretations :**

“In a Socialist Society the dispossessed class is not exploited. It becomes unnecessary and dies out. Therefore no class within the new society suffers exploitation. Therefore wounds can heal. The intractable are merely refused their rights in the new order because they prefer to deny others theirs in the old.”

And again,

“In the Soviet Union they are in the same way preserving their own society, the foundations of their common life, and they do not regard the political measures necessary, and the final exclusion of parties and principles hostile to that they regard as civilization itself to be in any way a departure from the principles of liberty or a restriction of freedom.”

¹ **Cultural Relations Between the Old World and the New**, an address by George N. Schuster, Chairman, U.S. National Commission for UNESCO (Dept. of State, Washington, D.C.)

And yet again,

“Communist democracy, which is simply social democracy fully developed, also bans whatever is fundamentally inconsistent with human rights.”¹

Is this another case of blind spot? Or downright propaganda for Soviet Communism? We shall be forgiven for choosing the second explanation for Mr. Lewis is also author of **The Text-book of Marxist Philosophy.**

¹ Op. cit., pages 62, 63 and 70 respectively.

24

PINK BLOSSOMS

It is beyond the scope of this study to give a comprehensive list of the personnel and authors employed by UNESCO whose records have revealed extensive Left-wing affiliations according to American official reports. But mention of just a few cases will serve to show the reality of Left-wing penetration.

Among the U.S. Delegation to the Preparatory Educational, Scientific and Cultural Commission in 1946, Esther C. Brunauer, Archibald MacLeish, Alexander Meiklejohn, Harlow Shapley and Mark Starr were later shown to have had numerous affiliations with organizations designated as Communist or subversive by the U.S. Attorney General or by the House Un-American Activities Commission.²

Other members of the first and succeeding Com-

¹ Apart from these official condemnatory reports, an interesting overall reference to UNESCO's activities in America is to be found in State Department Publication 3931, 55c from the Government Printing Office. Here we can plainly see how under the aegis of the National Education Association the unsuspecting reader is given direct recommendations to pamphlets and writings produced by Communists and fellow-travellers. For example, the highly praised **Primer for White Folks** exposes the reader to fifteen writers who share 440 citations for Communist activities!

² **The Defence of Peace**, Documents Relating to UNESCO, U.S. Department of State Publications, 2457. See also Col. Brezina's booklet already mentioned above, page 8.

missions included Anna Rosenberg, Eric Johnson, Paul Hoffman, Marc Connelly, Henry Billings, Alexander J. Stoddard and Reinhold Niebuhr, who was cited twenty-four times as having Communist-front affiliations.

The U.S. Special Committee to Study Tax Exempt Foundations reported in 1954 that "Mme. Myrdal, wife of Gunar Myrdal . . . is an extreme leftist who was at one time denied a visa by our State Department. That a person of Mme. Myrdal's persuasion should be Director of the Social Science Department of UNESCO is rather forbidding."¹ Mme. Myrdal was also co-author of the UNESCO publication **Are There Too Many People?**

Among the contributors to UNESCO's publication **Contemporary Political Science** was Frederick L. Schuman, whom the House Committee on Un-American Activities reported as having been affiliated with eighteen subversive organizations.²

Quincy Wright, Marshall Dimock and Gardner Murphy were all mentioned as having numerous affiliations, while Gustave Duran, one of the consultants appearing in **The Technique of International Conferences**, was identified in the State Department

¹ Statement of C. A. Tesch, Director, National Americanism Commission, the American Legion, before the Senate Subcommittee on Appropriations in Connection with Hearings on Budget for Fiscal Year 1957 covering Department of State — International Organizations and Conferences — UNESCO.

Information about Communist-front associations and activities of UNESCO personnel can be had from the American Legion, National Public Relations Division, 1608 K. Street, Washington, D.C.

² Ibid, page 7.

Loyalty Investigation in 1950 as a former Lieutenant Colonel in the Communist International Brigade in Spain.¹

No objective critic would condemn all persons as Communists who have been associated at one time or another with organizations known to be subversive, but, as Mr. Addington Wagner, National Commander of the American Legion, told the Subcommittee of the House Foreign Affairs Committee on the subject of UNESCO in March, 1956, where an individual has a long series of such affiliations it gets beyond the casual association.²

Even if we may not accuse each and every individual of disloyalty and malice, we can most assuredly deplore his gross lack of judgment.

We must never forget that the real strength of Communism in any country is the number of non-Communist organizations and individuals who will collaborate with the Communists.

In the U.S.A., for instance, the Communists have six hundred fronts according to a Report of the Special Committee of the American Bar Association issued in 1958. In addition they have "fronts in front of the fronts." Making use of their fellow travellers and dupes, plus their "united front tactic," the Communists boast they can have fifty thou-

¹ Ibid, page 7.

² Transcription of Question and Answer Phase of Testimony by National Commander, J. Addington Wagner, of the American Legion, before the Subcommittee of the House Foreign Affairs Committee on the subject of UNESCO, page 10.

sand letters on any issue sent to the Capitol Hill or the White House inside of seventy-two hours. ¹

A documented study of front organisations has been made by the English author, Harry Welton, in his able book, **The Third World War**. He enumerates thirteen international organisations working under Communist direction and gives a list of forty-two bodies of Communist origin proscribed by the Labour Party in Great Britain. He shows how the Communist line has only to be enunciated by one of the Soviet-controlled bodies for the satellite movements throughout the world to take it up almost simultaneously and for world opinion to echo the chant of Orwell's pigs, "four legs good, two legs bad." ²

When the full story comes to be written, UNESCO will be revealed as the biggest and best Communist front of them all !

¹ **How the Communists are Proceeding to Conquer the World, Report of a Special Committee of the American Bar Association on Communist Tactics, Strategy and Objectives, with particular reference to American Supreme Court Decisions which have aided the Communist Conspiracy.** Distributed by the Victorian League of Rights (Non-Party), 343 Little Collins Street, Melbourne, Victoria, Australia. Price 2s.

² Pall Mall Press, London, 1959. Pages 100 and 121.

25

COMMUNISM CLAIMS ANOTHER VICTIM

While pro-Communists in UNO and UNESCO seem to bear charmed lives, officials who show themselves as convinced anti-Communists are given the cold shoulder — or worse.

A recent case in point was that of Povl Bang-Jensen, Deputy-Secretary of the U.N. Committee investigating Russian aggression which followed the Hungarian revolt in 1956. Mr. Bang-Jensen refused to surrender a secret list of the names of 81 refugee witnesses from Hungary to the Head of the Department of Political and Security Council Affairs who was then a Yugoslav Communist, Dragoslav Proitch, and later a Russian Communist, Anatoly F. Dobrynin.

Mr. Bang-Jensen's reason for his decision was that the refugees' evidence had been obtained only under promise of strict anonymity for fear of reprisals by the secret police against relatives left in Hungary. For this "grave misconduct" he was dismissed from his post without redress although he had served the U.N. for ten years. His dismissal was preceded by character-assassination typical of a Communist offensive against him and he was the victim of frame-up charges which were pushed through an illegitimate committee and rubber-stamped by an

illegally constituted disciplinary committee which never even heard the defendant. He was denied counsel of his own choosing and the documents he needed for his defence, and was victimized by broken promises and flagrant violations of due process of law and of U.N. staff rules.¹

Finally, he was found dead in a public park on Thanksgiving Day in 1959. His death was alleged to have been suicide.

A sentence from the Communist Text-book on Psychopolitics illustrates this sad case to perfection:

"You must work until suicide arising from mental imbalance is common and calls forth no general investigation or remark."²

It is significant, however, that in a memorandum dated 30th November, 1957, Bang-Jensen warned that his enemies might arrange for him to disappear and that accordingly he declared to his wife and friends that under no circumstances whatsoever would he commit suicide.

The case was a flagrant example of Communist pressure in the U.N. and one of which the late Left-wing Secretary-General, Dag Hammarskjöld, should have been thoroughly ashamed.³

¹ See an article, **Anti-Bang Jensen Directives Cited**, by Don Zirkel in **The Tablet**, Brooklyn, N.Y. 5th December, 1959.

² Op. cit., page 8.

³ We must not be misled by Mr. Kruschew's violent personal attacks on Dag Hammarskjöld in the U.N. General Assembly. Far from being a lackey of "colonialism" Mr. Hammarskjöld all along faithfully carried out the Left-wing policies of the U.N.

26

THE PART PLAYED BY "PROGRESSIVE" EDUCATION

Monthly propaganda for UNESCO's cause is carried on through its journal, **The UNESCO Courier**.¹ Much of the matter published in it is unexceptionable, indeed some of it is beautifully produced, but, nevertheless, such careful attention is given to the formation of Left-wing attitudes that the Communist GUARDIAN of Melbourne of May 28th, 1959, could happily recommend **The Courier** to its comrade readers as "a monthly magazine deserving of wide distribution."

Besides **The Courier** and official monthly and bi-monthly and quarterly Bulletins, UNESCO has issued a spate of manuals and guides for revision of text-books.² From these one cannot but conclude that UNESCO is working for the day when teachers will no longer have to stand aside from politics but, to use an expression of the American progressive educationist, Dr. George S. Counts, "will deliberately reach for power and then make most of their conquest."³

¹ **The UNESCO Courier**, Place de Fontenoy, Paris 7e, France.

² See page 12 of Col. Brezina's booklet for a list of UNESCO's Key Textbooks and their Communist Associations.

³ For twenty years Dr. Counts was an enthusiastic admirer of Soviet Russia.

Thus we shall have teachers no longer but indoctrinators, indoctrinators promoting a collectivist world order.

These publications of UNESCO have been profoundly influenced by the ideas of the Progressive Education Association in the United States and other bodies such as the National Education Association of the U.S. The former was founded in 1915 and its socialistic and frequently subversive principles have been carefully analysed and exposed by Paul W. Shafer and John H. Snow in their book **The Turning of the Tides.**¹ They show that one of the most important of the radical educators was Dr. Theodore Brameld, Professor of Education at New York University. While disclaiming advocacy of Marxism he nevertheless declared that "realistically-minded teachers might profit by greater acquaintance with Marx."² Elsewhere, in a Marxian quarterly in 1936, Dr. Brameld stressed the Marxian principle that the opposition of the class in control of capitalist society is so tremendous that "nothing short of counter-opposition frequently bordering upon, indeed crystallizing into, illegality, will suffice to defeat it."³

¹ Published by the Long House Inc., New York 17, 1953.

² See **The Social Frontier**, published in the U.S.A., Nov., 1935, pp. 53-6.

³ **Science and Society** — A Marxian Quarterly, Autumn, 1936, pp. 1-17.

THE GOAL—ONE WORLD

After the Second World War, with few exceptions, the leading spirits of the Progressive Education movement began to add World Government to their official goals. Suggestions for the furthering of this programme are thereafter described in the various UNESCO publications.

As we have seen, this can be particularly well studied in the series **Towards World Understanding**. On page 6 of Volume I of the series it is categorically stated that "one of the chief aims of education everywhere is to develop those qualities of citizenship which provide the foundation upon which international government must be based if it is to succeed."

Volume IV of this series, entitled **The United Nations and World Citizenship**, declares :

"World-wide organization for the conduct of human affairs is therefore essential. No teacher with a sense of realism and even an elementary knowledge of world affairs will ignore this basic need or be indifferent to its consequences for education. World machinery is required ; and human beings with the right outlook are required to utilize it or to insist that it be utilized. The educator thus has a double task : to teach about the machinery of world co-operation and to foster the

growth of the spirit that will make it function. Education has, in short, the urgent duty to develop informed and competent world citizens."

This volume even refers to "a beginning of functional world government."

World-wide co-operation leading to this final goal is to be without discrimination based on any "limiting criterion" — God save the mark! This implies not just peaceful co-existence with Soviet tyranny but downright co-operation with it. It makes certain that World Government will be a Communist World Government.

Although Julian Huxley is of the opinion that world political unity is as yet remote and that in any case it does not fall within UNESCO's competence, he nevertheless believes that UNESCO "must envisage some form of world political unity, whether through a single world government or otherwise, as the only certain means for avoiding war." Further, he clearly charges UNESCO with the task of stressing the ultimate need for world political unity and familiarizing all peoples with "the implications of the transfer of full sovereignty from separate nations to a world organization."¹ Huxley calls such a programme "educational," but it would be nearer the mark to label it "political indoctrination."

Another clear statement of the aims of those who are leading spirits in UNESCO can be found in an introduction to a pamphlet entitled **UNESCO IN FOCUS**, published by the Anti-Defamation League of the B'nai B'rith under the direction of Dr. Theodore Brameld, whose sympathies we have noted.

¹ Op. cit., page 13.

This introduction was written by J. A. Lauwerys, Professor of Comparative Education at the University of London, who was also author of Volume XI of UNESCO's series **Towards World Understanding**. Professor Lauwerys, whose qualifications to speak for UNESCO cannot be doubted, writes as follows :

"Specifically, educators and teachers, for example, have a great role to play in helping to build up the outlooks and attitudes which would favour the establishment of World Government and facilitate the rational and constructive settlement of conflict. By co-operating with UNESCO they will, through co-ordination of effort, increase their strength and effectiveness."¹

To cap these quotations let us remember that President Eisenhower's brother, Dr. Milton Eisenhower, has described the U.N. and its specialized agencies as **"instrumentalities of the world government movement."**²

Lectures and seminars held under the auspices of UNESCO have been even more outspoken because of their greater informality. It is rewarding to study addresses such as that delivered at UNESCO's Teachers' Seminar in Paris in 1947 by William G. Carr, who later became national leader in the

¹ **UNESCO IN FOCUS**, by J. L. Henderson, one of a series of pamphlets in the Freedom Pamphlet Series, published by the Anti-Defamation League of New York, B'nai B'rith, 515 Madison Avenue, New York 22, 1949, price 25 cents.

² **Department of State Publications 3378, International Organization and Conference Series, IV, UNESCO 7.**

National Education Association. He emphasized UNESCO's message as follows :

"I urge you, therefore, not only to teach about the United Nations as it is to-day, but also to teach about the various proposals that have been made for strengthening the United Nations by the establishment of World Law. Teach the attitudes which will ultimately result in the creation of World Government for the people, of the people, and by the people Aim at the development of the attitudes, information, and ability which will make World Citizenship possible."¹

All these instructions have not fallen on stony ground. From Japan comes a report that the Rector of Sophia University in Tokyo has accused UNESCO of social engineering on an international scale. "No one," he is alleged to have said, "will be able to say who is in control of the machine which is moulding the minds of men in accordance with some universal and uniform pattern."²

More fortunate than the Rector, readers of this study can now identify not only the universal pattern, but some, at east, of the machine and mind controllers.

¹ *The Tablet*, Brooklyn, New York, 20th June, 1959.

² *Catholic Herald*, 17th August, 1962.

NEW WORLD ABC

One of the most insolent of UNESCO's projects was the plan suggested in 1952 to rewrite world history in the spirit of internationalism, which was to eliminate "bias." UNESCO allocated 600,000 dollars to underwrite the work. The Editor was Dr. Ralph Turner, of Yale University, whose pre-eminent qualifications for the task have been indicated by W. F. Buckley, himself a former Yale student, who has described Dr. Turner as

"a professional debunker, a dedicated iconoclast who has little mercy for God, or on those who believe in Him, and little respect for the values that most undergraduates have been brought up to respect."¹

Dr. Turner's teaching record included an exit from the University of Pittsburgh faculty in 1927 after he had taken part in defence activities for local Communist agitators. No wonder UNESCO thought him the right man for the job !

It was largely due to the initiative of Sir Julian Huxley that the International Commission for the writing of the UNESCO History was set up in 1952. The publication of this global work was delayed for some ten years, however, and the first volume dealing with prehistory and the beginnings of civilisation did not appear until 1963.

¹ **God and Man at Yale**, by W. F. Buckley.

We hazard the guess that the "international standpoint" presented by "experts of world-wide reputation" will be the old, familiar, evolutionary, humanist, Left-wing one. We are told that five hundred experts have been directly concerned with one or other aspect of the work. In all seriousness, the present author urges the setting up of an International Commission to examine the political affiliations of all the experts and "specially selected scholars."¹ Any information bearing on this matter offered by readers of this study will be of interest to the publisher.

But elsewhere the indoctrination of adults continues apace. Consult Volume III of **Towards World Understanding**, a selected bibliography of books, periodicals, films and film-strips which UNESCO officially recommends, and see how it is packed with Fabian-Socialist references and a galaxy of names that find their place on the continuum of Left-wing Marxist thought. The fact that this volume is at present out of print in no way invalidates its contents.

Where Marx has to be studied in lighter vein UNESCO offers a book called **The Entertainment Film for Juvenile Audiences**, by Henry Storck, which lists a number of films produced by the Czechoslovak State Film Enterprise and by the Soviet Union itself. For grown-ups the U.S. National Commission for UNESCO has published a list of recommended films, including a number written by known Communists such as Ring Lardner and Waldo Salt.

¹ See the prospectus issued by Allen & Unwin, 40, Museum Street, London, W.C.1.

THE SHAPE OF THINGS TO COME

Our vision of the Socialist Utopia is not yet quite complete.

As Director-General of UNESCO, the Fabian Professor Julian Huxley wrote **UNESCO — Its Purpose and Philosophy**, which jams the signal at red for Christians who are tempted to come to terms with “scientific world humanism, global in extent and evolutionary in background” according to his own definition.¹ He heavily underlines the thesis of our present study that “the central conflict of our time is that between nationalism and internationalism, between the concept of many national sovereignties and one world sovereignty.” But the solution he offers is the “unequivocal answer” of the evolutionary touchstone.² On page 18 he enthusiastically declares that the world is to have “a unified outlook and a common set of purposes. This will be the latest part of the task of unifying the world mind”

Huxley’s record as a thinker shows unequivocally, too, that the unified common outlook he wishes to see imposed on the poor world mind will emphatically be an un-Christian one.

¹ Op. cit., page 6.

² Op. cit., page 12.

In another of his books, "**What Dare I Think?**"¹ Huxley warns that a "truly scientific eugenics" will soon have to be applied to improve the quality of human beings and that if you really believe in the Divine Ordinance of the Decalogue, kingship or marriage, you cannot help drawing conclusions which will in time put you in **violent opposition** to the humanist view on such subjects. All this in the name of the maximum progress in the minimum time.

So, look out, if the Julian Huxleys of this world have their way in the brave new One World, and all the signs are that they will, and sooner than Huxley himself thinks, and you object to directives involving sterilization,² birth control, abortion, artificial insemination, foster pregnancy (not forgetting infanticide, suicide and euthanasia³ thrown in for good measure) or to any other human stud-farming technique which may qualify as "truly scientific," then you will be a deviationist, a-typical, probably insane,

¹ Published by Chatto & Windus, 1931.

² One way of limiting births is the suggested sterilization of **all** women having four surviving children! This idea was noted in the World Federalist Journal and described as drastic, but the writer warned that unless a comparatively mild invasion of personal, religious and national rights is carried out now we shall later be faced with some most distasteful (sic) regulations. (September, 1960, issue of **The World Federalist**, Burgemeester Patijnlaan 49, The Hague, Netherlands.)

³ Compulsory euthanasia for the over 60's has already made its debut in the Yunan province of Red China, where the Communist commissar of Menghwa last year ordered the execution of all feeble men and women over 60 who could not take part in the work programme of the people's communes. (Report in the **Catholic Herald**, 31st July, 1959.)

and certainly ripe for the attention of the psychopolitical police.¹

Such contingencies are all nicely provided for in the U.N. Draft Covenants, as we have seen.

The ultimate vision of One World has been given in another context by Earl Russell that elder prophet of World Government who is, unfortunately, not crying in the wilderness. The nightmare vision of life in a totalitarian state he describes as follows, with characteristic sang-froid :

"Diet, injections and injunctions will combine from a very early age to produce the sort of characteristics and the sort of beliefs that the authorities consider desirable, and any serious criticism of the powers that will be will become psychologically impossible. Even if all are miserable, all will believe themselves happy, because the government will tell them that they are so Gradually, by selective breeding, the congenital differences between rulers and ruled will increase until they become almost different species. A revolt of the plebs would become as unthinkable as an organized insurrection of sheep against the practice of eating mutton."²

Such would have been our fate under the Nazis, he asserts. But he cannot for the life of him see how equally dangerous the threat will be under a World Government which by definition must be the Scien-

¹ To supplement the information about psychopolitical techniques given in the Communist Text-Book already mentioned see **Mental Seduction and Menticide**, by Dr. Joost Meerloo, published in 1957 by Cape.

² **The Impact of Science Upon Society**, Simon & Schuster, 1953, page 49 seq.

tific Dictatorship of all time. He postulates that a World Government must secure universal birth control. A Government with such powers to enforce its will cannot be expected to stop short at birth control when challenging scientific techniques are crying out to be tested and applied in related fields. To a Christian an immediate objection to such a World Government cannot fail but be its eugenics programme. Earl Russell cannot therefore be expected to show undue horror at the prospect.

The practical possibility of "positive eugenics" aiming at the progressive genetic improvement of the human species was urged by Sir Julian Huxley during his Galton Lecture to the Eugenics Society in London on 6th June, 1962. The first step towards **large-scale** positive eugenics would be the decision by a few enlightened couples to have recourse to what is known as eutelegensis, namely, insemination by sperm from some admired donor to "father" their child. Sir Julian thought opposition to eutelegensis would spring from tradition and prejudice not from human instincts which are really 'very plastic.'

Plastic or not, human instincts are in for quite a shock when the self-appointed World Governors take over.

30

NO COMPROMISE POSSIBLE

Christian apologists of UNESCO point to positive health, welfare and educational work done in the Philippines, Mexico, Indonesia, Colombia, etc., to the campaigns of the U.N. against drug traffic, to the world-wide help given to refugees, even to the recent election of a Catholic Director-General as proof that UNESCO's principles cannot be objectionable to Christians. This is good as far as it goes. But how far does it go? The delayed publication of the projected three million word history of mankind to be produced under the direction of Julian Huxley, Bertrand Russell, A. L. Kroeber and Ralph Turner — even this is a very small gain for Christianity.

Where is the wisdom in hailing kindergarten improvement or doubtful temporary gains when the sixth form of the world, western Christian thought, is being rapidly and surely subverted? And when a world instrument of government is being forged so dictatorial, so overwhelming, that once it is functional, its policy can be changed overnight and the "correct" line enforced all along the line. Let us not forget that a hideous harvest followed the hundred flowers of criticism that were recently encouraged to bloom in Red China.

Alas, no. UNESCO is conditioning us to accept the total planned society envisaged by the Fabians, Lenin and Trotsky and scores of other revolution-

aries, a society in which human rights¹ will be at the mercy of the executive and whose citizens will have lost the Christian view of these rights, and indeed all desire to enjoy them.

This is the gravamen of our case against UNESCO. The very least we can do to stop the rot is to urge that all support for UNESCO (and indeed for UNO itself) financial support and otherwise, be withheld pending a thorough investigation of the principles and activities of this U.N. Special Agency by an informed and impartial, repeat, impartial, body of investigators.

What is the point of urging that we Christians should do as the Communists do and be smart enough to do what they do when they move in and take over a good organization? To the question why can't **we** move in and take over a bad organization and make it as good as our original concept wanted it to be, the answer is simply this : facts, and time and our very nature are against us. In order to do so we should have to re-write the U.N. Charter, the U.N. Draft Covenants, the Codes and other Conventions as well as a great mass of UNESCO's publications. Moreover, we should have to infiltrate into UNO and UNESCO a body of men and women, undercover agents as well as official personnel, as fanatical and dedicated as those the enemy can produce. It is just not possible for the sands are fast running out.

¹ Thus informed, who of us can blame the Indian Army candidate who failed a question asked during the Indian National Defence Academy's examination as reported in the **Daily Telegraph** of 30th September, 1960. Wiser than he knew, he defined fundamental rights as "big rules done by the great people like Lenin, Nehru and Karl Marx"!

It is safer and better by far to guard and cherish the rights we have already won through our own jurisprudence which, as the history of English law has shown, is the best adapting instrument. For, as Professor Jean Haesaerts pointed out in one of the few sound contributions to the UNESCO Symposium on Human Rights : "the essential thing is not the law, but the general social habits of the community, of which the law is but the instrument." The implementation of human rights must be brought about by the effort of each individual nation and not imposed by the fiat of a World Government. We shall find ourselves left with the Government but without our freedom.

Air Marshall Sir Gerald Gibbs, who worked with UNO's Security Council in New York from 1948 to 1951, has declared that it is impossible to rectify the deficiencies of UNO because its failings are "abysmal and fundamental" and spring from the false premise underlying the security provisions of the United Nations Charter that all the Great Powers have the security of the world at heart and will pull together honestly for it.¹

In the same way the deficiencies of the so-called safeguards of our human rights bestowed on us by UNO are basic and abysmal, as are the principles on which UNESCO bases its education for One World.

That much we hope this brief study of an immense problem has made clear. At least we shall be spared the bewilderment and pain and bitter disappointment of the poor animals who, at the end of

¹ In a letter to the **Daily Telegraph**, 20th December, 1956.

the story, gazed upon the junketings of the dictator pigs, their erstwhile "liberators," with Mr. Pilkington, the old enemy and oppressor of all who lived on Animal Farm.

Tail Piece

MANACLES FOR MANKIND has shown how the idea of World Government attracts Communists, ex-Communists and the common run of Leftwingers like a baleful magnet. A typical example to hand is a pamphlet, "The Pursuit of Peace," by the late John Strachey, published by the Fabian Society, 11 Dartmouth Street, London, S.W. Price 3s.

Mr. Strachey who, before the war, was decidedly pro-Communist later wished to see a strong Britain commanding political, economic and military strength so that she could pursue a foreign policy directed towards the emergence of a World Authority. This, he said, would constitute an almost **revolutionary** break with any foreign policy ever pursued. He saw the beginnings of such a World Authority in UNO, whose interventions in emergencies he described as "surprisingly effective" (sic).

If there are any cats left tempted to laugh at this, let them remember that it is an axiom of contemporary world politics that the prestige of UNO grows in direct proportion to its failure to solve any major international crisis. Let them remember that treason is in the air and that there are those in high places who subscribe to this policy and who, whether they realize it or not, will in effect transfer their allegiance from Her Majesty the Queen and the British Parliament to a faceless cabal acting on and through what cannot fail to be a Communist World Government.

APPENDIX

THE U.N. RECORD IN THE CONGO UNO on the March

Since this book was first published, confusion, catastrophe and chaos have flourished in the Congo on a scale that puts Dante's Inferno in the shade.

UNO's role there has fulfilled the expectation of those who have seen through its pretensions to be a peace-loving organisation dedicated to the preservation of the Rule of Law. Events have amply confirmed the warning given by Dr. Marek Stanislaw Korwicz who defected from the Polish Communist delegation at the UN and testified that the Communists regard the UN as one of the most important instruments for maintaining their ideological offensive against the West.¹

By December, 1961, this ideological offensive had developed into a full-scale military offensive against the Government of President Tshombe and the relatively well-ordered and largely Christian Province of Katanga which had broken away from the Congo in July, 1961, to save itself from "Government by terror" and spoliation by the mutinous Congolese troops owing tenuous allegiance to the Central Government in Leopoldville.

In Britain, disillusion and bewilderment were voiced by many reputable Press commentators. UN policy was described as "nothing less than the extension and aggravation

1. In evidence given before the US House Un-American Activities Committee on 24th September, 1953.

This is corroborated by the following passage taken from the *New Times* of Melbourne, 24th March, 1961:

"The Constitution of the Communist Party of the United States (1945) stated that the course of peace and progress require the solidarity of all freedom-loving peoples and the continued and ever closer co-operation with the United Nations." (italics supplied). In 1957, this reference to the UN was expanded to read 'and the strengthening of the United Nations as a universal instrument of peace.' Nothing could be clearer concerning Communist intentions."

of chaos, to what end Heaven knows.”¹ “What on earth the United Nations is trying to do defies rational explanation.”² “. . . dropping bombs is not really what the UN is for” lamented Scrutator in the **Sunday Times**.³

The concerted action between UNO’s politicians and the American Government has been widely observed by journalists of unimpeachable integrity. Ian Colvin noted that the New York bureaucrats dug in Katanga “a deep and bloody chasm” across which the African regarded “these strange people, the Unosians, as the close allies of Communism.”⁴ Hugh Kay commented that the Americans were using the UN in a way that played straight into the hands of the Communist powers.⁵

Perplexity, astonishment and incredulity appeared again and again in these and many similar reports. It all seemed to prove that General de Gaulle was right when he spoke of the United Nations **Disorganisation** and of its “global incoherence.”

Moving in for the Kill

But we cannot subscribe to this theory of UNO in Blunderland. Examination of the evidence in the light of UNO’s history forces the conclusion that UN policy in the Congo is certainly NOT a blunder from the standpoint of International Communism. The upshot of UNO’s campaign was the cutting off of north Katanga from the south. Behind the UNO curtain, the Congolese army mutinied yet again and committed widespread atrocities against the civilian populations, missionaries were foully butchered,⁶ and Albertville, once a prosperous city, was plunged into chaos—all of which was a direct result of the help originally given by UNO to the Communist-led Lumumbist troops who wrested Albertville from Tshombe’s control.

1. **Daily Telegraph**, 18th November, 1961.
2. *Ibid.*, 6th December, 1961.
3. 10th December, 1961.
4. **Daily Telegraph**, 12th October, 1961.
5. **Catholic Herald**, 15th December, 1961.
6. UNO’s chief representative in the Congo, Mr. Sture Linner, at first decided that a public announcement of the Congolo massacre was unnecessary!

Begun in March, 1962, the protracted negotiations carried on by the UN and the Congolese Government with the Katangan Government were conducted in an atmosphere of tension and naked threats with a massive build-up of UN troops around Elizabethville.

The UN forced Tshombe to dismiss the white "mercenaries" who made his force an efficient fighting unit. What was not sauce for the goose was sauce for the gander, however, and, in spite of the order of the Security Council calling for the expulsion of **all** foreign mercenaries from the Congo, the Congolese air force was formed and manned almost entirely by British ex-RAF officers whose pay was approximately £100 a week!

UN Atrocities

No one can dispute that Lord Russell of Liverpool is one of the world's leading authorities on war crimes. Early in the spring of this year, he visited the Congo to investigate the alleged misconduct of UN troops at Elizabethville and returned to write a report, **The Tragedy of the Congo**,¹ which gives a horrifying picture of the acts of "indiscriminate savagery" of which he was satisfied the UN troops had been guilty. Read together with the report of the forty-six civilian doctors of Elizabethville, it blows sky-high UNO's hypocritical pretensions to be the arbiter of justice and peace.

A final touch to this picture of UN treachery and bad faith has been the putting into UN uniform of those very Congolese troops whose drunken mutiny first gave the UN the excuse to intervene in the Congo to protect the civilian population on the withdrawal of Belgian troops! Seven hundred and fifty of these Congolese wildmen have already become an integral part of the UN force—proof positive that UNO is determined to impose unification on the Congo and to force the Katangese to accept the rule of the Communist-penetrated Leopoldville Government with which the

1. Printed by the Shamrock Press Ltd., 57, Church Road, Wimbledon, London, S.W.19.

Kremlin re-established diplomatic relations in December, 1961.¹

"A Bunch of Clowns"

This description of President Tshombe's Government by U Thant, the acting Director-General of UNO, oozes that kind of neutrality which is becoming increasingly characteristic of the UN Chief.

It explains the harmony with which he has been working with the US Government in organising the remorseless international "squeeze" on President Tshombe culminating in the UN ultimatum which gave Katanga ten days until Monday, 3rd September, 1962, to accept a UN plan for ending secession.

In spite of his statement in July, 1963, that Katanga would be ruined if she had to contribute to the astronomical budget of the Leopoldville Government, that the latter Government was a fiction anyway and liable to fall at any moment, and that he would not negotiate under duress, President Tshombe, who is very far from being either a clown or a fool, had to capitulate under the threat of a third UN attack. A joint démarche by the American, British and Belgian consuls pressing him to accept the terms is understood to have finally persuaded him to give way.

In return for his sharing Katangan mineral revenues with the Central Government he is promised near-autonomy with a Congolese Federation of at least seventeen States.

Let it not be thought for one moment that the UN Congolese word will be kept. The copper industry of Katanga is earmarked for nationalisation in the wake of increasing UN control. It is safe to assume that UN troops will eventually seal off the railway to Angola to help the activities of the Communist rebels against the Portuguese authorities. A host of disasters will follow the growing grip of the UN

1. All the signs are that the USSR is now backing Cyrille Adoula as being a better bet than Gizenga, the lightweight pro-Communist of Stanleyville. Nine tons of Communist pamphlets were found in the Czech consulate alone according to a report by Stephen Constant in the **Daily Telegraph** of 13th February, 1962.

over Katanga as surely as night follows day. When further pressure on President Tshombe is mounted in due course, then will open another chapter in the Congo story and it will be even sorrier than the one that has just closed with the snuffing out of the much-vaunted UN principle of the self-determination of peoples.

Into Bondage

When UN bombs were exploding in the Prince Leopold and Shinkolowbe hospitals and in the Reine Elisabeth Clinic, many people doubted if UNO itself could survive the shame and dishonour. But one voice spoke up boldly: "I think the UN will come out stronger than before," said Mrs. Eleanor Roosevelt, UNO's very own fairy godmother. And how right she has been so far!

In spite of further abundant evidence of UNO's moral bankruptcy in acquiescing in the take-over of Goa by India in defiance of the ruling of the International Court of Justice in 1960 that Portugal was legally entitled to exercise sovereignty over its territories in India, and in vigorously supporting the Communist-controlled Indonesian attack on Dutch West New Guinea, the American and British governments have begun working on a "radical new plan" to reform and improve the UN.

The key to the new Anglo-American approach is money—not revision of the Charter, or reappraisal of UN integrity and moral leadership, or punishment of erring member States. The new assumption is that he who pays the piper should have some say in the tune. Thus the United Nations Bond issue has been floated which bids fair to become the biggest financial confidence trick of all time. This plan envisages a group of politically important nations at the centre of the General Assembly, all of whom have paid big contributions and who hold day to day world responsibilities. These nations would channel and direct UNO's activities.

But all this is mere sales talk and quite impracticable in view of the USSR's veto in the Security Council and of the Afro-Asian majority in the Assembly. All that the pro-

posal means is that the British and American taxpayers are being bamboozled into paying more for the continuing destruction of their respective countries' power. This ridiculous plan has served only to underline the stark fact that the USSR and her satellites are paying less and less for more and more say in UNO's affairs.

Afro-Asian and Soviet Whiphand

The appointment of U Thant as acting Secretary-General of the UN was finally agreed in November, 1961, by Mr. Andrei Gromyko (USSR) and Mr. Adlai Stevenson (USA) and it marks another stage in the rapid decline of the influence of the West. Whatever his aspirations to be impartial, the new Secretary-General will be unable to check the steadily growing Communist control of the UN. According to the **Sunday Telegraph**,¹ the Russians have put a ball and chain round U Thant's legs in the shape of a panel of under-secretaries. This new high-level advisory group is invested with more power than had executive officials formerly appointed by the Secretary-General and consists of the following members:—

Godfrey Amachree (Nigeria);

Georgy P. Arkadev (USSR), Political and Security Council Affairs;

Ralph I. Bunche (USA), Special Political Affairs;

Omar Loutfi (United Arab Republic);

C. V. Narasimhan (India), Chef de Cabinet;

Jiri Nosek (Czechoslovakia);

Philippe de Seynes (France), Economic and Social Affairs;

H. Tavares de Sa (Brazil),² Public Information.

An inspection of this group shows how poorly the Western powers are represented. Note the vitally important

1. 5th November, 1961.

2. Brazil is coming under increasing Left-wing control. The **Sunday Times** of 11th March, 1962, noted that President Goulard was letting more and more Communist or Communist sympathisers into his administration.

post held by G. P. Arkadev. J. Nosek has been Czechoslovakia's Deputy Foreign Minister and was at one time Czech ambassador to India. Observers with some background information on American politics will not be too happy about the record of the US member.

Mammon in Excelsis

If the members of UNO cannot keep it in funds, how will borrowing money enable them to do so? UNO is a non-profitmaking organisation offering no material security or pledge and living wildly beyond its means. The chances are that anything lent to it will never be repaid. There is nothing to be gained by the bond issue if it enables the United Nations to tolerate the continuance of arrears of payment in its general budget; and everything to be lost if a blank cheque is given on the resources of the Western nations who will have to pay the piper without being able to change a single note of the tune, a tune that is becoming clearer and clearer, the strains of the "Internationale" being more and more recognisable.

In all this talk of might and money, what has happened to the glorious principles of freedom, justice and peace and security with which UNO dazzled the world in 1948? Where are the equal rights of man? Where, indeed! We have read the tale and it is a sorry one. Now, as we peer through the windows of UNO's glass palace in Manhattan and study the faces of the colonialists and anti-colonialists, it is already impossible to say which is which.

INDEX

- Alpenfels, 69
- Amachree, G., 100
- Amerasia, 38
- American Bar Association, 39, 46, 53, 75
- American Legion, 74, 75
- Animal Farm, 11, 20, 25, 28, 34, 42, 76
- Anti-semitism, 41
- Areopagitica, 41
- Arkadev, G. P., 52, 100, 101
- Ashley-Montagu, 60, 69
- Auger, P., 14
- Bang-Jensen, P., 77, 78
- Benedict, R., 61, 68, 69
- Benton, W., 66
- Beskow, Bo., 33
- Billings, H., 74
- Birth Control, 66, 88, 90
- Bonbrake, Mrs. A. E., 27, 39
- Brameld, T., 80, 83
- Brainwashing, 21, 23
- Brezina, Col. F., 68, 79
- British Council of Churches, 57
- B'rith, B'nai, 54, 55, 82
- Brogan, C., 22
- Brunauer, E. C., 73
- Buckley, W. F., 85
- Bunche, R. I., 100
- Butler, E., 23
- Carneiro, Levi., 53
- Carr, E. H., 14, 29
- Carr, W. G., 83
- Chafee, Z., 38
- Chisolm, B., 60, 66
- Christianity, 14, 15, 18, 19, 33, 41, 51, 60, 63, 91
- Chung-Shu Lo, 14
- Colson, E., 61
- Colvin, I., 96
- Commonwealth Press Union, 36
- Communism, 8, 16, 20, 23, 28, 38, 46, 67, 71, 72, 75, 95, 96, 98, 100
- Communist China, 40, 48, 63, 88, 91
- Communist Fronts, 59, 61, 69, 70, 74, 76
- Communist Manifesto, 28, 50, 64
- Connelly, M., 74
- Constant, S., 98
- Consultative Council of Jewish Organisations, 54
- Counts, Dr. G. S., 79
- Courier, The, 60, 79
- Cranston, M., 37
- Defamation, 67
- Degradation, 67
- Democracy, 17, 23, 37, 42, 56, 72
- Dimock, W., 74
- Dobrynin, A., 77
- Doman, N., 30
- Draft International Covenant on Civil and Political Rights, 24, 29, 31, 34, 39, 43, 45, 48, 58, 89, 92
- Draft International Covenant on Economic, Social and Cultural Rights, 24, 29, 45, 47, 49, 58, 89, 92
- Dulles, 53
- Dumas, Sir Lloyd, 36
- Duran, G., 74
- Eastland, Senator, 40
- Economic power, 17, 23
- Education, 47, 64, 79, 80, 81, 82
- Eisenhower, President, 83
- Eisenhower, Dr. M., 83
- Engels, 16, 28
- Equality, 11, 19
- Eugenics programmes, 31, 88, 89, 90
- Eutelegensis, 90
- Euthanasia, 88
- Evolutionary humanism, 87
- Fabians, 86, 91
- Field, M., 33
- Freedom, 17, 18
 - from exploitation, 49, 61
 - from fear, 18
 - from want, 18
 - of assemblies, 42
 - of belief, 18
 - of information, 36, 37, 43
 - of Press, 36, 38, 41
 - of religion, 31
 - of speech, 18, 36, 40, 43

- Free Will, 45, 60
 French Revolution, 22, 42
 Friedmann, G., 14

 Gaulle, General de, 96
 Genocide, 39, 40
 Gerard, Prof. R. W., 17
 Gibbs, Sir G., 93
 Goulart, President, 100
 Gradwell, J. R., 35
 Gromyko, 52, 100

 Haesaerts, J., 93
 Hammarskjöld, D., 5, 33, 78
 Hayek, Prof. F. A., 23
 Henderson, J. L., 83
 Hessen, S., 16, 60
 Hiss, Alger, 50, 70
 Hoffman, P., 74
 Holman, F. E., 53
 Hughes, P., 69
 Human Rights, 15, 20, 22, 29,
 36, 39, 92, 93
 definition of, 15, 18, 19, 57
 origin of, 12, 14
 property, 13, 26, 27, 29, 49,
 58
 religious, 31, 47, 48
 social, 46 seq.
 Human Rights: Comments and
 Interpretations, 14, 16, 29,
 46, 48, 55, 60, 71
 Humphrey, J. P., 45
 Hutchins, R. H., 38
 Huxley, J., 59, 62, 82, 85, 87, 88,
 90, 91, 93

 Jebb, R., 56
 John XXIII, Pope, 7, 8
 Johnson, E., 74
 Justice, 18, 19, 97

 Karp, D., 28
 Kay, H., 96
 Klineberg, O., 69
 Korwicy, Dr. M. S., 95
 Krishnaswami, A., 32
 Kroeber, A. L., 91
 Kruschev, N., 78

 Lardner, R., 86
 Laski, H., 14, 16, 17
 Lauwerys, J. A., 83
 Lenin, 57, 91, 92

 Lewis, J., 16, 49, 71, 72
 Liberty of the individual, 28
 34, 47
 Linner, S., 96
 Lodge, H. C., 28
 Lomakin, J., 38
 Louftii, O., 100
 Lovell, Dr. J. A., 50

 Macleish, A., 73
 Madriaga, Don S. de, 36, 51
 Malik, C., 21, 25, 50
 Manly, C., 38, 54
 Maritain, J., 15, 17, 19
 Marx, K., 16, 18, 22, 28, 58, 60,
 71, 80, 86, 92
 McCall, S., 61
 McKeon, R. P., 14
 Meerloo, Dr. J., 89
 Meiklejohn, A., 73
 Milosy, C., 20
 Miscegenation, 66
 Morgan, C., 19
 Morley, Dr. F., 48
 Murphy, G., 74
 Myrdal, Mme. G., 74

 Narasimhan, C. V., 100
 National Education Association,
 73, 84
 Nationalism, 65, 87
 Nehru, 92
 Niebuhr, R., 74
 1984, 28, 41, 44
 Nosek, J., 100, 101
 Noyes, W. A., 17

 O'Brien, Dr. C. C., 5, 6, 7

 Parents, 13, 64, 65
 Pasvolsky, Leo., 50
 Patriotism, 67
 People, The, 21, 22, 84
 Persecution of religion, 31, 32,
 48
 Pius XII, Pope, 69
 Powdermaker, 69
 Progressive Education Associa-
 tion, 80, 81
 Protitch, D., 51
 Psychopolitics, 23, 67, 78

 Race, 66, 67, 68, 69

- Racial discrimination, 41
- Racial hostility, 39
- Religion, 31, 32, 33, 60
- Reuter, P., 59
- Roosevelt, E., 24, 38, 99
- Rosenberg, A., 74
- Rousseau, J. J., 19, 20, 21
- Russell, B., 56, 89, 90, 97
- Russian Revolution, 29

- Sa, H. Tavares de, 100
- Salt, W., 86
- Sargent, W., 23
- Schuman, F. L., 74
- Schuster, G. N., 71
- Seynes, P. de, 100
- Shafer, P. W., 80
- Shapley, H., 73
- Snow, J. H., 80
- Sobolev, A., 51
- Social Contract, 19
- Socialism, 16, 22, 71, 86
- Society, 16, 17, 18, 19, 30
- Somerhausen, L., 14
- Somerville, J., 22
- Sovereignty, 27, 66, 82, 87
- Soviet Constitution, 46, 47, 48, 49
- Soviet Influence, 27, 38, 50
- Stalin, 16
- Starr, M., 73
- State, The, 16, 22, 29, 56
- States of emergency, 43
- Sterilization, 88
- Stevenson, A., 100
- Stewart, M. S., 68
- Stoddard, A. J., 74
- Stone, W. T., 38
- Storck, H., 86
- Sychrava, Lev., 38

- Tchechko, B., 16, 46
- Tesch, C. A., 74
- Terror, Reign of, 42
- Thant, U., 100
- Tibet, 42, 68
- Totalitarianism, 16, 30, 31, 44, 89
- Towards World Understanding, Series, 64, 65, 81, 83, 86

- Trotsky, 91
- Tshombe, President, 6, 95, 96, 97, 98, 99
- Turner, R., 91
- Tyranny, 22, 55
- United Nations Charter, 45, 50, 51, 52, 58, 92, 93
- U.N. Convention of Freedom of Information and of the Press, 36, 37, 38
- U.N. Declaration of the Rights of the Child, 40
- U.N. Economic and Social Council, 24
- UNESCO, frequently
- UNESCO in Focus, 82
- UNESCO — Its Purpose and Philosophy, 59, 87
- U.N. Human Rights Commission, 21, 24, 28, 53, 54, 58
- UNO, frequently,
- U.N. Security Council, 51, 93, 97, 99
- U.N. Sub-Commission on the Prevention of Discrimination and the Protection of Minorities, 32, 40
- U.S. House Committee on Un-American Activities, 69, 73, 74, 95
- U.S. National Committee for UNESCO, 66, 86
- U.S. Senate Internal Security Sub-Committee Reports, 70
- Universal Declaration of Human Rights, 7, 12, 18, 24, 53

- Wagner, A., 75
- Watts, O., 39
- Weltfish, G., 68, 69
- Welton, H., 76
- Western Civilization, 14, 53, 68
- White, H. D., 70
- World Government, 7, 23, 25, 30, 38, 50, 56, 57, 66, 81, 82, 83, 84, 89, 90, 93
- World Jewish Congress, 54
- Wright, Q., 74
- Webb, S., 16
- Zinchenko, K. E., 51

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