

number of attempts by his political enemies to railroad him out of office, beginning with three conspiracy trials in the 1930s. Langer won the Republican nomination for governor in 1934, after having been convicted of charges which were later overturned, even though most of the press labeled him a "convicted felon." He hated the eastern establishment, the British and their banks, and the Minneapolis Grain Exchange. Langer's hatred of the British was so strong, that when Winston Churchill came to visit the United States in 1952, Senator Langer called up North Church in Boston and told them to light two lanterns in the belfry.

Earlier in his career, Langer assisted North Dakota's Non-partisan League to set up the State Bank of North Dakota. The Bank of North Dakota was established by an act of the North Dakota Legislature in 1919 to serve agriculture and industry in the state. It was overseen by the State Industrial Commission, which included the governor, the agricultural commissioner, the attorney general, and the president of the bank. The state's tax dollars were deposited in the bank, and the funds were used exclusively to finance industry and agriculture in the state. Its records were open to the public. Langer also set up a state-run mill and grain elevator in Grand Forks to protect farmers from the looting of the establishment speculators.

The ADL-controlled opposition

Opposition to LaRouche's policies in the state has been concentrated in the farm networks associated with the grain cartel-funded Anti-Defamation League (ADL), such as current North Dakota Agriculture Commissioner Sara Vogel. In 1983, during the height of the farm crisis when thousands of farmers, bankrupted by the high interest-rate policy of Paul Volcker, were being forced off the land—the Anti-Defamation League started a campaign to rid the farm belt of political resistance. They established captive farm groups like the Iowa-based Prairiefire, under the direction of ADL asset Dan Levitas, which would steer farmers into impotent forms of resistance.

On Feb. 13, 1983, U.S. marshals under the control of the ADL attempted to gun down farm activist Gordon Kahl, and instead were killed by Kahl. The countryside was terrorized while Kahl was hunted down and killed. ADL networks attempted to use this incident to purge the state of "political extremism." Out of this incident, the myth was fostered: "If you try to oppose the banks, you'll get the Kahl treatment." James Corcoran, an ADL-linked journalist, wrote the book *Bitter Harvest*, about the Kahl incident, in which he profiled the "right-wing" farmer who protests the two government agencies most oppressing farmers—the IRS and the Federal Reserve—as a terrorist.

An NBC movie based on the book but entitled "Manhunt in North Dakota," was aired during prime time the evening before the primary. It was a clear message from the media to voters that if they broke with the establishment choices in the primary, the only alternative would be violence and anarchy. As the election results show, their plan backfired.

Books

None dare call it Christian

by Leif O. Johnson

None Dare Call It Treason . . . 25 Years Later

by John A. Stormer
Liberty Bell Press, Florissant, Mo., 1992
625 pages, paperbound, \$5.95

None Dare Call It Treason is one of the most famous among the wave of anti-Communist books written to put Barry Goldwater in the White House in 1964. Seven million copies were distributed; Stormer, then the head of the Missouri Young Republicans, member of the Missouri GOP Central Committee, and superintendent of a Christian school, became a well-known spokesman for the right-wing circles around the John Birch Society. I had my first impression of John Stormer two years ago, when I was campaigning against Satanism at a LaRouche literature table. I encountered Brad Hicks, the number-two Satanist in the St. Louis area and one of the persons I was battling.

Since it is rare these days that one meets one's adversary face to face, I took the opportunity to talk with Hicks. We discussed the nature of man, God, and Satan, and I finally asked Hicks how he became a Satanist.

"Because I was a student all the way through high school at John Stormer's Christian Academy," he replied. As my eyebrows rose, Hicks continued: "Stormer always taught that Satan rules the world, and I believed him. I'm not a hypocrite, I practice what I believe."

I never saw Hicks again, but his words struck me. If Stormer, the 10-year head of the Missouri Association of Christian Schools, was teaching his students that Satan rules the world, was he teaching them that man is essentially evil? That would mean that God's crowning creation is a being by nature incapable of doing battle with Satan, or indeed, heeding the commandment to go forth, multiply and subdue the earth.

Stormer's idea of treason

Stormer's new paperback *None Dare Call It Treason . . . 25 Years Later*, throws light on the question. The book is a reprint of the original, with an equally long addendum containing a chapter entitled, "Why Do Our Leaders Betray Us?" Here Stormer asks why organizations like the Trilateral Commission and Council on Foreign Relations are "soft on communism." The reason, he says, is because they "share the same foundational philosophy and beliefs" with the communists. "It is a 'conspiracy of shared values,'" Stormer declares. And how does Stormer identify the philosophy that he claims has undermined the republic? He says the problem is that U.S. leaders share with the communists a belief in "the basic goodness of and eventual perfectability of man."

That is an astounding statement. Karl Marx, like his British liberal preceptors and today's U.S. elite, believed that man is a talking beast. Communism, like all totalitarianism, substitutes "correctness" in service to rulers, for any spiritual notion of "goodness."

Who *does* believe in the "basic goodness" of mankind? The foremost creed (there are others) is traditional Christianity, which affirms that God is good, and God out of His goodness created man in His image, endowing man with creative reason and with the ability to govern his actions through love of his fellow men and the Creator. To deny man's "basic goodness" is not simply to say that man's lower instincts give him a tendency to sin which free will must combat. It is to approach the Manichean belief that an evil power with status equal to God created earthly mortals; it is certainly not Christian!

Stormer tells us that in 1965, he finally found an emotional meaning for the words, "Christ died for our sins" and asked God for forgiveness "on the basis that I believed that Jesus Christ—God in the flesh—had already taken all my punishment" (emphasis in original). Christ "died as my substitute on the Cross." Yet Stormer still insists after this experience, that the reason for our national woes is that "Man, by nature, is in rebellion against God." Apparently Christ was crucified to save John Stormer from discomfort, but He is no Redeemer. There exists no New Dispensation in which the Christian can imitate Christ in pursuit of His injunction, "Be ye perfect, even as your Father is perfect." Stormer gets a ticket to Heaven, but man's inner being is the same old lump of evil.

Perhaps to prove the case that Stormer's "accepting Christ" has nothing to do with redemption, the new section of this book continues the bitter, vengeful, humorless diatribe of the first section, written 25 years ago. Persons and institutions are indiscriminately tarred as "Reds." Out-of-context quotes, fallacies of composition, sheer falsehoods, bespeak a pathological disregard for truth. The grand villain on the scene is still Gus Hall, who is influencing the U.S. Catholic Bishops and the rejection of Robert Bork for the Supreme Court. The heroes are Oliver North, George Bush, J. Edgar Hoover, and the late Joe McCarthy.

Don't dare mention drug-dealing

One omission stands out. In all Stormer's enumerations of communist subversion in American churches, schools, businesses, unions, government and media, he never mentions the dope trade, the most effective destroyer of our nation. In Stormer's view, for example, Castro's crime is that he is a "self-proclaimed communist." Hardly news. Stormer never identifies Castro's control of a large share of U.S.-bound drug trafficking through the Anti-Defamation League-linked mobster Robert Vesco, who lives and deals in Castro's Havana. In his grand list of Red maneuvers, Stormer is silent about KGB and Communist Chinese narcotics warfare against the West. Much less does he take on the International Monetary Fund and World Bank, which order indebted Third World governments to expand their drug revenues, or the Bush administration's active promotion of the Maoist narco-terrorist takeover of South America.

And what about the staggering evidence that Oliver North and his erstwhile boss, George Bush, financed much of the Contra operation by aiding the Medellín Cartel's drug trafficking into the United States? North and the Contras are "anti-communists." Crimes committed by anti-communists are, of course, necessary heroics in defense of liberty against godless communism. Since the crimes weren't crimes, those who protest them are therefore communists, dupes, fellow-travelers, humanists, and liberals.

Stormer's solution to the crisis in America is: first, Darwinian "free enterprise" in which the unfit perish; and second, police-state inquisitions to guarantee "internal security" against the omnipresent Gus Hall and against people who make trouble for Colonel North. This would be done on behalf of freedom, patriotism, and, of course, "Christianity."

Was Brad Hicks telling the truth about John Stormer?

In this review, I wanted to make one simple point. But I should add that a profound and extensive treatment of the beliefs which communism and the U.S. oligarchy have in common, is found in *The Science of Christian Economy and Other Prison Writings*, by Lyndon H. LaRouche, Jr.

Books Received

Ecocide in the U.S.S.R., Health and Nature under Siege, by Murray Feshbach and Alfred Friendly, Jr., Basic Books, New York, 1992, 376 pages, hardbound, \$24.

The Third Wave, Democratization in the Late 20th Century, by Samuel P. Huntington, University of Oklahoma Press, Norman, Okla., 1991, 366 pages, hardbound, \$24.95.