

# CACC

## NEWSLETTER

April 3, 1967

### PASS THE AMMUNITION

Dear Friend:

The commander of forces engaged in a fierce battle with the enemy in Vietnam dreads the thought of exhausting his supplies of ammunition. This would mean surrendering the field to the enemy and the possible destruction of all his troops. The utmost heroism is of little avail under such circumstances.

We are engaged in a fierce battle with the communist enemy. This battle is being fought on a wide front extending from Vietnam through Thailand, India, the Near East, Africa, Latin America, and other countries to Berkeley, California.

The weapons of this war are not bullets and bombs but words. These words are projected by speech or writing, but they are powerful and may determine whether the future of mankind will be one of freedom or slavery.

To maintain this verbal offensive on the university campuses, over television and radio, in the schools and churches and public rallies, a regular and adequate supply of financial ammunition is needed.

Our sole source of supply is the voluntary contribution made by those who cherish freedom and who believe that the work of the Christian Anti—Communism Crusade is a valuable contribution to the preservation and extension of freedom. It is essential that we inform our friends continually concerning our needs.

Recently there has been a great public outcry because the Central Intelligence Agency has been covertly subsidizing various organizations in the hope that they will effectively oppose the worldwide communist conspiracy. We do not share the outrage at such governmental activity though we are surprised to learn the identity of some of the organizations given financial support and mystified as to how their activities could possibly combat communism. We state categorically that the Central Intelligence Agency has never contributed one cent to the Christian Anti—Communism Crusade or its work. We are a voluntary, nongovernmental, educational organization on a foundation of Christian love.

Our ammunition is running low, and I am compelled to appeal for generous contributions. We need a minimum of \$50,000 monthly to sustain our work. During the months of February and March, we have fallen short of this goal by \$30,000. Obviously this situation cannot continue without drastic effects on our programs. We are not only maintaining our work, but expanding it. Dr. Sluis has just returned from Thailand and Vietnam with challenging opportunities demanding immediate action. We must provide scholarships to cover transportation, food, lodging, and tuition for 1,000 university and college students so that they may attend our summer schools of anti—communism. These programs cannot be consummated by good will alone. Without financial support, they remain utopian dreams.

May I ask you to give serious consideration to the magnitude of the communist peril, the relevance and value of our programs to expose and combat communism, and to make your contribution accordingly.

With Christian love,  
Fred Schwarz

### LESSONS OF KERALA

Elections were held in India from February 15—21. If the oft—repeated claim that hunger and poverty lead to communism was valid, the communists should have great gains as privation and famine were widespread.

The communists failed in all states but one. That one state was Kerala where they scored a smashing victory. A United Front dominated by the communists won 117 seats out of 133 seats in the legislative assembly.

How could this happen in the best educated and the most Christian of the Indian states? More than one half of India's Christians live in Kerala. The Christian Anti-Communism Crusade has invested considerable sums to educate people concerning the evils of communism in this area. Nevertheless, the communists scored this smashing victory.

The principal reason is that in Kerala the communists united behind a single candidate in each electorate while the anti—communist forces were split and nominated competing national and state congressional candidates in most electorates. As a result both the National Congress Party and the State Congress Party were reduced to fragments.

There are two Communist Parties in Kerala. They are often referred to as the “left” and the “right” communists. The “left” communists favor China while the “right” communists favor the Soviet Union. They quarrel bitterly, but they submerged their differences to run single candidates and to win the election. They are now faced with the task of cooperating to form a government and there is a distinct possibility that the coalition will collapse.

George Thomas the publisher of the daily newspaper “The Voice of Kerala,” which we have helped, was elected as a representative of the National Congress. The position of all anti-communists in Kerala is now exceedingly difficult, and they need our prayers and all the support we can give. We plan to continue the battle and support our workers in this ugly situation.

## ANDHRA STATE

The second Indian State in which the Crusade has been most active is Andhra. This state has a population of 40 million and the State Assembly has 287 seats. The communists contested 225 of these seats and hoped to win at least 150. They actually won only 19 seats. Our co-worker, Devananda Rao, writes:

“You will be happy to know that we have defeated the communists in Andhra who aimed to capture our state and crush it under their bloody feet. We worked day in and day out. We distributed hundreds of thousands of pieces of anti—communism literature in the Telegu language and addressed thousands of meetings and met personally tens of thousands of people to tell them personally what communism really is. I am very proud to report that all our Crusade full—time and part—time workers did a wonderful job to combat communism in hundreds of villages. We praise the Lord for His great protection, and we express our deep sense of gratitude and warm love for your sacrificial support.”

We rejoice in our victories and hope to learn from our defeats so that they may be only temporary and a prelude to the triumph of freedom.

Joost Sluis, M.D., is Assistant Clinical Professor of Orthopedic Surgery at the University of California at Berkeley and Vice President and Northern California Director of the Christian Anti—Communism Crusade. He spent two months in Vietnam in 1966, as a surgeon for civilians, and visited Thailand during February, 1967. He also paid a return visit to Vietnam.

## THAILAND--CRISIS AND OPPORTUNITY

By Joost Sluis, M.D.

Thailand is a captivating country. When you arrive in the capital city of Bangkok, the bitter war that rocks Vietnam seems far away. Bangkok is a city of golden—spired Buddhist temples, frolicsome boys playing in the innumerable canals or “khlongs,” modern hotels, and lovely shops where the tourist and military men on leave can savor Thai silks and blue sapphires. It is easy to ignore the fact that it is a country fighting for its life and a vital key to all Southeast Asia with over 100 million people.

Thailand has been known as the kingdom of Siam for centuries. Only since 1948, has it been known by its present name which means “land of the free.” Its greatest length is 1000 miles, its maximum width—500 miles, and its size is comparable to that of France.

Its estimated population of 32 million includes 4 million overseas Chinese and about 100,000 refugees from North

Vietnam. These latter are located primarily in the northeast. 95 per cent of the people are nominally Buddhist; about 115,000 are Catholic; and 35,000 are Protestant. Thailand's economy is mainly agricultural, and its major exports are: rice, rubber, tin, teak, and tapioca. If the Mekong could be harnessed for power and irrigation, the 40 percent of its northeast land area, which is relatively infertile at present, could be greatly developed industrially and agriculturally.

### Thailand's Location and Communist Strategy

One has only to look at the map to see how important Thailand is to Southeast Asia. The Mekong River runs nearly 900 miles along Thailand's northeastern border with Laos and to the southeast there is a 240—mile border with Cambodia. In the west it shares a 1000—mile border with Burma, and its southern tip borders on Malaysia. In the north it reaches up toward Communist China's "soft under— belly" in Yunnan Province. In the northeast I stood on the bank of the Mekong River at Nakhon Phanom, a major city, looking into Laos, viewing its rugged chain of mountains, and I could see the Laotian town of Thakhek, just across the river where communists now have a free hand. Only dozen or so miles away is the western flank of the Ho Chi Minh trail guarded by the Communist Pathet Lao and North Vietnamese troops.

The communist acquisition of the Ho Chi Minh trail resulted directly from the Tripartite Agreement of 1962, which in effect partitioned Laos and gave the communists the eastern half and gave the North Vietnamese Communists a lifeline through Laos to reinforce and supply its communist fighting forces in South Vietnam.

### Guerrilla Warfare in Thailand

Thailand is presently being attacked by communist guerrillas. Most of the fighting is in the Northeast along the border with Laos and Cambodia. These latter countries serve as sanctuaries for the communist guerrillas now operating in the Thai provinces along the entire border. The communist guerrillas have only to retreat across the border and they are safe.

Laos and Cambodia also serve as arsenals to supply the military needs of the guerrilla forces. Assassinations, ambushes, sabotage of bridges, power lines, etc., take place along the entire border in the Northeast.

A number of communist sanctuaries also exist in Thailand itself. The two most important are located about 15 and 35 miles south of the main road I traveled to Nakhon Phanom. An American police adviser in Udorn, another northeast city which I visited, related that the most recent major clash occurred on November 11 and 12, 1966, in this area. It was between 500 government troops and about 85 guerrillas. Four were killed on each side, but most of the guerrillas got away due apparently to good military intelligence. The Christian and Missionary Alliance missionary there, Rev. Neal Webber, told me that the governor estimates the organized communist forces in the province to number about 1,000. From Laos in the east and Burma in the west, some evidence suggests that guerrillas are attempting to divide Thailand at its narrow waist.

In the far south, in the Betong area, a band of about 200 terrorists are in Thailand near the Malaysian border. They retreated into Thailand following defeat in Malaya where they once had a fighting force of about 14,000. The main cause of the band's decline is the failure of the communist attempt to take Indonesia in late September, 1965. Following this event, Thailand and Malaysia cooperated in leaflet campaigns and increased military patrol activities. The communist organization there is composed largely of Thai people of Chinese descent. These Chinese received considerable support from the half million Malaysians of Southern Thailand because they promised the Malaysians reunion with their Muslim brothers across the border once British Malaysia was crushed. This is an example of the typical communist tactic of promising people whatever they want in order to exploit them.

On two occasions I dined in Thai style with Bishop Clarence Duhart at his home and church in Udorn in the northeast about 25 miles south of Vientiane, the capital of Laos. A large U. S. Air Base is located in Udorn and the Bishop's house is only half a mile from this base.

The catholic congregation in Udorn now numbers about 750. I was surprised to learn that until a few years ago it was almost entirely Vietnamese. Most of the Thais along the Laotian border speak the Laotian dialects and some feel stronger emotional ties to Vientiane than to Bangkok.

Bishop Duhart mentioned that the sheer numbers of existing laws and the real or apparent remoteness of enforcement officials had contributed to a tradition of contempt of the law by many villagers. If a water buffalo was to be slaughtered for a village feast, official permission had to be requested and was sometimes denied. This situation is improving, but it does point to the difficulties sometimes in distinguishing communist from criminal activity in these areas.

#### The Vietnamese in Thailand

The Vietnamese in the northeast, according to the Bishop, number about 100,000. Most of them moved to Thailand from North Vietnam to escape from the devastation caused by the war between the Vietminh and the French and after the Geneva agreement of 1954. In many small villages they constitute a majority. It is not difficult to tell them from the Thais because of their lighter skin color and the greater tonal range of their language which was evident even to me though I speak neither Thai nor Vietnamese. These refugees are not Thai citizens legally.

Since 1959, about 25,000 have been repatriated. Of these, about one half chose to return to South Vietnam. I was informed that the majority of the Vietnamese in Thailand favor Ho Chi Minh and that many have a small altar with his picture in their homes. They listen to radio Hanoi regularly and absorb its anti-colonialist propaganda. Most have not experienced communism in power, and they identify with the liberation struggle of the Vietminh and the Vietcong. They are infiltrated by trained communist agents. This gives the communists an established force in Thailand.

#### Terrorism

The reverend Lawrence Khai, a Thai school headmaster in the town of Thare, which is in the center of the area infested with guerrillas, told me how terrorism works. A band of about 200 guerrillas recently invaded a nearby village at dusk and captured the school headmaster who had spoken out about the evils of communism. He was bound, gagged, and dragged just outside the village where he was shot before all the villagers. They accompanied this with accusations and propaganda against the teacher so effectively that the attitude of many villagers was that he deserved it. Father Khai said that as a result of this one incident, some 75 school teachers in that district had asked for transfers from the villages to the larger towns where the police can give better protection. It is always the same pattern--destroy the teacher or local leader and terrorize, intimidate, and propagandize the rest.

The communists are bragging about their success. A report on the "armed struggle" in the "Peking Review" of March 17, states:

"Led by the Thailand Patriotic Front founded on January 1, 1965, it has spread like wildfire and now covers 19 provinces.

"Last year, the Thai people's forces fought more than 150 engagements and killed and wounded more than 520 of the enemy, including nearly 40 officers. Between January 23 and February 5, the people's forces in the northeast launched some 20 attacks. Wherever they occupy villages they carry on patriotic and anti-U.S. imperialism propaganda among the masses." Page 28.

#### The Ideological War

It is apparent, however, that the provision of security alone is not enough in a long-range program to defeat communism. The communists know this well, and Radio Hanoi and Radio Peking beam messages and songs to Thailand nearly 24 hours a day in Thai, Vietnamese, Laotian, English, and French and even in the minority mountain tribal languages. Small transistor portable radios can now be bought by almost any villager at a price of a few dollars. They also make effective use of printed propaganda materials which they distribute widely in the northeastern towns.

#### The Available Forces

As Marxist-Leninist scientists, the communists seek to use the existing social forces for their purposes. These forces include:

1. The ethnic and language differences between the Thais, Vietnamese, and Cambodes in the northeast and between

the Thais, Burmese and mountain tribal peoples in the north.

2. The geographical and the credibility gaps between the people and the central government in Bangkok.
3. The historic, nationalistic or emotional ties between people in Thailand and those in Laos, Vietnam, Burma, and Malaysia.
4. The tide of rising material expectations for medical, educational, economic, and other services.

#### Little Anti—American Feeling

The lack of anti-American feeling in Thailand impressed me. I found the Thai people open, warm, and friendly. Dr. Kenneth Wells, who heads the Thai Presbyterian missions, the Alliance missionaries, and Bishop Duhart all confirmed this and stated that the Thai attitude toward the United States remains cordial and warm.

#### Opportunities

I met with Thailand's Foreign Minister, Thanat Khoman. Much of our discussion dealt with the fundamental nature of communism. He stated that the Thai government was presently occupied with the important and practical problems of subversion and guerrilla warfare and was probably giving too little attention to the theory and doctrine of communism.

He pledged his fullest cooperation and that of his staff in any efforts we might make to educate the Thai people on the true nature of communism. I gave him a copy of "You Can Trust the Communists (to be Communists)," a full set of the 14 recorded messages on communism, and Janet Greene's anti—communist songs. He wishes to translate the messages for radio and television use. There are about 300,000 T.V. sets and 5 T.V. stations in Thailand. In the Northeast, the people gather in the village or town halls for televiewing. About 90 radio stations cover the nation and the estimated number of radio sets is now 3 million.

#### Northern Thailand

In the north I met the Chief Justice of the provincial court who is a lecturer on law and also on communism at Chiangmai University. He had read "You Can Trust the Communists (to be Communists)" and described it as one of the best books in the field. He had used its chapter on brainwashing in the writing of his own book on the subject.

He introduced me to the Thai commander of the Police Training Center. From here "special forces" similar to those fighting in South Vietnam are sent to all sections of Thailand but especially to those areas infested with guerrillas. They try to educate the people about communism as well as to enforce the law. They use films with the English language. They listen to the sound track and translate or adapt it into Thai or a mountain dialect. He also asked for posters, simple comic-type books about communism, and any other materials we might be able to provide.

There is no organized guerrilla effort evident in the north as yet and distributing educational materials about communism at this early stage could pay great dividends. This would help to prevent guerrilla or larger military conflict with its staggering price tag in human lives and material resources.

Back in Bangkok I met with General Netr Khemayodhin, the Undersecretary of State. He heads a list of Thailand's 8 universities which have a total full—time student enrollment of 40,000. I gave him a copy of Dr. Schwarz's book and told him that in 1963 we had selectively distributed its Portuguese translation to the university students of Brazil. He then suggested that we send a Thai translation to every student in Thailand.

#### South Vietnam

Last year I spent two months in South Vietnam doing medical work in two towns in the Mekong Delta. I revisited Saigon for 9 days, both before and after the trip to Thailand. I met with the Minister of Social Welfare, Mr. Phong. He said that an educational program about the basic nature and the deceptive techniques of communism is essential. He arranged a meeting with the Minister of Education and the Minister of Foreign Affairs. Dr. Tho, the Minister of

Education, clearly saw the need of reaching the intellectual community and the university students. He asked me to air cargo as soon as possible, 1000 copies of “You Can Trust the Communists (to be Communists)” for distribution to his English-speaking Vietnamese friends. He also felt, along with Mr. Phong, that the available recorded lectures and the book should be translated and distributed. He thought that an initial printing of about 10,000 books would be needed.

There are great opportunities for service. We need your support to translate these ideas into actuality.

#### LITTELL COMPOUNDS HIS SLANDER

In our newsletter of March 20, I reported the slanderous statements of Dr. Franklin H. Littell, the chairman of the Institute for American Democracy, Inc. On November 21, 1966, Dr. Littell broadcast over Radio Station WHO, Des Moines, Iowa, the false and slanderous statement that the leader of the Christian Anti—Communism Crusade bought his degree for \$80 from a diploma mill in Colorado Springs, Colorado, which has been condemned by Health, Education, and Welfare as a fraud. This charge was one of the least of the vile and slanderous falsehoods uttered by Dr. Littell in an intemperate and extremist statement.

I wrote to Dr. Littell and asked him for a public retraction and apology. A reply has now been received from Dr. Littell which confirms my observation that the Institute for American Democracy appears to have scraped the bottom of the intellectual and moral barrel to find its chairman. Here is Dr. Littell’s reply:

Dr. Fred Schwarz  
Christian Anti-Communism Crusade  
PO Box 890  
124 East First Street  
Long Beach CA 90801

Dear Dr. Schwarz:

This is to acknowledge receipt of your letter of March 4, 1967.

As you well know, the person to whom I apparently referred on the WHO broadcast was Billy James Hargis. If you like, I am perfectly willing to issue the enclosed statement, if used in its entirety, and to guarantee its use over Station WHO, if necessary, by purchasing the time to air it.

Here is the Statement I am prepared to issue:

“Dr. Fred Schwarz, the co—founder 13 years ago and the president of a business known as the ‘Christian Anti—Communism Crusade’ has called to my attention the fact that on November 21, 1966, in an appearance over Station WHO, Des Moines, I apparently made reference to a ‘character’ running the Christian Anti—Communist Crusade who ‘calls himself both reverend and doctor’ and ‘who bought his degree for \$80 from a diploma mill in Colorado Springs, Colorado.’

“The person so described, as Dr. Schwarz well knows, is Billy James Hargis, the proprietor and president of the so—called Christian Crusade.

“Dr. Schwarz a medical doctor from Brisbane, Australia, apparently is somewhat less successful than his competitor, Mr. Hargis, who founded his anti—communist business in 1946, six years before Schwarz was recruited by Dr. Carl McIntire. Dr. Schwarz has been conducting so—called anti—communism schools since 1953, however, and Richard Dudman reports in his book “Men of the Far. Right’ that Patrick J. Frawley, Jr., board chairman of the Schick Safety Razor Co., as once saying, Dr. Schwarz will never want for money while I’m around.’ ‘Both Hargis and his imitator, Schwarz, use essentially the same formula of frightening their audiences about the communist menace and then passing the hat, but it must be stressed that they are indeed competitors and not .“ Will this be satisfactory?

Sincerely,  
Franklin H. Littell

I have written to Dr. Littell as follows:

“The inability to retract and apologize for a slanderous statement reveals a grievous personality defect. Wittingly or unwittingly, you slandered me in your broadcast over Radio Station WHO on November 21, 1966. Instead of acknowledging this, you confused the issue with another diatribe containing a new barrage of false statements and innuendoes.

“I did not know you were referring to Billy James Hargis. Concerning Mr. Hargis, the book ‘The Far Right’ by Donald Janson and Bernard Eismann, which is far from sympathetic, states:

He was ordained as a Disciples of Christ minister while still a teenager and held pastorates briefly at Sallisaw, Oklahoma, Granby, Montana, and Sapulpa, Oklahoma. ‘ (Page 71)

“Your inaccuracy, intemperance, and arrogance must be an embarrassment to your associates. I express my deepest sympathy to them.”

#### SEQUEL ON THE LOMAX PROGRAM

Following my appearance on the Louis Lomax T.V. show on February 19, I received hundreds of letters. Some correspondents expressed the opinion that I had won Mr. Lomax to an appreciation of the nature and quality of our work. I did not share this optimistic interpretation.

The continuing hostility of Lomax is shown by the exchange between him and a Mr. M. E. Thompson who came into the dock on the Lomax show on Thursday, March 2:

THOMPSON: Well, I just wish to comment on that savior of our country that you had on last Sunday, that Fred Schwarz. Do you think that men like that are doing our country any good?

LOMAX: I do not, and I hope it came over very clear on the screen, what I think.

T: And, do you think we should allow them to come to leave their own country where they have professions and a lot of discriminations to come over here in our behalf and try to save the country?

L: Well, I don't know how we can stop them.

T: Oh, yes we can. We should just put up a protest, a mass protest and have the Immigration catch them by the seat of the pants and throw them off the end of the pier.

L: Hey, you know what, you know what? You have just raised an interesting question. I know any number of very worthy people who are foreigners who are now in the process of being deported from this country because their visas have expired, though it may be interesting to find out one day how long Fred Schwarz has been in this country, what kind of visa he is here under, and why he is not being subjected to the kind of harassment some other people that we know.

T: But it isn't only that, Mr. Lomax. It is the thing that he is violating. He is violating a right of Americans over here who were born and raised and living peacefully without his injecting a lot of fear and hatred. That's all he is doing and he only does it for one reason, is because he and “Skoosen” that man that quit the FBI for the purpose. He must be making pretty good money, too. They both are making more money than they could make in their professions by holding their hand out and then on top of that they insult us by going to foreign countries and give the money away to help them where they are discriminating. For instance, in a

L; Thailand and British Guiana.

T: Thailand and those places.

L: Okay, thank you very much for coming into the dock and expressing your views.

T: I am going to write the immigration myself, and I hope that everyone here who feels as I, do the same thing.

L: Okay, when you get an answer from them, let me know.

Mr. Thompson is a little confused. If he wishes to protest about his and Mr. Lomax's money being sent overseas, he should direct his criticism to the government. The only money we send overseas is that which is given us for this specific purpose by voluntary contributors who share the compassion of Christ.