

# CACC

## NEWSLETTER

May 8, 1967

### INVESTMENT IN YOUTH--SCHOOLS OF ANTI-COMMUNISM

Dear Friend:

Applications are flooding in for scholarships to the summer schools of anti—communism designed for students and teachers. These schools will be held in Washington, D.C. in the Mayflower Hotel from July 3—7; and in Detroit, in the Sheraton-Cadillac Hotel, from July 17—21. Another school will be conducted on the West Coast in August.

500 scholarships to each school will be allotted to students and teachers. For the Washington, D.C. school, the cash value of the scholarship will be \$55; and for the Detroit school, \$45.

Typical letters of application are as follows:

“Your anti—communism school in Detroit three years ago was a turning point in my life which stirred me to action. It cost me a week’s pay, my vacation, and 60-miles transportation a day, but it was indeed worth it.

“Since that time I have found that the best way for me, personally, to fight communism is to become politically active and work for a return to constitutional government through the regular apparatus which exists. This takes all my time and money.

“The purpose of this letter is to request a scholarship for one of my deserving helpers. He k a bright young man of 17, quite aware of the communist threat. He has just been elected president of the TAR (Teen Age Republicans) for the whole city. He is a great force for conservatism among the youth of our city. He has started a library for his members to which I have contributed a copy of ‘You Can Trust the Communists (to be Communists)’ your great book.

“I would like to recommend a scholarship to cover tuition, transportation, and meats.” Arnold R. Jones

Also,—“Dr. Schwarz, as a student of Brigham Young University, and one who upholds the constitution of the United States, I am deeply interested in saving our country from the dreaded forces of communism.

“I was deeply impressed concerning the coming summer schools of anti—communism. Even though I have no money to attend one of these schools, I still have a great urge to put my best foot forward and attend. My parents would feel more of a need to help me attend this school if they knew for sure that some of the expenses would have been already taken care of.

“If granted a scholarship, I will do all I can to earn enough money to pay for the things the scholar— ship does not cover. I will represent the United States and Utah in a very satisfactory way. I will show satisfactory attendance and conduct and will continue to fight communism and uphold the Christian Anti—Communism Crusade.”

### DEBATE AT U.C.L.A.

“The Current Conflicts in Communism Diminish the Communist Threat” was the subject of a debate between Professor Howard Swearer and me in the Student Union Men’s Lounge of the University of California at Los Angeles (UCLA) on Monday, April 17. The debate was arranged by the Associated Students.

Professor Swearer is Chairman of the Chancellor’s Committee on International and Comparative Studies at UCLA. He is author of the book “The Politics of Succession.”

A high intellectual level was maintained throughout the debate. Professor Swearer was articulate and friendly. The audience was attentive, well behaved, and nonpartisan. I was struck by the absence of the beatnik types who usually form a substantial portion of the audience at the University of California at Berkeley and at San Francisco State College.

The contention of Professor Swearer was that the internal conflicts of communism, such as the bitter verbal feud raging between the Russian and Chinese Communist Parties, reduced the danger communism presents to the United States. I argued that this is not necessarily so and that there is a real danger that the events in Communist China may divert our attention from the more subtle and sinister danger presented by the program of the Soviet Union and thereby aid the communist program of conquest.

The major difference between the professor and me was in the importance we attached to the role of communist ideology in the formation of the foreign and domestic policies of the Soviet Union and Communist China. Professor Swearer argued that the communist ideology occupied a relatively minor role to such forces as national pride and economic self-interest.

I believe that this illustrates one of our grave dangers. We are reluctant to acknowledge that the communists are true believers whose long—range goals and immediate tactics are largely determined by their beliefs.

It is remarkably difficult for an individual, who considers certain doctrines ridiculous, to acknowledge that an equally intelligent individual may accept these doctrines with absolute sincerity and base his life upon them. Yet the evidence of the power of belief is all around us. One example is the situation in India. Large areas of India are menaced by famine. The food required by humans and children is being eaten by cattle. The Indian Government decided to slaughter the nonproductive cattle. The Hindu religion teaches that the cattle are sacred and should not be harmed. Many Indian people rose up in anger and prevented the Indian Government from slaughtering the cattle and thereby robbed their own children of the food necessary to sustain life. Their belief was so powerful that it caused them to sacrifice their children.

An idea does not need to be true in order to be sincerely believed. When a false idea is accepted as the truth, the consequences can be calamitous. Hitler and many Nazis believed the false idea that the Jews are the enemy of mankind. Many millions died as a result.

The doctrines that make up the system known as Marxism are false, but millions believe them and direct their actions by them. Unless we understand this, it is impossible to understand the strategy of the communists, and we are at the mercy of any trick they wish to play. More than ever, a profound study of the delusions of Marxism—Leninism is essential if we wish to design a strategy for the survival of freedom.

Following the debate, there were questions from the audience. Two of these questions were of special interest to me:

Why The Christian Anti-Communism Crusade?

One student raised the question of why our organization was called the Christian Anti-Communism Crusade. He suggested that the name insulted Jews, Hindus, Moslems, and other nonchristians by inferring that they were procommunist.

Everytime I hear this argument I am amazed that so many people completely fail to understand the operation of a free society.

In my reply, I pointed out that freedom exists where an individual can exercise choice. Where there is no choice, there is no freedom. For this reason a spectrum of organizations dedicated to the same objective is much to be preferred to one centralized organization. Each individual can then exercise choice as to which organization he will support. Organizational diversity is in tune with a society of freedom. Organizational uniformity is in tune with a society of bondage.

The Christian Anti—Communism Crusade has encouraged the formation of Protestant, Catholic, Orthodox, Jewish, Hindu, and Moslem anti-communist groups. It has always been willing to cooperate with these groups by providing

them with literature and personal services. Two groups with which we have worked closely are: The Cardinal Mindszenty Foundation and the Jewish Council Against Communism.

Unity or uniformity does not always symbolize strength. It may symbolize monopoly, bureaucracy, and inefficiency. We should avoid bondage in the struggle against bondage, and collectivism in the struggle against collectivism.

This can only be done by maintaining a wide spectrum of voluntary anti—communist organizations.

I was encouraged when this reply drew applause from the audience.

#### Anti -Vietnam Demonstrations

Another student asked me what I believed the results of the demonstrations of April 15, in New York and San Francisco against American policy in Vietnam would be.

I replied that I believed the demonstrations would cause the death and disfigurement of many Americans and Vietnamese.

When asked to justify this claim, I pointed out that strong believers seize on any situation that will fit into their preconceived belief pattern and use it to sustain their belief. It is an article of faith of the Vietnamese Communists that the American people are opposed to the American Government. They are counting upon the American people to intervene and force the withdrawal of the American troops from Vietnam. When they read of a crowd of more than 100,000 demonstrating against the war in New York City, they are ecstatic with delight and encouraged to refuse all negotiations since the prospects of complete victory by the withdrawal of American forces are so bright.

Even Americans have difficulty viewing these demonstrations in true perspective so it is not surprising that the Vietnamese are misguided. A crowd of more than 100,000 is vast and impressive and seems to indicate that the anti—war movement has great strength. It is easy to forget that the Jehovahs Witnesses can rally 100,000 people to New York City for a week and conduct an even more impressive demonstration. Very few people would contend from this evidence that the Jehovahs Witnesses dominate the religious life of America.

The net result of the demonstrations will almost certainly be to prolong the war with the loss of thousands of lives.

#### A SELF-PORTRAIT OF THE NEW LEFT

The “New Left” is the name given to a group of radical revolutionaries who are presently working hard to destroy traditional values in the United States. Most of them are located on the campuses of the nation. They are united by the conviction that the present American system is evil and must be radically transformed. The “New Left” cannot be classed as a communist movement, but it gladly accepts the communists as members. It tends, however, to dismiss the official apparatus of the American Communist Party somewhat contemptuously as the “Old Left.”

For their part, the communists see the “New Left” as the embryo of a revolutionary movement which, with their guidance, will mature into a disciplined and dynamic force and which will promote the revolutionary overthrow of constitutional government in the United States. They consider it their duty to work in the “New Left” and to organize and channel its energies. They see the “New Left” as a recruiting ground for Communist Party members.

#### Students for a Democratic Society (SDS)

The largest organization of the “New Left” is the “Students for a Democratic Society (SDS).” it is presently active on hundreds of campuses and claims 30,000 members.

The communist “National Guardian” of April 15, contains a discussion of an analysis of “Students for a Democratic Society” by its national secretary, Gregory Calvert, and its vice president, Carl Davidson.

Calvert maintains that the one unifying element in the “New Left” is “alienation from American society.” This alienation is usually not ideological but sensory. Calvert calls it “Gut level alienation.

The vice president of SDS, Carl Davidson, agrees with Calvert.

After speaking for nearly five months at SDS chapters from coast to coast, he produced a highly critical analysis of the organization. Davidson reported:

“Very few members have what we would traditionally call ideological perspectives. But among those who do, the diversity is tremendous. We have within our ranks communists of both varieties, socialists of all sorts, three or four different kinds of anarchists, anarcho-syndicalists, social democrats, humanist liberals, a growing number of ex-YAF (Young Americans for Freedom) libertarian laissez-faire capitalists, and, of course, the articulate vanguard of the psychedelic liberation front.”

NOTE: The “Psychedelic liberation front” is the group which preaches and practices that the individual can expand his consciousness by taking such drugs as marijuana and LSD and thus liberate himself from the limitations of his culture and its inhibitions.

### The Shock Troops

Davidson contends that 85 per cent of the members have no ideology. He calls them the shock troops and concerning them he writes:

“They are usually the younger members, freshmen and sophomores, rapidly moving into the hippy, Bobby Dylan syndrome. Having been completely turned off by the American system of compulsory miseducation, they are staunchly anti—intellectual and rarely read anything unless it comes from the underground press syndicate. They have never heard of C. Wright Mills or even Bob Moses nor do they care to find out. In one sense, they have no politics. But they come to meetings, for awhile anyway. They turn out regularly for the demonstrations. They are morally outraged about the war, cops, racism, poverty, their parents, the middle class and authority figures in general. They have a sense that all those things are connected somehow and that money has something to do with it. They long for community and feel their own isolation acutely, which is probably why they stick with SDS. Page 5.

It is interesting to note that they all turn out to demonstrate. It is the emotional exuberance of the demonstration itself which attracts rather than the cause for or against which they are demonstrating.

### The Super—Intellectuals and the Organizers

Davidson divides the remaining 15 per cent of the SDS membership into two groups: the “super-intellectuals” and the organizers.

“The ‘super—intellectuals,’ he said, ‘are politically sophisticated (sometimes to a fault), exceptionally well—read, older students, often graduate students. They are ‘not turned on’ by activism and, when they attend meetings, tend to dominate the talk.

“The other group, the organizers, ‘are people that keep the chapters going,’ Davidson said. ‘They often take on too many responsibilities, get their personalities wrapped up in programs, begin to manipulate people, end up giving orders and turning into a one—man political machine— —all in the name of participatory democracy.’ “ Page 5.

### The Goal

The SDS is confronted with the task of transforming this disorganized mass into a disciplined revolutionary force. The national secretary, Gregory Calvert, claims this can be done by adding “a socialist analysis of capitalism to reinforce and give revolutionary substance to SDS’s existing libertarian rejection of the manipulative and exploitative American social system.”

This means that the objective is to transform “Students for a Democratic Society” into a socialist— communist movement. It is interesting that the national secretary should publicly announce this objective.

## Choking on Bread

The majority of the members of the “New Left” are not rebelling against poverty but against abundance. They blame their parents for having given them all their material needs and having deprived them of the joy of struggle. Life has consequently become boring and meaningless. Their motivating force is resentment which is born out of a sense of futility.

The “New Left” is the living rebuttal to the argument that man is a material being whose needs can be satisfied by an abundance of food, clothing, shelter, and transportation. They are choking on abundance of bread. They echo the cry of the Bible, “Man shall not live by bread alone.” To bread must be added the Water of Life.

The members of the “New Left” are uttering an anguished cry for help. They seek liberation from despair. They are essentially pitiful. They are a challenge to Christians who know where the streams of Living Water flow. Jesus said, “Whoever drinks of the water which I shall give shall never thirst, but it shall be in him a well of water springing up into everlasting life.”

Communism calls to them in their despair. Help us to lead them to Christ.

## THE STUDY GROUPS

Study groups are springing up all across the country. Many people are taking advantage of our offer to donate a set of long—playing records containing the “What is Communism?” lecture series, the book “You Can Trust the Communists (to be Communists)” and the workbook, to anyone who will start a study group. A typical reply is:

“I accept the challenge. Here is something I can do at a price I can afford. I have already recruited several potential members for a study group. Thank you for the opportunity to do something.”

Shelton Blythe, our representative in the Memphis, Tennessee area, is the man most responsible for the new emphasis on study groups. He prepared the workbook containing the questions and answers to be used with the study of “You Can Trust the Communists (to be Communists)” and the lecture series “What is Communism?” He supervises a considerable number of study groups in the Memphis area. He writes:

“At least five new study groups will be formed in Memphis within two weeks. Some members of an old study group are trying a new approach to recruit new members. They are going to each home in a four—block area to give interested families a copy of ‘You Can Trust the Communists (to be Communists).’ After explaining the nature and function of study groups, they then invite the family to join one to learn more about the menace that threatens them.”

Dare I say, “Go and do thou likewise.”

## JANET’S ANTI-COMMUNISM SONGS WELCOMED IN INDIA

Mr. Ch. Devananda Rao, President of the Indian Christian Crusade, writes:

“Dear Sister Janet:

“Heartiest congratulations for the very nice meaningful, educational, anti—communism folk songs you sing so very nicely. We have really enjoyed them in big receptions we have had here in our large compound. I play them at least twice a week to my distinguished visitors. My wife plays them to her friends. Are you enjoying and using these songs to their full potential?”

(PRICE) \$ .98 each, 4 for \$2.50

## STUDENT REACTION TO “YOU CAN TRUST THE COMMUNISTS (TO BE COMMUNISTS)”

“I have just completed a thorough study of your book “You Can Trust the Communists (to be Communists)” in conjunction with my journalism class. It was not only shocking, but thought provoking, and I feel your decision to

send a copy to every fighting man in Vietnam is an excellent way to augment a full-scale battle against communism.”  
Pennsylvania

“Could the Christian Anti-Communism Crusade donate another 300 copies of “You Can Trust the Communists (to be Communists)” to Boston University Young Americans for Freedom?” Donald A. Fedder

Keep the books circulating. Send the names of servicemen in Vietnam. Read it and give it to others. (PRICE) \$ .50 each, 10 @ \$ .25 each.

We are granting a scholarship to both these applicants. Imagine the results from training 1,500 such students who will then exert their influence throughout the national life. Could any project be more exciting? any investment more worthwhile?

#### The Ammunition

The money for these schools is being subscribed, but we have a long way to go before we reach our goal of \$100,000. Our school fund now stands at \$45,000. We need another \$55,000 in the next two months.

Our need for funds is always a source of delight for our enemies. One of our most consistent opponents is Herb Caen, the columnist of the San Francisco Chronicle. In his column of April 13, he writes:

“IN THE RED: For years I’ve entertained the notion that the right wing has all the big money, but I could be wrong (What? Me WRONG?). Item 1: The phone number for ‘Let Freedom Ring,’ the E. Bay’s recorded voice of doom, has been disconnected. No longer, alas, can we hear the warnings of Freddie Huntley, down on all fours, peering under beds for Reds. Item 2: An anguished letter from Dr. Fred Schwarz, leader of the Christian Anti—Communism Crusade, reports that ‘Our ammunition is running low and I am compelled to appeal for generous contributions. We need a minimum of \$50,000 a month to sustain our work. During February and March, we have fallen short by \$30,000. We are engaged in a fierce battle with the enemy. The battle is being fought on a wide front extending from Vietnam through Thailand to ---Berkeley, California. ‘ Hold on, brave Berkeley. Help is on the way. Let Freedom Ring!’”

I am happy to inform Mr. Caen that the ammunition is being supplied in response to our appeal, and I suspect that his column has helped our cause. It is a natural inference by persons of moral and intellectual integrity that any cause which enjoys the consistent hostility of Herb Caen must have considerable merit.

It may appear unwise for me to draw the attention of Mr. Caen to the help he frequently gives. However, I am confident that his malice will triumph over his intellect, and he will continue to give us publicity. Thus, God makes even the wrath of man praise Him.

We are waiting anxiously for your gift for these schools. Please make your donation without delay.

With this letter there is enclosed a form for a scholarship application. Please use this form to apply for a scholarship or to nominate another individual for a scholarship.

Yours very sincerely,  
Fred Schwarz  
President  
Christian Anti-Communism Crusade