

CACC

NEWSLETTER

July 1, 1981

COMMUNISM IN THE PHILIPPINES

Dr. John Whitehall, a pediatrician practicing in Sydney, Australia, accompanied by David Schwarz, visited the Philippine Islands during April to survey communist activity in that Asian nation and to discuss with Philippine nationals how the battle against communism could be waged more effectively. They met with a wide spectrum of Filipino anticommunists, including high government officials, the Archbishop of Manila, Cardinal Sin, and humble Baptist pastors in isolated rural areas. All agreed that there was an urgent need for education to reveal the essential doctrines, history, methods and objectives of communism. They pleaded for literature exposing communism which would be suitable for university students and literature for mass distribution. They also asked the Crusade to conduct seminars on the true nature of communism for preachers, educators, and students.

The following report from Dr. Whitehall gives some indication of how dangerous the situation in the Philippines is:

The activity of communists in the Philippines is reported to have increased so roach in the last 18 months that now they are stronger than ever before. In the 50's the "Huks" or "Peoples Army" of the communist party, was a major threat that was only overcome by concerted military action. However, these days the "New Peoples Army" (NPA) is more widespread, better organized and more ideologically committed to communism than the "Huks" were.

The "Huks" were mostly confined to Luzon, but the NPA is also entrenched in Samar, Leyte, Negros, and Mindanao. Most of its members work and fight in the mountains, but the NPA is also active in the towns.

University Recruitment

"U is not the slums that spawn the NPA, it's the universities," said one professor who told of students who were disappearing into the ranks of the communists. They were responding to an accelerating program of Marxist evangelism through underground newspapers and political cells. In a number of centers throughout the Philippines, I was told,

"The NPA recruiting right here, in town. They've never done, this before."

New Peoples Army (NPA)

The NPA is the military wing of the Communist Party of the Philippines (CPP). An official estimate is that there are 6,000-7,000 armed cadres supported by a mass base of 300,000-400,000 sympathetic people and considerable coerced support. The CPP was formed in the 60's as a party of "Maoist thought." Its present leadership is not known, but there are reports of rivalries and ideological disputes since the defrocking of Mao.

Considering the strength of the CPP, it is surprising that up till now, it has not been well represented in the trade unions. A small federation of unions called "The Kilosang May Uno" or "May the First Group" (KNU) is believed to be the pro-Peking union group.

The Pro-Moscow Communists

There is another communist organization in the Philippines, the reviving remnant of the Partide Kommunisto Pilipinis (PKP). This party was formed in 1930 and has always been avidly pro-Moscow. Its military wing was known as the "Huks", and it led a dangerous rebellion until its leadership was decimated by the government in the late 50's.

Communist Union Organizations

Communist parties are illegal in the Philippines, but association with notorious international communist fronts is not. Thus, one of the trade union federations, the "Trade Unions of the Philippines and Allied Services" (TUPAS), has become the local representative of the World Federation of Trade Unions (WFTU). The WFTU is the Moscow trade union front.

In July, 1980, TUPAS welcomed a delegation of some 14 Australians who were promoting Trade Union Unity of Southeast Asia and Oceania. The leader of the Australians was the president of the pro-Moscow Socialist Party of Australia (SPA), Mr. Pat Clancy, who also holds an official position in the WFTU. He was accompanied by members of the Waterside Workers Federation, the Seaman's Union, the Printing and Kindred Industries Union and the Australian Workers Union, according to reports from TUPAS. Delegations from Vietnam, India and New Zealand were present and trade union cooperation, multinationals, and disarmament were discussed. TUPAS has sent representatives to subsequent discussions and intends further cooperation in the future.

One trade unionist reports that the Australians argued bluntly that "the Philippines was being exploited by having U. S. bases but that Russian bases in Vietnam were for peaceful purposes." Nuclear power was also said to be safe and cheap in Russia but was dangerous in other hands.

The national president of TUPAS, Mr. Napoleon Maculada, said his federation was behind the current campaign to prevent nuclear power in the Philippines. He also promoted a new organization, "The Unity of the Filipino Workers" (UPW). This was formed in March, 1981, and is a collaboration of TUPAS and the KMU, the organization favoring Peking. These unions are federations opposing both the Marcos government and the major union confederation, the Trade Union Congress of the Philippines (TUCP), which they accuse of supporting the government.

The collaboration between the pro-Moscow and pro-Peking communists is far from happy. One unionist reported that at the conference which produced the UPW, speakers of each group were booed by supporters of the other. Thus, collaboration is only at the leadership level. However, it may portend a unity of profound importance. Rumors that pro-Moscow Vietnam has given aid to the pro-Peking NPA have been discounted on the grounds of ideological incompatibility so far.

The NPA Soothes as it Terrorizes

The NPA works in different ways: It woos, it threatens, and it liquidates. It soothes and it terrorizes.

In neutral areas it woos with promises, capitalizing on existing discontent over inequalities and oppression. While decrying President Marcos, it shows an interest in babies, and its cadres give advice on health, nutrition, and other practical problems. It may settle disputes, solve crimes and dispense swift justice. The thief of a waterbuffalo may be tried in a people's court and executed before some very impressed people. Had the owner gone to the police, the "due process" of the government would have been protracted and much less satisfying. Sometimes missing buffalo are simply returned, with fanfare, of course. One cynic says the NPA steals them to return them.

Those who cannot be recruited by the NPA are threatened. In some areas people are selling out in fear and moving to the towns, but even there they may not feel secure. One man showed me some NPA slogans daubed on a bridge close to a military base. He said: "I can't speak out against the NPA. They enter this town when they want to. They kill their opponent."

A pediatrician in Manila, who works with children in the slums, told me that families are selling everything and migrating to these slums rather than living in fear of the NPA and other groups in the southern islands. This flight is mostly from these areas where the NPA appears to have wearied with persuasion and is now waging violence. Bomb explosions have destroyed civilian buses and their occupants, while jeepnies (small buses) have been ambushed. The violence appears to be haphazard and designed to terrorize the people and make them afraid to oppose the NPA.

There is selective intimidation of local government leaders, especially of "Barrio" captains. Those who resist are being murdered. Last month two were killed in Panay and one was kidnapped. The captain of an area I visited in Mindanao was shot recently and so were his wife and small daughter.

The government army is always targeted, especially the construction battalions which are themselves trying to woo

"the hearts and minds" of backward Samar and Leyte by improving public works. One month ago the colonel was assassinated which no doubt impressed the locals with both the ingenuity of the NPA and the inability of the government to protect its own.

This concentration on officials is having an effect. In one city I was told that the barrio captains from outlying districts did not attend government meetings unless they have the permission of the NPA commander. I was also told, again by an official, that the NPA had controlled the voters in some places so that "the whole local government is NPA."

Allies of the Communists

The communists in the Philippines enjoy the support of some local conditions as well as certain international front organizations. These include:

1. Corruption

The NPA is well-armed with the local version of the Armalite rifle. "Where do they come from?" I asked. "From ambushes of the military," replies a military man. "From the black market which is fueled by theft in the military," replied another who explained that an Armalite could be secured for \$500, and apologized for not knowing the current rate for a grenade. "From 4mLLggUng," reported others, for it is common belief that many weapons begin their trek in the Arab world, especially in Libya, and, passing through Sabah in Malaysia, end up on remote beaches on any of a thousand islands which cannot be patrolled. One official said, "This accounts for those Russian weapons which are possessed by the Moslem secessionists."

2. The Moro National Liberation Front:

This is a ruthless army of Moslem secessionists which lays claim to the province of Sulu and up to one-third of Mindanao. Recently its members gunned down over 150 government soldiers who had just put down their weapons and surrendered. The MNLF is held responsible for the Easter atrocity in Davao, a southern city of Mindanao, in which grenades were thrown among worshippers in the cathedral and 15 were killed and injured.

It has been argued that the MNLF and the NPA would not collaborate: "The God-believing Moslems would not work with the disbelieving NPA. In any case they both want Mindanao, so they are rivals and will keep each other in check.

This argument has been shaken by the capture of evidence, which includes correspondence between the MNLF and the NPA in which collaboration is described, according to a government official.

3. The left-wing of the church

About 7 Catholic priests and at least one Protestant minister have joined the NPA. Some Christians support their actions, arguing that the Marxist analysis of society is valid and that Marx's method of restructuring, that is violence, is also appropriate. However, Cardinal Sin, Archbishop of Manila, and Bishop Claver of Mindanao are two of the majority which repudiates support for the communists maintaining that both Marxist analysis and practice are wrong. Bishop Claver said, "To those who have joined the NPA, we ask who are they using whom?" He expressed resentment of any which attempted to capitalize on the social work of the church. He said, "The Church has spoken out for human rights in the Philippines for many years. We have done this as an expression of the Gospel without any political motivation. In years past, the communists were opposed to us. Now they seek to manipulate us."

4. Nationalism:

The Huks were successful in riding on the coattails of nationalism, and the current communists are riding the coattails of resentment against the government of President Marcos. Inequality exists along with poverty and disease, and this is accompanied by the ostentatious life style of some who are rich and powerful. The communists are exploiting the resentment this causes, to the full.

What Can Be Done

Jose Crisol, Deputy Minister of Defense, berates the greed, the brutality, and the dishonesty of the "bad" capitalist and says, "He. drives the people to communism."

He adds: "It is not enough to be. jut anti?communist in the fight against communism. We must enhance human. freedom, justice, and dignity. Anti-communism is not a. justification of non?communist totalitarianism."

Those who oppose communism are hungry for more information about it. They plead for literature and ask if it is possible for the Crusade to send a team to conduct anticommunism seminars.

A LIGHT UPON THE MOUNTAINS

The outlines of a tiny church and manse were revealed by the dim lights of our old jeep. We had driven into the remoteness of the mountains of Mindanao, in the Philip?* pines, to visit the pastor of this church??but it was silent and dark in the moonless night.

Only after we had loudly identified ourselves were some candles lit inside the hut-like manse, and then the door was opened in welcome. Later, we learned why the pastor was suspicious of strangers and had extinguished his lights to pretend the house was empty??the communist "New Peoples Army" (NPA) was around. Its members, armed with automatic weapons, were knocking on doors and demanding to know whether the resident was for them or against them. Intimidation and even liquidation were the fruits of resistance.

Only 5 km. away, an area leader had sought the protection of the army of the government of the Philippines. The NPA had killed him for that, and also his wife and daughter. They had opened the door to answer a knock one night, and had been shot to death.

As a result, many of those who were able to do so had sold out in fear and moved to the towns, leaving the pastor and his family even more isolated.

However, in this part of Mindanao, people did not feel secure even in the towns. Murders had taken place and people were afraid to speak out against the NPA, or against its political base, the Communist Party of the Philippines (CPP).

Nevertheless, the pastor said he was not afraid. His wife agreed saying, "we are here because we. love the. Lord," and she told of her spiritual burden for the children of the area, especially now because the NPA was preaching, "There is o God."

The pastor said he spoke against the communists from his pulpit, "For the people had to know of the communist ideology." He was grateful for the Crusade newsletter which he receives regularly.

The pastor is about 35 years old. He is a Filipino, a carpenter by trade who supported his theological training by working on the weekends. His wife supported herself by taking in washing. They had met and married while at college.

They said they would stay in the area while there were people to whom they should minister. They hoped their children could stay on, too, but they were considering moving them to safety.

They had four children??a small boy, 2 smaller girls, and a new baby. The baby was asleep when we arrived, but the others were not. The relit candles on the table in the kitchen flickered on an open Bible and some hymn books. "We. were having family devotions," the pastor explained.

I was moved by this visual parable. I saw the missionaries as tiny candles themselves, vulnerable and exposed, but burning courageously and giving light in darkness even if they were to be consumed in the process.

COMMUNIST DEFINITIONS

Here are some direct quotations from the newspaper, Workers Viewpoint May 25?31, published by the Communist Workers Party. They are taken from excerpts from a book entitled, "The Socialist Road," being written by Jerry Tung,

General Secretary of the Communist Workers Party:

1. Socialism is the transition from Capitalism to Communism.
2. The essence of socialism is the Dictatorship of the Proletariat.
3. The Dictatorship of the Proletariat is a step on the tortuous socialist road to the communist future. (Page 1)

Concerning possible reconciliation between the Soviet Union and the Peoples Republic of China, he says:

4. We are confident of a rapprochement between socialist countries both in unity against U.S. imperialism and in the historical mission of the transition from socialism to communism. (Page 14)

MARXIST CHRISTIANS

Is it permissible for Christians to accept the Marxist analysis of capitalism and to design programs of action based upon that analysis?

An increasing number of professed Christians, Catholic and Protestant, liberal and evangelical, are claiming that Marxism provides valuable insights into the nature of capitalism and that it lays bare the cause of poverty, injustice, oppression, cruelty, and conflict that mar man's life on this planet.

Once the correctness of Marxist analysis is conceded, it is relatively easy to accept the Marxist solution to the world's ills and to become an apologist for, if not an active participant in, revolutionary violence. This explains, in large measure, the support given by many Catholics to the Marxist-led guerrillas in El Salvador.

It must be admitted that some of the insights of Marxism are true. This does not, however, certify the validity and value of Marxist systems of thought. The most toxic snake venom contains nutritive elements, and every system of error man has devised contains elements of truth. A mixture of truth and error is usually more attractive, and consequently more dangerous, than pure error.

Some contend, nevertheless, that it is possible to separate the truth in Marxism from the error and to use that truth as a guide to action. While rejecting the atheism and dialectical materialism on which Marxism is based, they claim that the Marxist analysis of capitalist production is valid and can be used as a tool by Christians determined to build a better society. They accept the Marxist conclusion that capitalism is fatally flawed and must inevitably lead to overproduction, inequality, selective poverty, environmental degeneration, increasing unemployment, imperialism and war. The inescapable conclusion is that capitalism must be replaced. Any means necessary for the overthrow of capitalism are justified. Since, in the minds of many, violence is necessary, it is justified.

The fallacy in this reasoning is that it is impossible to separate Marxist analysis from the assumptions and presuppositions that are basic to it. Marxism without atheism is like steel without iron. There is truth in Lenin's statement that, "Atheism is a natural and inseparable portion of Marxism; of the theory and practice of Scientific Socialism."

Once the existence of a sovereign God is acknowledged, the possibility of His acting within history becomes evident, and all the Marxist laws based on materialism become inoperative. The possibility that men may act in accordance with laws given by God rather than in obedience to the material conditions that surround them makes the future indeterminate rather than inevitable as Marx stated.

False Predictions of Marxism

Marxism claims to be a science, but this claim is ridiculous in the light of the evidence.

The validity of a science can be judged by the accuracy of the predictions to which that science leads. Consider some of the predictions of Marx:

1. The industrialization of a country would inevitably lead to the impoverishment of the majority of its people and would create a revolution which, with possible rare exceptions, must be violent.
2. The workers in industrial plants would certainly become revolutionaries determined to overthrow the capitalist system.
3. The length of the working day in industries would inevitably increase.
4. War between socialist countries would be unthinkable since capitalism is the cause of war.
5. Once the capitalist system had been overthrown, the temporary dictatorship necessary for the period of transition from capitalism to socialism would commence to wither away.
6. Once capitalism had been eliminated and replaced by socialism, human nature would start to lose its selfishness and to regenerate.

Since all these predictions are obviously wrong, Marxism is discredited as a science.

The Scapegoat

It is tempting to accept the Marxist analysis of capitalism as it provides a scapegoat for all the ills of mankind and society. It is the capitalist system that is to blame, not human greed and pride.

Marxism says: "I know all; follow me." Millions have followed and reached hell instead of heaven.

The head of the Jesuits, Father Pedro Arrupe, sent a letter to all superiors of the Jesuit order in December, 1980, discussing this question whether Christians can accept Marxist analysis. His argument and conclusions merit serious consideration by both Catholics and Protestants so I reproduce it as it was published by Origins, the National Catholic documentary service in Washington, D.C.:

Last year you requested my help in discussing at greater depth the problem of "Marxist analysis," on which the bishops of Latin America had just published important guidelines. This letter, based on wide consultation, attempts to meet your request.

Can one accept the set of explanations that constitute Marxist analysis without subscribing to Marxist philosophy, Marxist ideology, Marxist politics? To answer this question we must bear some important points in mind.

According to a good number of Christians who are themselves sympathetic to Marxist analysis, even if it does not imply either "dialectical materialism" or, a forlorn, atheism, it nonetheless encompasses "historical materialism" and, in the view of some, is even identical with it. All social reality, therefore, including the political, the cultural, the religious and the area of conscience, is seen to be determined by the economic factor.

Admittedly, even in Marxism itself the terms thus employed are poorly defined and open to a variety of interpretations. However, historical materialism is most frequently understood in a reductionist sense. Politics, culture, religion lose their own substance and are perceived only as realities wholly dependent on that which occurs in the sphere of economic relations. This view of reality is prejudicial to Christian faith, at least to the Christian concept of man and to Christian ethics.

We Must Keep Our Distance

Thus even if it remains true that we Christians should be particularly attentive to economic factors in every account we give of social reality, we must keep our distance from an analysis which entails the idea of economic determination in this reductionist sense.

Furthermore, a criticism of religion and of Christianity is connected with historical materialism, and Marxist analysis generally does not succeed in freeing itself from it. Of course such a criticism can have the effect of opening our eyes to cases in which the abuse of religion conceals situations that are socially indefensible. Nevertheless, if one's reasoning assumes that everything is intimately a function of productive relations, as if these determined reality, then the content of religion and Christianity is very quickly relativized and diminished. Belief in God the creator and in Jesus Christ the Savior is left fragile or at least regarded as serving no useful purpose. A sense of gratuity gives way to that of utility. Christian hope tends to become unreal.

Even in cases where it is not taken as implying a rigorous historical materialism, Marxist social analysis contains as an essential element a radical theory of antagonism and class struggle. It is no exaggeration to say that it is social analysis in service of class struggle.

The fact of antagonisms and class struggles should be realistically and fully recognized ? the Christian sees here some relationship between this evil and sin. It should not, however, be generalized. It has nowhere been proved that all human history, past and present, can be reduced to a struggle, still less to a class struggle in the precise meaning of the expression. Social reality cannot be understood solely in light of the master?slave dialectic: There have been and still are other factors in human history (alliance, peace, love), other deep forces which influence it.

We must also take note here of the fact that Marxist analysis often does not remain mere analysis but leads to action programs and strategies. Recognition of the class struggle does not necessarily imply that the means to end it should also be a struggle between the working class and the bourgeoisie. But it often happens that those who adopt the analysis also adopt this strategy. And such a strategy cannot be fully understood apart from the messianic role of the proletariat which belongs to Marx's ideology and already formed part of his philosophy before he undertook his systematic economic analysis.

In addition, even when Christians recognize the legitimacy of certain struggles and do not exclude revolution In situations of extreme tyranny that have no other solution, they cannot accept that the privileged method for ending struggle is struggle itself. They will rather seek to promote other methods of social transformation calling for persuasion, witness, reconciliation and never losing hope in conversion. Only as a means of last resort will they have recourse to struggle, especially if it involves violence, in order to combat injustice. There is a whole philosophy ? and for us, theology ? of action that is at stake here.

In brief, although Marxist analysis does not directly imply acceptance of Marxist philosophy as a whole?and still less of dialectical materialism as such?as it is normally understood it implies in fact a concept of human history which contradicts the Christian view of man and society and leads to strategies which threaten Christian values and attitudes.

The consequences have often been disastrous, even though perhaps not always nor immediately. Moral considerations are of great importance here. Christians, who have for a time tended to adopt Marxist analysis and praxis, have confessed they have been led bit by bit to accept any means to justify the end. There are many instances which still today corroborate what Paul VI wrote in Octogesima Adveniens: "It would be illusory and dangerous . . . to accept the elements of Marxist analysis without recognizing their relationships with ideology." To separate one from the other is more difficult than is sometimes imagined

In this context the bishops of Latin America meeting at Puebla noted that theological reflection based on Marxist analysis runs the risk of leading to "the total politicization of Christian existence, the disintegration of the language of faith into that of the social sciences and the draining away of the transcendental dimension of Christian salvation."

To adopt therefore not just some elements or some methodological insights, but Marxist analysis as a whole, is something we cannot accept.

Whatever the reservations with regard to Marxist analysis, we should always understand well and appreciate the reasons that make it attractive. Christians readily and rightly sympathize with the aim and ideal of liberating mankind from domination and oppression, of doing the truth while condemning the ideologies that conceal it, of ending class divisions. What we cannot admit is that this can be achieved by means that are facile or in contradiction with the final aim; but neither can we ever allow ourselves to be discouraged in the continuing quest for these objectives, for they are intimately related to the charity that characterizes the Christian enterprise. Besides, we must have compassion for

those who are suffering in their own flesh the degradation of social injustices.

It should be very clear that in our day Marxist analysis is not unique in being affected by ideological or philosophical presuppositions that have permeated its system. In particular, the type of social analysis used in the liberal world today implies an individualistic and materialistic vision of life that is destructive of Christian values and attitudes. . . . Our efforts should be guided by the criteria of the Gospel, not by ideologies incompatible with it.

Remain Open to Dialogue

As regards Marxists themselves, we should remain fraternally open to dialogue with them Naturally we must keep in mind our own special role as priests and never act like Lime Rangers in our dealings with the Christian community and its' responsible leaders.

We must ensure that any collaboration on our part is only concerned with activities acceptable to a Christian. In this whole area we always have the obligation to maintain our own identity; because we accept some points of view that are valid, we should not allow ourselves to be carried as far as approval of the analysis in its totality. We must ever act in accordance with our faith and the principles of action that it inspires. So let us behave in such a way that Christianity can be seen to be a message that has greater value for humankind than any concept, however useful, of Marxist analysis.

Finally, we should also firmly oppose the efforts of anyone who wishes to take advantage of our reservations about Marxist analysis in order to condemn as Marxist or communist, or at least to minimize. esteem for, a commitment to justice and the cause of the poor, the defense of their rights against those who exploit them, the urging of legitimate claims. Have we not often seen forms of anti?communism that are nothing but means for concealing injustice? . . .

At the present moment I want everyone to observe the indications and directives contained in this letter. I hope it will allow you and other superiors to help more effectively those of ours whose ministry puts them in contact with men and women of Marxist conviction, among whom I include those Christians who refer to themselves as "Christian Marxists." More generally, I hope this letter will help all Jesuits who feel the need to analyze society and cannot avoid facing the problem of Marxist analysis.

Along these lines we can do better work in the promotion of justice, which is inseparable from our service of the faith.

TROUBLE IN THE U.S COMMUNIST PARTIES WHICH HAVE SUPPORTED MAO AND THE CHINESE COMMUNISTS

Three communist parties in the U.S. A. have professed to be wholehearted supporters of Mao Tse?tung and the policies and programs of the Chinese Communists. These parties are: 1) The Communist Party (Marxist?Leninist) led by Mike Klonsky; 2) The Revolutionary Communist Party ruled by Bob Avakian; and 3) The Communist Workers Party led by Jerry Tung.

Recent dramatic changes within China, including the official revelations of the cruelty, carnage and insanities of the Great Cultural Revolution; the trial and conviction of Mao's widow, Chiang Ching and the Gang of Four; and the criticism of Mao himself have caused discussion and disintegration in these parties.

The Communist Party (Marxist?Leninist), which supports the present regime in China, is shattered. The chairman, Klonsky, and the Central Committee have resigned. Their newspaper, The Call, has been changed from a weekly to a monthly. Many members are urging this party to dissolve itself.

The Revolutionary Communist Party, which supports Chiang Ching and the Gang of Four, is also in disarray. Avakian, the U.S. equivalent to Pol Pot, has fled the country and is seeking political asylum in France. He probably sees himself as the reincarnation of Lenin, leading the world revolutionary forces from exile.

The Communist Workers Party is turning from support of China towards support of the Soviet Union.

July 1, 1981

Dear Friend,

There are some diseases which can be treated successfully if they are diagnosed in the early stages. If diagnosis is delayed, however, treatment becomes difficult, dangerous, painful, and possibly unsuccessful. Cancer is one such disease; communism is another.

Communism is not merely analogous to a disease; it is a disease. A disease can be defined as a condition which destroys health and life. Communism has destroyed the lives of scores of millions of people. Consider how many have died recently trying to flee from communism in Vietnam in overcrowded unseaworthy boats, and how many perished in the communist slaughter in Cambodia. The victims of communism in Russia and China number close to 100 million.

Communism is a three-fold disease. It is a physical disease because it kills bodies; it is a mental disease because it is sustained by systemized delusions not susceptible to rational refutation; and it is a spiritual disease because it robs children and adults of the right to hear God's message and to receive the hope and assurance of continuing life.

Communism often remains unrecognized and untreated until the disease is well-developed. We become alarmed once it is apparent that communists are leading revolutionary armies in countries such as El Salvador, Nicaragua, Guatemala, Thailand, Lebanon, or Vietnam. At this stage the government pours out millions of dollars to provide weapons and sometimes soldiers to oppose the communists. Until this stage is reached, the problem is usually ignored.

The accompanying newsletter contains a first-hand report of the serious situation which is developing in the Philippines. This long-time ally of the U.S. A. now has a population of 50 million. If these people were added to the masses controlled by the communists, the consequences would be catastrophic.

The communist disease process is well-established in the Philippines because the stage of guerrilla war has been reached. However, it is still relatively early and much can be done to halt communist progress. A guerrilla war does not begin suddenly. It requires a long gestation period. The guerrilla leaders must first be recruited, indoctrinated, trained, and organized into marauding bands. They are almost invariably recruited in the colleges and universities. The recruiting agents consist of individuals, who are often university professors, and seductive literature which is prepared and printed in Moscow, Peking or some other communist capital, and either mailed or smuggled into the country.

We wish to treat communism in the Philippines in the following ways:

1. Send a team of therapists to conduct anticommunist seminars for teachers, students, pastors, and officials.
2. Supply literature which will expose the errors of communist doctrine; the horrors of communist history; the deceitful methods used for exploitation of local grievances; and the consequences of communist conquest.

Most of the people in the Philippines understand English, and this makes our task easier.

This is one of the many projects clamoring for support from our Million Dollar Truth Fund. Please send your contributions so that we can send the team to conduct the seminars, prepare and provide the literature and prevent the further progress of the communist disease.

With Christian love,

Fred Schwarz