REPORT

LOUISIANA CONFERENCE ON AMERICANISM

YOUTH EDUCATION CENTER
October 1 - October 6, 1961

BULLETIN NO. 947

Issued by

SHELBY M. JACKSON
State Superintendent of Education
Baton Rouge, Louisiana

Louisiana State Archives, A Division of the Secretary of State's Office

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Compiled by the Staff of the

LOUISIANA STATE DEPARTMENT OF EDUCATION

under the direction of

J.B. ROBERTSON
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Elementary and Secondary Education

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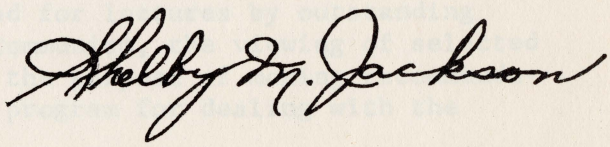
FOREWORD

The Louisiana Conference on Americanism which was held at the Youth Education Center near Bunkie the week of October 1-6, 1961, was one of the most successful professional meetings we have ever held. It was attended by classroom teachers, principals, supervisors, school board members, school superintendents, and college professors. All school systems were represented.

The addresses of Dr. Fred Schwarz and Mr. W. P. Strube, Jr. were outstanding features of the conference. Informative films were shown to the group. Discussion groups were conducted to consider proposals and make recommendations for improving school programs of instruction in the basic elements of Americanism and the nature and dangers of the international Communist conspiracy for world domination.

As a result of the conference specific plans are in the process of being completed for improving the quality of the six-weeks unit of instruction in Americanism versus Communism in compliance with House Concurrent Resolution No. 54. Plans are also being formulated for the implementation of Act 73 of 1961 which requires the program of seminars on the clear understanding of fundamental principles of the American system of government, the evils of socialism, and the basic philosophy of Communism as well as the tactics and strategy used to further its object of ultimate world domination and matters pertaining thereto. Seminars will be held at the several colleges and universities for selected high school teachers and students between semesters and during the summer months.

This report contains the specific recommendations of the discussion groups in addition to the texts of the principal speeches. It is hoped that it will be useful in strengthening our school program for teaching the positive advantages of the American way of life as contrasted with the evils and deceitful character of Communism.



SHELBY M. JACKSON
State Superintendent

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INTRODUCTION

The Louisiana Conference on Americanism which was held at the Youth Education Center had four basic purposes:

1. To provide classroom teachers, principals, supervisors, and others with basic information concerning the nature and dangers of the international Communist conspiracy for world domination to the end that they would be better prepared to teach the required unit on Americanism versus Communism which was established by House Concurrent Resolution No. 54 of the 1960 session of the Louisiana Legislature

2. To make specific plans for introducing the program of seminars on the clear understanding of fundamental principles of the American system of government, the evils of socialism, and the basic philosophy of Communism as well as the tactics and strategy used to further its object of ultimate world domination and matters pertaining thereto. These seminars are for selected high school teachers and students which are to be held on the campuses of the several state colleges and universities and the Louisiana State University in compliance with Act 73 of the 1961 Legislature

3. To initiate a program to improve instruction in the basic fundamentals of Americanism in all schools, grades 1-12

4. To organize and stimulate a program of action which will include youth and adult clubs and organizations for the purpose of alerting the people of Louisiana to the dangers of socialism and Communism to the continued existence of American institutions, customs, and traditions

Parish school superintendents were invited to send selected teachers, principals, and supervisors to the conference at the Youth Center. This conference was set up in compliance with Act 73 and the rules and regulations for complying with the provisions of this act which were established by the State Board of Education.

The program for the conference provided for lectures by outstanding authorities in the field of Americanism versus Communism, the viewing of selected films, and the holding of group discussions for the purpose of making recommendations for the implementation of a comprehensive program for dealing with the Communist conspiracy.

The participants manifested a high degree of interest and enthusiasm until the very end of the conference. Since so much material had to be covered in such a short time, it was necessary to have an unusually long working day, beginning at 9:00 a. m. and lasting until 9:00 p. m., with a minimum of time out for meals and relaxation. The fact that the participants were able to keep working at this pace bespeaks their sincere interest in and concern for the problems under consideration.

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It is the feeling of the writer that this conference will have far-reaching effects in awakening the people of Louisiana to the seriousness of the present crisis which faces our State and Nation. He feels sure that they will take appropriate action to bring about final and complete victory over the Communist evil which besets us.

J. B. ROBERTSON
Assistant Superintendent
Elementary and Secondary Education

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GROUP REPORTS

The members of the conference were divided into three discussion groups. The purpose of this arrangement was to permit the conference participants to discuss the topics of the several lectures, raise questions, and make suggestions for the implementation of program extension and improvement. The following topics were discussed by the three groups:

1. Fundamental Principles of American Form of Government and Other Purposes of Act 73 of the 1961 Legislature
2. Philosophy of Communism
3. History and Structure of the Communist Party
4. Communist Fronts and Captive Organizations
5. Fourth Dimension Warfare
6. Semantic Sabotage
7. Program of Action

It was the consensus of all three groups that particular attention should be devoted to improving and broadening the program for strengthening the teaching of Americanism at all grade levels. There was also general agreement that the program for teaching the evil and deceitful character of communism and the danger it poses to American freedom should be intensified, expanded, and strengthened so that it would reach all people effectively.

The recommendations of the three study groups fall into four general categories as follows:

1. Recommendations for extending the program of Americanism versus Communism so that it will reach all children and youth in grades 1-12
2. Recommendations for improving the program of instruction in Americanism versus Communism now offered as a part of the required American history course as provided by House Concurrent Resolution No. 54 of the 1960 session of the Legislature
3. Recommendations for establishing the seminars for selected high school teachers and students to be held on the campuses of state colleges, universities, and Louisiana State University as required by Act No. 73 of the 1961 session of the Legislature
4. Recommendations for organizing an adult education program on the subject matter of Americanism versus Communism under the sponsorship of the school in every school community in Louisiana

The following is a summary of the specific recommendations in each of the above-mentioned categories:

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1. In order to initiate a comprehensive program of instruction in Americanism versus Communism, grades 1-12, the following steps should be taken:

a. Organize each school faculty (under the leadership of the principal) for the purpose of strengthening the program of instruction in the fundamentals of Americanism.

b. Organize a faculty study to deal with the subject matter of Americanism versus Communism.

c. Use classroom bulletin boards to display art work, clippings, posters, and other materials that illustrate patriotic ideas and that teach lessons of citizenship.

d. Stress patriotic songs. Encourage pupils to learn the words of important patriotic songs and to learn to sing them correctly and enthusiastically.

e. Teach pupils the Pledge of Allegiance to the Flag of the United States of America. Display the flag in every classroom. Teach the history and symbolism of the flag. Use the Pledge of Allegiance to the Flag at all assembly programs.

f. Organize a series of planned assembly programs devoted to patriotic themes in each school.

g. Encourage all student organizations and clubs to include patriotic activities in their program plans.

h. Produce study guides and curricula materials on the subject of Americanism versus Communism at both the state and local levels.

i. Collect books, pamphlets, pictures, clippings, films, filmstrips, and recordings dealing with the subject of Americanism versus Communism. Each school should build a library of carefully selected and screened materials of instruction in this area.

j. Plan a comprehensive program of instruction in civil defense for each school. This program should be planned with the help of local civil defense authorities. A workable civil defense protection plan for the school should be a part of this program.

2. In order to improve the program of instruction in Americanism versus Communism established by Concurrent Resolution No. 54 of the 1960 Legislature the following steps are suggested:

a. Teach Americanism positively. A strong feeling of national pride and loyalty on the part of all citizens is essential to America's survival as a free nation.

b. Teach that Communism is evil, atheistic, and destructive; it is the mortal enemy of all free men; its central purpose is to dominate the whole world.

c. Teach the basic principles of the American Constitution.

d. Teach the basic facts that are needed for one to understand the deceitful character of Communism -- how it is based on the false doctrine of "dialectical materialism," how it has employed propaganda, agitation, force, and infiltration to enslave half of the population of the world in less than half a century.

e. Teach the advantages of the American system of free enterprise as compared with controlled, collectivist economy of Communism.

f. Collect official documents from the U. S. Government Printing Office to document the facts which establish conclusively the reality of the Communist threat to American freedom.

g. Plan experiments (with the help of supervisors and consultants from your State Department of Education) for the purpose of developing better scheduling, better motivation, and better evaluation of the six-weeks unit on Americanism versus Communism.

h. Provide in-service education programs for teachers so as to prepare them to give better instruction in this important area.

i. Enlist the help of the school librarian in building a collection of selected and screened teaching materials on the subject of Americanism versus Communism.

j. Make full use of all community resources (including mass communication media, public libraries, civic clubs, business organizations, church groups, and fraternal organizations) for help in getting materials.

3. In order that the provisions of Act No. 73 of the 1961 Legislature may be carried out, the following steps must be taken:

a. All high school faculties should make a careful study of the provisions of Act No. 73 and the plan established by the State Board of Education for the implementation of the Act.

b. Parish and city school superintendents should discuss the subject matter of Act No. 73 with their school boards. Such local policy for the implementation of the Act as may be needed should be established.

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c. The State Department of Education should arrange schedules, prepare seminar programs, retain consultants, and make such other arrangements as are needed to facilitate conferences. Arrangements should be made in co-operation with the several state colleges and universities and with the Louisiana State University.

d. State colleges and universities, and the Louisiana State University should make their facilities available to accommodate required seminars. They should also provide members of their professional staffs to participate in seminars and help in collecting materials of instruction.

e. Parish and city school superintendents should select teachers, supervisors, and principals who are to participate in the seminars. Personnel selected should be chosen on the basis of their opportunities to further the purposes of the program in Americanism versus Communism at the school and community levels.

f. High school principals and faculties should select students to participate in seminars. Work should begin immediately on this phase of the program. There should be a number of students from each school competing for the privilege of representing the school at a seminar. (Each school will be assigned a quota of students who may attend.) Students who are selected must meet the criteria included in the Act and in the rules and regulations established by the State Board of Education.

4. In order that the citizens of Louisiana in each school community may be alerted to the immediate dangers posed by the Communist conspiracy to dominate the world, the following steps should be taken:

   a. Organize an adult education program on Americanism versus Communism in each school community. The school principal and teachers should participate actively in the program.

   b. Form a committee of citizen leaders to help the school plan and carry on an intensive program of public relations which will enlist the help of all civic clubs, church groups, newspapers, radio and T. V. stations in the program to alert the people of the dangers and deceitful character of Communism.

   c. Organize an intensive effort to strengthen the community civil defense programs. This should be done with the co-operation of local civil defense officials.

   d. Plan community meetings so that informed speakers can instruct the people of the community as to steps that can be taken to strengthen Americanism and halt and destroy the spread of Communism.

General recommendations included in the group reports may be outlined as follows:

1. The Louisiana Teachers' Association should organize a program which would focus on the role of professional organizations in the fight against Communism. Steps must be taken to keep Communists and Communist sympathizers out of the teaching profession.

2. People must be schooled to take a more active interest in their congressmen and other elected officials. Every citizen has an obligation to let the senators and representatives in the National Congress know how he stands on important issues. The Communists and "pinks" have an effective "hidden lobby" that is highly organized and disciplined. This must be overcome by the concerted action of patriotic, informed citizens.

3. Steps must be taken to strengthen the American home. Children need better care and surer discipline. The most important lessons of citizenship are learned by the child when he is taught to be a worthy and responsible member of a good family.

4. The public library should be used to provide useful books and other learning aids. Valid information is an essential element in the fight against the deceit of the international Communist conspiracy.

5. Social studies teachers should be given an opportunity to participate in a comprehensive curriculum study to the end that our present program can be strengthened and extended.

6. The school must accept the responsibility for a general strengthening of all areas of instruction. Better quality in all instruction is an essential element in our program to strengthen America.

7. A plan of action should:

   a. Reach the people

   b. Educate the people

   c. Hold the people

   d. Unify the people

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PROGRAM OF ACTION

The following are the essential elements of an effective program of action:

1. A clear and concise statement of the problem situation with which the program of action is to be concerned

2. A precise statement of objectives which can be attained

3. A logical and workable plan for attaining the objectives

4. An inventory of available resources (personnel, materials, tools) for carrying out the objectives

5. Provision of continuous evaluation of the changing situation as the plan is worked

6. A corrective mechanism for modification of the plan in the light of the changing situation as the program of action is carried out

A clear and concise statement of the problem situation with which the program of action is to be concerned

The time has come for positive action to halt and destroy the Communist conspiracy to dominate the world. We can no longer close our eyes to the fact that the United States of America is the last great power that has the strength to thwart the Communist design. The destruction of America is the number one aim of international Communism. Communism has waged unrelenting warfare against us since its rise to power in Russia under Lenin in October, 1917. Most of our people have not known about this war, but the Russians have known about it. There has never been any doubt in their minds. From the very beginning they have been working to destroy America.

The Russian Communists have introduced a new kind of warfare. It goes under different names at different times. At first it was called the "class struggle." Later it was described by Lenin as the "permanent revolution." We have called it the "cold war." In 1949 the Communists named it the "People's Front for Peace." Whatever its name, this new kind of warfare has succeeded in bringing more than half of the people of the world under the yoke of Communism.

One of the unique characteristics of this new kind of warfare is that it is waged in such a way that the people against whom it is directed are often not conscious of its existence. Such Communist tactics as "infiltration" and "subversion" are employed. These are supported by the "big lie" techniques of Communist propaganda. The countries against which the new form of Communist warfare has been used have sometimes fallen without a single shot being fired by a Russian soldier. This is the most evil and insidious kind of warfare that the world has ever seen. It poses the greatest danger that America has ever faced, because most Americans don't know that Russia is using it against us and has been using it since 1917.

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Whether we like it or not, Russia is at war with America. The Russian people know about this war, and all of their dealings with us are based on this knowledge. It is time for the American people to recognize the existence of this war. This is the most important fact that faces us today. All of our dealings with Communism and Soviet Russia must be based on the certain knowledge that they are out mortal enemies. They are working day and night to destroy America.

There can be no compromise -- no peaceful coexistence with international Communism. This is because the Communists play the game of life by a different set of rules. Their set of rules has no place for honesty, or justice, or fair play. They have no respect for international law or agreements they have made in the past. They sign treaties with full intention of breaking them when it is to their advantage to do so. Their only criterion for a course of action is: Will it contribute to the cause of international Communism? Expediency is their guide, and world domination is their goal.

America must establish final and complete victory over Communism as its primary goal for the future. The fate of the people who have fallen under the Communist yoke makes this goal imperative. If we do not fight for complete victory, we will be defeated. The price of defeat in this struggle will be slavery and death. We have seen it happen in the Ukraine. We have witnessed the mass murders in Hungary and Red China. We know about the slave labor camps in Siberia. We know that it can happen in America if we are complacent. We must avoid the tragedy of too little and too late -- too little attention to the traitors within our midst who are working for our destruction, too late with the awakening of the American people to the danger of the Red menace that threatens to engulf us.

Victory over international Communism will be neither easy nor cheap. It will require the united effort of every loyal American. This effort must be stretched out over many years and must be expended on many fronts. The very nature of the Communist conspiracy will cause it to try to win without large-scale military action. There may be limited "shooting wars," but every attempt will be made to confine them unless we allow our defense efforts to lapse. If the enemies of America should catch us with our guard down, they might try to knock us out with a sudden sneak attack.

A precise statement of objectives which can be attained

The objectives of the Louisiana program for strengthening Americanism and exposing the evil, vicious, and deceitful character of Communism are:

1. To improve the present program for teaching the essential elements of Americanism, grades 1-12

2. To organize a comprehensive program in every school for exposing the evil and deceitful character of the international Communist conspiracy to dominate the world

3. To improve the Louisiana program for teaching the superior characteristics and advantages of a free economy as compared with the controlled, collectivist economy of Socialism and Communism

4. To provide a program of adult education in each school community for the purpose of alerting the people to the dangers of Communism

5. To cooperate with civil defense authorities in organizing and carrying out a comprehensive program of instruction in civil defense in every school of the State

A logical and workable plan for attaining the objectives

The following is an outline of the Louisiana plan for teaching Americanism versus Communism:

1. The State Department of Education will be responsible for preparing study guides and courses of study to assist parish and city school officials in organizing programs of instruction.

2. The State Department of Education will provide consultative services to the several parish and city school systems to assist them in organizing programs dealing with the subject matter of Americanism versus Communism.

3. The State Department of Education will organize and conduct seminars in cooperation with the several state colleges, universities, and Louisiana State University for selected high school students and teachers as provided by Act 73 of 1961.

4. The State Department of Education will collect and disseminate materials of instruction (including pamphlets, books, films, filmstrips, and conference reports) dealing with the subject matter of Americanism versus Communism.

5. Parish superintendents and their professional staffs will be responsible for organizing programs of instruction on Americanism versus Communism. They shall also be responsible for procuring materials of instruction and for providing adequate supervision.

6. School principals shall be responsible for conducting programs devoted to the subject matter of Americanism versus Communism at the school level. They shall also be responsible for utilizing community resources in promoting this program.

An inventory of available resources (personnel, materials, tools) for carrying out the objectives

The following sources for instructional materials are recommended for procuring teaching materials on Americanism versus Communism:

1. United States Government Printing Office, Division of Public Documents, Washington 25, D. C. (Ask for list of selected government publications relating to un-American activities.)

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2. The bibliography of Bulletin 928, Americanism versus Communism

Each school principal should prepare a list of speakers who are competent to address civic groups on the subject matter of Americanism versus Communism.

Staff members of the State Department of Education are available to serve as consultants and to address groups on the subject of Americanism versus Communism.

Provision of continuous evaluation of the changing situation as the plan is worked

The planning committee at each school should carry on a program of continuous evaluation of the school's activities in the program of Americanism versus Communism. This committee should be responsible for collecting pertinent date from news magazines, newspapers, radio and television programs so that the school program may keep abreast of the changing world situation.

A corrective mechanism for modification of the plan in the light of the changing situation as the program of action is carried out

The best corrective mechanism at the school level is an active and enthusiastic planning committee. Members of the planning committee should meet on a regularly scheduled basis for the purpose of modifying the school program in the light of the changing world situation as the school's program of action to counteract the Communist conspiracy is carried out.

ADDRESS ON THE PURPOSES OF THE CONFERENCE

By
Honorable Shelby M. Jackson
State Superintendent of Public Education

Youth Education Center
October 1, 1961

Act No. 73 of the 1961 Louisiana Legislature provides for the State Department of Education to administer, supervise, and conduct seminars for high school teachers and students for the purpose of giving instruction and dissemination of information designed to give the teachers and students a clear understanding of the fundamental principles of the American form of government, the evils of socialism, and the basic philosophy of communism and the strategy and tactics used by Communists in their efforts to achieve their ultimate goal of world domination.

The purpose of this Conference will be to prepare teachers and others to meet more adequately the responsibilities for teaching Americanism. Special emphasis will be given to this program during the 1961-1962 school session, and seminars will be held on each college campus for teachers and students during the summer months and in the interim between regular school sessions.

The Declaration of Independence was unanimously declared on July 4, 1776. The Constitution of the United States was adopted September 17, 1787, in which the Preamble states: "We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

Our forefathers came to this country to get away from tyranny and oppression in foreign lands. They won freedom by each individual's defense of the bit of ground on which he stood. Today, the real United States citizen must stand on his bit of ground in the day by day struggle against the godless forces which are designed to destroy our individual liberties. Our Nation was born in the spirit of humble prayer, undaunted courage, and self-sacrifice. True freedom is a priceless heritage, and eternal vigilance is the price of liberty. This Nation has been a leader in the struggle to prevent tyranny and to promote freedom. Our country is looked upon as a place where a man, born without hereditary fortune or hereditary rank, may by his own efforts rise to the highest position in our society. There are those who are envious of our position of democratic freedom which provides such unlimited opportunities. We must not let their envy deceive us. There are people in our own country who are prone to take our way of life for granted and, in doing so, they are letting those who are tearing down our way of life get a foothold and gain ground in the destruction of our great country. The first ten amendments of the Constitution of the United States were adopted primarily to safeguard the rights of the individual in our society. The responsibility of citizenship was recognized early by the establishment of the schools. We must continually teach our youth to think of the spirit of America, to remember what it is, and what it means. It is based upon the fundamental principle that government derives its just powers from the people. This principle must be

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preserved. The schools belong to the people, and they must at all times be kept in the hands of the people. Education for the preservation of American freedom will keep the power in the hands of the people. It is important that we be on the alert constantly and guard the ramparts of our schools so that those who are trying to destroy our way of life and to destroy public education will not be able to advance.

The heritage of American youth includes a thorough understanding of the ideals and principles of American constitutional government so that they may become intelligent, loyal, and devoted citizens. The relationship of education to American freedom, patriotism, and national security has long been a theme of writers, orators, and statesmen from the founding of this great republic. Education concerning the ideals and fundamental principles of our constitutional democracy is an investment in liberty and security. That is why we must continue to have an outstanding, well-rounded, comprehensive program of public education in Louisiana. It is necessary to have training for complete living in carrying on our American way of life, for we know that a State or Nation can be no stronger, no more intelligent, and no more just than the great body of its citizens.

As community builders we must ever be on the alert to eliminate the things that threaten our way of life. It must be realized that never before has the battle for the control of men's minds been waged so vigorously and so ruthlessly as it is waged today. We have the responsibility of setting a pattern of society that will last for many years to come. We cannot close our eyes to the problems of our times. It is imperative that we teach good citizenship and our way of life continuously to our youth.

Our way of life has involved many things such as freedom of selection, expression, and collection to any extent our ambitions and energies determine insofar as it does not encroach upon the rights of our fellow man. We have been able to enjoy the freedom of selection of friends, what our life's work would be, a chance of advancement, where we wanted to live whether it be on the plains, the hills, the mountains, or on fertile farm land. It has been our right to select our companions and leaders of government. We have had the right to develop high standards of living, to invent, organize, the freedom of movement throughout the country, to participate in government, and to develop a willingness to help others. We also have had the freedom from want and fear, freedom of speech and religion, the right to make a home, rear a family, find security, have love for God and one another, ambition, health, and the will to work. There have been opportunities and conditions which have been ours to use and enjoy. They must be safeguarded. In the United States there have been opportunities for all to obtain an education, to own property, to have legal protection on one's person and property, equality of opportunities, and provisions for investing in these possessions. There has been work for those who were able to work and wanted to as well as to establish businesses and to attend the best of schools for all to obtain training in any field one chooses. Our Nation has recognized the right of every individual to these freedoms, and it is our duty and responsibility to put forth our best efforts to bring about a full realization of them and to maintain them.

We have believed in a government in which control of affairs is vested in the masses of the people who in their decisions are superior to the mandates of rulers. We can all agree that it is government by consent of the governed, that it values individual dignity and worth, guarantees the freedoms, safeguards private property, practices orderly and open justice, functions by majority rule,

makes for security, social and economic; its ideal assures the education of all and places on the individual the obligation to serve as a useful citizen. The real democratic idea is not that "every man shall be on the level with every other but that everyone shall have liberty without hindrance to be what God made him."

Freedom is on the defensive. We must recognize what communism is doing in America today to gain a foothold. It is moving in a very organized manner to spread throughout the land. We have communism to fight within as well as without. We must have a united front with all real American citizens who believe in freedom to stop the communistic activities that are now going on and those that are planned to be carried on in the destruction of our way of living.

Communism is a totalitarian scheme for regimenting human existence and is secularism on the march. It is the mortal foe of all the world's religions which acknowledge the existence of God. Communists base their view of life on materialism and on a collective society. It subjects every aspect of life to the wishes and whims of a bureaucratic oligarchy. Communism is in no sense a political movement. It does use political techniques, but basically the communistic rule is a conspiracy pure and simple. They have developed the most effective techniques of intellectual, social, economic, and political penetration and subversion that have ever been devised. The Communist movement wants to overthrow every existing government, system, religion, and philosophy and to bring the whole world, all human thought, aspiration, action, and organization under its absolute control. Their main objective during 1961 is to influence our youth in schools and colleges. We must have the wisdom and leadership to inspire our youth to follow our way of life. Perhaps the most distressing fact today is the self-satisfaction, the softness, the laxity, and the readiness to settle for "peaceful coexistence." "Peaceful coexistence" to the Communists means a lack of resistance to their operations so that they can take over, spread propaganda, infiltrate, have political warfare, economic warfare, revolutions from within, and any other method designed to take over the entire world. The Communists never tire of assuring the rest of the world that "peaceful coexistence" only means that they will realize their unalterable aim of communizing the world without war and that where they do not succeed in this they will keep in mind the possibility of non-peaceful means. It must be realized that we are at war. In the past, interpretation of war was to think of the military. This is the greatest war that we have ever had, and it is between two philosophies of life. On the one hand, we have communism, and the other, Americanism. It will depend upon our schools as to the kind of training that we will give our youth as to whether or not we will survive. We must stand firm against all of these Communist activities regardless of all costs. Those who believe that all of the things that have happened and are now happening are inevitable and cannot be helped have already been won over to the Communist philosophy of life. Had our forefathers believed on these things as having been inevitable, we would not have a United States of America today. In the war in which we are now engaged, it is necessary that all educators be on the front lines. We have a duty and an obligation to maintain, defend, and strengthen any society, culture, and government that gives us the freedom and the opportunity to search for truth and to entrust to our care the education of the youth. Therefore, it is necessary that we in the field of education take the lead and do everything within our power to train the children, youth, and adults of the State and Nation on the American way and how to preserve our United States of America in keeping with our freedoms and constitutional government. It was Jefferson who said, "I know no safe depository of the ultimate powers

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of society but the people themselves, and if we think them not enlightened enough to exercise their control with a wholesome discretion the remedy is not to take it from them but to inform their discretion by education." Therefore, it is necessary that we go into action. As Carlyle said, "Our grand business is not to see what lies dimly at a distance but to do what lies at hand."

In preserving the American way of life, it is our duty and responsibility to develop practical and functional programs of education for all. The strength of our communities is in its citizens. They develop the natural resources, make the scientific and industrial advances, and achieve social gains. It is only through them that we can preserve our personal rights, political liberties, and representative institutions. A foundation of well-educated people is indispensable in building our future and in defending our State and Nation. The United States of America has proved that it is practicable to elevate the mass of mankind to raise them to self-respect, to make them competent to act the part in the great right and the great duty of self-government, and has proved that this may be done by the education and diffusion of knowledge. In giving the leadership in education and strengthening our American way of life through all subject-matter areas, let us remember that it takes intelligence, courage, and determination to fight the evils of communism. In dealing with the treacherous Communists, who change their minds from day to day, the road of appeasement is not the road to peace. It is surrender on the installment plan. Through the mass media of communication we are living in a state of anxiety over what the next day will bring, letting the voices of a few troublemakers dictate what to do and even those voices are receiving their instructions out of the State and even out of the Nation. An important channel that our enemies have worked upon is the confusion and demoralization of our young people and of brainwashing on those things that our forefathers left foreign lands to get away from. Every few weeks you will see something in certain daily newspapers about what is being thought of us abroad. I would like to ask a question of those who are constantly harping on what will be thought of us abroad: "Since when have we been more concerned about the opinions of those abroad than about the welfare of our own people in maintaining the American way of life in the United States of America?" It will not profit our people to take on the ideologies of other nations. If the people of other nations want to live in our country, it is up to them to adopt our way of living, otherwise they do not belong here. We must salvage our freedom from the selfish and ruthless hands of those who would sell their souls for a mess of pottage.

There have been several factors that have figured in the growth of the disturbances of our way of life; however, one weakness that has been capitalized upon is the fear of criticism. People will be criticized one way or another regardless of what they do. It takes people of courage to stand firm and to see that right prevails and our American way is maintained. The un-American groups are well organized and speak out. They have nothing to lose and everything to gain -- and how they do boldly, through their communistic activities, speak out every day. Now, the ridiculous part of it all is the prominence that is given in certain daily newspapers, television, radio, and magazines with their propaganda. The articles are designed to accentuate the negative in every shape, form, and fashion.

It might be noted that in a report of the Un-American Activities Committee of Congress it was brought out very effectively that the Communists' repeated declarations, statements, etc., are passed on through the very effective news media and is so stated to be brought before the people of the world day after day, month after month, and year after year. The Communists use our information media

such as newspapers, magazines, radio, and television and in this fashion achieve desired results. When facts are distorted or when some people accept such statements without weighing and testing them, that means democracy is really in danger. I ask the question, "Why do we not have the certain daily newspapers, television, radio, and magazines giving out to our people the true facts about our United States way of living and what a fine thing it is to live under our form of government?"

We are still confronted every day with the need for constant vigilance to maintain our rights and freedoms. Communistic tactics through propaganda to further their cause is used to turn friend against friend, to sell the idea to certain people they are being treated unfairly and are downtrodden, to confuse bright college students and competent leaders into doubting our American way of life -- propaganda has been used in so many ways. The desire for money, power, and social prestige has been a tool for tearing down our country. Many weak and incompetent people have gotten into powerful positions because of someone's desire for money, power, or prestige. These people cause bottlenecks in the execution of laws that protect our democratic way of life. In a democracy, public opinion tends to rule, and public opinion can rise no higher than the beliefs and ideals of the citizens. This the Communists know and that is why they spread the propaganda to brainwash the people in an effort to influence their beliefs. Our citizens must understand our way of life and its basic institutions and have a deep-seated devotion based upon understanding. The United States today needs straight-thinking citizens who cannot be brainwashed by false propaganda. In a democracy every man is entitled to his own opinion, but he also has a duty and responsibility to base that opinion on the very best available information.

Particularly acute in a democracy is the need for a constant increase of young citizens who have civic competency, moral responsibility, and the very best of character. We must continue to plant the seeds of democracy in order to survive and bring about peace and good will toward men. It might be noted that the fields of democracy are before us fertile with the hope of mankind. It is necessary that they be plowed and sown with the seeds of knowledge for there are chances for a new and more violent wave of ignorance to carry with it the hard-worn soil and leave behind a barren land of tyranny for our children.

To preserve our way of life means sacrifice, work, and struggle. Freedom is still alive in the hearts and souls of real Americans, and when they learn the truth they will see that our civilization and way of life will not perish from the face of the earth. Therefore, we must give them the truth, so that we will have our sovereignty and freedom and be able to operate our schools on a segregated basis.

I will tell you some of the things we are doing to strengthen our total school program. Of course, for many years we have had our program of teaching good citizenship, American constitution and government, American history, etc. However, since the communistic activities have been carried on, the Louisiana Legislature has passed a resolution requiring that units on Americanism versus Communism be taught in the high schools and colleges. We have led the way in the Nation in the development of this program. In addition, we have placed in all of the film libraries "The Story of A Patriot" to be shown to all students. An Act was passed at the last session of the Legislature providing funds for us to hold seminars with high school students and high school teachers on the clear understanding of fundamental principles of the American system of government, the evils of socialism, and the basic philosophy of communism as well as the tactics and

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strategy used to further its object of ultimate world domination and matters pertaining thereto. A resolution was passed by the Legislature also requiring that certain films be shown in the high schools and colleges with reference to communism and how it is affecting our way of life. In addition to that, we are developing other courses to strengthen the teaching of constitutional government for high school and college students and will continue to get other films and materials as time goes on to develop these programs. We need the help of everyone in giving our youth information whereby they will not be propagandized or brain-washed to the Communist philosophy. Every citizen has the responsibility in the preservation of our way of life. I assure you that you have my wholehearted cooperation in helping to get the kind of education over to our youth whereby we can maintain our splendid public school system, keep the schools open on a segregated basis, and preserve our State sovereignty and freedom and keep America strong.

As a sincere public official, I have always been concerned about the future of our State and its people. I have devoted my entire life in helping you to develop a total program of education to meet the needs of all people -- children, youth, and adults on all levels. Let's do our part in saving our State and Nation and public education for our boys and girls. You have my wholehearted cooperation.

Thank you, and may God bless you.

ADDRESS ON THE PHILOSOPHY OF COMMUNISM

By
Dr. Fred Schwarz

Youth Education Center
October 2, 1961

Mr. Jackson, educators of the State of Louisiana, I come before you this morning with a sense of pride and humility. I consider it an honor to be invited to speak to you for the greater portion of this day. I am proud of your invitation. I am humbled when I think of the vastness of the subject, the importance of the subject, and the gravity of the danger that confronts us, and I do realize that I am handicapped. You see, I was not born in Texas -- I come from Australia. When I was very young, they taught me the correct way to pronounce the English language. Here in America, you have a marked accent. When you hear really good English spoken, you don't always recognize it and even the most charitable occasionally gain the impression that I speak with an accent. Now, I don't admit that for one minute. You're the ones with the accent -- not me; however, I do find it advantageous to talk for a few minutes before I begin to speak and I am constantly assured that during those few minutes, I make a rapid and remarkable improvement, so don't despair and think that a wasted day lies ahead. You keep listening and you will be astonished at the improvement I make in the next few minutes. I better mention the chief difficulty, which is not the way I speak, but rather the way you hear. There are some people afflicted with color blindness, to whom the true colors -- red and green -- appear the same. Now, the Americans have got a corresponding difficulty with their hearing. To them, the two sounds, A and I, seem the same. Now, can you understand that? A is the first letter of the alphabet and I is the ninth. These two are totally unlike, but every time I say A, the American ear hear I, but I don't say I-- I say A. Now, is that clear to everybody? Well, the first hurdle that confronts me is my good English, but please be tolerant, I can't help it. It's the way they taught me when I was young. When I first came to this country, various friendly and well-meaning people took me aside to give me some good advice. They told me that if I wished to be a success as a speaker in America, I must understand the American psychology. The American people, I would find very hospitable, very friendly, warm-hearted and generous, so if I wished to really reach them, I needed to understand their sentimentalities, their generosities, their friendliness, but understand also that the one thing they resented was being expected to think, to follow a reason chain of arguments, to think in the abstract, shall never be long, never be logical, never be profound, always be short, never more than half an hour, always have a few funny stories. Then, if you could have a romantic incident to bring the tears to their eyes, they would really love you -- but never be long, never be profound because that they simply could not understand. In other words, they tried to tell me the American people were strong in the arm, soft in the heart, and weak in the head. I didn't believe it then. I don't believe it now, and I have a tremendous interest, not merely in the temporary observed activities of the Communists, but also in those underlying processes of the mind and spirit which constitute the reality of the Communist program.

It is impossible to understand Communism simply by using your eyes and your senses. It's as true today as ever it was that, "as a man thinketh in his heart, so he is", and we will only understand Communism when we know what they are thinking, what their inner motivating purposes are. Without this understanding,

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the variety of their activities becomes confusing and incomprehensible. Fortunately, there is no need for us to remain in the dark concerning the thought processes of Communism. They have never hidden them. They have proclaimed them as clearly as they possibly can. They have repeated and reiterated their firm, unshakable conviction in their basic beliefs, and the basic beliefs of Communism are enshrined in their philosophy. Most people are not interested in philosophy. They're interested in acts and deeds. They say, "don't talk to me about Communist philosophy -- I don't have the time. I am interested in their economic program. I am interested in their subversive techniques. I am interested in their military power. I am interested in their program of conquest, but don't talk to me about their philosophy. It's too abstract, too impractical -- let's get down to practical reality." Whenever I hear anyone talk like this, I am reminded of the dairy farmer who was interested in milk, but not in cows; of the orchard tiller who was interested in fruit, but not in trees; of the bee keeper who was interested in honey, but not in bees, because the actions of the Communists, the indescribable complexity of their manifest program, are all motivated by their philosophic concepts. They are all integrated in terms of these philosophic concepts and their entire range of activity is only understandable in the light of these basic concepts. Their actions in a given area are very largely predictable, so this morning I would like to trespass on your time and tolerance to try to explore some of the misty depths of the Communist mind and morality which results in the program that Communism presents.

Now, what do the Communists believe? What is their organized philosophic system? Let's ask the Communists themselves. Recently, Nikita Khrushchev said, "anyone who thinks that we have forsaken Marxism-Leninism deceives himself cruelly. That won't happen until shrimps learn to whistle". The theoretical basis of the Communist program is Marxism-Leninism. Communism is not Marxism -- It is Marxism-Leninism. These two elements are not identical, but interrelated. Leninism is relatively simple. Leninism is the science of minority seizure and maintenance of power. Marxism is the theory that this power seized by the Communists is to utilize so that once the Communists utilizing Leninist techniques have seized power, Marxism will then direct them as to what they must do. So let's try to briefly analyze and summarize the basic content of Marxism.

The philosophy of Marxism can be divided into three categories: a philosophy of history called "historical materialism", a philosophy of being called "dialetical materialism", and a philosophy of personality called "economic determinant". Common to these three categories is the basic materialism. Marxism is materialistic in totality.

Lenin began his textbook on religion with the words, "Atheism is a natural and inseparable portion of Marxism, of the theory and practice of scientific socialism." In his theoretical textbook entitled "On Contradiction", Mao Tse-tung, the Chinese Communist leader, states, "There is nothing in the Universe except matter in motion." If you want a simple definition of materialism, there it is -- "there's nothing in the Universe except matter in motion." The argument concerning the nature of basic reality is one of the oldest recorded arguments of mankind. Since man has been able to think and survey his surroundings, he has attempted to interpret them and find where basic reality rests. These thinkers, or philosophers, have basically been divided into two groups: the realist or the materialist, and the idealist. The realist believes that material is ultimate reality, that matter is the

substance of being; whereas the idealist believes that thought is final, ultimate, absolute -- that matter is only known through thought. Take thought away -- matter disappears, and so the two great schools have existed side by side in conflict; first one dominating thought and then the other -- the schools of the materialist and the idealist. When we use the terms, materialism and idealism, we give them a moral content, but philosophically, there's no question of morality involved here. By philosophic materialism, we don't mean what the ordinary person means when he talks about being materialistic. We think of people as materialistic if they are greedy and avaricious and they like this world's goods -- fine houses, big motor cars, color television sets, anything material. We think of people as idealistic if they tend to be noble, self-sacrificial, dedicating themselves to causes; but try to put those two definitions out of your mind. We will not refer to these concepts here. These are pure concepts concerning the ultimate nature of reality which is the final substance of creation, matter or thought. I often try a little trick on the audience to find out how many of you are materialists and how many idealists. Now, I don't ask you directly, but I determine the answer by your answer to a given question. Now, I'm going to ask you a question, one of the old questions of history and I want you to give your answer. Now, there's no other trick in it, but from your answer we can determine in measure the direction in which your judgments lie, so just cooperate to make it interesting, if you can. The question is: do the wild waves beating on the seashore make a noise when no one is there to hear them? Those who think the wild waves do make a noise, will you please raise your hands? Now, don't be afraid -- have the courage of your convictions. Now, those who think they do not make a noise unless somebody is there to hear them, raise your hands. Now, those who don't think, please put your hands up. A remarkable thing has happened -- unique in my experience -- I have never had this happen at any meeting before. Do you know something? We have more idealists than materialists in our midst -- never had it to happen before. Usually the materialists dominate at least two, if not three, to one. The materialists are those who say they do make a noise whether anyone's there or not. They say, "Of course, they make a noise. The waves curl over -- they crash onto the beach -- and the noise comes out." According to their concept, the noise is in the material structure of the water and the beach and the crashing. The idealist says, "Oh, no! The noise is a concept in some mind. It is not a noise unless there's a mind which can appreciate it." Now, there's no deep substance from this -- I only use it as an illustration, maybe a little amusing illustration, to see the portent of our thoughts. Those who say they make a noise whether anyone is there or not, they seem to be materialistic. Those who deny they make a noise unless somebody is there -- they tend to be idealistic.

The two concepts of idealism and materialism are both rather well expressed in a poem by Housman, the English poet. He said:

"Good creatures, do you love your lives
And have you ears for sense?
Here's a knife like other knives
That cost me eighteen pence.

I need but put it in my heart
And down will come the sky,
And earth's foundations will depart (there's materialism)
And all you folk will die." (there's the idealist)

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Now, these are two worlds of philosophic thought, but the Communists are not fence-sitters -- they take their stand absolutely with materialism, matter-motion is the sum total of all things.

The founder of Marxism was Karl Marx. He was born in Germany in the early nineteenth century. His parents were nationalistically Jewish. His father was a Jewish attorney, but note this well: early in life he renounced Judiasm and embraced protestant theology and Karl Marx was not raised as a Jew. He was raised as a Lutheran; however, from his earliest thinking moments, the young Marx was an atheist. Atheism was his first and his last love. His earliest writings were an attempt to prove that the German philosopher, Hegel, was himself an atheist. Marx fell under the influence of a renegade German theologian called Feuerbach. Feuerbach was a German theologian who renounced deism and embraced materialism. His great slogan was: "Man is what he eats" -- and Marx was a materialist. Materialism is basic to his entire philosophic thought. From this foundation of materialism, Marx then set out to explain the universe, mankind, the past, the present, and the future and he made what his co-worker, Friedrich Engels, claimed was the great historic discovery for all mankind -- Marx made this alleged discovery: that in any epoch, in any era of mankind, the institutions of that era -- political institutions, educational institutions, cultural institutions -- the total organization of society and the thoughts, emotions and characters of the individuals living within those institutions were mere products of the mode of production; that the economic environment determines everything. It is the parent of all organizations within the community and sit is the parent of all character, emotional and thought life of the individuals. This, according to Engels, was Marx's great historic discovery. Marx then set out to apply this "discovery" in the interpretation of past history and the understanding of the present leading to a prediction of the future. He observed society and he became a socialist, but a socialist of a special vintage.

Marx, by no means, was the first socialist. There were many socialists prior to Karl Marx, men like Fourier in France, Saint Simon in France, Owen in England, but these socialists operated from the premise that what they did affected the course of history. Their principle was this: they would survey the existing scene, discover what was wrong, find that we have many things in society that should not exist. We have poverty in the midst of plenty -- we have exploitation of man by man. These things should not prevail -- these things must not prevail! Now, they would reason, if we organize society in a better manner, these things would be abolished. They would then draw up a blueprint for the organization of society and when they had clearly outlined what they desired and intended, they'd say, "Let's go to work to make this plan come to pass;" so their concept was to determine the sort of future you want and go to work to get it. Karl Marx and Friedrich Engels cast upon these socialist dreamers patronizing, if somewhat intolerant, smiles. They said, "How noble, how charming, but how stupid -- what ignorant people you are. As if what you think, what you hope, what you plan, had anything to do with it. Why, the future already exists, it's already in being -- the future exists within the womb of the present. It has been conceived there by the forces of the past and the future is quite determined. It's not dependent in any sense upon what you, or anybody else, wish or plan but the forces of economic production that operated through the past and produced the present are forming at this moment an inevitable future." So Marx discarded all previous socialists as "Utopian socialists" and he

introduced what they called "scientific socialism". They claimed they were the scientific socialists. Engels wrote the pamphlet, "Socialism -- Utopian and Scientific", which is one of the great Marxist classics.

The theory of scientific socialism was simple. The future is predictable in terms of the laws of economic production. If you want to find out what the future will be, study the laws of production, how they operate within society, understand their development, and you can then predict the future, so Marx set to work to allegedly predict the future. His great work was not called "Socialism". It was called "Des Capital or Capitalism". It was an analysis of the forces allegedly operating within capitalist production. In their entire writings, Marx and Engels said practically nothing on the subject of socialism. Apart from a few vague generalizations, socialism was a simple blur. They spent their time criticizing capitalism. If you read the pamphlet, "Socialism -- Utopian and Scientific", it's brilliantly argued, superbly presented, suffering from one slight weakness -- there's nothing about socialism in it. It's all about the forces inherently operating within capitalism that are going to produce socialism. Well, what's socialism like? It's a brief statement, something like this: that after the revolution, socialism will be born, the workers will own the means of production which will be socialized in the interest of all mankind. Now, that's all they've got, nothing more than that. It was left to Lenin to fill in the details of what the organization would be, while Marx and Engels satisfied themselves with an analysis and interpretation of the forces within capitalism.

In analyzing capitalism, Marx allegedly found certain forces that were operating. He found that there was inherent within capitalist society a dynamic of warfare -- class war. He found that capitalism inevitably divided the human species into two classes. One of these classes owned the means of production. This class Marx called the "bourgeoisie". The other class sold their labor for wages. This class Marx called the "proletariat". Between them, he allegedly found a basic conflict of interests. The "bourgeoisie", owning the means of production, was eager for profit -- ever more profit. The "proletariat", selling their labor for wages, was eager for higher wages -- ever higher wages. Between wages and profit, there was a basic contradiction. If wages rose, profit diminished; if profit rose, wages diminished. Therefore, these two classes had contradictory, conflicting interests and between them Marx discovered a state of war which he called the "class war". It's important to note Marx did not declare the "class war". He allegedly discovered that it is permanent; it is truceless; it is all embracing; it is the dynamic of capitalist society.

Marx proceeded to trace the development that would take place within capitalism, leading to the sharpening of this class war. He said that due to, what he called "the socialization of the means of production", that a number of people acted in concert to produce the goods. With mass production, great groups of people did the same thing and they were collectively organized in production; whereas distribution remained anarchistic, but because of this socialization of the means of production and anarchism in distribution, there would develop certain things. The bourgeoisie, the owners of the means of production, would become fewer and fewer, wealthier and wealthier. There would be an ever increasing accumulation and concentration of capital in fewer hands as the smaller businesses were constantly forced out of existence. The owners of those businesses went down into the proletariat. The proletariat became larger and larger. By

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the process of operating, each time a business triumphed it would exploit the proletariat a little more, so more development would inevitably lead to lower wages and longer working hours for the proletariat. Development would take place leading to the bourgeoisie becoming fewer, smaller and richer; the proletariat becoming ever more numerous, ever more poverty-stricken, ever more oppressed, hours of work longer, wages lower, until the very circumstances of privation and destitution of the proletariat forced them, by reason of the emotions and attitudes it created, to rise in their anger to smash the chains of capitalism, to overthrow violently the capitalistic system and a revolution would be born. Marx found within the capitalist system roads of development that would lead to a continued reduction in the number of owners of the means of production, a continued increase in the laboring class, coupled with diminishing wages and increased working hours, leading to an inevitable revolution.

The arguments of Marx are usually superbably logical. There are only two weaknesses in the Marxian arguments. Those weaknesses are: the premises are usually inaccurate or incomplete and the conclusions almost always wrong. Apart from those two minor weaknesses, Marxian arguments are magnificent. They are superbly logical and if you just get enmeshed in an argument over their logic, you'll lose every time. You've got to go back to the premise and conclusion. Now, let's look at Marx's conclusions: if ever anyone is discredited by the inaccuracy of their predictions, it is Karl Marx. Industrialization, according to Marx, must inevitably produce fewer and fewer owners of the means of production and a working class, whose conditions are continually lowered, with longer hours and lower wages. Now, is that what is taking place in the United States? The exact opposite -- the owners of the means of production are increasing every day. Fifteen million owners of common stock. You've got a large bourgeois class here within America. The working class -- their wages are going up and up, the hours of work continually reducing. Marx is the most discredited prophet of history, but lip service is still given to Marxist ideas by the Communists. Marxism would be dead as a movement long ago were it not for the superb organization and conspiracy that Lenin introduced. The basic Marxian ideas and prophecy have been totally discredited by the fact of history itself. Marx thought that a state of class war inevitably develops within society; that this inevitably led to a revolution. Marx was wrong!

Between 1850 and 1900, the Marxists took Marx seriously and they thought that before a revolution could happen, the economic forces had to ripen the conditions. Until these conditions had ripened, revolution was impossible. Therefore, you must be patient, you must wait for the economic forces to produce the revolution, but while you were waiting, try and get for the workers as big a slice of the economic pie as possible. So for fifty years the Marxists took Marx's historical materialism seriously. When they were working out when a country would have a revolution, it was a simple process. They take a simple fraction, they take the number of workers in tertiary and secondary industry as a fraction of the total population. As soon as the proportion of laborers in industry reached a certain figure, the revolution would break out, just as when water reaches a certain temperature it begins to boil. So when industrialization reached a certain point, the revolution would break out. For fifty years the Marxists believed this. They believed that economic forces determined revolutionary processes and while they believed it and based their practice on it, they got absolutely nowhere.

In 1903, for all practical purposes, they cast aside this concept and a man called Lenin introduced the concept of human organization as the determinant of history. He introduced the role of the organized Communist party, made up of dedicated individuals and since the time of Lenin, Communism has made incredible and tremendous gains and the very gains of Communism are themselves a contradiction of Marx's theoretical thought because the triumph of Communism is the triumph of human organization; not the outcome of economic forces. But the doctrine of historical materialism is not dead -- it lives on. It forms the basis of vast expenditures and practical programs not within the Communist world, but within the United States, because apparently our whole concept of world Communism is based on this Marxist analysis of a code. Let me repeat, Marxism teaches that economic forces, the economic climate, create organization, ideas and character.

Economic forces determine all. That is the basic doctrine of Marx. Now, who practices this today? America, for example, is disturbed and alarmed because of the danger of Communism in Latin America. It's right that we should be so disturbed and alarmed. The danger is indeed very great. It merits maximum attention. If Latin America swings to Communism, our peril becomes infinite. It must be stopped, so the government gives great attention to stopping Communism in Latin America. How? How? By changing the economic climate. We are going to spend twenty billion dollars in the alliance for progress. Allegedly the expenditure of this money is going to so change the economic conditions that the organization of the Communist party will wither and die and the Communists will renounce their doctrines. Now, doesn't this smack to you, it does to me, of Marxism? To me, it seems the application of pure Marxism. The concept that economic conditions determine organizations and ideas. Now, don't misunderstand me, I am not speaking against improved economic conditions. I wish everybody in Latin America, as well as everywhere else, had a better house, better food, better clothes, better education, better medical treatment. I am not against economic improvement. What I am trying to say is this: that economic conditions did not create Communism. Human organizations utilizing dedicated people did and economic changes will not stop Communism! It will be stopped, if it is stopped, by the organization of dedicated people. Take Cuba, for example. Was Cuba the most economically depressed area in Latin America? Did economic conditions determine that Cuba should swing to Communism? Now, pardon my ingenuousness. I'm a little naive maybe, but I got the distinct impression that Fidel Castro conquered Cuba for Communism. Didn't you gain that impression? And, I got the impression that he conquered it with the assistance of the bourgeoisie -- that all the wealthy and the middle classes were deceived and stood by him and the triumph of Communism in Cuba is the triumph of deceitful organization. How are we going to stop this by economic changes?

I was visiting in the American Consulate in one of the Caribbean countries and the American Consul was very confident of the grasp and understanding that they had concerning Communism and the adequacy of the programs to combat it. After he had outlined their understanding of Communism, the programs that they initiated to come to grips with it, for about a half hour, I said to him, "Will you please answer me one question -- just one question?" He said, "What is the question?" I said, "What is your program for the university students of Central and South America?" He was as dumb as a decapitated oyster.

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No, we haven't got a program. Nationally, the only programs we have are based on Marxism. Change the economic climate and things will right themselves more or less.

We recently held an anti-Communism school in Los Angeles. Senator Tom Dodd was one of the speakers. He said, "In spite of all our concern about Communism, in spite of all our talk, all of our expenditures, the only things we've been able to come up with, the only programs, are bigger military budgets, bigger spending for foreign aid -- both of them absolutely materialistic in their impact, in their application, and until we come to grips with the true nature of Communist advance, the history of the future is very largely to repeat the history of the past and end with the same fate befalling the United States as has befallen many other once free countries throughout the world because the tragedy is this: we have unconsciously accepted and applied Marx's materialistic, philosophic concepts in the battle against Communism."

I could develop the theme of historical materialism a lot further, but I hope I've said enough to at least gain your interest, make you think a little bit, make you study a little more profoundly in that area.

I would like now to turn to the very heart of Marxist or Communist philosophy, their philosophy of being called "dialectical materialists". Dialectical materialism is today the world's greatest pseudo-religion. It is taught in the schools of one billion people. I was astonished when I read the curriculum of the Russian medical course of discover that more time is given to the study of dialectical materialism and Communist theory in the medical course than is given to the study of organic chemistry, and yet I defy you, I defy you, to find ten people who can intelligently discuss dialectical materialism, and yet it is the very key to the dynamic of all Communism. It is the technique whereby they escape from the determination of Marx into a world of strategic mobility in the application of their program. For many years, I went 'round asking three simple questions. The first question was: "Everybody present who has heard of Communism, please raise your hand." Since very few people -- blind, deaf, and insane attended public meetings, all the hands were immediately raised. The second question almost caused dislocated shoulders. I said, "Everybody present who is against Communism, not ashamed to say so, please raise your hands." Again, all the hands shot into the air. The third question I prefaced by saying this: "Be careful how you answer because if you answer it in the affirmative, I will test you out by asking a simple question of my own, not difficult -- very simple -- like asking the dairy farmer the name of the animal that gives milk. If he could not answer that one, you could give a slender suspicion that maybe, just maybe, his graduation as a dairyman was relatively hypothetical; and if you cannot answer my subsequent question, you have no right to answer this one in the affirmative. Hand up, everyone who knows what Communism is." Usually, one or two hands would tentatively clamber into the air. I would then say, "Communism has an interpretation of being, a book or rules, a foundation for morality known as their philosophy to the founders of Communism. This was the most important portion of their entire system. It underlies, unifies, integrates, directs every move they make into a coordinated and strategic whole. From it they derived the definition of the words they use -- such words as <u>peace</u>, <u>truth</u>, <u>justice</u>, <u>loyalty</u>, <u>democracy</u>. If you don't understand something of the philosophy of Communism, you understand nothing about Communism

whatsoever. Give me the name of the philosophy of Communism. You know, it's a rarity to find anyone who could even give the name. The name is, of course, <u>dialectical</u> <u>materialism</u>. You say, "Well, you've got me convinced. I realize it's important, I realize I don't know very much about it, I want to know something about it, so tell me as briefly as possible, what is dialectical materialism?" All right, I'll tell you. I'll give you the answer that I gave one Sunday afternoon when by a peculiar accumulation of circumstances I finished up on the Communist platform in the Sydney Domain. The Sydney Domain, a great park, adjacent to the Sydney Harbor where every Sunday afternoon anyone with a message, real or imaginary, for the masses, adjourns and harangs the passing throng. The Communists always have a very well organized meeting in the Sydney Domain. One Sunday afternoon I talked my way onto the platform and the leader of the Communist meeting said, "What is dialectical materialism? What is it?" I said, "All right, I'll tell you. It's the philosophy of Karl Marx which he achieved by taking the dialectic of Hegel, marrying it to the materialism of Feuerbach, abstracting from it the concept of progress in terms of the conflict of contradictory, interacting, opposites; the thesis and the antithesis culminating in a critical nodal point where one overthrows the other; giving rise to the synthesis, applying it to the history of economic development and deriving therefrom an essentially revolutionary concept of social change." The guy looked at me a bit open-mouthed. I said, "Don't blame me. It's your philosophy -- not mine. You're the one who believes it -- not me." Well, now that you understand what dialectical materialism is, you say, "well, there was one or two points I didn't quite grasp." Well, maybe I'll try to expound it a little more fully, but I'll have to postpone that until after the coming intermission where I'll continue with dialectical materialism -- the difficult dialectic -- and then on to the structure and organization of the Communist party. Now, before you break, I'll just say this: the most I'll be able to do is cover a fragment of the subject.

I have been asked to repeat the definition that I gave of "dialectical materialism," so I will repeat it. It is, actually in the book, in the chapter, "The Difficult, Devious, and Dangerous Dialectic," but I will do it slowly for any who desire to copy it down. "Dialectical materialism" is the philosophy of Karl Marx, which he achieved by taking the dialectic of Hegel, marrying it to the materialism of Feuerbach, abstracting from it the concept of progress in terms of the conflict of contradictory, interacting opposites; applying it to the history of the thesis and the antithesis, culminating at a critical nodal point where one overthrows the other, giving rise to the synthesis, applying it to the history of economic progress, and deriving therefrom an essentially revolutionary concept of social change.

I will now try to fill it in, in understandable words and ideas. Firstly, it's the philosophy of Karl Marx. He is the parent, the author, but he derives it from two other people, primarily Hegel and Feuerbach. Hegel was the leading German philosopher of the early 19th Century. Hegel was a brilliant philosopher. If difficulty of comprehension is a criterion of philosophic excellence, as many believe, Hegel was a genius. He is reported having said, "only one man has understood me, and even he has not." Karl Marx claims that he is the one who understood Hegel, that Hegel did not understand himself. But the young German intellectuals used to gather in the cafe -- Cafe Society -- formed themselves into young Hegelian Clubs, where they would discuss, argue, debate the teaching of the master. It was at one of these clubs that Karl Marx met his lifelong collaborator, co-worker, correspondent, interpreter, and financial angel, Frederich Engels. Together they built the philosophic ideas and elementary organizational structures of Communism.

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Hegel was an idealist philosopher. He believed in the primacy of thought, the secondary nature of matter. Marx performed on Hegel the operation which he termed "turning Hegel right side up" and he linked the Hegelian dialectic with the materialism of Feuerbach to create the world's greatest pseudo-religion, "dialectical materialism". There are many important features in dialectical materialism leading to an understanding of the Communist prophet. The first feature of the dialectic is that it interprets being as movement. Everything is in a state of motion, development, change. Nothing is -- everything is in the state of becoming. You cannot visit the same river twice. It has changed, becomes a different river, and being is in motion -- it is movement. The dialectic goes further than that and it states that, "within the infinite variety of change that surrounds us, there is a principle of development, that progress is inherent within change." There is a movement from lesser to greater organizational structures. Now, where do they get the concept that progress is inherent within change? It's a simple act of faith, unproven, unprovable -- it is one of their pseudo-religious axioms. The Bible says "without faith it's impossible to please God, without faith it's impossible to remain sane." People that deny the axioms of religious faith always consciously, or unconsciously, create some of their own. The first of the Communist axioms is that progress is inherent within change. One of their favorite words is the word "progressive." If you visit the Communist bookstore in Los Angeles, you would visit the Progressive Book Store, 1806 West 7th Street. The latest major assault the Communists made on the Presidency of the United States was made through the Progressive Party. In labor unions, the Communists are always referred to as the progressive or the militant. This is one of the problems of Communism, they have certain words that they use, favorite words, dialectical words -- it doesn't mean that everybody who call themselves progressive is Communist -- it does mean that whenever you see a movement that labels itself as progressive, you ought to examine it very closely. Progressive is one of the favorite Communist terms and they derive the concept of progress from their faith in the dialectic.

This concept of progress being inherent in change gives them their certainty of victory. They believe, sincerely believe, that their victory is certain. It is not certain, merely because of their economic monopoly and the power that it gives them; though that's a frightening power indeed. It is not certain merely because they have regimented one billion people through the processes of world conquest, though that is a frightening thought to contemplate. It's not certain merely because of their rocketry, ballistic missiles, submarines, and military forces, though they are indeed terrible. The Communist ultimate confidence of victory rests in their dialectical faith. The Being itself has ordained that they shall come to power. They believe that the same forces that have ordained the rising of the sun tomorrow morning have ordained total, irreversible, world Communist victory. To them this is not agreeable, it is not debatable, it is not negotiable, it is an eternally existing fact of being. Their victory is certain within their minds. However, the pathway of progress is not the pathway that we might expect. Their slogan is "nature acts dialectically." Now what does this mean? It means something like this. If I want to go out of this room dialectically, assume I'm standing at the far end, I don't walk straight down the aisle and out the door. I don't move in among you and visit a little and shake hands and talk. That is not dialectical progress. Dialectical progress is of this nature: forward, abrupt about turn, backward, forward, backward, and through a forward, backward motion you approach your inevitable goal. According to this concept you continue to go forward, while you're going backward -- Lenin wrote the textbook - ONE STEP FORWARD, TWO STEPS BACK. The Chinese Communist school children do the "Dialectical March" -- three steps forward, two steps back. It's like hammering in a nail. It is a very foolish person who brings the hammer crashing down with a resounding blow and keeps on pushing. When that blow has spent itself, you reverse the hammer. If

you look at that as an act in time instead of part of a process, you'll see a nail here. You'll see a hammer going away from it. You would naturally say, anyone who thinks that hammer is driving in that nail is crazy. But when you see a continuing process, you understand that the act of withdrawal is as essential a portion of the driving in of the nail as the downward stroke. Within this concept of the dialectic, the goal is fixed, never changing. The goal is universal world Communist control, but the method of approach reverses itself all the time. Frequently, you've got to go forward by going backward. When we observe the Communist movement away from the goal, we think they've renounced their goal. They change because we've never fully understood the dialectic. This dialectic gives them a mobility -- strategic mobility, moral mobility, economic mobility, religious mobility, ideological mobility -- so that they can become all things to all men. They can take the most reactionary position, favor the most reactionary policy, pursue objectives directly in reverse of their final objective without any sense of inconsistency whatsoever, because they claim they are dynamic masters, not static masters, and they must come to power by a dialectical pathway, and this dialectical pathway often involves movement, directly away from the goal they are striving to reach. Now this accounts for the many apparent fluctuations in Communist policy. People said of China, for example, "They're not Communist in China. They are agrarian reformers." Now their major error was this -- the concept that there was anything conflicting between Communism and agrarian reform; that if they were agrarian reformers they couldn't be true Communists. Admittedly, there is an argument for this if you think non-dialectically -- because agrarian reform distributes ownership of land, whereas Communist goals demand collectivism of land. Since these people are making little capitalists, transferring land to private ownership, and since Communism demands that land be transferred from private ownership to the all-powerful state, these people can't be true Communists. This is the way we thought, or some people thought, because they didn't understand the dialectic. The dialectic teaches that often you must go away from your goal in order to advance toward it.

For many years the universities taught that Communism, as practiced in Russia, was not Marxism. Marx taught one thing, and generally the inference was that what Marx taught was pretty good. The trouble is the practical diversions that were introduced by Lenin and Stalin. Superficially, these people have an argument. Take, for example, the teaching of Marx with regard to marriage and the practice of Russia with regard to marriage. Marx teaches the abolition of marriage. Russia practices the encouragement, the strengthening, and the inviolability of marriage; therefore, the system in Russia is not Marxism, so there's the argument, and it sounds pretty reasonable. Take the COMMUNIST MANIFESTO -- the COMMUNIST MANIFESTO states, (in case some of you may have forgotten, the authors of the COMMUNIST MANIFESTO are Marx and Engels) "That on what foundation is the family, the bourgeois family based on capital, on private gain? And this state of things finds its complement in the practical absence of the family. The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital." So Communism teaches the vanishing of the family. It goes on to say the bourgeoisie claptrap about the family in education, about the hallowed correlation of parents and child, becomes all the more disgusting. All family ties amongst the proletariat are torn asunder and their children transformed into simple articles of commerce and instruments of labor. So Marx teaches abolition of the family, the Soviet Union practices strengthening of the family; therefore, the Soviet Union is not Marx. Now that sounds logical, doesn't it, if you think like a bourgeois, but not if you think dialectically, because the dialectic teaches there is a movement, there is a progress, a dialectical progress that often you must advance to your goal by going away from it, and anything is permissible at a given phase of development?

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You can't abolish the family until you have changed human nature. You cannot change human nature (I am anticipating a little here) until you completely control the environment that generates human nature. You cannot completely control the environment until you have conquered the world and destroyed the existing powers, the existing capitalist states. You cannot conquer the world unless you build your own people more courageous, more patriotic, more ready to die for their country than those you desire to conquer. By experience they found they could not build a strong, patriotic, dedicated, courageous people unless they did it on a firm family base -- so you must strengthen the family to strengthen the state, to conquer your enemies, to conquer the world, to destroy the capitalist system, to impose the environment of socialism, to create the regenerate socialist character, to abolish the family. Dialectically they are consistently abolishing the family in Russia by stengthening it.

To understand the Communist process of thought, you must learn to think like a corkscrew, because their logical determinance is not consistency, it is the dialectic. This is so well illustrated in the great debate that raged within Russia at the period when Stalin came to power. Lenin died in 1924 - he left the Politburo consisting of seven (7) men: Zinoviev, Kamenev, Stalin, Trotsky, Bukharin, Rykov, and Tomsky. The man everyone thought would take over from Lenin - Trotsky, was first ousted -- then Zinoviev and Kamenev were ousted. Everybody thought the final authority would be a man called Nikolai Bukharin, a brilliant theorist who was an equal theoretically with Lenin and who would debate with Lenin. He was head of the Communist International. He was the author of the Russian Constitution and Bukharin was regarded as the logical exponent of Communist leadership. In 1929 Stalin overthrew Bukharin, and it is interesting to read Stalin's speeches on Bukharin and the way that Stalin theoretically destroyed him. Because within the pseudo-religious framework of Communism, it is not enough to destroy a man physically, he must be destroyed idealogically and morally as well, and to do this he had to be proven to be theoretically inadequate and Stalin did it by taking one of Lenin's statements about Bukharin. Lenin said "of the younger theoreticians of the Party, the outstanding two are Bukharin and Pyatakov. Bukharin is rightly the darling of the whole Party, but the following should be borne in mind concerning him. He is somewhat scholastic in his thinking. He is not completely Marxist. He has never studied and I don't think he has ever fully understood dialectic." Now that was the point on which Stalin destroyed Bukharin. He did not fully understand dialectic, and as Stalin said "dialectic is the heart and soul of Marxism." What did he mean - that Bukharin was not sufficiently dialectical? What he meant was simply this -- Bukharin tended to be too logically consistent. He found it very difficult to reverse himself completely overnight. If he held a theory yesterday he tended to think it was correct today, and the big argument in 1928 centered around the power of the Communist dictators because Communist theory taught that these were the steps that must take place. They must ferment a revolution within capitalist society; build a strong Communist Party by revolutionary violence; overthrow the state, the government; establish their own state -- dictatorial -- with maximum dictatorial power exercised by the Communist Party; get rid of the remaining capitalist attitude, influences, ideas, and people; destroy the remaining bourgeoisie and once you destroyed the bourgeoisie the necessity for your dictatorship diminished somewhat, so control should be loosened a little. The dictatorship should become a little less intense. The state should begin to wither away. When it withered away, human nature, having changed under socialism, could then create a perfect society without any government whatever.

This was the theory.

By 1928 Bukharin said, "we came to power in 1917; we imposed proletarian dictatorship of the Communist Party; we got rid of the bourgeoisie (not one left, they're all gone); we consolidated our power - now the state should start to wither away, but it is not withering, it is becoming stronger - something is wrong." That is the point on which Stalin got Bukharin. He said, "see, Lenin was right. Lenin is always right. This guy's not a Marxist. He thinks like a scholastic, not like a dialectician. If he was dialectical, he would know that contradiction is the key to dialectic and that the state of withering demands the state of growth. When a baby is born it begins to wither, but the process of withering demands growth to maximum strength, and the fact that our state, our dictatorship, is growing stronger, more tyrannical, more monopolistic is proof that is is withering away. It is coming to its maximum strength -- here we see the perfection of the dialectical laws of contradiction."

To understand the dialectic, you've got to reverse your traditional thinking processes. Reverse them completely. But it's utterly imperative that we do it, if we're not to be the most easily deceived, exploited, and destroyed people in human history, because the laws of Communist thought and development are the laws of the dialectic and this gives them a complete mobility -- moral, religious, nationalistic. Take for example, the situation in Africa: raging, rampant nationalism. They say, "well, that can't be Communism, because Communism is the enemy of Nationalism." You read the "Communist Manifesto" -- it says, "the working class has no country." Communism teaches proletarian internationalism; therefore, all these intensely nationalistic movements can't be Communist. Here we have again the example of bourgeois as opposed to dialectical thought. Dialectical thought tells you you must often take the reverse direction to reach the goal and hence your present goal in Africa is the destruction of established authority so that you can impose proletarian dictatorship, and the force that you can rally to destroy existing authority of Nationalism -- the Communists -- must become the ultra-supreme, fanatical Nationalist. Within this framework, there is no contradiction between the Communists being fanatical Nationalists and dedicated to proletarian internationalism at the same time. They can become all things to all men, but by all men they can deceive and enslave all. Take for example their attitude toward religion. The Communist policy on religion is lucidly clear. They say themselves, "we are the enemies of all religions -- all. There is no God. All religion is bourgeois superstition." As Marx said "it is the opiate of the masses." A Marxian follower said, "religion teaches living your life without a sigh, you'll have pie in the sky by and by when you die." They are against religion. Wherever Communism comes to power, it fights religion. Is that true? No, it is not true! In some areas it patronizes and encourages religion. You say that this is inconsistent, oh, I know it is for a bourgeois! You think like a bourgeois, not like a proletariat, not like a dialectical Communist, because you would know as a dialectician you must ride currents, you must exploit forces, whether you like it, whether you don't. Religion is a force that directs many people. So if it is necessary to become the most fervent, fanatical Moslem, become a fervent, fanatical Moslem. If it is necessary to become a fervent, fanatical Catholic, become a fervent, fanatical Catholic. If it is necessary to become a fervent Protestant, become a fervent Protestant, so that you can use the dynamics of those religious forces to come to power because the only cardinal rule

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of the dialectic is come to power and remain in power and anything that must be done to come to remain in power is righteous and moral and true. They can be without hypocrisy in the most hypocritical of situations. Take, for example, the present alleged religious revival taking place within Russia. The Russian Orthodox Church has applied for membership within the World Council of Churches.

All the tourists visiting Russia inevitably seem to end up at the Baptist Church in Moscow. No matter who you are, no matter what your religious affiliation, for some peculiar reason, you seem to end up at the Baptist Church in Moscow. Then, you come back and you bring a report of your experiences, and they are rich and wonderful experiences. They admit the Russian brethren, dear great patriots. They have suffered long in the faith. They welcomed you with open arms, they put their arms around you, they sobbed tears of rejoicing in your common faith. If you happen to be a Baptist, or a Mormon, or some variety of Protestant, you both there gave your testimony -- or at least you think you did. You don't really know what the interpreter said, but you assume that you gave your testimony and the brethren put their arms around you and you had a wonderful time. Then you came back and you spoke to thrilled audiences about your thrilling experiences with the faithful in the desert of atheism over in Russia and how Christianity is surviving in those hostile conditions and everyone loses sight of the malignancy and deadliness of the processes that are in operation. The most effective propaganda instrument the Communists have in this country, at least one of them, is the Baptist Church in Moscow.

Now let's look at the facts. There is one of these patriots of the left, patriots of pacificism -- a retired general, going around the East Coast making great cry about the religious revival within Russia. I said to him, "You think the Baptist Church in Moscow is significant, do you?" He said, "I certainly do." I said, "You live in New York, don't you, New York City?" He said, "Yes, I do." I said, "Let's try comparisons -- the population of Moscow is what? Six million. How many Protestant Churches in Moscow? One. One of them in six million." I said, "In New York City there are more than one hundred Spanish speaking Assembly of God Churches alone." You know he was shocked. In his own city there are a hundred churches. He has never heard of one of them, not one; but in a city of six million people, one single Protestant Church is apparently a cause for great rejoicing and hope. While a few old people are allowed to gather and worship, every child is taken -- every child -- from that church -- preachers, deacons, every child, and in school they are taught materialism, atheism, worship of Communism, contempt for all religions. The Soviets are looking to the day where every child is taken from its parents at two (2) years of age and educated in closed boarding schools until sixteen (16) or seventeen (17). Please explain to me how religion can live under those circumstances. In the meantime, they haven't conquered America yet. Not yet.

They're on the verge of it, they say, but not yet. Until then, let's run the Baptist Church in Moscow to soften up the attitude of the Christian population in America to the Communist danger.

In China two (2) or three (3) years ago the churches were better attended than in their entire history. A group of Episcopalian Bishops from Australia visited the Episcopal Church in China. They brought back thrilling reports -- the churches were full. They heard good sermons and the church was flourishing; but when you went a little deeper, what did you find? The reason for the Church being

filled was simple. Everybody had to register their religion, and the Communist Government made all the Christians go to church. Church attendance was compulsory by the Communist Government. Now, the preachers were paid by the Communist Government. Their families were paid by the Communist Government and they had to meet twice a week with the Communist Commissar of Religion, an atheist, to get the political line they had to proclaim in their pulpit on Sunday, now, not the religious line -- the political line. For example, next Sunday is "Liberate Formosa" Sunday. So they get instructed that prayer has to be made for the liberation of Formosa. They get their instructions concerning the dreadful American imperialistic tyranny being perpetrated against the long-suffering Formosan brothers. They have no possible way of knowing that this information is not accurate, and they must teach the political line of the Communist Party. Within this framework, in the time at their disposal, they can say anything they like on the religious side of it. So if you go there as a visitor, you see filled churches, well-paid preachers, you hear a good sermon, you come back and say the church is flourishing in China. One man, a fine Angelical Christian, an American, came back with statements like this, "I went to China expecting to find the church had come to terms with the State; instead I found the State had come to terms with the Church." He made statements like this: "the majority, the majority of the Chinese people support the Communist Government." Now if a Communist activist said that, we would have suspected it, but when it comes from a fine, righteous, fervent Christian, it's infinitely more powerful.

The Communist program for the church is a four-fold one: to persecute it, to enslave it, to utilize it, and finally, to destroy it. The fact is that they are out for the destruction of the Church -- dialectic does not inhibit their utilization of it over a given period. I made a statement at a meeting that most of the returning tourists from Russia were unconscious, but very effective, Communist propagandists and at that meeting, there were a group of people who had been to Russia and they said "we resent that very much." But later on, we were talking and they said "You know there are one (1) million Baptists in Russia." I said, "Now that's an interesting fact, how do you know there are one (1) million Baptists in Russia?" They said, "John Morley told us." (John Morley is a reporter who periodically visits Russia, goes around and speaks on it -- he's a good guy, means well). I said, "John Morley told you, did he?" I said, "How did he know?" They said, "Well, he knows the Baptist preacher in Moscow." I said, "That's interesting, I know the Baptist preacher in Los Angeles. If I say to him, "How many Baptists are there in California?" do you know what he does? He doesn't automatically know because he is a Baptist preacher. He scurries around in some books on the table and looks for what's called the YEARBOOK. He says, "Ah, here we are!" He opens it up and "In 1960 there were so many Baptist congregations -- so many members." I said, "Somebody has to take the statistics."

Now, in a Communist Country, who takes the statistics? The Communist Government is the only statistician. They take the statistics. Now the Communist concept is that statistics are instruments of class-warfare. If they change the statistics, there is nothing immoral in it for them. Now you are quoting Communist statistics. They may be right, they may be wrong. The simple fact is, they are Communist statistics. You are quoting them without making that fact clear. I said, "When the alleged Baptist preachers were in America some five (5) years ago, they told us there were three (3) million Baptists in Russia. Last year they told us

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there were one (1) million Baptists in Russia. Now we are told there are half a million Baptists in Russia. Evidently, there has been a heartrending, backsliding among the Baptists of Russia or somebody crooked the statistics." See, the tragedy is that we are so stupid we don't know. Always reminds me of that poem of Kipling's, "There was a fool when he made his prayer, even as you and I, to a rag and a bone and a hank of hair, we call it a woman who did not care, but the fool he called her his lady fair, even as you and I." No, that is not the verse, it is this one, "And it isn't a shame, and it isn't the blame, that burns like a red hot brand, it's coming to know she never did know, knowing at last she never could know and could not understand."

We simply don't seem to be able to understand. We don't seem to be able to comprehend the Communist dialectic. Like the Bourbon King, we learn nothing, we forget nothing -- like the Buffalo on the great American plain, we continue to act in terms of our accumulated instincts, go on to our own destruction. Unless we take the time and learn to think dialectically, the Communists will deceive us and, certainly, destroy us. Let me give one illustration of our continuing stupidity. Take British Guiana for example. In British Guiana the Communists have just won a major victory. Two American-trained Communists, Cheddi Jagan and Janet Jagan, born Janet Rosenberg, have been elected to self-governing power; however, British Guiana has not yet achieved complete independence from Great Britain. That is not to come for twelve (12) to eighteen (18) months. Now, these Communists want complete independence; therefore, while waiting for independence, how do you think they'll act? Do you think they'll come out as whole-hearted supporters of Soviet Russia in every field, or do you think they'll be martyrs? Now, I read in the press that our authorities are watching closely the Jagans to see how they act during the next twelve (12) to eighteen (18) months, to find out whether they're going to follow the Communist line or not. If they've got the sense of a decerebrated rabbit they will see that the Communist line for them, until they get independent, is non-Communist moderation, and moderation is a proof of their Communist extremism. Instead of going back to the Royal Commission, the Robertson Report, that tells us they are Communists, when they become Communists, when they are organized as Communists, and how they propose to do it -- oh, no -- we are going to watch what they do in the next eighteen (18) months while waiting for independence. Why, they'll be the picture of moderation; and, so, during this period, we'll probably give them loans. Already we loaned them two (2) million dollars to help them get elected, from the World Bank, (it's a fascinating story -- I could tell it to you) because we're going to woo them away from any Communist sympathies they may have, until they get independent; and suddenly, we will find they have got a treaty with Russia, and the missile bases are established and we find ourselves in a dreadful mess. The tragedy is we don't understand the dialectic. Unless we do, our doom is predictable.

ADDRESS ON THE HISTORY AND STRUCTURE OF THE COMMUNIST PARTY

By
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Youth Education Center
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Leaving the Communist philosophy, let's go on to the agent of Communist conquest, the Communist Party. The Party is the heart of Leninism. The author of COMMUNIST CONQUEST was not Marx, it was Lenin; and Marxism-Leninism is a correct description of world Communism today. Following the death, or during the life and following the death of Marx, Marxism flourished, mainly in Europe. A number of Marxist parties were formed, generally they took the name, Social Democratic Labor Party. They were linked in an international known as the Second International of Marxist Parties. One of the Marxist parties was formed in Russia, and it was known as the Russian Social Democratic Labor Party. It was formed primarily under the influence and direction of a Russian intellectual called Plekhanov. In 1903 a Congress of the Russian Social Democratic Labor Party was held in Brussels, Belgium. The police didn't like this gang of international racketeers and hoodlums dishonoring their fair city, so they asked them to leave and they went across to London, England, the historic haven of refugees.

To this Congress a young man came with a vision and a burning passion. He had been born with the name, Vladimir Ilyich Lenin. He had been reared in the violent tradition of revolutionary Russia, anarchism, and social revolutionary action. His brother had been executed for participation in a plot to assassinate the Czar, and Lenin came determined to transform the Marxian movement into an army of trained, disciplined, dedicated soldiers committed to the achievement of a revolutionary end. He found the Marxists waiting for economic forces to bring their revolution to pass and in effect he said this, "You have over-simplified the processes of history. History works indirectly. I, myself, am the product of history. History has created me, and history has projected certain ideas into my mind." Those ideas are written down in the book -- what must be done and outlined in the plan to form a party, a Communist Party, that can achieve history's purposes and we are going to substitute the organization of the Communist Party as the instrument of historic purpose.

Lenin did not renounce the inevitability of Marx, but he introduced the instrument of inevitability, the Communist Party. He came with clear ideas as to what the Party was to be like. It was to be a small party in which every member was completely committed, disciplined, and directed and he wanted stringent conditions to be applied for Party membership and he moved the motion that nobody could be accepted for Party membership unless they served in a disciplined capacity in one of the Party organizations.

His chief opponent was a man called Martov. Lenin said, "As usual you are right. You are very logical, but you are a little extreme. You have got to be understanding. Now, look at the position of our Party within Russia. We are not very popular. We are a despised Party in many ways and our groups are not very

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encouraging groups." Most of the Party's organizations were meeting in secret. Their chief job was the study and distribution of an illegal newspaper called Istra, "the Spark" that Lenin and his editorial board produced in Geneva, Switzerland. They had groups in neighborhoods, in factories, in military units. Martov said, "That's all very well, but we have got some important people, members of the aristocracy, university professors, government officials -- they are with us, they believe our doctrine, they approve our objectives -- but it is not realistic to expect them to come down and join one of our humble organizations. They are not used to it, but, they are important people. We need them, we want them." He said,"So let's have a clause that will admit them to Party membership without joining one of these organizations." Lenin said, "We don't want them, we won't have them. Any member not subject to complete control and discipline is a crack in our armor. We will be weakened and, possibly, destroyed -- no member, not subject to total discipline and control." His slogan was "fewer, but better." The matter came to a vote. It worked out in the crucial vote that Lenin got about seventeen votes. The British encyclopedia say twenty-five. Now, take this story, seventeen or twenty-five? It was not a very large number, but Lenin got a majority on this particular motion.

The Russian word for majority is akin to Bolshevik. The followers of Lenin became known as "Bolsheviks." Martov got a minority. The followers of Martov took the name of the minority party, or the "Mensheviks." The only difference between the two was concerned with who could be a member and who could not be a member. Nobody thought that the difference was very significant, but throughout the years, the cleavage widened. In 1917 it became permanent. In 1917 after the spontaneous Russian Revolution had broken out, leading to the overthrow of the Czar, establishing the Republic, Lenin was transported back to Russia in a German train and Lenin shunted the Bolshevik statement completely from the Russian Social Democratic Labor Party. He renamed the Russian Social Democratic Labor Party, (Bolshevik), the Communist Party of Russia. From that small party, the entire world Communist movement of today has grown so that it stands on the very brink of total world conquest. History has no record of any movement so drenched with triumph and success.

An established Bolshevism, with seventeen supporters in 1903, conquered Russia with 40,000 in 1917. Today, the party of Lenin has conquered well over one billion and arrogantly boasts that they will have conquered the entire world during the lifetime of their present leader, Nikita Khrushchev, who is sixty-seven (67) years old. On the evidence, they are very likely to do it, and it is a triumph for the organizational principles and the structure of the Party that was created -- conceived and created -- by Vladimir Lenin.

Any attempt to understand Communism without understanding the nature of the Communist Party is an exercise in utter futility. What is the Communist Party? How is it organized? What is it like? What is a Communist? To understand Communism, we need to understand two things concerning Party membership and Party structure. The first one is the relationship of a Communist to the Party. The second one is the internal structure of the Party itself. Now what does it mean to be a Communist? How do you join the Communist Party? What are the conditions of Party membership? These conditions are both formal and informal. The formal conditions involve a certain membership fee. They involve sponsorship by certain established Communist members. They involve a period of probationary membership.

These are the formal conditions of Party membership. The ones that are really significant are the informal conditions, and the informal membership fee is very large. It is simply, yourself. When you join the Communist Party, you make it a donation of yourself. You renounce propriety interests in your own present, your own future, your own thoughts, your own emotions. Henceforth, you are the property of the Communist Party. The President of Communist China, Liu Shao Chi, wrote the book, HOW TO BE A GOOD COMMUNIST. He outlines the qualities demanded of the Communist Party members; the qualities that built the Communist Party that conquered China. Let me give you one or two direct quotations: "Whether or not a Communist Party member can absolutely and unconditionally subordinate his personal interests to the Party's interests is the criterion with which to test his loyalty to the Party, to the revolution, and to the Communist cause." Absolutely and unconditionally subordinate personal interests to the Party's interest under all circumstances, quite a standard isn't it? Let me give one or two other quotations: "If sacrifice has to be made to the Party, countless Communist Party members will face death with equanimity and make any sacrifice without the slightest hesitation. To lay down one's life in the interest of Communism will be regarded as a matter of course for any true Communist Party member." And another quote: "To sacrifice one's personal interests and even one's life without the slightest hesitation and even with a feeling of happiness for the cause of the Party is the highest manifestation of Communist ethics." So it is not enough to die for Communism, you must feel happy while you die. That's quite a standard, isn't it? Do you think the Rosenbergs came up to it? They died all right. They died of their own volition. They could have lived. They chose to die. That's the truth. I wonder if they felt happy while they died. I wonder if they had, within themselves, a song of glory because they were contributing their lives to ultimate Communist world victory. What do you think? Communism has been built on the sacrifice, the dedication, the complete commitment of individuals to the Party, once this act of commitment is made. Everybody who makes it doesn't keep it. I've known people who claimed that they committed themselves to a Christian way of life and they didn't always keep it either. Probably you've never known anyone like that. I have. All Communists, of course, don't come up to this standard.

There's a process of sifting -- a process of selection -- going on whereby the most dedicated, the proven, are projected into positions of authority and leadership, and this is done through the structure that is known as democratic centralism. The party is organized in accordance with the principles of democratic centralism. Now, what does this mean? The local unit, or the basic unit, is a small group that gathers regularly. It may gather in a home, it may gather in a factory, it may gather in a school, it may gather in a church -- a small unit that gathers regularly. It may be called a cell, a club, a group, anything you like. It is the basic unit of the Communist Party. Now, a number of these unit groups are controlled by a district council and they elect a representative to this district council. That's the democratic portion. They elect a representative to the district council, but this representative cannot be instructive, can't say, "Now here's what we think. Here's what we believe. You go out there and tell the district council this is our point of view." That is forbidden. The delegates must be totally uncommitted.

The district council meets. They debate a certain issue. The arguments for and against a position are given and, finally, a vote is taken. Once a vote is taken, it becomes unanimously binding on every member of that council and each of

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them goes back to their local group giving them the decision of that council. And it is absolutely binding on every individual in the local groups so the democratic portion elects your messenger to bring back the instructions from the higher council. He can't come back and say, "This if what they voted. Personally, I was against it." That is simple heresy. You've got to come back committed, unanimously committed to this principal of submission to the vote.

Now, this district council, likewise elects a representative to a regional council, the next higher division. The same principles apply -- the representative is uninstructed. An issue is debated. Once the debate is terminated with a vote, the majority is binding on every member. Unanimously they go back to the district council to pass on the decision. The district council approves it unanimously. They go down to the next level and so it becomes binding on all members -- below the regional council.

There is, however, theoretically one escape clause -- "A decision can never be appealed below, it can be appealed above." This process continues until the top committee is reached and the Central Committee elects an executive. It used to be called the Politburo, which is now called the Presidium. Once you reach the Presidium, you reach the ultimate in Communist Party structure. There is no higher committee. There is no possibility of appeal from its decisions. Its decisions become the voice of truth, in kind. You debate a given issue at the top committee. Once the vote is taken it becomes unanimously binding on every member of the committee. As a unanimous group they come down to the Central Committee. They give the decision, the reason why the decision was taken, they instruct them unanimously. The Central Committee approves it. The Central Committee then goes down to the next committee level, so finally the decision taken by the Politburo is accepted and applied by every member within the Communist Party. There is no mechanism whereby quarreling at the top can transfer itself to Communist Party membership.

Periodically, we see a traitor at the top level within Communism. We see great Communist leaders, men of authority and power whose very names are synonymous with Communism, felled from their pedestal -- they plunge into the abyss of shame and disgrace. Whenever we hear it, we hear the people say, "Ah, Communism is breaking up! They're quarreling inside Communism." We expect the division to take place. Somehow or other, it never comes. I remember, about three years ago now, I was speaking to the Whittier Rotary Club. Whittier is one of the suburbs of Los Angeles. Just before I spoke, there was a great speech by a Republican Representative in Congress. It was just after the upheaval within the ranks of Communism that led to the overthrow of Molotov, Shepilov, Malenkov, and Raeanouich. These men had just been thrown out of the Politburo, made to confess their faults, given minor positions. Well, the Republican speaker was exalted and triumphant. The policies of the Republican Government were bearing fruit, Communism was in internal anguish. The Party was breaking up, shivering. We've been successful! I changed my speech when I stood up to speak and I said, "The recurrent overthrow of top Communist leadership was not an evidence of Communist disunity, but a proof of unity. It was not a sign of weakness, but a manifestation of strength." That sounds crazy. But I can easily prove it historically.

In 1924 Lenin died. He left behind a Politburo to handle the destinies of

world Communism, consisting of seven men of remarkable caliber and dedication. Each of them had given a lifetime of unselfish service to Communism. They were Zinoviev, Kamenev, Stalin, Trotsky, Bukharin, Rykov and Tomsky. What happened to them? They turned on each other, they rent each other to pieces and when the final record came to be written, Stalin had put the other six to death. With such quarreling going on at the top levels of Communism, Communism should have shivered into fragments - disintegrated. Is that what took place? Did that hapen? Did it? The very reverse took place. It acquired a monolithic unity and strength and went out and conquered well-nigh half the world.

How is it that quarreling at the top can apparently be a sign of unshakable unity? To understand this we've got to go back to the nature of Communists' dedication and the principle according to how it is organized. These men in the Politburo did not get there overnight. They climbed upwards by a titanic struggle. Numerous times they were tested. They were given the most humiliating tasks. They were given the most dangerous tasks. They are the survivors of a long list of elimination contests and they have proved over and over, and over again, their dedication to the Communist Party and Communist principles and they know the principle that what the committee votes is the truth, unanimously binding. Now they have reached the top Committee, they have a certain position. They argue for it. They vote for it. They lose the vote.

Once the vote is taken what must they do? As Communists they must now identify their minds with the position of the majority, think it's right -- feel it's right. Go out and advocate that position; even if they vote their own destruction. When the Central Committee or the Politburo votes that they are traitors, what are they going to do? The principle of their lives by which they've lived is the rightness of the Politburo -- the absolute rightness. True Communists must now confess their thoughts, think they're traitors, believe they're traitors, go out and urge and advocate, if necessary, their own execution. Is the willingness of the top Communist leadership to do this a sign of weakness or strength? Is it a manifestation of division or unity? By the monolithic structure, each individual acknowledges his complete subjection to the Communist Party. If it says live, he lives. If it says die, he dies. That is the law of his Communist being. Now, this system doesn't stop there. It inevitably ends up by projecting absolute power into the hands of one man, so that this one man himself becomes the embodiment of all virtues -- the embodiment of all truths -- the final authority on every issue of right and wrong. It inevitably leads to the establishment of a Joseph Stalin. The record of Stalin is remarkable among the annals of mankind. Probably the most effective anti-Communist tool we have is the speech by Nikita Khrushchev concerning the actions and nature of Stalin. It is conceivable that somebody could read this speech and if they were a dedicated Communist, remain a Communist. It's inconceivable that somebody could read it and become a Communist thereafter. The tragedy is, the speech is lying dormant, practically unread. How many of you folks here have read the speech of Khrushchev on Stalin? Will you please raise your hand? I'm hoping that one day it will be taught in every school in the United States. Actually, I've got a book -- the manuscript of it, with interpretation written at present. It is powerful beyond measure; not merely for what is revealed about Stalin, though that is appalling, but for what it reveals concerning the nature of Communism and for what it reveals concerning the nature of the present Communist leader, Khrushchev. Khrushchev tells the incredible, unbelievable power of Stalin and he tells the unbelievably evil, sadistic, murderous nature of Stalin. He tells

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of the entire races Stalin wiped out -- the millions of men he needlessly sacrificed in battle, the murderous disgrace he heaped upon many. He tells, for example, that Stalin had arrested and shot for treason, seventy percent (70%), ninety-eight (98) of one hundred thirty-nine (139) of the Central Committee that elected him to power in 1934, and a majority of the electors of the Central Committee. Now, how does a man arrest and shoot more than half or seventy percent (70%) of his top committee from which he derived his strength? It would be the same to say the Pope suddenly announced that seventy percent (70%) of the Cardinals had been disguised Baptists all their life and would have to be eliminated. It would be crazy. Stalin didn't talk about it, he did it. How did he do it? That is the point. What gave him the power to do it? Something must have given him the power, mustn't it. It was the structure of Communism that gave him the power. Let's take this process of democratic centralism a little further.

The Politburo, or Presidium, as it is now, legislates policy for the Party, but somebody has got to execute that policy. They set up a Party executive known as a Secretariat, and one member of the Politburo inevitably becomes head of the Secretariat, and he is simultaneously the top policy making body and the top executive. Now there is a principle of Communism which states, every member is subject to party discipline. That means every member is subject to continuous personal espionage, and the higher you rise in the Party, the more complete the espionage to which you are subject, every hour of every day. To implement this internal Party discipline, an internal party Police is set up. They monitor every phone conversation of these top Communists. They have a key to the safe of every one of them. They escort every individual. They meet. They listen in on every conversation. Every member is subject to party discipline. Now, the secret police must report to somebody, mustn't they? To whom do they report? They report to the head of the Secretariat. So, the head of the Secretariat now has a constant stream of information supplied to him concerning every other member of the Politburo. He calls for meetings of the Politburo. He arranges the agenda. He provides the information on which the decisions are made. The other members of the Politburo are heads of great departments -- very powerful, a matter, serious matter, might come to their attention. They feel that Stalin is not handling it properly. They'd like to talk it over with another friend on the Politburo, but how do they get together, how do they meet? It's impossible for them to meet without it being reported to Stalin. If he's displeased he has them arrested before the next meeting of the Politburo. It's impossible for two people to get together to hold a discussion before they arrive at the Politburo. Stalin provides them with the information on which they vote. One man may, by personal experience, know the information is wrong, but the other men don't know. If he votes against Stalin he knows what's going to happen to him, so by this situation -- head of the Secretariat and the Politburo -- finally, he becomes complete master of the entire thing. As Khrushchev said, "Anyone who opposed Stalin, he choked morally and physically." Stalin thought he no longer needed anybody except Statisticians. He decided everything by himself. Enough that he's outlined all these incredible deeds of Stalin, Khrushchev then asked this question. He said, "Why did not the members of the Politburo stop Stalin doing these things?" That's the question that is naturally in everyone's mind. Theoretically a vote of the Politburo would have stopped Stalin dead in his tracks at anytime. Why was that vote never taken? Khrushchev doesn't answer it fully, but if you understand the structure of Communism, he suggests the answer. He says, "Different members of the Politburo reacted in different ways at different times." Now that's all he

said. He indicated here's the Politburo and everyone's isolated from everyone else and all the information on which they base their judgment is fed to them by Stalin. By this isolation, Stalin emerges in total, absolute, dictatorial power so that by winning he can dispose of the life, the property of any individual, group, or nationality within the country. Now, this is not just Stalin, this is Communism. The evil doesn't just rest in the character of Stalin, it rests in the nature of Communism. Stalin has died. Communism remains, and should it survive in this country, a hideous dictatorial power would emerge that could reproduce here, in an even greater way, the massacres and blood baths that have characterized Communism in every country of the world. Communism by its idolatrous nature, by its organizational structure, is itself the basic enemy of human liberty, and must be fought and destroyed if liberty is to survive.

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ADDRESS ON COMMUNIST FRONTS AND CAPTIVE ORGANIZATIONS

By
Dr. Fred Schwarz

Youth Education Center
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Thus far we have discussed some of the basic ideas of the Communists, and a little concerning the nature and organization of the Communist Party. This afternoon I propose to discuss the manner in which a small, disciplined Communist Party recruits into its service many people who are non-Communists, some of them being actively anti-Communist, and transforms the enemies of Communism into the servants of Communism without the individuals even knowing they have been thus utilized.

Communists believe that they are scientists. The great claim that they make is that they are social scientists. Science is the utilization of natural forces for chosen purposes and the Communists say that they can utilize natural, social forces for their own chosen purposes. Communism views the community, not as an aggregate of individuals, but as a small group of classes. They view mankind in masses. They survey the community, to divide it into its basic groups. They say wherever you have a group of people united for a specific purpose, you have a social force. You must then utilize that social force for the Communist objective. So, in a master school they analyze each community. They determine the basic grouping within that community. They determine the emotions that unite each group; the ambitions, the grievances, and then they devise plans whereby they can transform each group into the servant of Communism for an immediate, if somewhat limited, Communist objective. They do this by capturing existing organizations and creating special organizations to utilize special group motivating forces. An existing organization which is infiltrated, captured, and utilized by the Communists is called a "captive" organization. An organization specifically created by the Communists for a definite Communist purpose if called a "Communist front."

One of the problems confronting thoughtful people in relationship to Communism is the problem of identifying a Communist. How do you know whether a person is, or is not, a Communist? How do you prove whether a person you suspect of being a Communist really is one? It's very difficult to get legal proof as to whether a person is, or is not, a Communist. When an individual in a group deliberately sets out to avoid providing legal proof, it's difficult indeed to get it. For example, nobody ever proved that Al Capone was a racketeer. Again, legally that is, all they ever proved was that he evaded income tax. Legal proof is very difficult. A Communist is not difficult to recognize, in one sense. I'll describe to you the typical Communist.

Usually the Communist belongs to one of two sexes -- either male or female. Usually, their age is between ten (10) and ninety (90) years of age. Their height is usually somewhere between five feet and six feet, six inches. Their body is usually made up of a head, neck, thorax, and usually they've got two arms and two legs. You can fill in the rest for yourself. In other words,

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a Communist looks just like anybody else. You can't look at a person and see that his Communist character is written in his features.

It's amazing how many people have the idea that a Communist must be so manifestly evil that everyone will automatically turn from him in revulsion. I remember the Foreign Minister of Australia saying that Alger Hiss wasn't a Communist. "I met him. He was a nice guy; he smiled nicely; shook hands well; charming young gentleman." The idea that criminality and insanity inevitably lead to repulsiveness of character and personality is manifestly false. Joseph Stalin is unequalled among the insane, maniacal, sadistic murderers of history. How did he impress the people with whom he had a casual acquaintance? The general impression was one of a benign, fatherly, old gentleman. He didn't talk very much; he smoked a pipe; he didn't laugh uproariously; he chuckled a little bit and smiled. One of your presidents said, "Good old Joe." Uncle Joe, you know. (When Stalin died, Billy Graham told me that Governor James Byrnes said to him, "You know, Stalin wasn't such a bad old boy. It's Molotov who was the trouble.")

Now this concept that to be a Communist a person must be of ugly, revolting disposition is nonsense. Charm is the great asset of the confidence man. These Communists are sometimes very charming, as the Communist Ambassador, smiling Mike Menshikov. Chou En-lai of China, one of the most polished, persuasive diplomats in the world, literally took in everyone with whom he was associated. You can't tell a Communist by looking at them. That's impossible. This concept, that you can look at a person and tell whether they are, or are not, a Communist, is utter nonsense.

Upon you, gentlemen and ladies, there rests a great responsibility -- the responsibility of teaching in classes the nature of Communism. For many years I've been advocating that this should be done, but only under certain very clear and specific conditions. I don't believe that Communism should be taught objectively and with an open mind so that we can appreciate the good in Communism. Some people say to me, "Surely, there are some good features about Communism." Are there? Why, of course there are. There are very few things in life that don't have certain good features about them. They tell me snake venom has high protein content. So if you get bitten by a snake, concentrate on the positive, nutritional virtues of the venom. If your house is burning down, think of the beautiful sight it makes for the on-lookers. There are good features about most things. Ben Dodd said to me, "Doctor Schwarz, what's wrong with Communism? We Communists believe in full employment -- what's wrong with that? We believe in medical care for the sick and elderly -- what's wrong with that? We Communists believe in the end of war for all time -- what's wrong with that? We Communists believe in universal faith and human brotherhood -- what's wrong with that?" Then he turned to me and he said: "Don't you believe in these things, Dr. Schwarz?" Now that's quite a challenge with maybe a million people watching. I got furious. Then I said: "That reminds me of the mackerel swimming by off the coast, and floating towards it, it sees a beautiful bit of fish. It says to itself, 'high protein content; what's wrong with that? Delicious aroma; what's wrong with that? Just the right size -- I can take it in one gorgeous mouthful; what's wrong with that? It's highly nutritious, it will build vim and vigor; what's wrong with that?' What's wrong with it? It's the hook in it. Now the bait's good, and certainly the hooks are strong. You've got to view it not in terms of its component parts, but as a unity of a baited hook. Inside all the bait of Communism is the hook of monopoly, tyranny, and universal slavery."

I turned to him and I said, "Can you answer for me a question that no Communist of my acquaintance has ever been able to satisfactorily answer? In a mature Communist society, when Communism has established its power, and the individual falls into the disfavor of the Communist Party, how does he, where does he, get his food? How does a man like Boris Pasternak get his food? Did he simply starve to death? Pasternak was Russia's greatest writer. During an alleged thaw in the cold war, he wrote the book, DR. ZHIVAGO, mildly critical of Communism. He was applauded throughout the world; given the Nobel Prize; but the Communist Party of Russia frowned on him. He was expelled from the union of Soviet writers. His book was not published within Russia; He was not allowed to leave Russia to receive the Nobel Prize. But you say, "That's all-- he was not arrested, imprisoned, court-martialed, tortured, exiled to Siberia, executed." (That's what Stalin would have done) -- the bad old days of Stalin are gone, forever, we hope. They simply let him live on in Moscow. Well, let's think a little and see what happened to Pasternak.

Twelve months later, we are told, he suddenly simultaneously acquired two fatal diseases -- cancer of the lungs and a heart attack, and he died. Now, it was my experience as a medical man that one fatal disease was adequate for most people -- it did the job moderately well, but under the Communist authority, Pasternak got two and he died. You may ask, "Did he have cancer of the lungs?" Possibly. I can't prove he didn't. But I can't get the haunting suspicion out of my mind that he simply starved to death.

Where did he get his food? Put yourself in his position. He's a writer. A writer is not paid anything for writing books -- his books must be published. You need a publisher. In Russia there is one publisher -- the state publishing house, directed by the Communist Party. The Communist Party says, "Don't publish this man's books." His income stops. Ben Dodd said to me, "He was well paid -- he translated Shakespeare." Let's assume he practiced the capitalist virtue of thrift -- saved some money. He had it in the bank. So down to the bank he goes to draw some out, but who's the banker? -- once again, the state bank, directed by the Communist Party. The Communist Party says, "Don't give this man any money." His assets are frozen. He naturally says, "This is illegal. I'll take you to court." So along to court he goes, but who's the judge? Justice is administered by a judge selected and directed by the Communist Party -- no satisfaction there. He looks 'round his house, sees a bit of furniture that should be of some value, says "Maybe I can get something for this. I'll take it down to the store." So down to the store he goes. Who is the storekeeper? -- once again, the state store, directed by the Communist Party. He is lost wherever he turns. Where does a man in his position get food. You say, "What about his friends? Won't they stand by him?" Apparently two of them did -- his senior translator and her daughter. They are enjoying the historically inhospitable climate of Siberia. In a mature Communist society, which is based on a terrifying monopoly of power, the individual is reduced to isolated helplessness. The Communist power can turn on and off his food supply as with a spigot. Why put him in prison? He can starve just as well in Moscow -- a better example -- starving in Moscow.

We often hear that Communism is a police state. It's much more than a police state -- it's a monopoly state -- the most complete monopoly mankind has ever known. It's a political monopoly: one political party -- the Communist Party. One economic monopoly, one employer - one only -- one universal owner -- the Communist Party. It's a police monopoly -- one (1) policeman, the Communist Party. It's an educational monopoly -- one educator -- the Communist Party. It's a military monopoly -- a cultural monopoly -- Communism is monopoly. When it has imposed its power the individual is reduced to an isolated helplessness

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impossible to conceive. A totality of slavery, unequalled in history, prevails. This is the reality. This is the nature of Communism. Communism is monstrous -- total slavery -- leprous evil. Therefore, these evils, good creatures, are the bites that cover the barbed hook, they must be recognized and spurned. Within this framework, and this framework only, Communism should be taught.

Communism should be taught with a direction, not that we appreciate it, but that we understand it, despise it, and reject it. You say, "Dr. Schwarz, that's not true education with an open mind. You know, we've got to keep an open mind." Have we? In certain places, if you as much as question the doctrine of the open mind, they look at you with the eyes of a burning hatred for the heretic. They say, "Dr. Schwarz, you don't believe in the open mind?" I say, "Well, let's put it this way. I have an open mind. I know about the value of the open mind. I know some of you people have a closed mind about the value of the open mind. I believe a mind that's open at both ends is insane. I think the whole process of education, especially elementary education, is to close the mind to certain accumulated and accepted values."

Have we got any mathematics teachers here? I know your problem is that student who insists on keeping an open mind about the laws of addition and subtraction, multiplication and division. The open mind is very suspect in the mathematics field. Have we any teachers of English here? I know your troubles with that student who insists on keeping an open mind about the spelling of the English language; and the laws of grammar -- they're a real problem. Frankly, I doubt if there's one businessman in this community who would employ a book-keeper who had an open mind concerning the ownership of the money that he had. The entire process of education is to close the mind to certain accumulated and accepted values.

Surely, one of these accepted values is that: "freedom is good;" "slavery is evil." Since Communism is a system of universal slavery, it is evil. It must be understood and rejected. Within that framework, Communism should be taught -- within that framework only. If you teach the bait without the hook, you can do very great damage. Unfortunately, in bygone years, much of the teaching of Communism only taught the bait, never the hook of dictatorship within it. You say, "Hasn't Communism got some real achievement to its credit?" Maybe it has. But whatever achievements Communism has, I can match them with certain institutions in the United States. Communism claims to have raised the economic well-being of the people in its area; to have given them economic security; to have abolished unemployment; to have given them a higher moral standard and environment; to have provided socialized medicine so that medical treatment is available for all their needs. Now that's not really much to boast about, is it? Or is it?

I remember visiting a certain institution in the United States, and I was most impressed. The first thing that impressed me about this institution was the high moral standard -- not a suggestion of vice or crime. Alcoholism was absolutely absent. The moral standard of everyone seemed very high indeed. The place was orderly, well-kept, and clean. Everybody had economic security. They received their meals regularly; their food was adequate -- well balanced. It wasn't as varied as you'd like, but it was adequate, on the whole. Their nutrition was much improved since they came to this institution. Most of them had

been alcoholics before they got there. They were well-clothed -- not beautifully clothed. There was a sameness and roughness about their garments, but their clothing was adequate for the climate and temperature, and was provided them free. They gathered the people together. I talked to them. They were most patriotic. They applauded all my patriotic statements; they laughed at all my jokes. They were a great group to talk to. They had socialized medicine. If they became ill, there was a doctor ready to give adequate treatment. The specter of a helpless old age without money for medical care didn't hang over them. They had dental treatment readily available. As I talked to them, I can honestly say, I did not detect a trace of revolutionary sentiment anywhere. You say, "Where was this?" Why, the Idaho State Penitentiary, of course. I can match any Communist boast with the conditions in any well-kept penitentiary. All they lack is freedom -- that's all. They have food, clothes, external morality, and economic security.

Now, when you get people so that every hour of every day is thoroughly directed and supervised; where life is reduced to the two categories -- the forbidden and the compulsory -- you abolish all moral problems. Moral problems rest on individual choice. Abolish individual choice, you abolish all these problems. So, externally, Communism can present a very moral community, just as the Idaho State Penitentiary.

What was really going on in the minds of those people? How important to them is freedom? You find they will go to incredible lengths -- they'll dig in the earth with their bare hands for months; they'll burrow under walls; they'll risk great danger; they'll go out of the walls and the economic security of that prison into the uncertainties of the free world if given the slightest opportunity. The appetite for freedom is one of the basic appetites of the human mind -- human heart. Take it away, you have an unhappy and dissatisfied person, whatever else you may provide in its place.

This was impressed upon me when I was home in Australia a couple of months back. A very strong German migrant to Australia fell afoul of the law. He was arrested and being transported on the train back to Sydney. When he was about fifty miles out from Sydney he asked to go to the rest room. He was a professional wrestler in superb physical condition and very strong. The train was going fifty miles per hour and he dived head foremost out the window onto the rocky embankment. Why? Where he was going they were going to feed him regularly; his clothing was going to be provided; he was going to have economic security; but he dived head foremost out the window of a train traveling at fifty miles per hour. He would have been killed right then if he hadn't been the superb athlete he was, but it was the middle of winter and he got away into the bushes -- icy cold -- temperature between 30° and 40°. The rest of us were shivering ourselves out around radiants, and here he was -- out in the cold. Somehow or other he got down to Sydney. He was in a suburb called Manly, a seaside suburb. He was recognized by two policemen and they grappled with him. He broke away and ran and dived into the harbor's icy water, about 40° -45°, and swam out to a boat and the policemen couldn't follow him, so he got away again. The story was told later how he dragged himself out of the water, practically frozen to death, crouched on the embankment, and then finally got into some house -- cold, without warmth, without bedclothes -- and spent the night there. Why? Why would a man go to these incredible lengths of endurance and suffering? <u>For freedom</u> -- <u>for freedom</u>. Finally they caught him.

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Freedom is like air -- you don't miss it until it's denied you. The tragedy of Communism is its denial of freedom is hidden until it's too late. It is our duty to be certain that this truth about Communism is thoroughly revealed by everyone who falls under our influence. It is the enemy of the basic law of human well-being and existence -- the desire in the human heart for freedom. Communism is a system of enforced slavery. It never shows this until it is too late. It always presents itself as the friend; as the brother in arms; as the deliverer on a white charger; getting you that which you desire most, and through this deception, it transforms many of its opponents into faithful, if unconscious, servants.

To understand the technique whereby it does this we need to understand the structure of a Communist front, and the various associates within the Communist apparatus. To understand a Communist front, we can best do it by a series of concentric circles. There at the center we have the Communist Party, small and compact, composed of dedicated, disciplined members, divided into two basic divisions -- the legal and the illegal parties.

The question is frequently asked, "Should the Communist Party be outlawed? Should it be declared an illegal organization?" There are arguments commonly given for and against this. The chief argument given against the outlawing of the Communist Party is usually along these lines: They say, "if you outlaw the Communist Party, you drive it underground." That is like saying, if you chop down the trunk of the tree, you drive the roots underground. Now you can't drive the roots underground -- they are underground already. You can't drive the Communist Party underground -- it is underground by its very nature. If you chop down the trunk you may make the roots harder to find. Your security agencies may therefore prefer to have a good trunk to help them find the roots, but the roots are underground.

The American Communist Party was a member of the Third International of Communist Parties. The by-laws of the Third International state that, if any Communist Party is allowed legal existence in any country, it must be associated with an illegal party and the legal party must be under the control of the illegal party. So, by definition, the Communist Party is underground. The illegal roots control the legal party. There is always a Communist underground. The announced Communist leader is never the actual leader. Usually, the actual leader is from a different nationality. He heads the underground. He is not subject to the national influences. I don't know who he is today. We can go back through a long line of them in the American Communist Party -- a Hungarian called Peters; a German called Eisler, who is presently propaganda head of the East German Communist so-called republic; but there is always an illegal Communist underground.

The question still arises, "should we outlaw the Communist Party?" To answer that question is not as simple as you think. That all depends on the nature of the laws; the penalty that the laws have within them; the provisions whereby the laws can reach Communist fronts, and stop Communist activity under non-Communist nomenclature. How these laws are going to be administrated; how they're going to be adjudicated? There's nothing simpler than writing a law, "We hereby outlaw the Communist Party," and there is nothing more futile. We did that in Australia.

During the early period of the war between the allies and Germany,

Hitler and Stalin were comrades in arms. America was a benevolent neutral. The Communist Party was an agent of Nazi Power. They were causing strikes; disrupting the war effort. So the socialist government, labor government in Australia, outlawed the Communist Party. They passed a law that the Communist Party was an illegal organization. You say, "How effective was this?" This is how effective it was: Every Sunday afternoon in the Sydney Domain, the Communist Party has a big open air meeting. They have an enormous literature display of beautiful Communist literature. They call it the "Peace Table." The major Domain speaker is a man called Stan Moran, who is treasurer of the Waterside Workers Federation. The day the Communist Party was outlawed, Stan Moran abolished the Communist meeting in the Domain. On that day he started the "people's meeting," and he stood in the same place under the same tree, with the same crowd in attendance, saying practically the same things, leaving the word "Communism" out until the day the ban was lifted, when he turned it back to the Communist meeting in the Domain.

Now, what did we do? Did we outlaw the Communist Party, or did we kid ourselves? If a law is worth enacting, there must be provisions within it to stop Communist activity; however it's named; to restrict Communists from carrying on their purposes. Then these laws must be administered with consistent application and adjudicated with impartiality. Until we have those features, attempts to outlaw the Communist Party are not successful. So far many laws have been passed, but the Communist Party has managed to carry on. Within the framework they found a loophole -- they found a weakness somewhere or other. To outlaw the Communist Party effectively with those things in mind would be desirable indeed, but to outlaw the name and allow it to carry on, and go to sleep because it is outlawed, would be foolishness, indeed. So, we have the Communist Party -- small, disciplined, dedicated, fully conscious of its objectives, aims, and purposes; ready to assume any guise to deceive, to come to power.

Surrounding the zone of the Communist Party we have the zone of "fellow travelers." Now, I define a fellow traveler like this: A fellow traveler is a believer in Communist philosophy. He is in agreement with the objectives, methods, and organization of the Communist Party. He will willingly and consciously associate with and support the Communists in the pursuit of their objectives, but for some personal reason, he has never been able to make the final act of complete self-surrender and become a Communist Party member. He probably wishes he was a Communist Party member. He has a sense of guilt that he is not a Communist Party member. He will try to compensate for this offense by working furiously for given Communist objectives. Theoretically, he is not a Party member; therefore, he can say he is not a Communist. He can go into any courtroom in the land and under oath swear that he is not a Communist. If you publicly accuse him of being a Communist, you can be convicted and assessed large damages for liable, but he is a conscious, deliberate, cooperator with the Communists in their courses and organizations.

Surrounding the zone of fellow travelers, we have a zone I call the "sympathizers." This is a rag-bag collection of various socialists, pacifists, radicals, and thinkers generally, who have something of this attitude in common. They do not go all the way with the Communists. There are certain features of Communism with which they are in profound disagreement. They dislike the Communists' addiction to violence, their internal quarrels, and mutual slaughter. They have reservations about certain aspects of the Communist program, but you've got to look at this in an historic perspective. On the whole, Communists are in

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the right direction. Theirs is a direction of more and better things for the working class. In spite of everything that's wrong with them, on the balance, they're doing good things, and if you understand the barbaric conditions out of which they came, you can understand their extremism; so if you love them, and understand them, and appreciate the good in them, and cooperate with them for a worthy limited objective, gradually they'll change. All this extremism, intolerance, dogmatism, atheism, will be cast aside. They will become benign and, so while disapproving of Communism, you can associate with them for a limited objective in a limited way. In this realm of sympathizers, there are a very wide grouping: socialists, pacifists, humanitarians, radicals of different types. Their attitudes are summarized somewhat in that manner.

Now, surrounding the zone of sympathizers, we have the zone (I used to call them "liberals," but I think a better term is this one) of "pseudo-liberals." Words are funny things -- their meanings change. One of the words that has totally reversed its meaning in many areas is the word "liberal". Historically, politically, the word "liberal" meant a minimum of centralized governmental power. Today, the liberals are the great advocates of maximum centralized governmental power. The word has utterly reversed its meaning. Generally, in the theological and prophetorial realm, the term "liberal" has tended to become identified with a philosophy of moral relativism. Nothing is right; nothing is wrong; nothing is good; nothing is evil. In every individual, there's some good and some bad. In every organization, there is some good and some bad; therefore, no two organizations are completely incompatible -- they overlap. So, Christianity and Communism are not incompatible. There are certain common areas of concern for mankind that they share. What you must do, is find those common grounds and gradually enlarge them. The idea that these are completely at enmity -- cannot be reconciled -- is illiberal and dangerous.

Now this doctrine prevails to a great extent on university campuses and theological colleges. This idea that the relativism of all things shows that the person who has convictions becomes automatically the enemy; becomes suspect. I define it this way: the psychotic believes that two and two are five; the neurotic knows that two and two are four, but how he hates it! The liberal thinks we must reconcile both points of view. Nothing is right or wrong -- nothing is good or evil -- everything is relative. Now from this ivory castle, they look on Communism and anti-Communism alike: both are evil because both have commitments. They're against Communism, they're against its cruelty, its brutality, its restraint of human liberty, its dogmatism, its censorship. Ah, they refuse to become like their enemy in order to oppose him, and while they abhor what he says, they'll fight for his right to say it, and fight to the bitter end!

In this circle we find those great patriotic defenders of the right to take the Fifth Amendment. The Fifth Amendment carries no inference of guilt, because a university professor, when asked is he a Communist, said: "I refuse to answer because I might lay myself open to a criminal charge." Why? That doesn't mean anything. That's his constitutional right. You can't ask him to resign his position merely because of that! These are the people who look askance at any positive anti-Communist program. They are the opponents of the loyalty oaths -- those dreadful restraints on human dignity and freedom. Isn't

it awful to be asked to affirm your loyalty to the Constitution of the United States? What a dreadful imposition on anyone! (According to these people). These are the great liberals.

You ask them, and they tell you they're against Communism; but, they're against any program to deny the liberties of the Communist to talk and to organize. Their basic principles are these: (1) No one is guilty of anything, and nobody can be restrained in any situation unless there is evidence that will stand up in a court of law. (2) The Fifth Amendment carries no inference of guilt. (3) You are innocent until convicted in a federal court. When we take these provisions which are entirely legitimate, in application to imprisonment, legal punishment, and apply them to the full role of human experience, we reach some surprising results. I've taken these principles and applied them in a few situations. I entitle these situations, "A Liberal Dilemma." This concept -- what's wrong with this attitude? Where's the fallacy? The fallacy is here: There are certain provisions which are designed to protect from legal punishment and legal punishment only. Now, when they used to stop you going to jail, they're right. There are a lot of areas of life which are not simply equivalent to going to jail. There are a lot of positions where higher standards and efforts reign, than the standards to keep out of prison, aren't there? Do we apply the same standard to a professor in the university that we provide to a prisoner going to jail? Or, are we entitled to ask higher standards from someone to whom we are entrusting the minds and emotions of our sons and daughters during their most impressionable years. The Fifth Amendment may be adequate to keep you out of prison. I think it's a tragedy if it provides an avenue for anyone to retain privilege in a university. The same thing applies in many other realms. If you're president of a bank and a man comes up to you and asks for a job and you say, "I hear that you were dismissed from your last job because you embezzled ten thousand dollars ($10,000.00)," and the man says, "I am not going to answer that -- I am not going to incriminate myself. You prove it." You can't put him in prison, can you? But you're crazy if you give him a job. And the fallacy is to take provisions designed for protection against legal punishment and project them into the entire realm of human well-being.

Today we're faced with a conspiracy so vast, with assets so inordinate that we're standing on the very brink of conquest, humiliation, and slavery. This is the hour when every person needs to stand up with clarion voice and say where they stand in relation to the universal enemy -- Communism. Anyone who won't is unworthy of the privileges of freedom. These liberals have never yet seen it and they're out to protect it.

Surrounding the zone of pseudo-liberals, we have the "dupes." Good people, all; well-meaning, patriotic and dedicated, but a little bit susceptible to flattery, and the exploitation of our pride. There we have patriotic businessmen, politicians, citizens -- generally very busy, very generous. They want to do good. They're eager to help good causes; but please understand their situation. They're so busy, they hardly have time to play golf. They're so taken up with their many duties. So, they'll help you. They'll let you use their name. They'll even make a financial donation, but please don't expect them to come to any meetings. Understand that they just can't do that; but provided the cause is good, they'll help. You can put their name on the letterhead, and if it means anything, go ahead with it, and God bless you.

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Through these zones the Communist front is established. The Communist Party meets at the center, and they think an evil thought. They conceive an evil purpose, and then they select a good bait to attach to this evil purpose, and they organize a movement in terms of this good bait. Take, for example, the real objective, the abolition of America's retaliatory, thermonuclear power, so the Communist blackmail will be adequate to enforce surrender. The real objective is to reduce America to military impotence, so that surrender to Communist blackmail will be inevitable. That's the real purpose. If they announced that as their purpose and went around recruiting people for this objective, the most they could expect would be the support of hard-core Communists -- nobody else. They've got to think of a movement that will produce the same result. It must be clothed in humane phraseology and beautiful objectives -- so let's think -- how about a movement to preserve the children, born and unborn, from the hideous horrors of the by-products of atomic tests.

Now, there is a good objective. Atomic testing liberates fissionable products into the atmosphere. These products are terrible in their ultimate effect. One of them is that dreadful element strontium-90. When the bombs are exploded, it is disseminated into the atmosphere. It falls down on the ground; gets into the grass and water. The cows eat it and drink it -- then it gets into the milk and the meat. The children drink it and eat it -- then it gets into the bones, the bone marrow of the children. It radiates the germ cells. It may cause leukemia. It may so change the reproductive cells that future children are monstrous -- deformed, terrible. These are the hideous things facing us from this atomic testing: We have death by leukemia; we have thousands, even millions, of monstrous births. It must be stopped!

Now that sounds a very appealing argument, doesn't it? That sounds good. You say, "Is it right?" Well, maybe, I can't prove it's not -- that's very difficult. You say, "Has there been an increase in radioactivity due to atomic testing?" I believe there has. From what they tell me, the increase thus far is the same increase that you get when you go from the ground floor to the tenth floor of a hotel. It is an increase. You can measure it. It may give you leukemia. It may make your grandchildren monstrous. I can't prove it won't. Frankly, I've yet to meet the person who refused to stay on the tenth story of a hotel because of the dangers of increased radioactivity. The trouble is this: When you allow people to take an issue in isolation, you can make anything sound reasonable, when you don't take it in relationship to the alternative.

Let me give you an illustration. I have formed a movement to rally the support of humane and decent people for the elimination of one of the most monstrous murderers mankind has ever known -- the internal combustion engine, in all its manifestations. Think of it -- there we have a machine that will monstrously murder three hundred thousand people within the next ten years -- a crime of such terrible magnitude the mind can't conceive it. Little babies, helpless on the threshold of life, will be snatched from their mothers' arms and crushed so that the brains burst out. Children playing on the field following a ball into the road will be hit by one of these hurtling monsters -- transformed into mangled flesh, bones, and blood...a crime so monstrous the mind can hardly conceive it. What heart could remain so hard that they can allow this to go on? I demand, I demand, in the name of suffering humanity, the immediate abolition of the automobile, and all its associates. Now, did I say anything that wasn't true? I reckon I can

recruit a few and get a few donations for this cause from the crackpots and the railroads. Taken in isolation, it's a good case, but let's take it in relationship to the alternative. Assume we did abolish the internal combustion engine. It wouldn't be 300,000 killed in the next ten years -- it would be 300,000,000 starve to death this year.

The horrors of thermo-nuclear radiation are significant. I hope mankind never has to face it. When I consider the risk involved in a general atomic thermonuclear defense that will make the Communists stop and think, and the certain horrors of Communist slavery and tyranny over all the world, I choose the risk of a thermonuclear defense. These things must be considered in relation; for the Communists take them in isolation, and they predict a superb case not to reduce American military impotence, but to save the beautiful babies from atomic destruction. And so they set up their front.

Here in the center, the Communists and the fellow travelers meet. They can see the objective -- the purpose -- the organizational structure. Then the fellow traveler goes to the sympathizer. The sympathizer would have his doubts if the Communists came, but this fellow traveler is not a Communist -- he knows that -- he's only a fellow traveler, so that's all right -- and the objective's a good one, so the sympathizer gets enthused. The sympathizer then goes to the liberal. Well, the liberal knows that this sympathizer is no Communist. They've often discussed the bad features of Communism. He's radical in some ways, you know, but certainly not a Communist. The idea's a very good one, so the liberal then takes the idea to the businessman; the public figure, that is you, out at the periphery. So here at the periphery, a good patriotic businessman is approached by an anti-Communist for a worthy objective, and the Communist front is set up. Here are the names on the letterhead -- fine folks -- behind them, probably the president or the nominal chief officer, usually through some university or other -- some ivory cloister, maybe even a preacher -- behind this, some of the sympathizers, but here at the center -- the real directive force -- the Communist and the fellow traveler. But you can't get at them. They're protected by all these names and through this mechanism they transform thousands and millions into unconscious servants of the Communist cause.

Now everybody whose been in a Communist front is not necessarily a sympathizer with the Communist cause. You need to understand the time; the situation; when, where, how many. J. D. Matthews said that seven thousand (7,000) protestant clergymen have been members of the Communist apparatus. The scream of anguish rents the sky! Daniel Poling of New York came out and said, "As one of the seven thousand? I think the number's far too low. They certainly got me in it." He told how in 1942 he was recruited for the American Soviet Friendship Association. At the meeting that he joined, there was a telegram of congratulations from General Eisenhower.

Now, don't be too scathing. Think back a little bit. If you were not a member of the Communist front in 1942, there's at least a possibility nobody asked you to be one. You weren't important enough. Everybody was falling for it then. The question is, how did they react when faced with it? Where do they stand now? Do they continue to associate with Communist causes? Let's understand principles -- not get involved in name calling and attacking individuals by assuming we know their motivations, because with this mechanism they have been

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able to exploit great numbers of their enemies into the service of the Communist cause. In America, following this technique, the Communist Party has spawned over its history more than seven hundred (700) fronts, each of which is designed to exploit one chief motivation. As soon as you kill one, they start another. Now they are forming civil liberties fronts. They are the great concentration at the present time -- fair play for Cuba!, American Free Civil Liberties Union, the Committee to Preserve American Freedom -- all sorts of fronts. There is no defense except enlightenment and concern so that we apply ourselves diligently to the understanding of our enemy, and the preservation of freedom. There may be a thought in this as to how devoted servants of freedom may similarly recruit others to attack Communism and preserve our cause. Maybe we'll have the wisdom to do just that.

Thank you very much.

ADDRESS ON THE COMMUNIST TECHNIQUES OF POWER

By
Dr. Fred Schwarz

Youth Education Center
October 2, 1961

The Communists have been unbelieveably successful. Their achievements dwarf any of the achievements attained by previous movements of mankind. Had I, or anyone else, come twenty years ago to describe accurately the situation existing in the world today, I would have risked being shut up as of unsound mind. They have made idiots of every expert, they have literally achieved the impossible. To show it was no accident, they then go on and proceed to do it again. I wonder how many of you remember prior to the Communistic conquest of China, the speaking you would hear at the Rotary Club explaining why it was utterly impossible for the Communists to conquer China. He'd tell how the family system was too strong, nobody could conquer China; China absorbed her conquerors -- soaked them up like blotting paper, so the arguments went. The Communists have an envious and frightening record of success and I would like to discuss some of the principles and methods whereby the Communists come to power and remain in power.

The tools of Communist conquests are many, but two of the most important are personnel and publications. The Communists are making great strides by the use of people and books. The first step of Communist conquest is invariably the recruitment of a few people who are to be the executives of the Communist curse. They only need a few, they only seek a few. This few they recruit, not from factories, farms, not amongst the hovels of the poor, but almost invariably in the universities. The idea that Communism appeals to the poor and the oppressed is one of our great delusions. The poor and the oppressed are the tools of Communism, they are the instruments, the victims of Communism. The great recruiting ground for the real Communists is the universities. I was in Portland, Oregon. I went to get my laundry. I mentioned to the laundryman, as I frequently do, the very frightening figures of Communist advance. He had enough sense to get frightened. He said, "We must do something, we must do something." He thought for a moment. He said, "We must feed them. No man ever became a Communist on a full stomach." I looked at him quietly for a moment, then I said, "I could mention one or two who did: Karl Marx, Fredrich Engels, Vladimir Lenin, Joseph Stalin, Molotov, Bulganin, Kalinin, Mikoyan, Kaganovich, Mao Tse-tung, Chou En-lai, Liu Shao-chi, Chu Teh, Ho Chi-minh, Whittaker Chambers, William Remington, Hal Ware. I ran out of breath, but not out of names. You can go to any country in the world you choose -- you can take the outstanding Communist leadership and if they became Communist in a non-Communist country, you will find it almost certain they became Communist while students at some prominent university. Take, for example, the Communist Party of China. The Chairman, Mao Tse-tung, twenty-one years old, brilliant student librarian at the National University at Peking, converted to Communism. The commanding chief of the Red Army, Chu Teh. Oh, before I get to him, the prime minister, Chou En-lai, son of a wealthy Chinese aristocrat studying at a French university in Paris, converted to Communism. The commanding chief of the Red Army, Chu Teh, son of a wealthy Chinese studying at a Prussian military academy in Germany, converted to Communism. The president, brilliant theorist, number two man, Liu Shao-chi, seventeen years old -- brilliant student, converted to Communism -- trained in Moscow -- the same story wherever you go. It was a

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handful of university students that conquered Cuba for Communism. We have just seen another Communist country established in Latin America. The methods by which they do it are instructive. Therefore, I'll go over it in some detail.

Communism conquers in five simple steps. The first step is the recruitment of the student intellectuals. The second step is the training of these students for leadership positions in the Communist Party. The third step is the scientific exploitation of group motivation, greed, self-interest to advance the Communist Party in popularity and power. The fourth step is the revolutionary seizure of power. The fifth step is the scientific consolidation of power, monopoly dictatorship, universal slavery.

We saw those five steps consumated to perfection in China. We've seen them consumated with perfection in Cuba. We have seen them approaching consumation in British Guiana. British Guiana lies to the east of Venezuela, to the north of Brazil. It has a population of about half a million. It has the honor of being the first country of South America that has elected a government under known Communist leadership. We are probably faced with a Soviet satellite established in the Western hemisphere by democratic process. To understand how this has come to pass, we need to understand the racial divisions within British Guiana. The population of British Guiana is about half a million and the two major races are the Indians and the Negroes. The Indians were brought over from India originally as laborers on the sugar and rice plantations. Today they constitute nearly half the population, close to fifty percent (50%). The Negroes constitute about thirty-eight percent (38%). There are about four percent (4%) white, and about four percent (4%) oriental. The remainder are Amerindians (they are called), American Indians, and others.

A young Indian boy, Cheddi Jagan, came from the plantations of British Guiana to the United States of America -- the land of the free -- the home of the brave, to study to become a dentist. He attended Howard University near Washington, D. C. and went on to Northwestern University in Evanston, Illinois. He became a dentist, he became also a dedicated Communist. He met and he married Janet Rosenberg, brilliant, young Communist league organizer, trained at Wayne University in Detroit and the University of Chicago. Together they went back to British Guiana, two people to conquer a country for Communism. They went back and they established the Peoples Progressive Party. You remember, one of the favorite Communist words is the word "progressive." Another favorite word is the word "peoples," so they've got them both there, "Peoples Progressive Party" -- the P. P. P. -- and they identify themselves with Indian Nationalism, the self-interest of the Indian community. Janet Jagan donned a sari, went barefoot around the houses of the Indians and identified herself with their humble household problems and needs. They thoroughly identified themselves with the Indians. This saved them, of course, politically -- a potential fifty percent (50%) of the voting force. It was a very clever move.

British Guiana was in the process of receiving self-government. In 1953 elections were held to receive limited self-government. The Peoples Progressive Party, under the Jagans, swept into power, but they came into power with Communist objectives without fully applying the dialectic. They went too directly to their objectives. Great Britain still controlled British Guiana through a Governor and other influences. The elected representatives refused

to cooperate in any way. They would not operate even as a loyal opposition. They planned revolution -- explosives were being stored, kerosene, dynamite -- there were outbreaks of violence. The Archbishop discovered a plot to burn down his house. The British moved in troops, suspended the constitution, and ruled authoritively for a period. The Jagans went on a world-wide propaganda tour, returned to British Guiana where they were arrested and imprisoned. Mrs. Jagan was in prison a very short time, a couple of weeks, I believe. Cheddi Jagan was in for some six months. A Royal Commission was held which produced the Robertson Report which clearly indicates the Communist character of the Jagans and which members of their party objectives were Communists, which were not. Another constitution was formed. In 1957 another election is held. This time Jagan is re-elected, but in the meantime another political party is being formed under the leadership of a Negro called Burnham. Burnham had been Chairman of the P. P. P., but the Royal Commission said he was not a Communist, and he acted in opposition to Jagan, but unfortunately, the Negroes were only thirty-eight percent (38%) of the population and the two parties became divided on practically a racial basis, not an economic basis at all -- on a racial basis. The Communists have been far more successful at exploiting racialism than they ever have been at exploiting poverty. They can exploit anything, but the thing they exploit most effectively, historically, is nationalism and racialism. These are easily exploited.

This year, British Guiana held another election. This time for full self-government. I went down there to British Guiana about five (5) or six (6) months before the election. I met with the different groups, found a most enthusiastic reception, realized what the need was, what must be done, because the way the situation was going, the election of Jagan was mathematically predictable. If he was to be defeated, a way must be found in tune with the racial self-interest for them to elect non-Communists. Prior to the election we had groups working there trying to outline the nature of Communism. Orthopedic surgeon Dr. Joost Sluis went down. We had three teams. We brought out Amerindians from Caroline who knew what Communism in power was like. We had mobile units, we had films, but we weren't good enough. Just a few weeks before the election, two forces operated to help Jagan. One of them was a loan that came to the Jagan forces because he was the government from America, but basically it came from the World Bank. Now, America provides the majority of the funds for the World Bank and the American delegate to the World Bank voted for this loan which helped Jagan tremendously just before the election. The other thing was this: just before the election, the opposition party, the P. P. P. had a split and the secretary, a man called King, who the Royal Commission identified as a Communist, left the P. P. P. and came out with a virulent anti-Indian campaign. This, of course, rallied the Indians behind Jagan, made his election mathematically predictable almost. And, when the results came out, the P. P. P. got twenty (20) seats in a House of thirty-five (35). It's the British system so the dominant party now elects the Chief Executive, so Jagan is the Chief Executive. He hasn't got fully dependent yet, he'll get that within twelve (12) months to two (2) years. Until he getsit, you can expect him to be extremely moderate. However, once he's got it, we are then faced with a desperate problem. We can predict that he will make an agreement with Russia -- call it cultural, military interchange if you like, any name. British Guiana sends a handful of troops to Russia. They very generously sent ten (10,000) thousand to British Guiana. Jagan is now internally secure. Any of them who doesn't like what he does, they'll have to deal with the Communist forces

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in the country. He's now secure, the missile basis can be set up, the propaganda outbreaks, and we are fighting with a constitutionally established Soviet satellite in the Western hemisphere. It comes to pass while the vast majority are sound asleep. You see the steps, the recruitment of a few intellectual students, in this case the Jagans. Secondly, the training and dicipline within the Communist Party. Thirdly, the exploitation of group self-interest -- in this case, Indian nationalism to bring that party to popularity and power. Fourthly, the seizure of power -- in this case by popular vote -- democratic process. The fifth step we haven't seen yet. It will be the establishment of minority dictatorship and universal tyranny. That will be delayed, probably twelve (12) months or so, but already a British Guiana-Cuba axis is being established. Economic fields between the two countries are in being. Jagan has been saying that Castro is the greatest American of the 20th Century, and here is the situation maturing right before our eyes.

What do we do to stop it? The only group that I know that worked to stop it was our Christian anti-Communism crusade. We spent $45,000.00 down there. We weren't successful, but at least we tried. There are still things that can be done because the Peoples Progressive Party, at present is controlled by a tight Communist minority. If the non-Communists can be split away, we can still do something. Probably twelve (12) months from now, it will be too late. Communism prevails where it has dedicated, diciplined, organized people. We'll never defeat it until we have people similarly diciplined and dedicated for freedom. When they have these people, the next thing they do is equip them with superb literature. One of the most remarkable phenomena of our time is the Communist world literature effort. They are using the printing press with devastating efficiency. In Moscow, in Peking, in every Communist country, the printing presses are rolling twenty-four (24) hours a day, seven (7) days a week, fifty-two (52) weeks a year, and from those presses a floodtide of beautiful literature pours forth and strains into every country in the world in the language of that country, costing practically nothing. There's never been anything quite like it. The Communists divide their literature into two types, what they call propaganda and agitation. Communist propaganda may be defined as that which conveys many ideas to a few people. Communist propaganda teaches Communist theory, Communist philosophy, Communist organization. Such books as the COMMUNIST MANIFESTO, THE STATE IN THE REVOLUTION, by Lenin, which is now the world's most translated book -- translated into more languages than the Bible, THE HISTORY OF THE COMMUNIST PARTY OF THE SOVIET UNION, Bolshevik, LEFT WING COMMUNISM AND INFANTILE DISORDER, selected works of V. I. Lenin, selected works of Stalin, ON CONTRADICTION, by Mao Tse-tung. This is Communist propaganda. It's not light reading. Very few people will read it -- it's designed for the few -- for these serious students they wish to recruit and transform into the executives of the Communist purpose -- propaganda for them. For the masses of the people they have agitation. Agitation may be defined as that which conveys one idea to many people. It doesn't teach Communist doctrine, that is not its purpose. Agitation simply projects one idea. Here I have for example, Communist agitation -- magazines like this one, China Pictorial, published in Peking every two weeks in a great number of languages; in Chinese, Mongolian, Tibetian, Uighur, Korean, English, Russian, German, French, Japanese, Viet-namese, Indonesian, Hindu, Spanish, Arabic, Burmese, and Swedish. The color photography is beautiful. The morals are excellent, no vice, no crime, no nakedness, no sex, no alcohol. Every face is radiant with a smile. It depicts the unending happiness that Communism creates wherever it goes, and of course, the evil threat to the world -- American Imperialism. Here we have this

heading, "Support the Viet-namese People's Just Struggle Against U. S. Imperialism's Agression and For the Peaceful Reunification of Their Motherland." It depicts America as evil. Just imagine Communist China putting out in English, and all these other languages, a magazine like this every two weeks. Poland has to be supported by American money, but they put out a magazine showing the glories of Communism.

The books that impressed me were those printed in Moscow and Peking in English for one, two, and three-year old babies. These people mean business. They want your children, they don't really care about you, you know. They are realists -- they are crazy, but they certainly are not stupid. They know you wouldn't be much use to them. Your mind is made up -- your character is formed -- you think, feel, believe, in an established pattern. What could they do with you? Oh, they could do something -- cut your throat. You'd make reasonable fertilizer. But your children, now that's different. Get them soon enough so they can do something with them, so they want them, so they go to work to get them. They produce these beautiful children's books, wash them clean. Let me just read you some of them:

From my bed, the blanket said,
  And the sheet refused to stay,
And the pillow, like a pillow
  Gathered up and flew away
I got up to reach the light,
  But it also took to flight.
I decided I would look at my colored picture book,
  In a twinkling, it had fled --
Hiding underneath the bed.
  When I thought I'd have a cup of tea,
Cups and saucers ran from me,
  Teaspoons, tea pot, cream and eggs
Ran as though they had legs.
  "What has happened? What's the matter?
What's the reason for this rattle?
  What a tumult -- what a clatter --
Has the world turned inside out?"
  Mother's iron chased the dipper
While the bird cage chased the snippers
  And the snippers chased the nippers
And the poker chased the boys.
  What a tumult -- what a racket --
What a horrid, horrid noise!
  Suddenly from Mother's bedroom,
Crooked, golden legs straight toward me came,
  Scolding as they came, "Oh, you nasty little smacker,
"Oh, you naughty little squirt,
  There's no chimney-sweep who's blacker
There's no pig as fond of dirt.
  Take a look into the mirror,
See the ink spots on your nose,
  And your neck -- your dirty fingers,
Never wash them, I suppose,
  So, no wonder, even Stocking

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Can't stand the sight so shocking.
  Every morning bright and early,
All the little mice go washing
  And the kittens and the ducklings,
And the ants and spiders, too,
  All but you have washed this morning,
Cleaned their teeth and brushed their hair,
  You're the only piggy-wiggy --
You have nothing left to wear."

Now, people, look at this: boys and ducklings, the raindrops, chickens and ears, plum blossoms, the ant and the grasshopper -- printed in Peking in English for your children. As folks read them, a look of bewilderment comes over their face. They say, "But I don't understand, what's wrong with that? How do they get the Communist line into that? I can't see anything wrong with it." Do you see anything wrong with what I read to you? What's wrong with it is quite simple. What's wrong with it is this: there's nothing wrong with it. That's what's wrong with it. This isn't designed to teach the Communist line at all. It's very simple. When the kidnapper decides to gain the confidence of the children so that he can entice them into his automobile so that at the appropriate moment when he wants them, they will come, and he can ten commit what he desires upon them, what does he do? Does he give them a long lecture about what's going to happen after they get in the automobile? Is that what he does? Now what would the kidnapper do to gain the confidence of the children? Somebody tell me. Give them candy, of course. What sort of candy? Poison candy? Sweet candy, good candy, the better the candy, the greater the confidence, the more likely they are to get in the automobile. Now this is simply the Communist candy, that's all. They wish to gain the confidence of the children, so at the appropriate moment they can climb aboard the Communist automobile for their journey to slavery and death. Now they introduce this into America, into this country. They introduce it into all the countries of the world. They spare no expense and the one purpose is this: to persuade people, from the children up, that Communism is good, produces happiness; therefore, don't worry about it, even welcome it. For this purpose they are spending billions of dollars.

When Richard Arens was Director of the House un-American Activities Committee, he spoke at a school we held in St. Louis. He said, "I wanted to know how much of this Communist propaganda (agitation, he called it propaganda) is coming into America." I went to a postal official in New York and asked him to hold for three days the mail from Russia, not to censor it, to hold it, so we could see how much there was. He said, "I can't do it, the reason I can't do it is that we don't have enough warehouses to hold it." He held it for one day. We were in a room which would seat two or three hundred. Richard Arens said, "I went to New York and there were three warehouses this size filled with it." And, he lifted his hands above his head and said, "I walked through those warehouses and there were the mail bags packed way above my hand, in one day, coming into the United States through the port of New York." New York is not the only port, of course. New Orleans, they use very effectively. I'm told that they do a lot of their printing down in Mexico City. They then ship it into New Orleans for re-shipment to Latin America. They have all the privileges of the postal regulations of the United States. In so doing, it's not pornographic. You can't get at it that way. Taken in isolation, it seems good, it seems harmless, but it is all the most effective portion of the world-wide Communist program for our conquest.

There is also, of course, that magazine USSR published by Russia within the United States. It is a beautiful magazine. I've no doubt many of you have seen it, may even receive it. Now, let's look at the situation. An agreement was reached by the State Department that Russia would publish in America a book about Russia called USSR, while America publishes in Russia a book about America entitled AMERICA. You say, well that seems a fair exchange. Now, is it a fair exchange? If you buy a single copy of USSR on your book stands, it costs twenty cents (20¢). If you buy it by long-range subscription, you can get it for thirteen cents (13¢). It comes in a beautiful white envelope. I'm told it would cost about seven cents (7¢) wholesale to buy. If you want to get it real cheap, I'll tell you what to do -- take a subscription and stop paying. It keeps coming just the same. AMERICA, within Russia, costs about a dollar and a quarter ($1.25). They tell me that it's practically unsecurable and the Communist authorities say it's unsaleable and send lots back. The Communist utilization of literature is very effective, but not only effective here.

Look at a little country like India to see how the Communists are using literature. They print all this beautiful literature, they recruit the students in the universities to Communism. They equip them with this literature, they send them out to the villages. They gather the people together. They say to the villagers, "Things are bad, aren't they? Your children are hungry, you can't get food. They are sick -- you can't get medicine. You don't know what to do. Cheer up, I've got good news for you. Look at this. Things used to be just as they are here a few years ago in China, or in Russia, but look what they are like today." And he opens up the magazine, shows them the pictures, the smiling faces greet them, the well-fed bodies entice them. They see wonderful new construction, schools, hospitals, even open churches. They say, "What have we got to do to get conditions like this?" "Well, vote Communist." "What do we have to give up if we vote Communist?" "Nothing -- all it means is that you get better food, better clothes, better education, hospitalization, medical treatment if you are ill. You can keep all your freedom. Vote Communist."

Is it any wonder they vote Communist? They don't know anything about the reality of Communism, nobody told them. They don't know that the Communists are the greatest liars, tyrants, and murderers of history. They don't know that the reality of Communist power is such that wherever Communism achieves its purpose, the people flee by the millions -- three million refugees from North to South Korea -- nearly four million refugees now from East Germany to West Germany. A million refugees litter the barren hillsides of Hong Kong, bearing eloquent testimony to the true reality of Communism. Ask yourself the question, how bad would conditions have to be to cause me to go home tonight, gather together my children, what we can carry in our hands, head out towards the border, knowing that when you got there, there would be barbed wire, plowed ground, hungry dogs, posts with machine guns and guards. Your chances of getting across were not bright, if you did get across you had no home to go to, no friends, you were an unwelcome nuisance in a foreign land. How bad would conditions have to be to make you do that? They'd need to be inconceivable. Wherever Communism comes, the people do it by the millions.

The Indians don't know this. Nobody told them. The Communists certainly didn't, they're keeping it a secret. The American government didn't

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tell them. The American government's policy seems to be to provide them with good homes, good food, and good electric lights so that they can sit down in comfort to read the Communist literature, to be impressed by it, to join with the Communists and take the weapons we provide, for our conquest and destruction.

We are losing -- we are being defeated. We are being defeated by the use of the methods in which we are supposed to lead the world in skill. America can sell her products. They can make you drink Metrecal to fatten you or slim you. They can make you paint your face this color, that color, some other color; wear your dresses this way, that way, upside down. The advertisers can do tremendous things, but when it comes to advertising the virtues of freedom throughout the world, we are losing to the Communists "hands down." If there is one priority more desperately urgent than any other, it's that we reach the people of the world with the truth, the truth about Communism, the truth about freedom -- the truth -- before it is forever too late. The truth about America in contrast with Communism is crystal in its clarity. Not everything is right with America. I hear all sorts of criticisms about your country, about conditions, about discrimination, about this, that, and the other, but when everything has been said about the wrongs of America, two facts stand out with crystal clarity. In the Communist world, millions of people every year risk their lives trying to get out; whereas within America, a million people every year risk their lives trying to get in; not to live at your highest, but at your lowest economic standard. Now why the difference? This fact should be shouted from the housetops in every corner of the world; but the voice of freedom is dumb and mute. One of your executives was telling me just today he'd been in Africa and listening there from radio Peking, the voice came in with multiplicity and clarity reaching right to the people. The American voice was hesitant, you lost the signal half the time and incomparably weaker than the voice of the Communist deceiver. Now why? I suggest it's because we have never come face to face with the reality of our Communist enemy, the methods that he uses, the tools that he uses, and the progress that he's making. We are still concentrating on economic improvements, as I said, to provide them with good electric lights so that they can read the Communist literature and radios so they can hear the Communist propaganda lies. When are we going to learn and end this battle intelligently and effectively? I think that each one of us can make a contribution towards that end because at present the Communists are winning with the tools of communication.

The second thing they use most effectively is the tool of education. In one sense they are conquering through the educational process. We've just awakened to this and in reaction America has instituted the Peace Corps. Now, this is a grand concept -- America's young and finest, prepared to dedicate their lives, to leave home and confort and go to these needy countries to live with the people, to share with them their problems, their heartaches, to help them with their needs, to be a true brother and a true friend. Now this is a noble concept. Many of America's best young people have responded, but you must admit that idealistic as it all is, it would be a real help if they could speak the language, wouldn't it? The simple truth is that we don't have people who can speak the languages for the many needy areas of the world and the Communists do. They have them because they have conceived of education not as an end in itself to develop the full personality, but as an instrument of conquest whereby

they could forge the tools they needed for further conquests. When they came to power, one of the first things they did, (1921, I think it was), they set up the university for the toiling and exploited masses of Asia in Moscow. Then, they sent their agents to all the Asian capitols. They selected the most brilliant students they could find. They took them back to Moscow. They trained them. Then they sent them back to their own countries to conquer them for Communism. They are doing the same in Africa. Since then, they have set up a network of educational institutions. Then they've produced Communist missionaries, ready to go to every country in the world -- doctors, dentists, agricultural experts, administrators, engineers, all of whom are skilled linguists. As these new countries emerge, they need technical assistance, and here's generous Russia with just the people they need. They can speak the language.

Now, what have we been doing? Suddenly we are jolted when Sputnik rises into the sky. We re-examine a few of our cherished educational axioms. One axiom that we had for a long time in a lot of areas was just leave people to study as they like and somehow or other you will get the best results, that a free academic system will always prevail over a regimented one. Our experience with the Germans, somehow or other, didn't seem to waken us to what a regimented educational system could do. The Germans seemed to be fairly effective, didn't they? Here they were -- seventy-five million people -- they are outnumbered ten to one, but they got jet aircraft, they got radar, they got rocketry with a regimented educational system. The idea that a free educational system will inevitably prevail over a regimental one may be a nice thought with which to enter the gas chamber. It doesn't always work. Now, maybe the psychologists can contradict me, but I think if you've got two children, you let one of them just do what it likes, you get the other one and make it study mathematics, you put it in competition, give it rewards if it does better, punishment if it doesn't do so well, I think the one who is encouraged, rewarded, and punished will learn more mathematics. You may disagree with me, but that is the way it seems to work as far as I am concerned and the Communists have consciously used education, not for salary purposes, developing the full potential of the individual, but to create people who can be effective servants in the Communist program of world conquest. And I believe that education should serve the preservation of a free country and a free society, that certain values are very important, but the most important of all values is the right to live and breathe and think. If Communism prevails, all of these values will be destroyed.

As I say, the right of privacy is an important right. I don't believe anybody is entitled to enter your house forcibly, without a legal warrant. Maybe there are situations that would justify an exception to this rule. If your house is on fire and burning down and your family is in it, I'd forgive the fire brigade for breaking down the door without a warrant. Now, wouldn't you? We are faced with a calamity so colossal that it staggers the mind. We are faced with the imminent danger of total world Communist conquest, not only the possibility, but the probability, because if we accept the validity of predictive processes available to human reasoning processes whereby the past is analyzed, the laws of development within it determined, and the future predicted, the Communists are conquering the world. Now, this issue dwarfs all others. If your house is on fire, putting the fire out becomes the dominant responsibility; if you are on a ship at sea that's sinking and you've got a most important quarrel with another individual consuming all your attention, I think you better stop it and the two

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of you see whether you can shore up the hole in the boat or that quarrel will soon be resolved. If we don't stop Communist conquest, all our problems will disappear in exactly the same way and by the same process that death solves all physical ailments. We need to bring our attention, our undivided attention, our intelligence, the gift of heart and hand to our country and our God, that Communism, the malignant Godless conspiracy, to deny human freedom and create universal slavery may not prevail, but that freedom may live in the hearts of men and in the organizations of mankind over all the earth. I trust that under God, with humility -- but with dedication, we may each make our personal contribution to that end.

ADDRESS ON WAR OR PEACE 1961

By
W. P. Strube, Jr.

Youth Education Center
October 4, 1961

One of the most prophetic statements regarding the circumstances in which we currently find ourselves I believe was made by a Communist. A man who says, "I am a Communist." His name is Dimitri Manuielsky. He was speaking before the Lenin School of Political Warfare in Moscow in 1931. Dimitri Manuielsky said this: "War to the hilt between Communism and capitalism is inevitable. Today, of course (that was 1931) we are not strong enough for attack. Our time will come in twenty to thirty years. To win we shall need the element of surprise. The bourgeois (that's you) will have to be put to sleep. So we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard of concessions. The capitalist countries, stupid and decadent, will rejoice to cooperate in their own destruction. As soon as their guard is down, we shall smash them with our clenched fists."

Whether you like to face reality or not today, the United States of America is at war with International Communism. We are as much at war today as we were on December 1, 1941. You say, "Wait just a moment, Mr. Strube, you have your dates mixed up. Why the bombs weren't dropped on Pearl Harbor until the 7th." Oh, I grant you that, but let me remind you of something. It doesn't take two nations to start a war. It only takes one. And on December 1, 1941, Japan realized that we were at war. Her industry had been revamped as necessary, her manpower had been conscripted and trained, the necessary armament, manpower, and supplies had been gathered at the point of embarkation, the fleet had been assembled, the ships had been loaded and on December 1, 1941, Japan was steaming full speed ahead toward Pearl Harbor. Japan realized that we were at war. Now a few people in our nation realized it, but unfortunately then, as now, those individuals were called alarmists.

I don't know how many of you have previously had the fortune or misfortune as you may think the case to be, to meet an alarmist face to face. If you haven't had that privilege prior to this moment, you are now experiencing it, because I am an alarmist. I say it unashamedly. I say it without qualification. I say it without reservation. Now here is why I am alarmed -- I'm alarmed that American aircraft can be shot down with impunity. Russia has shot down seventeen of our American planes since 1945 with seventy-one American boys dead or yet unaccounted for. You can read the details of this in the May, 1961 issue of Readers Digest. I am alarmed that some place north of the 38th parallel in Korea there are three hundred thirty American boys being held in violation of the agreement signed with the Chinese Communists at Panmunjon. We have had sixty-five conferences in Geneva, Switzerland, negotiating for these boys' release, to no avail, and yet we have a few politicians, a few professors, a few preachers, and a few business leaders in this nation, not many in any category, but rather influential ones in all cases, saying that we ought to diplomatically recognize

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Red China. They are not only overlooking three hundred thirty American boys held in violation of the agreement, but they are also overlooking the genocide in Tibet, perpetrated by the Chinese Communists. You can read the details of that in the November, 1960 issue of the Readers Digest. They are overlooking that the Chinese Communists are also moving in and taking real estate that doesn't belong to them in the Himalayan area. They are overlooking a number of other factors, such as the fact that the Chinese Communists have put to death between twenty and fifty million in the last twelve years in China.

I am alarmed that the Communists can hold a summit meeting in the United States of America as they did last November where in we find Khrushchev, Kadar, Gromyko, Tito, and the leaders of a number of other Communist countries coming into our nation uninvited, staying as long as they desire, and there seems to be very little that we as a populace can do about it. I am alarmed that less than one hundred miles off the coast of Florida there is a Communist satellite nation, officially declared as such December 3, 1960 by the United States Government. The Caribbean measles are spreading with epidemic progress. We find that British Guiana, in a pre-election August 21, this year, voted a Communist government into office headed up by Cheddi Jagan and his wife who became Communists while university students in this nation. I am alarmed that business men are continuing to trade with the Communist satellite nations including Cuba, Yugoslavia, Poland, and others, and I am alarmed that so few normal and intelligent American citizens are not just a little bit more alarmed about these facts.

Yes, we are at war. However, war has changed its form. The Communists have discovered that a man killed by a bullet is useless -- he can dig no coal. They have discovered that a demolished city is useless -- its mills produce no steel and their whole program to take over this whole nation is not predicated on the destruction of one American city. If they have to destroy one American city, it will be a major setback for them, materially speaking. It is not predicated on the mass annihilation of any segment of our population prior to the takeover. It is not predicated on converting a one of you to Communism. It is not predicated on the subverting of this nation. However, I would not want to minimize their efforts in this latter category. Yes, war has changed its form. Let me be a little more illustrative. Prior to the turn of this century, war could be fought or conducted on two levels or two planes. Prior to 1900 on what level could war be conducted? Tell me. Land and sea! Now, in World War I we saw the advent of third dimensional warfare. Now what was it? Airpower. In World War II the admiral or general that maneuvered his troops or his fleet ignoring third dimensional warfare was condemmed to defeat, was he not?

In the Korean conflict we saw the advent of the fourth dimensional warfare, psycho-political warfare, psychological warfare. If you don't know what happened to our prisoners of war in Korea wherein seventy-five percent of our American boys knowingly or unknowingly cooperated with their Communist captors; where one out of four of the American prisoners of war, openly, willingly, knowingly, collaborated with the enemy; where not one American prisoner of war escaped from an organized camp in Korea back across no man's land to freedom; and where thirty-nine percent of our American boys died while in captivity and

not basically from wounds. If you do not know what happened in those prisoner-of-war camps, you haven't the faintest conception of what's going on in this country right now.

I only wish that we had time today to go into, specifically, what happened in those prisoner-of-war camps. We won't have the opportunity. You are going to have to either get it by tape recording and get a hold of some of the speakers such as Major Mayor who was one of the army psychologists, or get hold of Colonel R. B. Seames presentation on what happened in the prisoner-of-war camps in Korea in the HISTORY OF THE IDEA or get hold of such books as BRAINWASHING FROM PAVLOV TO POWERS written by Ed Hunter and available through the book mailers in New York or get hold of Eugene Kincaid's book IN EVERY WAR BUT ONE and study what happened in those prisoner-of-war camps because it is my personal opinion, and I will endeavor to differentiate between fact and opinion as I speak today, but it is my personal opinion that the American public today are succumbing in approximately the same ratio as our prisoners of war did in Korea in direct proportion to their knowledge of what happened in those prisoner-of-war camps. And, incidentally, you might be interested to know that it was not our colored or Spanish elements that were the predominant onesthat collaborated. It was not our uneducated. In many cases it was our intellectuals that found themselves in the position of having cooperated knowingly or unknowingly.

Yes, war has changed its form. You say, "Mr. Strube, you say we are at war." "Yes." "When did that war start?" Karl Marx, a little over a hundred years ago, said that he discovered it. He took no credit whatsoever for having started it. Karl Marx said this: "Everywhere in the world there exists a state of war, known as the class war, between the bourgeois and the proletariat." Budapest was just a part of the class war boiling to the surface; Korea, another manifestation of the class war, Cuba, Congo, just a class war coming to the surface; two are Marxist, two are Communist; all of these are just a part of the class war. Everywhere in the world there exists a state of war. Nikita Khrushchev brought this out recently when he said, "There are legal wars and there are illegal wars." What did he mean by those statements? Well this afternoon in our session on semantics we will break them down that you might better comprehend and understand some of his statement. War is a state of being. If war is a state of being to a Communist, what's peace? The word in your vocabulary that drips from the lips of the Communist probably more than any other is the word peace. They have peace fronts, peace crusades, peace meetings, peace for coexistence.

At this point we are going to have a little audience participation. We are going to ask you to raise your hand on certain questions. Now, when I am in a junior high school audience and I call for a show of hands, those hands go up like this -- in a high school audience, about like this -- in a college audience, about like this -- and if you can get one finger to the ear lobe of an adult, you have normally succeeded very well. Let's at least make believe that this audience is high school this morning. Let's get the hands up so we can see them. How many of you think that Nikita Khrushchev is telling the truth when he says he wants peace? Well, how many of you think that he is lying? This is part of our problem. They didn't raise their hands on either question. Now, you have only got two choices. Let's try it again.

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How many of you think he is lying when he says he wants peace? How many of you think he is telling the truth? Golly, it's obvious we have a mixed audience here this morning. We haven't got unity and you know you just can't do things without being unified today! It's dangerous. I tell you what let's do -- let's bring Nikita right here to Bunkie and we'll give him a seat. You can't see him down here. We'll put him right up here where you can all see him, up here in this chair. Now don't get concerned -- at the moment he's gagged. Now, while you are using your imagination with me, imagine that this is a lie-detector chair, if you will, please. After we have him all wired for sound, checked out the polygraph and see that it's functioning properly, we will gently remove the gag from his mouth and ask him just one question. "Nikita, do you want peace?" And he is gonna' say, "Yes, I sure do, I certainly do." Now, will he pass that lie detector test or will he fail it? He will pass it in flying colors. All right, he will pass it in flying colors. Hands down - no problem.

Now, how many of you think he wants peace on his own terms? Everyone that has his hands in the air has now been "snookered." It is not a matter of terms. Let me explain why. If you ask a man taking a lie detector test a question and he answers that question with conditions or reservations in his mind, assuming the polygraph is functioning properly and the operator knows how to operate it, the polygraph will indicate that he is giving a conditional answer. I have previously told you he passed the test. That leaves only one other logical conclusion, and that is that the word <u>peace</u> conveys an entirely different thought to Nikita Khrushchev than it does to the average one of you. Now, before we ascertain what the word <u>peace</u> conveys to Nikita let's find out what the word <u>peace</u> conveys to you. How many of you during World War II thought of peace as being the cessation of hostilities, with Japan or Germany being victorious over us and our being their slaves? How many of you thought of peace that way? What was peace in your mind in World War II? It was the cessation of hostilities in American victory was it not? When Nikita Khrushchev says he wants peace, does he? Yes. Is he telling the truth? Yes. Could he pass a lie detector test? No problem. What does the word <u>peace</u> convey to Nikita Khrushchev? Mechanically speaking, it conveys the same thing to him as it does to you -- when one side is victorious over the other. Now, how many of you think Nikita envisions himself on the losing side? Haven't found an audience yet that thought he did. What's peace to Nikita Khrushchev? It's when the prolitariat is victorious over the bourgeois.

I am going to flatter every one of you in here this morning. You may not realize it, but you are bourgeois in Nikita's eyes. What is peace to Khrushchev when your throats have been cut? Now how many of you would like to sit down in Vienna and negotiate peace with Khrushchev -- sincerely now? That's exactly what we do every time we go to a conference table with the Communists, but without understanding Communist language. Now, we are going to deal this afternoon for one solid hour on the problem of Communist language, because this is our basic stumbling block economically, politically, diplomatically, socially.

How many of you think that a Communist would willingly tell a lie to aid Communism -- willingly tell a bald-faced lie to aid Communism? It's impossible! Now, this is not double talk. You come out this afternoon, and we will go into what the Communists mean by the various words in their vocabulary.

All right now, being at war you must have an objective. You just don't

run around helter skelter in a war. You must have an objective. Now what is the Communists' objective today? World domination! I realize that some of our top diplomatic officials in Washington -- one having the equivalent of a cabinet position -- doesn't seem to understand this. I realize that one of our former diplomats to Moscow, a man who is looked on by some as being one of the leading experts on Communism in the world today, and I think that he is probably (based on his recent expressions) completely ignorant of the idealogy of Communism. The fact that he lived there for a few years, the fact that he speaks the language fluently does not necessarily make him an expert. He said "The Communists have no plans or blueprints for world conquest" in a recent army film that he made. This particular man happens to be the current ambassador to Yugoslavia. I will be dealing with a couple of his views a little later without mentioning his name.

Let's see whether the Communists have a blueprint or not for world domination. Let's see whether they actually propose it. Let me introduce a few documents for your consideration. Exhibit A - a book entitled HOW TO BE A GOOD COMMUNIST. The author is Liu Shao-chi. He is today the president of the Peoples' Republic of China. He is the man that last November Nikita Khrushchev embraced in Lenin stadium as a part of the opening exercise of the forty-third anniversary of the Bolshevik Revolution. Liu Shao-chi in his book, HOW TO BE A GOOD COMMUNIST published by Foreign Languages Press in Peking, China in the first edition (October, 1951) on page thirty-nine writes in the last paragraph and I quote, "What is the most fundamental and common duty of us Communist Party members?" As everybody know, it is to establish Communism. To transform the present world into a Communist world, and you can't make it much plainer than that. Exhibit B - a book entitled THE TWILIGHT OF WORLD CAPITALISM; the author is William Z. Foster, who at the time he wrote this book was chairman of the Communist Party of the United States of America. Where and when was the book published? Published by International Publishers in New York City, copyrighted in 1949, and the fly leaf carries a very significant dedication, "To my great grandson, Joseph Menley Calcot, who will live in a Communist United States." You say, "Mr. Strube, those books are ten years old. Why, they may have changed their minds since then." All right, you diehards, try this one on: <u>Houston Chronicle</u>, Wednesday, July 6, 1960, front page. The headline on the article to which I call your attention reads as follows: "Khrushchev wants to see the Red Flag Fly Over the Whole World in his Own Lifetime." Reading down the article, it says this: "Life is short," says Nikita Khrushchev, "and I want to see the Red Flag fly over the whole planet in my own lifetime." Now I wouldn't want to embarrass a one of you gracious folks in here today, but I want to drive a point home in such a manner that I hope you will always remember it. I hope it will haunt you, until such time as you really get into this battle and start doing everything you can. On April 17 this year, Nikita Khrushchev celebrated his sixty-seventh birthday. Those of you who have yet to celebrate your sixty-seventh birthday -- sixty-six and younger -- well, Nikita Khrushchev proposes to bury you, and I hope that makes it just a little bit more personal.

All right, the Communist objective is what? World domination. Now, then, not only must you have an objective, but you must have a blueprint to bring that objective into fruition. What is the Communist blueprint for world domination today? Well, Lenin wrote it prior to his death in 1924. It goes something like

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this. First, we will take Eastern Europe, then the masses of Asia, then India, then Africa, then Western Europe, then demoralize, degenerate, and, if necessary, devastate the United States. The latter they do not think will be necessary. They believe it will fall like an overripe fruit into their hands. You say, "Mr. Strube, Lenin is dead." Yes, so he is, but the results, the fruits of his efforts live on.

Let's see whether or not Lenin's blueprint lives on. He said first we will take Eastern Europe. They have it, don't they? Very little of it could be debated today. Then the masses of Asia. They have that with the exception of five principal population areas - Japan, Indonesia, the Philippines, South Korea, and Formosa. Let's hurriedly analyze those areas. In Japan last year we suffered the most humiliating experience in the history of the United States wherein our president was forced to cancel his scheduled visit. In Indonesia three years ago we sent arms and ammunition to the Sukarno government in Jakarta. It turns out that he used that material to help defeat the anti-Communists. About the middle of last year, Sukarno outlawed the second most powerful party in Indonesia. What party was that? The anti-Communist Party. And yet while he was in this nation quite a number in our various news media declared Sukarno to be a great neutralist. I'll label my next statement "opinion." It is my personal opinion that Sukarno is as neutral as a pyromaniac with a fire bomb. Now keep in mind that he was a recipient of the Lenin peace prize. I might remind you that Fidel Castro, since the ill-fated landing, has also received the Lenin peace prize. And be it some great industrialist, be it Sukarno, or be it Fidel Castro, now that you know the definition of the word peace from a Communist viewpoint, that Lenin peace prize should take on an entirely different connotation for you.

What about the Philippines? "Well," you say, "Vice President Johnson had a warm reception there just recently. And when MacArthur went down, wasn't that wonderful how they turned out? And President Eisenhower there a year ago; why they turned out a million strong in Manila alone." But, let me remind you of something. The wrappings on the box at Christmas time rarely if ever indicate its true contents. I happen to be one of those rare individuals who just loves to get a necktie for Christmas. I don't care if its one that someone received the preceding year that they didn't like, because in speaking thirty-five-forty times a month, month in and month out, due to body oils and perspiration and yanking at them, I am very hard on ties. How disappointed I am however, at Christmas time, occasionally to open up a necktie box and find a pair of socks or a handkerchief. Now, the shape and the size of the box rarely, if ever, indicates it true contents. That's certainly true in the Philippines, best illustrated by the questions that President Garcia asked President Eisenhower on his visit over there. A couple of the questions were: "President Eisenhower, for the past few years the three primary sources of sugar for your great nation, other than your own domestic production, has been the Dominican Republic, Cuba, and the Philippines." President Garcia then asked President Eisenhower, "President Eisenhower, in 1959 these three little nations applied to your great country for an allowable increase in the sugar quota. To the Dominican Republic you said 'yes.' (I might remind you that we have since broken off diplomatic relations with them.) To Cuba you said 'yes,' (and I might remind you we have officially declared them as a satellite of the Soviet nation now). Why did you say 'no' to the Philippines who have historically proven to be your friends - why?" I might further remind you we have now discontinued the sugar allotment

with the Dominican Republic, we've now discontinued the sugar allotment with Cuba; but now who did we give it to when we discontinued it? Did we give it to our friends in the Philippines? Oh, we gave it to some of the great neutralist nations. There was another item that President Garcia wanted to talk to President Eisenhower about -- He said this: "President Eisenhower, since the end of World War II you've given over two billion dollars worth of foreign aid to Communist Yugoslavia. (I might remind you that in the last four weeks we shipped scrap iron out of the Port of Houston to Yugoslavia. I might remind you that in the last month we have shipped jet aircraft out of San Diego to Yugoslavia. You say, "Mr. Strube, we sold it to them." Yes, we sure did - $17,300 per jet aircraft - that won't even equip the cockpit.) President Eisenhower, you have given two billion in foreign aid to Communist Yugoslavia in the last fifteen years -- you have given an additional billion to Communist Albania, Rumania, Bulgaria, Czechoslovakia -- you have even given foreign aid to Russia. Why haven't you helped the Philippines in direct proportion to our land and our population if you helped the enemy -- why?" Now, how do you answer a question like that?

If you want to know a little bit more about the true nature of the situation in the Philippines today, I challenge you to go back and get the November, 1960 issue of the Readers Digest and read an article in there written by a Filipino by the name of Romulo, and the title of the article is "Wake Up America, Wake Up." Yes, "Wake Up America" is an article that I recommend to you for reading, and I am trying to give in this seminar either references or books that are generally enough accepted that you can use them in classroom work without any problems, and so I have given you three or four articles from the Readers Digest. I am not a salesman for the Readers Digest, but these particular articles have been very excellent ones.

What about the situation in South Korea? Well, it is extremely volatile. We have had a military junta take over there in the last four or five weeks; we have had problems there, but I will not take the time to elaborate on them. What about Formosa? We find today Formosa is the absolute antithesis of the lies perpetrated against a Christian gentleman by the name of Chiang Kai-shek a few years ago and yet we have today a few people, a few politicians, a few professors, a few preachers, and a few business leaders saying we ought to diplomatically recognize Red China. That is tantamount to surrender of Formosa. I might remind you that Red China hasn't even petitioned the U. N. for membership. I might further remind you Mao Tse-tung said last year, "All right, go ahead and recognize us if you want to, we won't accept it so long as Chiang Kai-shek is still a part of that group." Recognition of Red China is tantamount to surrender of Formosa. You say, "Wait a minute, Mr. Strube, you can't ignore six hundred million people over there." That's true, ladies and gentlemen, we can't, but let me remind you of something. There is a very big difference between geographic recognition and diplomatic recognition. We have over two hundred thousand men and women, languishing within the prisons of this nation today. Do any of you know of any group of prisoners that have their own self-selected lobbyists representing them in the halls of the Legislature in Baton Rouge or in Washington, D. C.? You say, "How facetious can you be? Why, these people in these prisons have proven themselves morally irresponsible. Why do you think we have isolated them from society?" Well, are you inferring that the Chinese Communists have proven themselves morally responsible? Have they? Mao Tse-tung with his own lips at the Baudon Conference said, "Yes, we have had to exterminate eight hundred thousand reactionaries." He admitted it.

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I recently read a book written by an Episcopal bishop. His name is Bishop Quentin Huang. He was captured by the Chinese Communists, imprisoned and later managed to gain his freedom and is now living in the United States. He wrote a book after his escape entitled NOW I CAN TELL, and in that book on the last page he says this: "The Chinese Communists have put to death 43,400,000 since they have taken over China." If you happen to be a Lutheran and you want to read the story from the lips of a Lutheran missionary, get hold of the book entitled RED DRAGON OVER CHINA. The author is Martinson. In his book, from personal experience, he said the Communists have put to death over fifty million since they have taken over. If you are a Methodist and you want to read the story from a Methodist missionary, get hold of a book entitled THE STORY OF MARY LIU. She was a quadruple amputee at the age of four, and yet she rose to the very pinnacle of Methodism in China. She's the only Chinese National to ever officially sit on a foreign Methodist Mission Board in China. She tells the true story. If you happen to be a Presbyterian, get hold of March 26, 1958 issue of the Presbyterian Journal and read an article in there entitled THE REDS' PROGRAM FOR THE CHURCH. If you happen to be Catholic get hold of a book I MET A TRAVELER written by Burdick. If you happen to be an Independent Fundamental Evangelical and you want to read it from the lips of an Independent Fundamental Evangelical get hold of a book entitled COME WIND, COME WEATHER. The author is Lyall. Now, ladies and gentlemen, it makes no difference if the missionary be Protestant or Catholic, it makes no difference whether he be ecumenical or evangelical, it makes no difference if he be in North China or South China, the story regarding the Communist take-over is identical. If you hear of anybody coming to you saying that we ought to diplomatically urge recognition of Red China, and they happen to be from any one of the denominations or groups I have given you, (incidentally, if you happen to be a Baptist, get hold of a book A NATION BETRAYED written by Shepherd) and if they say we ought to recognize Red China, I urge you to give them the respective book from their own denomination, lock them in a room with it -- don't let them out until they have read it, and if they come out of there after having read the story from their own preference of their own missionaries and still say that we ought to recognize Red China, I urge you to do to that individual what Christ did to the money changers in the Temple Courtyard and you will be on scriptural grounds when you do because recognition of Red China diplomatically is downpayment on suicide.

Keep in mind moral responsibility is an absolute prerequisite to a lasting agreement and I don't care how many or how few people are involved. In marriage there is normally only two people. If either one of those partners becomes morally irresponsible, that marriage will not last. In business, our business leaders operate on a basis of moral responsibility - do they not? How many of you can go down to New Orleans and walk into the major department store down there, order out $1,228.53 worth of merchandise, tell them to load it into your car and charge it? How many of you think you can get them to load it into your car without first checking your credit? Our business leaders do not operate on that basis, do they? They checked out to see how you have met your previous commitments, your ability to meet those commitments, and ladies and gentlemen, until we get back to diplomatically doing business, and signing agreements with those nations who have historically proven themselves morally responsible, then we, as a nation, deserve to go bankrupt. We cannot sign agreements with the Communists and expect it to do anything other than aid them. Lenin said agreements

are like pie crusts "made to be broken." Stalin said, "Sincere diplomacy is like dry water or iron wood, it doesn't exist." Khrushchev says, "If anybody believes our smiles involves the abandonment of the teachings of Marx, Engels, and Lenin, he deceives himself poorly. Those who wait for that will have to wait until shrimps whistle." Now, how long that's gonna' be I don't know, but until I hear shrimp whistling "Dixie" I am gonna' believe that Khrushchev is a Marxist, Leninist, Stalinist. He said he was, and he has proven it. Of fifty-two agreements signed with the Communists since 1945, they have broken fifty of them, but in their mind you know who broke them -- we did -- and they believe that, ladies and gentlemen.

You say, "This is a form of paranoia then, isn't it?" Yes, it is. Communism basically is a disease, it's a disease of the body because it has literally killed millions. Nikita Khrushchev is at the pinnacle of power in Russia today simply because he is the arch murderer of all times. There is not a man on the face of this earth today that is responsible for more deaths than Nikita Khrushchev. He is the man that put in the enforced starvation in the Ukraine. You see it in the film, "Nightmare in Red;" you see it in the film "My Latvia," put out by the United States State Department. Incidentally, there have been a few people criticizing certain films. If you want to see Nikita Khrushchev truly in action, get a film from the State Department, "My Latvia," produced in cooperation with USIA where you can see Nikita Khrushchev in operation in Latvia in 1941. The very men - Malinkov, Vishinski, Molotov, and the ones we have continuously given twenty-one gun salutes to - were the ones down there to massacre the ones in Latvia. If we don't take the facts of history into consideration we're not only condemned to repeat its mistakes, but we are condemned to be the victim of our mistakes. We need to take this into consideration so far as Communism is concerned.

What about the Communist program for Africa? That's their next facet, or I should say, India first. We find Chou En-lai taking title to Mt. Everest and other Himalayan real estate and we find the Chinese Communists committing genocide in Tibet. I wish I could analyze for you the problem of Kerala, South India wherein the church people helped elect a Communist into office in Kerala about three years ago. You say, "Didn't the people of South India know the Communists were atheists?" Well, did they? How many of you helped sell some of the people in Kerala, South India that the Communists were atheists. I didn't and neither did the Communists.

What about Africa? You say, "Oh, that African crisis -- isn't that horrible -- what's been going on down there in the Congo?" Well, what's happened in the Congo shouldn't happen to a dog, I grant you that, but it's happening to American citizens. Let me ask you a few questions. Who was it that perpetrated the atrocities against the women refugees in the Congo wherein seventy-five percent (75%) of our women were ravished including ten, eleven, and twelve year old girls? Who perpetrated these atrocities? The Congolese Army under the leadership of Patrice Lumumba. Who was it who took our American soldiers and Canadian soldiers off the U. N. planes, beat them to the point of hospitalization and death? The Congolese Army under Patrice Lumumba. Who did we give ten million dollars of our tax money to during July, August, September, October, and November of last year in the Congo? The Congolese Army under the leadership of Patrice Lumumba.

Now, let me ask you a question. Does that, or does that not put us as American taxpayers and citizens in the position of helping finance the atrocities against our own citizens? Now, just how low can a nation fall and yet survive?

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You say -- "Well, we are not continuing to do that are we?" Oh, have you been reading the newspapers the last two weeks on the Congo? What's been going on? What happened in the Congo two weeks ago? The U. N. forces marched against Tshombe, did they not? Let me ask you another question. What was the UN's explanation as to why they marched against Tshombe and why it was written up in every newspaper in this nation? What was their reason? To prevent Civil War. Now, ladies and gentlemen, does that not then make that act an act of preventive war? Now, the individuals that have been screaming out for UN action in this nation today (the ones that have been screaming out for disarmament and things of that type) are strangely silent now that the UN is using preventative war. Oh, they would condemn it if America would use it, and incidentally I am not an advocate of preventative war -- not at all. I am for maintaining a strong retaliatory power. Where are the ones that have been screaming out for the last several years about the fact that if we allow our military to build up we are liable to be tempted to use it in preventative war? Where are the ones that have been screaming out? Why don't they take their stand in preventative war so far as the UN is concerned? Incidentally, who is still financing that situation in the Congo? We are. Nik says, "I'll have nothing to do with it." We said, "All right, Nik, we'll finance it for you, boy." Two weeks ago they prematurely announced who they were putting up in Patrice Lumumba's place in the Congo. Who was it? Cyrille Abdoula, a pro-Communist. Tshombe has historically been anti-Communist, he has historically been pro-west, and we are using our American tax dollars to put him down. How hypocritical -- how low can we fall?

What is the key to victory over Communism? What's the key? It's found in Hebrew Scriptures, ladies and gentlemen, Hebrew Scriptures, Second Chronicle, Chapter 7, Verse 14. Herein we find God speaking to the believing Israelites. That portion of Israel that had accepted the promised prophet of Deuteronomy 18:18 who was to come not as a great king, but who instead was to be born of a Virgin as prophesied by the Hebrew Prophet, Isaiah seven hundred years before the event took place which is recorded in Isaiah, Chapter 7, Verse 14: "Behold a Virgin shall conceive and bear a child. His name will be called Immanuel." Yes, believing Israelites looked forward to this new born babe to come from a Virgin, to be born in Bethlehem, Ephrathah of Judah, as prophesied by the Hebrew prophet, Micah, recorded in Chapter 5, Verse 2, to be rejected and despised among men, to be led as a lamb before the shears, and a sheep before the slaughter yet he opened not his mouth as prophesied by the Hebrew prophet Isaiah, recorded in Chapter 53, who was to die an ignominious death for the sins of the world as prophesied in Hebrew Scriptures in Psalm 22. And God said this to believing Israelites, he said, "If my people which are called by my name (He wasn't speaking to pagans -- He was speaking to believers) shall humble themselves, in prayers and seek, my faith can turn them from their wicked ways; then shall I hear from heaven, forgive their sins, and heal their land."

I hear people in America today saying, "God loves us. He's omniscient, he'll never let it happen here." I agree with those individuals. I say, "Yes, God has promised he will heal America. There are four conditions that we are going to comply with first. One, we are going to humble ourselves and for Americans that is not easy. Two, we are going to pray. Three, God says you are going to seek my faith. I know a lot of people that go seeking God's faith

out on the golf course, and out in the woods with the birds and the bees and the fishing rods. God has made himself manifest every place in nature. It makes no difference where you go on the face of this earth you can come to a point of God's consciousness, but if you are truly going to seek His faith, I would suggest that you get into His word and find it recorded in the Old and the New Testament because that is the only place you are going to see the faith of God Almighty. And, four, as believers we are going to turn from our wicked ways, and I think that includes financing atrocities against our own people as we have done in the Congo. Then God says, "I'll hear from heaven, forgive your sins, and heal your land."

Ladies and gentlemen, when I spoke in Louisiana last year previously at the Naval Base in New Orleans and other places since the Congo crisis, I used to say this, "What has taken place in the Congo is nothing more than a preview of coming attractions for Angola, Kenya, Guiana, Guinea, Ethiopia." I can no longer make that statement because now I have to say what has taken place in the Congo and in Angola. Ladies and gentlemen, the atrocities and the brutality in Angola is much worse than the Congo. Why it's not hitting our newspapers I don't know, but I am telling you this: What has taken place in Congo and Angola is nothing other than a Sunday School picnic compared with what is about to start happening in Kenya. Keep in mind Jomo Kenyatta, the leader of the Mau Mau, has now been released in Kenya about four weeks ago. Keep in mind Jomo Kenyatta is not just a half-dressed native with war paint; he is an intellectual, educated in London and later at the University of Moscow. Kenya is scheduled for its independence in less than a year and, ladies and gentlemen, unless we diagnose this problem more accurately than we have in the Congo, Angola, and some of the other areas, when the Mau Maus start moving again, it's going to be ten times more brutal than what took place in the Congo and Angola. Western Europe at this moment is about as defenseless as Hungary was.

What is the Communist program for Americans? Encirclement plus demoralization equals surrender. That's their program for America. Are we being encircled? I just covered the geographical encirclements for you. We find out now that they have a pincer movement in Cuba and British Guiana. I challenge you now to keep your eyes on two major areas in South America in the next twelve to fifteen months. One is Northern Brazil. A man by the name of Francisco Juliao is leading a peasant league movement down in Northern Brazil at this moment. If it busts out, Secretary Dillon says it will be five times worse than Cuba. Keep your eyes on Jamaica where the People's Progressive Party is moving in setting the planning stage for the independence that they get on May 31st next year from British Rule. Another area to watch carefully is Mexico. We are not getting much of a report out of Mexico at this moment. It is being played up as being a fervent anti-Communist movement and there are encouraging signs in Mexico, but we are not getting a report at this moment from the other side.

Encirclement, numerically -- are we being encircled numerically by the Communists? Let's take a quick look. Bolshevism, as we know it today, was founded in a meeting in London, England, in 1903 with but seventeen supporters. Now the Encyclopedia Britannica says twenty-five. Seventeen or twenty-five, you take whichever figure you want -- I won't argue with you. In 1917 the party of Lenin was in iron control of only 40,000 and in the October revolution they

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overthrew, not the Czar as the average textbook and the average student is led to believe today -- the Bolsheviks overthrew a Republican form of government, patterned somewhat after our own with Corintha at the helm. You see, it was not the Bolsheviks that overthrew the Czar. At the time the Czar was overthrown, Stalin was in exile in Siberia, Lenin was in exile in Geneva, Switzerland, and Trotsky was on the North American continent. It's very interesting reading in history as to how they managed to get back to Petrograd in July and scientifically and zealously planned the October revolution and with but 40,000 overthrew a Republican form of government. In 1945 the party of Lenin was in iron control of only 175,000,000 people -- the USSR. The Communists today in 1961 are in iron control of one billion human souls. I did not say that there were a billion Communists in the world -- I said the Communists were in iron control of a billion.

How many Communists are there in the world today? According to the latest statistics I have seen thirty-six million. That means that the element of control is 3.6%. Now, in Russia the percentage is a little higher...3.8% of the population of Russia are Communists -- 3.8% -- less than four out of one hundred in Russia today are Communists. When we talk about the population of Russia, we ought to always clearly delineate as to whether we are talking about the Russian people or their Bolshevik jailors. Now, over in Atlanta I doubt seriously that there are more than 4% of the population of that prison that are guards. The other 96% are prisoners, and whenever you talk about the population of Atlanta, you always clearly delineate as to whether you are talking about the prisoners or the guards. We should do the same thing in Russia because Russia and the Communist countries are nothing more than a great big prison. If you thought the Iron Curtain was just a figment of some intellectuals' imagination, I've got news for you! You read your papers -- in Berlin where we have just permitted them to build a concrete wall with barbed wire and a gun, and people in America are calling that victory. It is the biggest bunch of double talk I have ever heard. That was one of the greatest defeats this nation has yet suffered that we permitted seventeen million more people to be enslaved. This tyranny by treaty that we have been participants in has got to come to a screeching halt, and almost instantaneously, or we are going to rue the day we didn't.

How big is a billion? Let's make a few comparisons. Let's compare it to our national debt -- infinitesimally small, growing smaller by the minute. That's not a fair comparison. Let's compare it people to people. How many people did Adolph Hitler have under his iron control when he marched on Poland in 1939? (Keep in mind who partitioned Poland in 1939 --Adolph Hitler and Joe Stalin). About seventy-five million. The Communists today are in absolute iron control of twelve times the number that Adolph Hitler had when he marched on Poland in 1939, and keep in mind, they weren't all Nazis either. He burned five or six million in Dachau, Buchenwald, and some of the other prisons. Do you realize that some of the prisons that Adolph built are still functioning today in the same identical manner in which they were originally designed; only instead of being operated by the Nazis today, they are being operated by the Communists? John Noble, an American citizen who spent nine years behind the Iron Curtain, not as a tourist, (spent time in those prisons including three and one-half years in Barcuda in Siberia) providentially managed to gain his freedom through presidential intervention. John Noble, from personal experience, relates that there are three thousand American citizens in Siberia today, about

which we as a free people are doing nothing to gain their freedom. I urge you to either get John Noble's book I WAS A SLAVE IN RUSSIA or to get the tape recording of his presentation. I'll have the privilege of being with John Noble this Saturday conducting a seminar at the Hannibal Grange Junior College in Hannibal, Missouri. He'll be relating his experiences. Get hold of Armstrong Cork Company's film (You can get it free of charge by writing the Armstrong Cork Company -- I'm not positive of that address, I think it is Lancaster, Pa.) entitled THE VANISHED, if you want to know something of what it's like to live behind the Iron Curtain today, other than as a tourist or as a diplomat or as a cultural exchange student.

How many people did Japan have living on the mainland islands of Japan December 7, 1941, when Pearl Harbor was bombed? How many? About seventy-two million. The Communists today are in iron control of twelve times as many as Adolph Hitler -- twelve times as many as Japan -- six times as many as Germany and Japan combined. Who were allied against Germany and Japan? Well, let's see, there were Russia, China, India, British Commonwealth of Nations, France, Canada, United States, and a whole host of other countries. Who stands between the Communists and world conquest today? Who does? You take the United States out of the picture and the Communists will march to the rest of the world like Boy Scouts on parade. You say, "Wait a minute, Mr. Strube, you are overlooking our friends in NATO." Am I? Who equipped NATO? Who financed NATO? Who is manning NATO primarily? We sent some of our diplomats over to Europe recently. We said, "Look, we've got a major gold crisis in this country. Can't you help relieve some of our burden in NATO in the defense of your own land?" What did they say? "We're so busy making money with that fine new equipment you sent us over here under the foreign aid program we just can't -- well, we'll help you a little, yes."

You say, "What about Tito?" Well, what about Tito? We had an ambassador from Pakistan over here recently in the United States. When he was in Houston he said, "That's what we want to know. Is America going to back up its agreement with the Southeast Asis Treaty Organization, or aren't you? You certainly loused things up in Laos. Now, if they want some of South Vietnam, are you going to give them that too? If they want South Korea, are you going to give them that too? If they want Pakistan, are you going to give us away too, as an appeasement?" I repeat, ladies and gentlemen, this tyranny by treaty wherein we have surrendered real estate that doesn't belong to us has got to stop, because otherwise we'll find ourselves in that same position. Freedom is not everyman's right, instead it's everyman's responsibility. If you want freedom, you've got to fight for mine; if I want freedom, I've got to fight for yours. This is equally applicable to citizens of Laos, or Vietnam, or Cambodia, or any other nation. How big is a billion? Let's make one last comparison, because I want this figure to stay in your frontal lobe if I achieve nothing else in this presentation.

Seven hundred years B. C. the Hebrew prophet Isaiah prophesied that a virgin would conceive and bear a child. His name would be called Immanuel. Seven hundred years before the event took place it was prophesied it would take place in Bethlehem, Ephrathah of Judah. The person of Jesus Christ fulfilled these two Hebrew prophetic scriptures. He walked on this earth for about thirty-two years. He was crucified on Calvary's Cross for the sins of the world: past,

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present, and future. The question regarding eternal life today is not a question of sin as many misguided individuals would have us to believe. Instead, it is, have we accepted individually the substitutionary atoning death of the Lord Jesus Christ on Calvary's Cross in payment for our sins? Now, that's the basic question. He was crucified, dead, and buried. On the third day he arose, conquering death. For about forty days he walked on this earth in resurrected form. Seen on one occasion by over five hundred the Hebrew historian, Josephus, who was not a Christian, attested to the historical fact of this resurrection. Now, just prior to ascending into Heaven, Christ gave the great commission "Go ye into the inner-most parts of the world and preach the Good News." It was good news! It still is! For by Grace is man saved through faith and that not of himself. It is the Gift of God and not of works (that every man should boast). Do you realize that after two thousand years of evangelistic effort by Catholics, Protestants, Jehovah's Witnesses, Christian Scientists, Mormons, any group that you can think of at this moment, that according to the current issue of the Encyclopedia Britannica only eight hundred ninety million people have as much as heard His name? The Communists have subjected that many to their will since 1945 and without a major war. If they get Japan, make it a billion and a hundred million. If they get Indonesia, make it a billion, two hundred million. If they get India, make it a billion, seven hundred million. If they get Africa, make it two billion. South and Central America would make two billion, two hundred fifty million.

Then, do you know what the Communists would do if they had to? They'd put the mine field cleaning tactics into operation. How do Communists clean out mine fields? Have any of you been in Korea? How did the Communists clean out mine fields in Korea? Simpliest method in the world. It'll work every time -- doesn't take any special electronic equipment. Call up a batallion of troops and march them through the mine fields. Up goes a man, goes a mine; goes a man, goes a mine -- pretty soon, no more mines -- plenty more men. Right or wrong, sir? He's affirming it. It's been affirmed everywhere I've ever spoken where men were in the front lines of Korea. To the Communists, man is an animal -- no Heaven to gain, no hell to shun, so what difference does it make if a man dies five minutes sooner instead of five minutes later? He's not going anywhere, anyway.

Encirclement -- numerically -- geographically -- if I had time we'd develop it for you economically. We don't have the time. I'll take the military encirclement. Are we being encircled militarily? Would you like to face reality or not? This meeting today is being held through the permissive will of Nikita Khrushchev because Nikita Khrushchev can blow Bunkie, Louisiana off the face of the map anytime he chooses to do so in the next five minutes, and we have no military defense that could possibly prevent it. You say, "You are going to have to prove that to me." Ladies and gentlemen, it is very simple to prove. Now, then, the Communists have, according to our newspapers, according to the accepted authority on naval warpower, according to our top military leaders, between five hundred and six hundred submarines. This is eight times the number that Hitler had when he started World War II. It's five for every one we have in America today. Between one hundred and three hundred of these are long-range snorkle types capable of firing IRBM Missiles (Maximum range fifteen hundred miles) but capable of carrying a half a megaton hit. What's to prevent the Communists tomorrow morning from emerging from the Atlantic, the Pacific, and the Gulf of Mexico five to fifteen hundred miles at sea, launching IRBM Missiles against our coastal cities and blowing into eternity the cities of Boston, New York, Philadelphia, Washington,

Baltimore, Norfolk, Charleston, Miami, St. Petersburg, New Orleans, Houston, Bunkie, (if they want to) San Diego, Los Angeles, San Francisco, Portland, and Seattle? What could stop them? I might remind you they photographed the launching of our Astronaut off Cape Canaveral a few weeks ago. How did they do it? Well, they came up in a submarine twenty miles off the coast, set their cameras up, and photographed it. You say, "We can do the same thing to them." Well, that's true, we can. If you get any comfort out of knowing that somebody in Grand Forks, North Dakota, can retaliate in case Louisiana gets blown up, well you go ahead and take comfort in it. I take no comfort in it whatsoever. I live in the Gulf Coast area too.

Yes, we can destroy them. What does that leave us? That leaves us in the middle of a military stalemate. We can destroy them; they can't stop us. They can destroy us; we cannot stop them. We must maintain that military stalemate at all costs. I might remind you that in World War II both sides had very deadly gas and yet, neither side used it. Why not? -- because of the ability of the other to retaliate. It is pathetic. It is alarming to find a number of intellectual leaders in this nation today endorsing the U. N. program on disarmament. One Protestant church group has gone so far as to endorse the UN Program on Disarmament which our government leaders have rejected. Not only have they endorsed it, they have reprinted Nikita Khrushchev's speech on disarmament in their church literature, and then had the colossal and unmitigated gall to make the following statement: "We should not reject Mr. Khrushchev's proposal on disarmament simply because he made it. After all, he too can have Christian insight." Now, will you in the name of God Almighty explain to me how an atheist can have Christian insight? This is beyond my power of theological comprehension. Yes, encirclement plus demoralization equals surrender. The tyrant song of surrender is already belting forth from some unsuspecting sources today in the United States and if you'll tune in the afternoon session of "Program of Action," we'll deal with the issue of surrender that is being advocated in some quarters in America. Surrender has never been the modus operandi of this nation.

I'd like to close with a quotation of Mr. Winston Churchill, a man for whom I have the highest regard for one reason -- he has always put England first and the rest of the world second. I admire a man that has the patriotism to stand up in the defense of his nation at all costs. Winston Churchill in his book THE GATHERING STORM said this: "If you'll not fight for the right when you can easily win and without bloodshed; if you'll not fight when victory will be sure and not too costly; then you may come to the moment when you'll have to fight with all the odds against you and only a precarious chance of survival." Ladies and gentlemen, I think that's where we stand at this moment, but Winston Churchill didn't stop there. He went on and he concluded with this remark: "There may be a worse case, you may have to fight when there's no hope of victory because its better to perish than to live as slaves."

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ADDRESS ON FOURTH DIMENSION WARFARE

By
W. P. Strube, Jr.

Youth Education Center
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Earlier we built our discussion on the theme that we are at war. However, war has changed its form. The Communists have discovered that a man killed by a bullet is useless. He can dig no coal. They have discovered that a demolished city is useless. Its mills produce no steel. Their whole program for the takeover of this nation is not predicated on the destruction of one American city, or the mass annihilation of any segment of our population. Instead, they propose to take us, if at all possible, without firing a shot. I suggest you get hold of copies of THE HISTORY OF THE IDEA and FOURTH DIMENSIONAL WARFARE. I hope you will get Edward Hunter's book, BRAINWASHING FROM PAVLOV TO POWERS. I hope you will also get hold of Eugene Kincaid's book IN EVERY WAR BUT ONE and study in detail Fourth Dimensional Warfare.

We are going to deal with the Communists' secret weapon. It is not "Sputnik." It is not "Mutnik." It is not interplanetary space travel. It is not atomic-armed satellites circling the globe. We are going to go into Communist psychological warfare, psychogenetic warfare, and we are going to go into what happened to our prisoners of war in Korea. Before we get into exactly what happened with our prisoners of war in Korea, let me give you an estimate of American military personnel as seen through the eyes of the Chinese Communists.

I am quoting from a captured Chinese document that has been translated into English, which was given to me by a very high military authority. I will not give you his name because I wouldn't want it to end up on a Fulbright memorandum, but it has been documented and redocumented from several sources. "Based on our observation of American soldiers and their officers captured in this war for the liberation of Korea from the capitalist imperialist aggression, the following facts are evident: The American soldier has weak loyalties to his family, his community, his country, his religion, and his fellow soldiers. His concepts of right and wrong are hazy. He is an opportunist and by himself he feels frightened and insecure. He underestimates his own worth, his own strength, and his ability to survive. He is ignorant of social values, social conflicts, and tensions. There is little or no knowledge or understanding, even among American university graduates, of United States political history, philosophy, the federal, state, and community organization, states and civil rights, freedom safeguards, and how these things allegedly operate within a system. He is exceedingly insular and provincial with little or no idea of the problems and the aims of what he contemptously describes as foreigners in their country. He has an unrealistic concept of America's eternal and inherent, rather than earned or proven superiority and absolute military invincibility. He also fails to appreciate the meaning of and the necessity for military or other organization or any form of discipline."

I might inject at this point that our military said this was the basic

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problem with our prisoner of war camps in Korea. There was a complete breakdown of discipline. The Army says this is their problem. For seventeen years Junior has grown up under this new social environment that says don't warp his bottom, warp his mind instead. Our military says until such time as we get back to a program of discipline within our homes, within our churches, and within our schools, wherein we make application of the Board of Education to the seat of learning, that their military can never ever have an effective machine, because they said for Junior we cannot teach him discipline in six months time.

This was the very basic fundamental problem that confronted our military in Korea, and it still does. The Communists say that this was the American's most vulnerable weakness. Most often the Chinese Communists say he feels that his military service is a hateful and abominable servitude to be tolerated as briefly as possible and to escape from as rapidly as possible. He is what they themselves call a peacetime soldier, who sees it only as a self-effaced job. Both of these types present hardship and sacrifice as if these things were unreasonable and unfair to them personally. Based upon these facts about the imperialist United States agressors, the new education and indoctrination program for Americans proceeds as planned. This is not a very flattering report on American personnel.

It did not apply to all American boys. There were twenty-five percent one out of four, of our American boys that did not succumb to what I am about to describe for you. There were about one out of four of our American boys that held up. Many of them had been veterans of previous wars. I'll tell you about the others. We are going to deal primarily with the seventy-five percent of our American boys that cooperated with the enemy and we are going to tell you what happened to them. On many occasions when our boys were taken captive, instead of being met with a bayonet and a rifle butt, they were met with a handshake, a cigarette, possibly even a candy bar. Their Chinese captors would say something like this: "Welcome to the People's Republic of China." Our boys would be taken five, ten, fifteen miles behind the lines, gathered in a room something like possibly a former church auditorium, formerly a high school auditorium, maybe a city hall or some other civic building, and seated. Along the walls would be Chinese Communists with automatic weapons. They might even have a couple of machine guns setting up front with men behind them. Our men had been disarmed. As soon as they were quiet, out from the side up in front of the men, usually elevated, would come a Chinese Communist. Normally, he was not dressed in uniform. He was usually dressed in civilian clothes -- on many occasions, American-type clothing. He would stand before our boys and he would say something like this: "Welcome to the People's Republic of China. We have liberated you. We know you American boys are open-minded. We know that you are fair-minded. We know that you don't like being here in Korea. We know you'd much rather be back at home with your families. We Chinese don't like being here either. We'd much rather be at our homes. We want you to hear our side of this story. Being fair-minded, we know that you will listen with open minds before you formulate a decision as to what has caused this Korean conflict. Now, many of you fellows have bad wounds. At the conclusion of this meeting you will find some medics out here at the side of the building. They will take care of your needs. If you need to be hospitalized, we've made arrangements for that. Many of you need new clothing. You've had your clothes pretty badly torn. We will be glad to share with you what we have and get you back with a full set of clothing."

"Many of you American boys have heard of the atrocities that we Chinese normally perpetrate against the American boys." Prior to the Chinese Communists' intervening into the Korean conflict there were horrible atrocities by the North Koreans. But from the moment that the Chinese Communists intervened, the atrocities for the most part stopped on our American boys. They did not stop on the civilian population as the Chinese Communists retreated out of North Korea back to the Yalu River. There were horrible atrocities against many of the civilian population, but most of the atrocities stopped against our American boys. "Now, you American boys," the Chinese would say, "you've heard that we are going to bury you in chests, put a metal container over them, and put hungry rats in and allow you to be gnawed to death. Many of you have been told that we will give you the water treatment, dropping water on your forehead until it drives you insane. Many of you have been led to believe that we are going to cause you to eat dry rice until you are full and then drink water until you burst. Many of you have heard that we are going to give you Moscow manicures. (I don't know how many of you ladies know what a Moscow manicure is. That's where they pull the fingernails out just one at a time.) These are all the figments of imagination of some of the alarmists and some of the warmongers in America. We are not going to do these things to you. You American boys are going to get the same food our men get." They did. It did not compare to even the mess kit chow our men prepared for themselves in the foxholes, but they got the same food the Chinese Communist Army got.

Now, this man who was speaking to them, though he was Chinese, was not speaking through an interpreter. He was not speaking broken pidgin English. On many occasions he was speaking University of California English, University of Texas English, Harvard English, because he had been educated here in America. How would you feel, what would you do, if this was the sort of reception you received from your captors in a war? Would you be a little disarmed? Well, it disarmed many of our American boys. They said, "Now, fellows, before we can tell you our side of this story we've got to know a little about you. It's obvious as we look out over this audience some of you are from certain racial groups within your country. Some of you have a very high educational level, doctor's degrees; others of you have a very low elementary grade education. Some of you have been business leaders; some of you have been educators. We have such an array of personality and education that we are going to have to break you down into smaller groups and present this subject to you in line with your own level of knowledge. We don't want this to be boring; we want to make it as interesting as possible. Now, fellows, many of you haven't had a good night's sleep; many of you have been laying down there in those wet foxholes for quite some time; haven't had a warm bath. At the conclusion of this meeting you'll find some empty barracks up on the hill. We want you to go up and take a bath; have a good night's rest; and you come back down here at -- well sleep in, in the morning -- come in at 7:30, and after breakfast we'll get a little biographical information from you that we may be able to break you down in various groups for our story of this problem."

Our boys walked out of that meeting saying, "Man, I never thought a POW camp would be like this!" They went up on the hill, stayed there in the barracks, came back down the next morning, walked in, and as they walked in the door many of them were handed a pad and a couple of pencils. A fellow came up before them and said, "Now, fellows, we want you to give us everything you can remember in your past life from the very earliest point in childhood -- where you went to school, how much education you have, what your father and mother did, where they went to school,

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how much education they had, where you worked. Are you married? Are you single? What church did you attend? Do you have children? Give us every bit of your biographical information. We'll give you five hours to write it up this morning." At the end of five hours they gathered up the pencils and the pads. They said, "Now, fellows, you may have forgotten something; so tomorrow morning we are going to ask you to come back down and write it out again for us."

After two or three or four times of this, it didn't take a very smart individual to take the four biographical sketches and sit down with the man and say, "You didn't mention this here, and you didn't mention that here. You changed this here, and this is different. Let's make a composite report." It didn't take a very smart individual. He didn't have to be a psychiatrist to pick out the ones that were probably the opportunists; ones they could depend upon cooperating with them. There was one out of four that didn't cooperate the first morning. You know what they wrote on that pad the first morning? Their name, their rank, their service number, and their date of birth. At the end of five hours that's all those boys had written out. Do you know what the Chinese Communists called them? They were reactionaries, non-cooperatives, and they in turn said, "We will have to deal with them separately," and that was the last that the rest of the POW's saw of that twenty-five percent of the boys. The others -- they in turn broke them down into groups of about ten and fifteen. They tried to put an opportunist in each one of these groups, and many times they would go to this individual and they would say, "In reading over your biographical sketch it is very obvious that you are a very smart man. You have taken good advantage of every opportunity that has been put before you. You are going to go places in this world." They would "blow him up." They, in turn, would pat him on the back, use his ego, and they would say, "Now, you know, it is going to be easier on everybody if we have the cooperation of the men. If we get a reactionary in here, or somebody talking about escape and things like that, why it's going to complicate things and it's going to make it rough on all of you. If you hear of anybody talking along those lines, if you let us know, we will see that you get a little extra rations. We will see that you get a half a carton of cigarettes, and we can tell that you are smart, and you know what do do in a case like this." They dropped some of the hints.

This takes us to Stage Number 1 of the Communist secret weapon, known as the "Informing Stage" because if they could get just one boy informing on somebody else within that compound, they had their indoctrination program started. Ralph would inform on Robert. What would happen? Ralph would go to his Communist padre and he would say, "You know, Robert last night was talking to a couple of fellows up there --'maybe we ought to try to get together and see if we can't get out of this place'." And what happened? Ralph got his half a package of cigarettes. What happened to Robert? Why the Communist padre would go over to Robert about two o'clock in the afternoon and would say, "Say, Robert, didn't you have a pretty bad wound on your leg when you came in the camp?" "Yes, sure did." "How's it coming along? Is it healing all right?" "All right?" "Do you need any special medical attention, or do you think its going to be all right?" "Well, I think it's going to be all right. The medics are taking good care of me." "Robert, we understand last night you were talking about organizing for escape. Now, is this the American way? Is this the way American boys show appreciation for what's been done for them? Here we took care of you, and you are talking about escape. Don't you appreciate what we have done? Now, Robert, let's don't have any more of this. Let's don't aggitate any problems in here." And that was the end of it -- maybe

five minutes, and it was all over.

Now, what about the other twelve or thirteen guys that witnessed that? Bob over here, he said, "Huh! Ralph informed on Robert. Ralph got a half a package of cigarettes. Robert didn't get punished; he got talked to for three or four minutes. I haven't had a cigarette in weeks. I've just got to have a smoke." And so Bob maybe even made up something on Bill; Dick on Dan; Hank on Harry. The first thing you know there were fifteen guys informing on fifteen guys. After they had each man informing on each one, these little five minute talks in the middle of the afternoon became a one-hour talk at two o'clock in the morning. Our American boys just don't like to roll out of bed at two o'clock in the morning and be lectured. So, what did they do? Those American boys quit talking to the other American boys because he was afraid he might say something and get yanked out of bed at two o'clock in the morning for a course of instruction. That just built up a concrete block wall around each one of those POW's so effectively that not one American POW escaped from an organized camp in Korea. This has never happened before in the history of America -- where they didn't escape back across no-man's land into freedom. I made a slightly misleading statement -- some of our men escaped out of the camp compound, but they never did get back across into free territory. They were immediately put right back into the compound; but very few of them even actually escaped.

This informing system is in operation today in every Communist country. This is how the Communists subject the billions of people to their control. In Russia children must inform on their parents; parents on their children; brothers on sisters; sisters on brothers. And, ladies and gentlemen, if you don't inform on something you should have informed on, and you get caught not informing, then you get the same punishment. If you have been reading the newspapers recently, you have been reading how in Cuba they have got the informer system working down there. By July 26 of this year, Fidel Castro was trying to get 100,000 new informers, and they control the segments of population through this informing system. What I am describing for you in the POW camps is going on in every country they have conquered to date. This informing system is the secret of isolating people so they can't get together and converse for escape or anything else -- revolt.

The second stage of the Communist secret weapon is self-criticism. After they had all fifteen boys informing on all fifteen boys, they'd call them out on the grinder some afternoon and they would say, "Now, fellows, this tattling on each other, isn't that a bit childish? Why I thought you American fellows -- why, I've always heard that you were men. We are going to give you a chance to regain your manly stature. We're going to have tomorrow morning at 7:00 o'clock, before breakfast, a little self-criticism period. Tomorrow morning, instead of having someone tell what you have been doing against the People's Regime, we want you, as a man, to come out and publicly confess. We cannot rehabilitate you. We cannot give you our side of the story as long as you are having bad thoughts within, whether you communicate them or not, you've got to confess them; you've got to come clean." The next morning they'd stand out there maybe at parade rest for an hour and a half or two hours. They'd bounce up and down. Everybody would keep his mouth shut, and then pretty soon those hunger pains would start giving a fit, and, finally, some brilliant individual would come up with a whale of an idea, and that hand would go up and he'd say, "Padre, I'll have to confess. I didn't want to, but I'll have to confess -- I had a horrible thought last night regarding the People's Regime. I got

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to thinking that if my mother-in-law was here -- that bat -- she'd know what to do with you guys." Everybody would laugh. Ha, Ha, Ha, Ha! Isn't that funny? Even the Communist padre laughed, because he knew ultimately he was going to get the last laugh. That gave somebody else a brilliant idea, and up would go his hand, and he'd have equally a funny saying. When all fifteen of them, had thought of some silly thing, they marched off to breakfast. As they moved down to the chow line, they said, "Man, isn't that padre stupid? He fell for all that -- we were all making it up." The Communist padre knew exactly what was going on.

The second morning when they got down there, instead of standing up there for an hour and a half, they had their hands in the air already. They had already thought up what they were going to do. And the second morning everybody laughed. Fifteen minutes later they were off to breakfast. Fourth, fifth, sixth, seventh, tenth, fifteenth mornings -- but pretty soon they ran out of silly sayings, and the Communist padre knew that they would. Pretty soon one of the fellows gulped forth and started talking about his innermost thoughts. He said, "When I got through and discovered what I had done, I felt filthy dirty all over, and from that moment forward I had to listen very carefully to every one of those other fellows because they knew my innermost thoughts. They knew things that I had never confessed to my wife, my family, anybody." And he said, "I had to get something on them to keep them from just gossiping about me." So, our men, on many occasions as many as five hundred and six hundred American boys, were held without barbed wire, without machine guns; as many as five hundred and six hundred robust American boys held with only a side arm and maybe three or four guards. Can you imagine it? This released many, many hundreds of Chinese Communists to go back down to the 38th parallel and get more guinea pigs to put into their ideological hoppers.

The third facet of the Communist secret weapon was mail control. How many of you during World War II ever received a letter that some very impolite censor had cut a hole in? How many of you ever received a letter like that? This is not the type of censorship that the Communists used. They did not use this type of mail censorship. Any letter that left the west coast that said something like this: "Dear George: We understand you are now in a POW camp. We can almost be happy knowing that you are out of combat and safe. We're sorry that you are in a POW camp, but, George, we will be praying for you. Your name is on the prayer list at church. You know the promises in God's word. You claim such promises as Isaiah 41:10 -- 'Fear not, for I am with you. Be not dismayed, for I am thy God. I will strengthen thee. Yea, I will help thee. Yea, I will uphold thee with the right hand of my righteousness.' You remember Romans 8:28, George, 'All things work together for good, and all things are good, but all things work together for good, for those who love Him and those that are called according to His purpose.' George, God has given a promise that if we will seek first the Kingdom of God, all things, physical needs, will be added unto us and He is faithful to POW camps in Korea the same as He is in America. You claim those promises, George, you concentrate on staying well. Your wife and family are very fine. Your business is going along swell. We love you, George; we'll be praying for you. Signed, your Mother." Ladies and gentlemen, a letter of that type was never delivered to our POW's in Korea -- never -- only a letter that was a "Dear John" letter, any letter that was divorce proceedings, any letter where your family has just been killed in a car accident, any letter where your home burned down. We had one occasion where one of our men got the letter advising his wife was taken to a hospital for Caesarean birth, but from that point forward no letter was permitted to go to him that mentioned anything about his wife

or the new child. This was the type of control that they used. How effective was it? It broke every bit of security or anchor that most of those boys had before, his family ties, or anything that would sustain him emotionally. How effective was it?

In operation "big switch" in Japan where the ambulatory cases had been taken over to Tokyo from Korea one night the Red Cross came in and they said, "Fellows, we have the best news for you. We have made arrangements for you to call stateside tonight. We know many of you are anxious to talk to your families, your wives, your sweethearts, your business partners. The Red Cross is going to pick up the tab. Talk as long as you want." If they had said that to us in the Aleutian Islands when I was there in World War II, they would have had to rebuild the radio shack, because that place would have been mobbed. We had to wait in line for several hours after having made an appointment three weeks in advance to spend five dollars to talk for three minutes and, boy, if you weren't through at the end of three minutes -- clip -- it was cut right at that point. You realize that very few of those boys in those hospitals in Japan bothered to call home. Why? The families had written their sons in those POW camps regularly, (as my family wrote me, not in a POW camp, but my family never missed one day in thirty-nine months that I was in service of writing me at least a postcard or a letter of some type. I could have told you what was going to be on three-fourths of them because it was the same old seven and six since not too many things happen in a small town in the Midwest to write a letter about, but my folks were faithful, and I had a letter every day.) You realize that many boys have spent as much as thirty-nine months in those POW camps and never received one letter from home. Not one. Some of the other boys had received a letter every other week. Your house burned down, your car had been foreclosed, your business is bankrupt, your wife divorced you, your children died, but at least they got letters. Now, the boys that didn't get letters, they would say, "Huh, I thought I had a fine Christian family back home that cared about me! The Chinese Communists and the Red Cross certified that my family knew and they didn't love me enough to even write me once, why should I call them?" And the guy that had gotten the divorce proceedings, his house burned down and this and that and the other, why should he call? It was very, very effective. It broke family ties completely.

The fourth facet of the Communist secret weapon was "education." Many of our American boys had more hours in the classroom in the thirty-nine months in POW camps in Korea than they previously had in their whole educational program in America under the public educational system. The average educational program in the POW camps in Korea was one six-hour lecture a day, seven days a week, usually before you ate. At the conclusion of this six to seven hour lecture, each man had to discuss what had been covered. He did not have to agree with what had been said, but he had to discuss it. Where did the Communist padre position himself in the room during this discussion period? Was he in the back of the room listening and watching the fellow speaking? Nope. Where was he? He was seated in a very advantageous spot in the front of the room where he could watch everyone in his audience. As teachers should realize very well, you can pretty much tell whether you are getting a point across to your classes or not, depending upon their reaction. If you've got one or two in the back of the room sleeping, you obviously are not getting through to them. When I speak before groups and as I speak to audiences, I can usually pick out the ones in my audiences that are going to give me trouble in a question session. I usually pick them out long before we have a question session. I can usually tell what points they are going to give me trouble on, because I can

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look at them when I make a certain point and they look down or they wrench their face up in a scowl, or they in turn, cross this leg or cross that leg -- they are doing something, and I can pick out my agitators three-fourts of the time before they ever open their mouths. If you have worked with students, you know whether you are getting a point across or not, and it doesn't take very many weeks to learn this either. So, that Communist padre was sitting up there watching the reactions. Oh, he listened to the man -- he could listen to him and tell whether he got through to him or not. If he did not, do you know what he would do? He would very graciously get them up at 2:30 o'clock the next morning and they would have a little extra course of instruction. This is quite an incentive to agree with the instructor, so they had the program.

Many of our American boys found history being twisted to Communist viewpoints, such things as the slavery problem in the South being magnified way beyond its proper perspective. They found the Indian problem in the west; they found bombing of churches and things of that kind being completely magnified out of their true perspective. Many of our American boys had to memorize the entire United Nations Charter. Many of our American boys had to memorize fifty to seventy-five reasons as to why the United States should have socialized medicine, or why we should recognize Red China diplomatically. This was part of the educational program.

Now, the fifth and final facet of the Communist secret weapon was "Sports and Hobbies." The Communists very graciously and considerately had a program of sports and hobbies worked out for our boys. There were a few conditions, however. If you like to paint, the Communists had painting classes, but you didn't paint beautiful landscape scenes, you didn't paint a picture of beautiful feminine pulchritude. You painted what the Communists wanted you to paint -- like a picture of Harry Truman, his fingers dripping with blood, turning into silver dollars, and falling into the hands of the war mongering capitalists. If you liked to write, you could write. On one occasion, there was one of our American sergeants (for the sake of discussion we will call him Sergeant Joe Smith) who graduated as valedictorian from his class in Pittsburgh. He had written on the camp's newspaper in one of the POW camps in Korea. The first indication that our American intelligence had that this boy was writing for the camp's newspaper was when he wrote an article something like this: "I am Sgt. Joe Smith, formerly from Imperialist Pittsburgh back in Capitalist America. I am very grateful to the People's Republic of China who have liberated me here in this capitalistic war in Korea. While I have been here in Korea the Chinese Communists have taught me how to read and write. Back in Imperialist Pittsburgh I did not know how to read and write. Since I have been able to read, it has opened up whole new horizons for me. How grateful I am to the People's Republic of China. Signed Sgt. Joe Smith, Pittsburgh, Pennsylvania." You know where our American intelligence found that article written first? In the Daily Worker in New York City. Not only did that article appear in the Daily Worker, it appeared in two hundred seventy other Communist publications around the world -- some of them in India and Africa; some in South and Central America, where we had no media of communication to get back to the people to explain it was a half lie -- not only a half lie -- a full lie.

In operation "big switch" our army had a bunch of psychiatrists there to meet these men because in operation "little switch" they had some indication that there was something that had gone on, and they wanted to have more information about it. So, they had operation "big switch" ready prepared with the psychiatrists there. They didn't get these boys the minute they came on board ship, but as these boys were being transported across the Pacific, our psychiatrists got them. When our boys were ready to talk, willing to talk, they would bring up certain points and talk to them to help them. When they came to Sergeant Joe Smith, at the appropriate moment, they said, "Sergeant, didn't you write on the camp newspaper while you were in the POW camp in Korea?" "Why, yes, I did." "Are you the

Sgt. Joe Smith that graduated as valedictorian of your class in Pittsburgh High?" "You know that, sir, you have my record. It's indicated in my record." "Sergeant, did you by any chance write this article for your camp newspaper?" They would pull it out and ask him if he did. Not threatening, they would just pull it out and ask him, "did you?" He would start reading that article, and the blood would start draining from his face. He said, "Sir, where did you get that?" He said, "Sergeant, we first read it in the Daily Worker in New York City." "You what?" "We read it in the Daily Worker in New York City on the front page." "You're kidding!" "No, Sergeant, we are not only not kidding -- that was written in two hundred seventy other Communist publications throughout the world and in many areas where the Communists have a complete monopoly on communications. Sergeant, how did you come to write that article?" "Well, sir, I knew everyone in our camp; they all knew me. We had been in company together right from Boot camp, clear on through. They all knew I could read and write. The Communists came up to me one day and told me if I would write a story like that they would give me three candy bars. He knew how I liked chocolate. I just had to have that candy bar." The officer said, "Sergeant, did you get your candy bar?" "Yes, sir, I did, but I am afraid that it has made me sick even at this late date." Many of our American boys that confessed to germ warfare, confessed to things of this type, which the Communists used right back against our own men and against our own country. It all came about through something of this type. Let me ask you, how many of you would find yourselves having been victimized if you were taken into a room, anticipating the worst, and instead you went through a treatment like I just described for you? Ladies and gentlemen, seventy-five percent (75%) of our American boys cooperated knowingly or unknowingly with what I have just described for you. Only one out of four of our American boys did not. That one out of four -- who was he?

They were those boys that wrote down their name, rank, service number, and date of birth. They were classified as non-cooperative -- as reactionary elements. What happened to them? They were put over behind barbed wire, given hard work to do, same rations, and what have you, but the bulk of them came out alive. The army said that there was one very major distinguishing factor also in these twenty-five percent (25%) that did not succumb to this Communist indoctrination program. In addition to the discipline and remembering of that, you know what else the army said sustained those boys? Those boys that did not succumb to this Communist indoctrination program were boys that had a good foundation in Bible training, and they were American boys that knew how to pray. Can you imagine our military making a statement like that? But they did, ladies and gentlemen. Ed Hunter in his book BRAINWASHING FROM PAVLOV TO POWERS says "When I was investigating this thing, I sidled up beside a great big husky two hundred pound American boy in a bar one day that I knew had been a POW. I got to talking to him and I said, 'What sustained you in this POW camp?" That boy pushed a glass of beer over to one side and looked me straight in the eye, and he said, "God answered my prayers," and he said "I was tempted to laugh, but that boy was bigger than I was, and I could tell by his expression that he was very sincere." Yes, our boys that knew promises set forth in God's word knew how to make application of Christian doctrine through experience. Our boys knew when everybody else had apparently forsaken them that God was still faithful. Those were the American boys that came through for the most part unscathed.

Let me tell you about one other group of our American boys. Sergeant Flexer, who is now in Brooks General Hospital in San Antonio, is a man I use in

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seminars quite regularly because he was a POW in Korea. He has explained what he personally went through in this program I have discussed for you. Sergeant Flexer was in charge of a hospital in Korea (had one of the most expensive woodcutting details that the army ever had). As a sergeant, he had three colonels cutting wood for him. You see, the Chinese Communists helped break down the discipline by putting the officers in the lowest possible things and elevating the non-coms. He said, "I was the man in charge of the hospital." He said, "On occasion, they would bring a great big husky man into this compound that hadn't eaten for several days or taken any water. We knew what was going to happen to him. We knew that unless we could get moisture into that boy he would dehydrate to the point of danger and ultimately succumb. If we couldn't get food into him, he would die." He said, "I'll never forget one boy who came in -- great big, muscular, six feet, two, who obviously had been a football player or a boxer, or something in high school and college. They carried him in on a stretcher and laid him down, told us the same problem: they couldn't get him to eat." He also said, "Whenever we got one like that we did anything we could to him to get him to eat -- made him mad, anything. On occasions we'd slap them, we'd do anything to try to make them mad enough that they in turn would get up and want to fight, because then they would want a drink of water or something of that type." He said, "I'll never forget one boy who was carried in. We did everything to make that boy take some moisture, just a drink of water even. Finally, I got him mad enough that he raised up to one elbow. I tried to get him to take some maize boiled in water. It wasn't very appetizing but it sustained life -- that was all the rest of us were getting. When that boy raised up on his elbow, tears rolled down his face, he looked up at me and said, 'My mother never made me eat anything like this.'" "Twenty-four hours later," Sergeant Flexer said, "we buried that boy. He didn't die of a Communist gun, he didn't die from a bullet. His mother buried him, because she didn't make him clean out his food plate, make him eat spinach, or some of the other things. She let him eat just whatever he wanted to eat, and because of that, because of no discipline, that mother buried that son." He said, This happened time and time again."

What about the Turks? Two hundred and thirty-nine Turks were taken captive, apparently all at one time. This was just about all the Turks there were in Korea. How did they manage to get the whole company at once? I don't know. They took them into the area. After they had them seated in an auditorium they came out from the side and said, "Welcome to the People's Republic of China. We've liberated you, we know you Turks don't like being here; we don't like being here, either." This fellow was speaking to them in good Turkish, and about that time up jumped a Senior Turkish officer present, and he said, "Look, sir, if you want to talk to my men, you tell me what you want them to know. I'll converse with them. You, men, at ease. You are instructed not to listen to this man. I will tell you what I want you to know. You are instructed to give him name, rank, service number, date of birth, and that's all. At ease." And about that time the Communist padre motioned for a couple of guards. They stuck a bayonet in his back, a couple of men on either side, and put him in solitary confinement. They came back in, they said, "Now we got rid of that reactionary. Welcome to the People's Republic of China. We know you Turks don't like being here." About that time, up jumped the next Senior man. He said, "I am the Senior Officer now. If you want to talk to these men, you talk to me." Out he went on the end of a bayonet, too. And up comes the next Senior Officer, and the next one, and the next one, and the next one, and finally all of the officers were gone. When it came time for the non-coms, up they jumped in respective rank. When they got rid of all the non-coms, up jumped

the Senior Privates, now don't ask me how they ascertained who the Senior Private was. I don't know, when it came his turn, he jumped up and said, "I am now Senior man present, if you want to talk to these men you talk to me, and I'll tell them what I want them to know." At this point they took two hundred thirty-nine Turks and put them behind barbed wire. Many of them were injured much worse than our American boys. In our American compounds, occasionally an officer would say, "You fellows, go over and dig a latrine. You fellows do this. You fellows do that." Our American boys would look up and say, "Look, Mac, there's no rank in a POW camp. If you want those latrines dug, you dig them." Many of our camps turned out to be nothing but great big latrines. Many of our American boys died of dysentary, and disease unnecessarily -- thirty-nine percent of them. In those Turkish compounds, the Turks said that too: "Look, Mac, the Chinese Communists say there is no rank here. If you want that latrine dug, you dig it." The next closest enlisted man to him reached over and floored him. From that point forward, no more discipline problems.

In operation "big switch" how did our American boys come out? -- dragging their feet -- no enthusiasm -- nothing. How many Turks came out? -- two hundred thirty-nine -- not one Turk died in captivity. When they came out and crossed that 38th parallel, (a line of demarkation) you know this is what our men said, "Those Turks came out of there, and they were really moving when they came out." Ladies and gentlemen, there is a very valuable lesson to be learned here.

We need to instill American History in our boys so that if they find themselves in that POW camp, no one can disenchant them with America and break them down because of lack of knowledge of American History. We need to get these American boys disciplined so they in turn know how to respect authority and how to move forward as American men, willing to fulfill their responsibilities, not only to themselves, but to their fellowman. We have the lesson that we've got to learn. This same technique is being used in every country that the Communists have taken over. They have concession boards; they have control of communications.

How many of you today understand your Christian doctrinal reward? How many of you can give me a verse of scripture from Hebrew or the New Testament on the document of confession? How many of you know how to make application of it? How many of you realize there's two types of Christians on the face of this earth today? They are: Christians in fellowship with God and Christians out of fellowship with God. The Christians out of fellowship with God are the ones that have known sin in their life. How do you get rid of known sin? Get it out of you by confession. How many of you know John 1:9? If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. We have got to realize this is a battle between God and anti-God. We, in turn, have got to get in and teach it with a moral directive. Wherever they teach Communism on the basis of objectivity, this is a good part of Capitalism; this is a good part of Communism; this is a bad part of Capitalism, this is a bad part of Communism. Ladies and gentlemen, if you teach it that way you are doing a disservice, not only to your nation -- to your state -- but to yourself. There is nothing good about Communism. If they say there's something good about Communism they are saying there is something good about cancer. Why look at the fine beautiful hospitals that it's provided; look at all the jobs that cancer has provided. You can look at it that way if you want to, but there is nothing good about Communism or cancer, either one. Let's see it in our perspective.

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Because of what's happened in Korea, our military had to come up with a code of conduct to tell our boys what to do in case they were captured. The sixth point of that code of conduct goes like this: "I will never forget that I am an American fighting man responsible for my actions, and dedicated to the principles which made this country free. I will trust in God and in the United States of America." I'd like to see that paraphrased and made into a citizens' code of conduct. I'd like to see it required memorization for elementary students. There are some schools that are now using this sixth point as a code of conduct, and they are using it in their opening exercises in school -- the sixth point of the military code of conduct paraphrased in the following manner: "I will never forget that I am an American citizen responsible for my actions and dedicated to the principles that made this country free. I will trust in God and in the United States of America."

ADDRESS ON SEMANTIC SABOTAGE

By
W. P. Strube, Jr.

Youth Education Center
October 4, 1961

The USA today is at war with International Communism. Not that we could be at war, not that we might be at war -- we are at war. Let's deal with some of the implements of this new warfare. Let's examine some of the weapons that the Communists are using. To get a foundation or a background of this respect of psychological warfare, it is necessary that we go back to our infancy. When we arrive on the face of the earth, we arrive with certain unconditioned reflex actions that are inherent. Do we have to be taught how to cry? We know how to cry, don't we? There is another unconditioned reflex with which we arrive. We arrive with the ability to suck, do we not? The child does not have to be taught how to suck -- he knows how. These are unconditioned reflexes. There are certain reflexes that he has when he arrives that can be conditioned.

Ivan Pavlov is the man who is credited with developing some of the early theories on the conditioned reflex. Incidentally, though he was a Russian he was not a Communist. I recently read he was a Bible-honoring, Christ-honoring Christian. He discovered these while working with dogs. He found you could take a hungry dog on a leash and lead him up to a plate of food, turn on a certain colored light or ring a certain bell, and the saliva glands of this hungry dog would flow. He found by taking the dog up to the same place and using the same light or the same bell, even though the food was not there, that gradually you could leave the food away maybe a minute, two minutes, three minutes and the saliva glands would still flow if the right light or the right bell was on and the dog was hungry. He also found you could take that same hungry dog up to the plate and if you had on a different colored light or ring a different bell; even though the dog was hungry and even though there was a plate of food in front of him; he would not touch it. In fact, he would become neurotic. He would start barking -- become confused. At the height of Pavlov's experiments with animals, there was a major flood in Russia and his kennel of dogs was scattered all over the countryside. Some of them perished in the flood. Others of them swam for hours. Some went without food for quite a period of time. They went through physical stress and torture. Finally, when the dogs were gathered back to the kennel, and they started putting them through their paces again, something had happened in the minds of the dogs. When they put them through their paces, or endeavored to do so, instead of responding, they were completely blank. They could be completely reconditioned to an entirely new set of circumstances. This depravity, this torture, whatever it was that they had gone through in this physical strain, had apparently cleared their past recollections and they could be trained to a completely new set of circumstances.

After the Bolsheviks took over, they came across Pavlov's experiment. To Communists man is nothing more than an animal, mass and motion, nothing more -- no soul, no spirit, no immortality, no heaven to gain, no hell to shun. They say the

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Homosapien is just a more intelligent form of animal. They say if an animal will respond as those dogs did, so will Homosapiens respond in the same manner. Having grown up in the Christian code, we realize that man does have significant individual values. We realize that there is something beyond death. We realize further that animals respond to only four things: (1) Past experience; (2) Instinct; (3) Impulse; and (4) Appetite. It is the privilege and prerogative of man only to intelligently analyze the past and endeavor to predict the future. The Communists believe, through the conditioning of thought processes they can control complete segments of population. This takes us into a new field of science that is developing today. If I were in high school or a freshman in college, I would be very much interested in this new field of science that is developing -- known as the science of Cybernetics.

Cybernetics has to do scientifically with the improvement of the flow of communication so that information may be passed through a machine in such a way as to cause that machine to perform certain functions automatically and very rapidly. For example, cybernetics is used in guiding a missile down a range five thousand miles and depositing it in an area two miles in diameter. Let's take a look at the field of cybernetics as applied to guided missiles.

Here's Cape Canaveral. Let's suppose that we want to take a guided missle five thousand miles down range and deposit it in a target area two miles in diameter. What are some of the problems involved? Let's analyze them: When the missile is on the launching pad down in Cape Canaveral, Florida there's a prevailing wind from the east of probably about fifteen knots. As that missile is fired up and launched and it reaches the altitude of about thirty-five thousand feet, there will be a prevailing wind from the west somewhere in the neighborhood of one hundred knots, which ultimately, in its projectory, will probably reach an altitude of two hundred miles and the atmosphere there is going to be extremely rarified -- fantastic temperature change. We find also that the missile will start off at zero speed and at the apex of its projectory it will probably be traveling at the rate of eighteen thousand miles per hour. Moving down the range to five thousand miles it will cross the equator. Following that, there are different magnetic fields on the face of the earth that will have a tendency to change its direction from time to time -- only minutely, but they will have an influence. As the missile comes back into the atmosphere again, you will have winds and cross-winds that were not predictable at the point of launching. In this projectory you have radar stations providing constant contact which make corrections on the direction of flight as it's in flight, to guide it to its destined goal. Can you imagine, how much of a miss would be involved if that missile was one-tenth of one-tenth of a degree off in its initial projectory? Why it could miss that target area by miles. The transmission of the information has to be quick, and it's got to be quickly corrected; because that missile is moving at eighteen thousand miles per hour. This is the field of cybernetics dealing with guided missiles that enable us to put them in confined target areas.

Cybernetics also has to do with the field of electronic computing, wherein you can feed thousands of facts and digits of information into a machine at tremendous rates of speed. In the middle of a problem the machine may be stopped with photoelectric cells; the tubes pulled out, and placed on a shelf. You may put in a fresh supply of tubes; compute some entirely new problem; then go back to the shelf, put the first tubes back in the machine; read the information out of them; set up

the formula again, and proceed with the original problem. In computing new mortality tables in the life insurance industry, I'm told electronic computing came on the scene. It might take a battery of actuaries six months to a year to come up with the preliminary tables, and the new X-17 Mortality Tables, which were recently computed in a matter of hours on the electronic computing equipment. This is the field of cybernetics applied to machinery, and applying cybernetics to machinery is one of the most fascinating things I can conceivably imagine.

The Communists say that man is nothing more than a machine. He has a liver that secretes bile. He has a brain that secretes thought and emotion. He has a nervous system that can be likened to the electronic wiring in an electronic computer. The Communists say in the same manner as you control the information that goes into the guidance mechanism of a missile, or the electronic computer, you control the ultimate results. They say, since man is the same as a machine, if you can control what goes into his photoelectric cell (the brain), then you in turn, can control his actions. When you start applying cybernetics to homosapiens, it's the most frightening thing that I can personally comprehend.

Dr. Norbert Weiner, a professor of mathematics at Massachusetts Institute of Technology, has written a textbook on cybernetics. Unless you have a degree in math, unless you know differential equations and calculus, and how to use it, I do not recommend that you waste your money buying Dr. Weiner's book on cybernetics. It's nothing but one continuous mathematical formula. I do want to give just a few excerpts from Dr. Weiner's book, on cybernetics, to show you and to tie these two things together in the field of machinery as well as mentality.

Dr. Weiner says this: "Cybernetics is a study of vital importance to electrical engineers, radio engineers, mathematicians, and physicists." He also says, however, "This is a study of vital importance to psychologists, physiologists, sociologists, philosophers, anthropologists, and psychiatrists." Dr. Weiner says, in effect, that masses respond to "statements irrelevant to the truth, which make one particular individual buy a particular brand of breakfast food or vote for a particular party." He further states that "any organization is held together by the possession of the means, or the acquisition, use, retention, and transmission of information." Dr. Weiner says, "In a society too large for direct contact with its members these means are the newspapers, radio, magazines, the telephone system, telegraph, postal services, theaters, movies, schools, and the church."

Whether you realize it or not, Dr. Weiner has just spelled out to us the reason that cultural interchange with a Communist country is one of the most cancerous things that has ever happened to this nation. There are two ways to understand Communism -- two, and two only. One is by personal observation. Observe conduct and endeavor to arrive at an understanding of motive and objective. Unfortunately, many of our top diplomats, many of our top educators, and intellectuals, today are using this method -- observe conduct and endeavor to arrive at an understanding of motive and objective. Educators tell me, and I stand to be corrected if I'm wrong, that better than ninety percent of our knowledge does not come by observation, but instead comes through a medium of communication. Now let me illustrate this point: How many of you heard of something going on up in Little Rock a year or so ago? How many of you heard about it? Well, practically everyone's heard about it by now. All right, how many of you were personally there at the height of the problem and saw the troops moved in? How many of you saw it with your

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own eyes? How many of you had a close personal friend who was there at the height of the problem who came back and from personal experience told you about it? How did the rest of you learn about it? Through medium of communication, did you not?

In a Communist country, who controls the publication of books? The Communist Party. Who controls the publication of newspapers, movies, telephones, telegraph? Every medium of communication is controlled by the Communist Party. Because of this ninety-nine and nine-tenths of the tourists (keep in mind, I'm saying tourists) that go to Russia, even if they speak the language, come back to this country teaching exactly what the Communist Party wants taught. I'm not referring to our military intelligence. I'm not referring to such organizations as Harvard Russian Research Center. I'm not referring to organizations and educational groups that have been trained to accumulate facts, compare them to absolute known, and proven facts of the past, throwing out that which they know to be untrue, and then giving new facts. I said ninety-nine and nine-tenths of the tourists that go to Russia -- I don't care if they are preachers, professors, politicians, potentates, or who they are -- ninety-nine and nine-tenths of the tourists come back as more effective tools for the Communist Party than the Communists are. If a Communist gets up and spouts a bunch of information it's obvious he's prejudiced -- he's a Communist. When a minister, professor, or a businessman gets up and says, "I've been to Russia," and spouts a bunch of facts and figures, well, after all, he's a loyal American -- he can't be wrong. In many cases, as tourists, we become the innocent dupes of the Communist conspiracy.

One of the techniques of cybernetic warfare is confusion, which is brought on through logicide. Logicide is just a two-bit word meaning the murder of a word. Many of us are specialists in the field of semantics, but without understanding. It's like being the communicant of a disease, without becoming addicted to it. Let me illustrate my point -- Mr. A's children are a bit sensitive. Mine are a bit fussy. The ones that live across the street are spoiled brats. You see, it partially depends on the point of view. As you can see, Mr. A is a bit casual in his dress; I am a bit careless in mine. There are one or two that are downright slovenly. You might notice that I am neat in my attire -- Mr. A is a bit of a dandy, and there are one or two who are nothing more than ridiculous fashion plates. My alma mater has a very healthy balance between sports and academic work. There are certain colleges and universities that have a tendency to over-emphasize athletics. There are one or two universities, that I know of, that are nothing more than stadiums with an office attached. Again, it depends somewhat on your point of view. Certain individuals I know in this field of anti-Communism work are a little indiscreet, and there are others who are nothing more than "blabber-mouths." The speaker with whom I disagree is the cheap "rabble rouser." The speaker with whom I agree is courageous champion of the underdog. Today there seems to be only two categories, and if you're either a "rabble rouser" or a courageous champion of the underdog -- there doesn't seem to be a middle ground. I hope this gives you a partial understanding about what I'm referring to when I refer to semantics.

The rules of Communist semantics are a little more complex. There are actually six in number: (1) Every problem, however unprecedented it may be, must be handled in the original Marxist-Leninist terminology; (2) Every change in doctrine or Communist line must be dressed up as a re-statement and its deviationist character must be concealed; (3) Every Communist communication must convey an orthodox, that is, a revolutionary, activating message to the Party and to its

followers; (4) The same identical communication must convey a different, a soothing, pacifying, or paralyzing message to the opponents of Communism; (5) Every communication has a specific meaning within the context of the incessant inter-party struggle; (6) Every communication must be proof against counter-propaganda by all external and internal opponents of Communism. You say, "Mr. Strube, are you saying that before Nikita Khrushchev makes a statement, before he writes an article, that it must comply with those six rules?" That's exactly what I'm saying. You say, "Well, will you, in the name of truth, explain to me then how he's so prolific?" If you have been trained to these rules, it's not difficult.

Our medical men have a special language all their own. I defy you, the next time you go to a doctor, to ask him what you've got when you leave. He'll give you a term that's very long, and even if you have a medical dictionary at home, I still defy you to figure out what you've got. Some of these bright, young students I meet occasionally on campuses talk about space, rationalism and various things philosophically. Usually one student springs forward with a statement like this: "I'm a scientific rationalist." I say, "Oh, you are? Tell me, have you ever been sick?" He says, "What does that have to do with scientific rationalism?" I say, "Have you ever been sick -- gone to a doctor, had a prescription filled -- did you take the medicine?" The answer to each question is "yes." Then I say, "Whether you realize it or not, you're living by faith because I defy you to read what that doctor wrote on that prescription blank. Not only do they have a language all their own -- they have a writing all their own. Fortunately, the pharmacists and doctors went to the same school. We live by faith whether we realize it or not, in most cases.

Your method of communication depends on how you are trained. Since Nikita Khrushchev has been trained to these six rules, they have become second nature with him. This has not always been the case. Prior to 1935 Communism had a revolutionary type of language as stated in the COMMUNIST MANIFESTO:

> "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forceable overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose, but their chains. They have a world to win. Working men of all countries, unite."

Is that the language Nikita Khrushchev is using today? No. What language is he using? He loves brotherhood, cultural exchange, coexistence. These are the words. When did the change take place? Was it a gradual change? Was it rapid? It all took place at the Seventh Congress of the Comintern held in 1935, wherein it was decided that the Communists would no longer use sectarian language. The Communist message must be dressed up to become like democratic liberalism or patriotic nationalism. The word "revolution" became libertaion. What did the Communists do down in Cuba? They liberated them, didn't they? What are they attempting to do in the Congo? Liberate them. You keep sitting around on your apathy and they're going to liberate you in the same identical manner.

Understand that the word "liberation" when used by the Communists today, in effect, is the same meaning as their old word "revolution." You don't become confused. Now take the word "Communism" today -- you would think that Nikita

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Khrushchev would be using the word "Communism" quite regularly in his dissertations and speeches. It is rare that you ever hear Nikita Khrushchev use the word "Communism." It is exceedingly rare. In World War II, what word did he use in lieu of the word "Communism?" He used the word "anti-Fascism," or "anti-Nazism," after he and Hitler divorced. There are a few people in America today who quite glibly go around mimicking certain individuals, referring to certain people that are anti-Communist as Fascist. I'm sure you've heard of individuals referred to as Fascist. Why, some people have referred to me as a Fascist! Do you realize that if Nikita Khrushchev were to call me a Fascist, that would be one of the highest compliments that he could pay me? Do you know what the definition of Fascism is to Nikita Khrushchev today? An anti-Communist who knows the ideology of Communism. That is a Fascist today, to a Communist. There are certain patriotic groups that have been referred to as Fascist groups. I travel between one hundred thousand and one hundred fifty thousand miles a year. I speak thirty-five and forty times a month -- month in and month out. I have met many of these who have been referred to as Fascist. I personally today have not found anyone, other than a Communist, in any of these patriotic groups advocating the violent overthrow of this government, which would be a literal translation of Fascism. Be careful how you mimic certain publications and individuals. Be careful about calling another American a Fascist.

What word does Nikita Khrushchev use today instead of the word "Communism?" If he's talking about Communist activity in Africa, what word does he use today? Anti-imperialism. This is not just a form of sophism, which everyone of us have used occasionally to produce a message through a veil. If you have small children you use a sophism all the time trying to convey a message to your husband or wife that you don't want little Junior to get. This is not what I'm talking about when I speak of Communist semantics and Communist language. Communist semantics are designed to dis-orient the uninformed. From early childhood we are trained to respond to certain cords favorably, and certain words, unfavorably. If you want to best illustrate this, go back to your school room someday and after you have the students real quiet, don't make an announcement about anything -- just start saying certain words and watch their facial expressions -- candy, spanking, discipline, Hitler, Washington, Liberty, slavery, democracy, crisis, war, suppressing, freedom. From early childhood you have been trained to respond to those words, and you actually do it subconsciously. The Communists know this and their program uses this to good advantage for them.

Let me point out a few subversive organizations which were taken from a list compiled by the United States Attorney General: The Abraham Lincoln Brigade -- The Abraham Lincoln School. We've been hearing a lot about a third party in America. How about these titles: "American Christian Nationalist Party," "American Patriots, Inc.?" We urge people to form study groups in their own communities. When we form a study group, we say, "Don't take the name of our organization." We're not out to build a great big organization. We're out to start ten thousand groups, each with a different name. If one gets smeared, while they're smearing and attacking that one, we'll start nine more. If one of those gets smeared, we'll start nine or ten more. If you form youth activity clubs in your respective schools as a study of this on a voluntary basis, be sure that every club has a different name. Don't you take one name nation-wide because someone who wants to discredit it, can in a news release, kill them all dead. I've been very afraid one of these days I may receive a letter through the mail stating: "Mr. Strube, we're so thrilled with your study group program. We've formed a group in our town, and we're going to call it American

Patriots, Incorporated." If so, I'm going to have to write back and say, "You're subversive before you get started. You're already listed on the Attorney General's list." Listen to this one -- I'll bet I could get a few signers today to this one: "Chopin Cultural Center." Can you imagine how people get involved in Communist front activities occasionally? I can see seomone coming into a town and saying, "You know, we've got to do everything we can in the furtherance and expansion of the appreciation of music. Here in this community we want to set up a cultural center to propagate especially the beautiful music of Chopin. We're going to form a cultural center. We'd like for you to be our honorary chairman of the local committee. Would you consider serving?"

Mr. and Mrs. Citizen say, "Gosh, I'm flattered, but you know how busy I am. How many meetings do I have to attend?" "We know you're very busy and how important you are in this community, but if you'll just serve as our honorary chairman, we won't ask you to come to any meetings; we just want your endorsement, so to speak, on it." "You want me to be the chairman, and I don't have to attend the meetings? How much is it going to cost me?" "Well, your great name means so much to us we will consider that as a great contribution to this work. We won't call upon you for any donations at all." "You mean, I can go ahead and play golf -- go bowling? You just want me to be the chairman? I accept." Three years later they get just a little upset because someone accuses them of having aided the Communists. In reality that is exactly what they did. Because of their lack of knowledge of Communist semantics, I can forgive a person who is on one of these subversive lists as a professor or as a minister, educator, if he's in one of these groups once. I can forgive him once, twice, five times, but ladies and gentlemen, when some of our people get three and four single spaced typewritten pages of affiliations, then they are either awfully stupid and not worthy of trust and confidence, or they are awfully smart. They know exactly what they are doing and there is no in-between when you get three, four, or five pages single-spaced, of Communist front affiliations.

Here's one I bet I could get a lot of you to sign up for: a subversive organization, as declared by the United States Attorney General, called "Committee to Aid the Fighting South." This just gives you a little idea of how a person can become an innocent victim of a Communist front activity. Keep in mind that the Communists involved will not in many cases be on the letterhead. They'll not be the ones that are out in the front. Check out any organization before you let your name be associated with it in any way. Before you become an avid fan of the "Christian anti-Communism Crusade," check us out to your satisfaction. Keep this in mind: I might be all right today. Don't get your eyes on the man -- keep it on the message, because tomorrow I could be out in left field someplace. You must not only maintain an occasional check you must maintain surveillance. That applies to any organization of which you're a member.

Let's go into some of the words in our vocabulary that the Communists have sabotaged. Let's bring Nikita Khrushchev back. We're going to give him a speech. "Nick, you've been over here in America on a couple of trips. I would like to interrogate you. We would like to ask you a few questions as to your interpretation of the United States. Nick, what do you think of our republican form of government? I'm not talking partisan politics -- I'm talking about the representative form of government." "I like it very much. We have it over in Russia. U. S. S. R. -- Union of Soviet Socialist Republics." "Oh! Well, what do you think of democracy, Nick?" "Oh, I like that too. We have that behind the Iron Curtain, also. The German

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Democratic Republic." What's the Communists' definition of the word, "democracy?" Well, that's Communist Party activity in the interest of the masses who don't know where their interests lie. (Fidel Castro has set up a very democratic form of government. He says, "You don't need elections any more. We know what's best for you.") "Oh, Nick, do you have Communism in Russia?" "No. We have socialism. U. S. S. R. Union of Soviet Socialist Republics." (Incidentally, Nikita Khrushchev's definition of socialism is entirely different from yours.) If I were to call upon you today to write me out your definition of the word "socialism" and gave you twenty -five words or less to write it out, then your definition would be something like this: "Socialism is that form of government wherein the major media of communication, transportation and production are in the hands of the state, but I still own my own private property -- my own clothes, my own car, my own house." That is not Khrushchev's definition of socialism.

What is the Communist definition of socialism? Let me illustrate. Nikita Khrushchev's definition of socialism is when everything you possess, including your very body is the property of the state, and you do with that body exactly what the Communists suggest you do, and no questions are asked. Nikita Khrushchev would willingly stand before you today in this audience. He would get up on a chair, take a machete, put it to his throat, and if he was absolutely certain that the best thing he could do in the furtherance of Communism was to pull that machete across his juglar vein, he would not only do it, he would smile while he did it. You say, "Wait a minute, Mr. Strube, how can you make a dogmatic statement like that?" Ladies and gentlemen, I didn't make that dogmatic statement. The Communists did. In their publication HOW TO BE A GOOD COMMUNIST, they state: "Whether or not a Communist Party member can absolutely and unconditionally subordinate his personal interests to the party's interests under all circumstances is the criterion with which to test his loyalty to the party, to the revolution, and to the Communist cause." Thus, when his personal interests conflict with the party's interests he will be able to submit to the party's interests and sacrifice his personal interests without the slightest hesitation or reluctance. To sacrifice one's personal interest and even one's life for the cause of the Party and without the slightest hestiation and even with the feeling of happiness, is the highest manifestation of Communist ethics. This is a party member's highest manifestation of principle. Not only does he have to be willing to die for the party, he's got to smile while he does it. Incidentally, of all the military films on the subject of Communism, there are only three I recommend: (1) Communist Blueprint for Conquest, (2) Communist Weapon of Allure, and (3) Defense Against Enemy Propaganda. Unfortunately, a number of the rest of them aid the enemy more than they aid us, simply because they have been prepared on a basis of observation and not on a basis of understanding of the ideology. Yes, socialism is entirely different to a Communist than it is to you.

Before you can ascertain whether something is truth or error, you must have an absolute, an unchangeable, to compare with. In the material realm this is not too difficult. Chemistry and physics are constantly referring to absolutes, unchangeables. Ladies, the next time you go into a store to buy meat or vegetables check the scales where they are weighing the merchandise. Because on them in obvious view, there's going to be a sticker. It will certify that those scales give true measure. They've been checked out to an absolute --- one pound, five pounds, ten pounds absolute. The next time you go into a gasoline station to buy gasoline, in obvious view, you'll find a sticker on the face of that pump that certifies the pump gives true measure. It is my understanding that every gasoline pump in the

State of Texas is checked not less than twice a year to be absolutely sure that it gives true measure. It is absolutely essential that we have an absolute to ascertain truth and error, right and wrong. In the material realm, it's not too difficult. It is just as essential that we have an absolute in the ideological realm to ascertain truth and error, right and wrong.

In our Judaic Christian Code, we have an absolute, an unchangeable. Our Constitution, our Bill of Rights, our Declaration of Independence recognize the authority of this absolute. Our moral law -- our civil law -- has used this absolute as its basis. The preambles of forty-six out of fifty states recognize the authority of this absolute. What is it that we have in America that serves as our absolute, for right and wrong, truth and error, ideologically speaking? God. How do we know about God? -- the Bible? This is our absolute, ladies and gentlemen, from which we can ascertain truth and error, right and wrong. How many of you have ever seen emblazoned over a library "Ye Shall Know the Truth, and the Truth Shall Make you Free?" How many of you know who made that statement? Was it Plato, Socrates? If three-fourths of the people who use that statement knew who made it they wouldn't quote it because they don't believe in Him. Jesus Christ made that statement. It's recorded in John 8:32. The unfortunate part about it is that even the average Bible scholar doesn't realize that it's only half a sentence. The other half is recorded in John 8:31. And the last half of the sentence is absolutely predicated on the first half. John 8:31 says this: "Then said Jesus to those Jews which believed on Him, and he said to them 'If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Once we forsake the Bible as our absolute, ideologically speaking, then truth becomes relative -- relative to what man chooses to make it, and that is not necessarily truth. There are men in this nation that deny God's word as being the inspired word of God, but the moment they do, truth has to become relative. Now a Communist says, "There is no God." Then, at best, this Bible becomes a bunch of fairy tales. A Communist must have an absolute from which he can ascertain truth and error, right and wrong. What is the Communist absolute from which he can ascertain truth and error, right and wrong?

What's the Communist absolute? WORLD DOMINATION! At this moment, that is their absolute. Both by Communist definition as well as by logic, anything that aids the Communist in his absolute, (by definition), becomes the truth. The fact that the facts were different from what they were yesterday has no bearing on the case. It becomes impossible for a Communist to tell a lie to aid Communism. This is from the point of Communist morality -- not from our morality. It's rare that I ever disagree with Mr. J. Edgar Hoover on anything, but I do disagree with him on a statement he made about a year and a half ago. He said the Communists have no morals. I disagree with that. The Communists do have morals. They have Communist morals, and once you understand Communist morality, then everything begins to fit logically into place. You cannot truly comprehend what I have just given you on the word "truth" unless you comprehend the dangerous, difficult, and devious dialectic. Three steps forward -- two back; three forward -- two back. To comprehend what I just told you on the word "truth" that it's impossible for a Communist to tell a lie to aid Communism, you must also orient that with respect to Communist morality, and to the dialectic. Even though they appear to be going away from their goal, they are still going toward it.

Let's take the word "aggression." Fidel Castro has been screaming about

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the aggressive acts of the United States of America. What does he mean? The active opposition to Communist Party control. Frankly, I've seen very little aggression myself, but that's what he's screaming about down there.

Take the word "people." People -- this word can best be illustrated by Nikita Khrushchev's trip to the United States. He was out in San Francisco -- one of the first cities where he got out and walked up and down the streets. Whenever he left his hotel there were a bevy of reporters following him. As they walked up a street in San Francisco, one of the little cub reporters spotted an enterprising book store that for Nikita's visit had put in a display of nothing but DR. ZHIVAGO. That's all they had in the window. As they walked up the street and the little cub reporter spotted this, he turned to Mr. Khrushchev and said: "Hey, Nick, look over here in the window, DR. ZHIVAGO. I understand that book is not sold in Russia. Why?" The little reporter had his pencil up ready to write. He was going to get his name up in lights -- the opportunity of a lifetime. What did Nick say? He turned to the reporter and said: "The people of Russia don't like that book." The little reporter, because he did not know Communist language, dropped his pencil and lost his story. If he had understood Communist language, he could have come back to Nick and said: "Nick, we had quite a man here in America who lived here about one hundred years ago, who said, 'You can fool some of the people some of the time; you can fool some of the people all of the time; but you can't fool all the people all of the time.' When you refer to the population of Russia, all the population, you call them masses, don't you? When you refer only to those people you consider as a legal entity worth saving, you call them people don't you? Now, what you're saying, Nick, in effect is, that the Communists don't like that book. Isn't that what you're saying?" At this point, he would have probably had a story, however Nick would probably have answered him like he answered the fellow in the union meeting in San Francisco who nailed him to the wall. How'd he answer him? I've forgotten what the point was on. It was something involving the fact that in Russia the Communists couldn't strike. What did Nikita Khrushchev say to this fellow? He said, "Ah, go drink your beer!" Practically everyone missed the significance of that in the newspapers, because they didn't realize the man he was talking to was the head of the brewery union in San Francisco. Whenever you nail Nick to a wall -- whenever you nail the Communists to a wall with their own language, they'll do anything they can to get away from it, using something completely irrational, irrevelant to the point. The only thing you can do is keep nailing them right straight to the wall. Don't let them get up -- be it Budapest or whatever -- don't let them get away from the issue -- these people who run around saying, "There's something good about Communism!"

We find we've got to be very careful on the situation of illegality and legality. Nikita Khrushchev recently said that there are legal wars and there are illegal wars. What did he mean? Well, illegal wars, or anything that's illegal so far as Communism is concerned, is anything that conflicts with day to day Communist Party line. "Progressive" is anything that is pro-Communist. Do you know what the name of the Communist book store is in Los Angeles? The Progressive Book Store. It's located at 1806 West Seventh Street, Los Angeles. I've been in it on a number of occasions. You bring to me the classified telephone directory out of any major city and if there's a Communist book store in it, I can probably pick it out right out of the directory. I won't miss it too many times, if there's one there, because I know Communist language. I know the names they give to many of their book stores. You've got to be careful -- you can't be certain. There's only one way to be certain, and that's to go and check for yourself. "Patriotism" to a

Communist is local nationalism focused upon the free world until Communism takes over and then loyalty to the world Communist camp.

"Education" is instruction in dialectical materialism or from its point of view. "Reliability" describes a person who is so thoroughly brainwashed that he reacts everywhere and under all conditions in accordance with the Communist line.

This only gives you a little insight into the problem of semantics. I hope you will get hold of books or tape recordings from four specialists in this field today. The subject I have been covering for you is the most important subject of the whole seminar, not because I gave it, but because this is the stumbling block politically, economically, socially, militarily, and diplomatically. We need to study it. There are four men that I personally consider as specialists in the field. One of them is Edward Hunter. He's the man who created the word "brainwashing." He's got quite a bit of material, available from the United States Government Printing Office in Washington. His latest is a hearing before the Senate Internal Security Committee in Washington on the Anti-anti-Communist activities of the Communist Party, a most revealing publication. You need to study it. He's written several books. One is the BLACK BOOK ON RED CHINA. Another, THE STORY OF MARY LOU: BRAINWASHING AND THE MEN THAT DEFIED IT: BRAINWASHING FROM PAVLOV TO POWERS. You don't need to just read them, you need to study them.

Another specialist in the field of semantics and cybernetics is Constantin Boldyreff. He's a part of the National Soviet Underground -- the correct title is the National Solidarity Union, I believe. I believe that he is a consultant professor in language for Georgetown University. A third man is Stephan Possony. He is also a consultant for Uncle Sam. He has written a number of articles on Communist language for Saturday Evening Post and a few other publications. The fourth man will need no introduction to you -- Herbert W. Philbrick of "I Led Three Lives." I urge you to get hold of recordings and books from these four men.

The Communists have won the first battle of World War III by softening us up through semantic sabotage, especially those to whom we look for guidance -- our so-called intellectuals. This is their strategy. The Kremlin is merely giving the United States a choice of surrendering by voluntary change of attitude, to avoid a more destructive way of surrender. The Communist that wins is the Communist that makes the non-Communist his ally. What's the answer to this? First, we must recognize the problem.

The Communists realize that fear inhibits clear thinking. They realize the more fear they can instill into us, the easier we can be conquered. They are in turn bringing about this status quo of fear using atomic blackmail. Give us Matsu and Quemoy, or atomic war. Get out of Berlin, or war. Keep your hands off the Congo, or war. Keep your hands off Cuba, or war. Through the use of this the Communists are endeavoring to instill fear into the American public, because he realizes fear inhibits thinking. In our Judaic Christian society we should not have any reason to move forward in fear. God has given us promises to claim in both the Old and New Testaments. They are: Isaiah 41:10 (in the Hebrew scriptures) -- "Fear thou not, for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Proverbs 3:5 and 6: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

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Philippians 4:6 and 7, (in the New Testament): "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding will keep your hearts and your minds in Jesus Christ." Matthew 6:33-34: "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you. Take no thought for tomorrow. Let tomorrow take thought for itself. Sufficient unto today is the evil thereof." Isaiah 26: 3-4 (in Hebrew scriptures): "Thou wilt keep him in perfect peace, whose mind is staid on thee because he trusteth in thee. Trust ye in the Lord forever, for in the Lord JEHOVAH is everlasting strength." In our Judaic Christian Code, as we move forward claiming the promises of God, there's not a reason in the world to fear. We should instead move forward in victory.

Let's take a look at the history of nations. Great nations rise and fall. The people go from bondage to spiritual faith -- from spiritual faith to great courage -- from courage to liberty -- from liberty to abundance -- from abundance to selfishness -- from selfishness to complacency -- from complacency to apathy -- from apathy to dependency. Historically, the nineteen great nations of the world have gone from dependency back into bondage.

How did they get out of bondage initially? -- by great spiritual faith. Ladies and gentlemen, I believe this nation, though it has now passed down someplace between apathy and dependency, can still circumnavigate that bondage, but we're going to have to use the steps that originally took people out of bondage, including this great nation. What was it? -- Great spiritual faith. Freedom is not every man's right. Instead, it is every man's responsibility. It is the common fate of the indolent to see their rights become prey to the active. The condition upon which God has given liberty to man is eternal vigilance. If this condition is broken, servitude is at once the consequence of his crime and the punishment of his guilt. "Eternal vigilance is the price of liberty."

ADDRESS ON PROGRAM OF ACTION

By
W. P. Strube, Jr.

Youth Education Center
October 4, 1961

I will give you what I believe is an outline for victory over Communism and then I'll try to put in some practical aspects as well. I have endeavored to impress upon you that we're at war with International Communism in a life and death struggle to the very bitter end. Lenin said that a requiem mass would be sung over either Capitalism or Communism. They could not co-exist eternally. Yes, we are at war. Now, being at war, we can lose but we cannot afford to lose, and we can win if we want to. I think there are certain pre-requisites to victory over Communism: Pre-requisite(1)- Recognize that we are at war; Pre-requisite (2) - Recognize that we can lose, but we don't have to lose. We can be victorious over Communism if we want to, but we've got to get the word "victory" back in our vocabulary. This co-existence, this deterence , this containing, has got to be eliminated. One, or the other, of our ways of life is going to survive. You say, "Don't you believe we can co-exist with Communism?" Oh, yes, I think we can co-exist with it in the same identical manner that anyone of you can co-exist with a malignant tumor. A number of you could have one, get along with it beautifully for six months, because you didn't know that you had it, but ultimately you get rid of that malignancy or that malignancy will destroy you. That is the alternative.

Being in war, we have certain limited alternatives. Alternative Number (1) Atomic thermo nuclear holocaust -- atomic war. I do not predict that we will ever have an atomic thermo nuclear holocaust. I don't believe Berlin will burst into it. I don't believe Matsu and Quemoy will break into open warfare. It's conceivable that we could have another Korea or two, but I do not believe there will ever be a thermo nuclear war. Why? Because you can trust the Communists to be Communists. They are not humanists. They are materialists. Lenin said, "What difference does it make if three-fourths of the earth's population perish, providing the remaining one-fourth are Communists." If they had to destroy one American city it would be a major setback for them. They think they can take this country within the next twelve years without firing a shot. They'd be pretty stupid to burn it down, wouldn't they? Who wants to rule over an atomic rubble heap that you can't go into for twenty-five years? Nikita Khrushchev is not stupid. How many of you think that Nikita Khrushchev truly wants an atomic war?

The second alternative is surrender on the enemy's terms and the siren song of surrender is beginning to belch forth from some rather unsuspecting sources today. A major university, whose name I will not mention, about two years ago produced a book using taxpayers funds for the research. It was produced for a branch of our military. The title of that book is STRATEGIC SURRENDER. When our president heard that such a book had been produced with taxpayers funds for a branch of our military, he went straight into orbit. Ladies and gentlemen, you can buy that book to this very hour and the last chapter of that book, in effect, says this, "The old cliche of 'give me life or give me death' is no longer applicable in this 20th Century." My only question is: Why isn't it? I cannot answer for a one of you, but

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so far as I am concerned, I am not afraid to die for what I believe. I have been to enough funerals where the pastor, referring to the departed deceased, has said something like this: "This departed friend, a believer in the Lord Jesus Christ has passed on into the valley of the shadow of death and on to his eternal reward in which there is no more sorrow, no more tears, no more suffering, no more pain, all things are passed away, behold all things are become as new." I should fear that? Not on your life. I am looking forward to it with eager anticipation. You say, "Why don't you jump out of a ten-story building then?" The only answer I have for that is this: "God in his omniscience must see fit for me to stick around and tromp on toes for a little while longer." Should He desire to call me home with a heart attack in the next five minutes (and it is not beyond the realm of possibility) -- should it be on the way back to the airport, should it be on the highway, I have no fear of that highway or plane. It has been hard for me to figure out why a Christian would be afraid to get on a jet airliner, and yet I know a lot of them who are. I can't think of a more glamorous, glorious way of checking out of this life -- a beautiful, palatial living room like that -- gorgeous hostesses running up and down the aisle and in two minutes it is all over. Can you think of a better way to check out? I have had a few friends leave this earth with cancer of the lung recently and I tell you that's one way I don't want to go, but I have no fear of that airplane because I realize that once I check out of this life, once I go through that door marked "death" I have for me in heaven one of the most beautiful, palatial palaces; not because I have earned it, not because I deserve it, but because of what the Lord did for me on that cross two thousand years ago. I've got a mansion reserved for me that's going to make the most beautiful palatial palace in Texas look like a song. Should I fear that?

Surrender has never been the "modus operandi" of this nation; yet, a leading religious association, whose name if I were to mention it everyone would recognize, had a committee that met in a meeting in Europe about three years ago and they made a pronouncement on this subject "surrender." The newspapers wrote up the report on this meeting and the headline on the article read as follows: "Surrender Advised Instead of an Atomic War." (The sub-headline -"London, August 25." The year happens to be 1958.) The sub-headline reads: A Protestant Church study designed to define what Christians should do about the threat of an atomic war says that unconditional surrender is preferable to all-out war." Reading down in the article, the report said "if all-out war should occur, Christians should urge a cease fire if necessary on the enemy's terms." That is anti-biblical to the corps. That's anti-Christian to the corps. That's anti-American to the corps. Yet, I know people seated in churches throughout the United States of America who allow their tithes and offerings to continue to be used for this particular association; who by their silence, are endorsing that statement on surrender. Where are the patriots, especially the Christians, who'll stand up with the Christian patriot of old and say, "Is life so dear, or peace so sweet as to be purchased at the price of chains and slavery?" I know not whether it is desired, but as for me, "give me liberty, or give me death." Some of our intellectuals and religious leaders in this country today are, I am sorry to say, mouthing the pious phrase, "Oh, better Red than dead." You don't have to travel very many miles to find some saying just those statements. I think there is an absolute, direct correlation between the man that will make that statement and the men that deny this word as an authority. Do you know why? They are afraid to die because they have no victory over death. I am telling you this "better Red than dead" has got to be transformed into "better brave than slave," or you're going to be that slave. It is going to have to be

changed almost instantaneously and spontaneously. Yes, our national motto used to be "give me liberty or give me death," but here of late, it seems to be just plain, "give me." We're going to have to get back and put it in true perspective and in true context.

How many of you think Nikita Khrushchev is about to surrender to us on our terms? Unfortunately, the average American believes these are our only two alternatives. How has this been brought about? It has been brought about through a program of fourth-dimensional warfare, psycho-political warfare, psychological warfare. The American public has literally been brainwashed. Don't get frightened over this term "brainwashing." I can prove to you that you have been brainwashed. Tell me, what is the very first thing that comes to your mind after I make this next statement? I want you, as an audience, to tell me audibly, so we can all hear, the very first thing that comes to your mind after the next statement: "The pause that refreshes." The answer is, of course, Coca-Cola. You have been brainwashed. You see, you can be brainwashed good, or you can be brainwashed for other purposes. Nikita Khrushchev has brainwashed the American public by playing his commercial over and over and over and over: "Give us Matsu and Quemoy, or war -- get out of Berlin, or war -- get out of the Mid-East, or war -- give us Cuba, or war -- leave Congo alone, or war." He has played this commercial so many times that the average American is automatically responding to this commercial as to the commercial I referred to a moment ago. They respond without thinking.

You have previously told me that Nikita Khrushchev does not want atomic war, haven't you? You have unanimously told me you didn't think he was willing to surrender to us on our terms, didn't you? That must mean he is pursuing the third alternative then, doesn't it? What alternative is he pursuing? Victory over capitalism without a war? You say, "Mr. Strube, that is just your opinion of this." "Oh, is it? Let us see whether it is or not." An Associated Press release dated May 13, 1961, contained an article which was headlined: "Reds Will Rule the World, Nikita Insists." Reading down the article -- (Moscow, May 12, Associated Press) -- "Premier Nikita S. Khrushchev insisted Friday that Communism will gain control of the world one day without using bayonets and rockets." The Communist disdain to conceal their views in ink. Everything they believe is down in writing, how they plan to do it, and ladies and gentlemen, this was all written prior to the Berlin crisis. The problem is this: Our Government has no perception regarding the true nature of Communism. What are we doing -- militarily, economically, politically, and socially? Khrushchev creates a crisis in Berlin, and we jump. He creates a crisis in Matsu and Quemoy, and we jump. He creates a crisis in the Congo, and we jump. We are jumping around like a little marionette on a string whenever Khrushchev pulls it. We have jumped from crisis to crisis to crisis in a defensive game. He cracks through the line here, we back up the line. He sends out a forward pass, we put our pass defense into operation, but we have yet to run one play from the offense since 1945. You can have the finest defensive team in the nation, but you will never win the game unless you run at least one play from the offense and we have yet to run a play from the offense. We have been fighting nothing but a defensive battle and there's fantastic things we could do on the offense if we wanted to, because once you understand Communist ideology, once you understand their strategy and tactics, you have no trouble figuring them out. They are predictable. Now your enemy in a war cannot have any more alternatives than you have. If he has a third alternative, don't we? We sure do. What is it? Victory over Communism. How, without a shooting war? Now, how are we going to bring it into fruition?

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I'm going to give you a formula that I believe will bring us victory over Communism. Now, some of my critics say, "Oh, Mr. Strube, you make it too simple. Why, you'd lead us to believe there is a panacea." Ladies and gentlemen, there is no panacea. This formula may sound simple, but you start making application of it and you will find it is just a little more complicated than what it seems. Here's our formula for victory over Communism: P plus K plus M equals victory. P stands for people. People have got to have knowledge. Action without knowledge will breed confusion and chaos. We must have knowledge of our enemy. When I was called into service in 1943, we were losing men in the South Pacific like flies, and in my juvenile mind I sort of thought that, possibly, the military would fly me straight to the South Pacific because I was needed so badly, but do you know what they did with me? Instead, they sent me up to Idaho, where they gave me a wooden gun and they marched me up and down that parade ground up there until I knew every pebble by feel. Then they'd get me out of bed at 2:00 o'clock in the morning after I was dead tired. They'd take me with that broomstick and they'd stand me at an intersection, tell me to guard it and let nobody pass. After being attached to that broomstick for nine weeks, they took me out on a rifle range and they laid me down on a mattress. Then they strapped a gun to me, a real one. After they had it thoroughly strapped to me, and another guy laying there beside me so that if I'd move it six inches in either direction he'd have clobbered me. They gave me a clip of ammunition and they said, "Pull the trigger." Now, that was nine weeks after I went in that they finally gave me a gun, and we were at war. After I had learned how to pull the trigger, you know what they did? They took me into an auditorium -- one of the craziest looking auditoriums I had ever seen -- black walls, black ceiling, black seats. The only thing that wasn't black was a white screen up in the front, and they said, "Now that you know how to shoot a gun, you've got to know the difference between enemy and friend. They started flashing airplanes on the screen -- Jap Zeros, Messerschmidts, F4F Grummonds, and various planes and they gave me, graciously, one second to make up my mind whether it was friend or enemy. After I could recognize those planes and call them off with just seeing them for one second, you know what they did? They cut it to a half-second, because they knew that they had to indoctrinate us so that we could, on instantaneous impulse, recognize our enemy and we had to do it in many cases to reflex action almost.

We have got to know Communism. The American Bar Association said you could learn more about Communism in fifteen days in your local public library than you could learn in Russia in fifteen days. I think they're ultra-conservative on that statement because I think you can learn more about Communism in fifteen hours in your local library than you can learn in Russia in fifteen months, and in some cases, fifteen years. I know a top diplomat who is considered by some as an authority because he speaks the language and, because he has been to Russia as a diplomat, He says, "Communists are not made, they're born." He says, "Communists are congenital soreheads and opportunists." He is our Ambassador to Yugoslavia at the moment. My only question is, was Alger Hiss the congenital sorehead? Was Frederick Vanderbilt Field an opportunist? How about Harry Dexter White, the Assistant Secretary of the Treasury? Was he an opportunist or a congenital sorehead? In my way of estimation, this particular man displays his ignorance of the true nature of Communism and I don't care if he has been over there and I don't care if he is looked upon by some as an expert.

The problem is, the average American hasn't darkened the door of a library since he left school. If we can't get the adult to the library, the only

thing I know to do is to bring the library to the adult. I haven't brought that to you for this reason. I've brought it so that you, in turn, would know how to get the material out and what material you can get. The problem is this -- you say, "How do you get people to read this material?" Well, first, let me tell you how <u>not</u> to do it. Give them one piece of material at a time and then give them a little more, and a little more, a little more, and a little more. Don't choke them to death that first time. If you would give a three-month old baby a piece of one-inch square, medium rare, filet mignon, cooked just right to the taste, what would happen? He can't assimilate it. That is the same thing with this, so don't try to go give them dialectical materialism, economic determinism, historical materialism, right and left wing deviation, revisionism, sectarinism -- you will choke them to death.

We need to get in and study Communism. Not only do we need to get in and study Communism we need to understand our American system. How is it that six percent of the land mass of the world, with only seven percent of the population of the world, has been able to produce forty-two percent of the wealth of the world? What system has enabled us to do that? It is this free-enterprise, capitalistic system that some of our intellectuals are disenchanting our students with in many places. What is the foundation of our Americanism system? It is a three-fold foundation. It is built first on faith in God; on private property; and on a constitutional government. You destroy any one of these three corners and like a milk stool it will collapse. We need to understand the secret of our American production -- the freedom to dream, the freedom to work, the freedom to invest, the freedom to do several other things, that is under no other system. We need to help our young people understand our American way of life that has produced the greatest abundance of any known government in history. We also need to get in and study God's Manual of War, and incidentally, I am not being sacriligious when I refer to the Bible as a "Manual of War." The Bible says the word of God is alive, powerful, and sharper than any two-edged sword.

Do you know what one of our basic problems in America is today? Our churches and synagogues are filled full of spiritual babies and they burp alike today. They rush to the church house at the appropriate time, they take a pious position in the pew, they wait for the pastor or Rabbi to reach over and stick a bottle in their mouth, give them thirty minutes of spiritual milk, then the pastor gets up and runs back to the back door, stands there, shakes their hand, burps them on the way out -- and that is the only spiritual meal they get all week. This basic battle is a battle between God and anti-God and we need to see it in that perspective.

We have a problem, I realize, in public schools in dealing with God's word, but there are ways of getting around it, and we need to use some of those ways. You say,"Well, Mr. Strube, don't you believe in the First Amendment?" I sure do. I don't want to see any denominational group -- Baptist, Catholic, Mohammedan, Hebrew, or otherwise in control of our Government, but that particular First Amendment says Freedom <u>of</u> Religion, it doesn't say Freedom <u>from</u> Religion.

Yes, we have got to have knowledge. Then, people must be motivated. Unfortunately, under the motivation category, there are a lot of people who believe that our strength is in unity. Ladies and gentlemen, our strength is <u>not</u> in unity. I probably disenchanted a few of you at this point, but our strength is not in unity and let me illustrate why. Communism says that religion is the opiate of the people. You have all heard that, I'm sure. Now, we need ten thousand Americanism fronts -- each one with a different group -- each one with a different name.

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Let's analyze our formula one step further now before we get off of it. P plus K, but without motivation, will lead to pessimism or fatalism. I know a number of people that have more basic knowledge on the ideology of Communism than do I. You say, "Well, I can certainly agree with that. That's beside the point." Yes, I know people that have more knowledge than I do, but they have no basic motivation, and I meet a lot of them at the airports when I travel. They say, "Hi, Bill, where have you been? Out speaking again?" "Yes." "Where have you been this time?" "Oh, I have been conducting a Seminar over in Louisiana." "Still beating your gums? Haven't you discovered we're a conquered nation? This is all over. Why don't you stay home and get acquainted with your family occasionally? Why don't you eat, drink, and be merry, because tomorrow we are going to die?" Ladies and Gentlemen, you would be surprised how many intelligent people have that attitude. It is not too late. I'm not a pessimist. I am not a fatalist. If I could convince just one of you to put this battle for freedom, truth, and justice above everything else in your life -- I mean your new home, I mean that new car, I mean your pocketbook, your vacation -- whatever it takes, then next week you could go out and find just one more that is willing to match your dedication -- one in a whole week. At the end of the second week, there would be two. If each one of those the following weeks found one, then there would be four, then eight, then sixteen, thirty-two, sixty-four, one hundred twenty-eight, two hundred fifty-six, five hundred twelve, one thousand twenty-four, two thousand forty-eight, four thousand ninety-six -- that's progress in education. Does it mean that I can't multiply any further any faster? You multiply it out and you will see, in six months we can convince every man, woman, and child on the face of the United States. In six months, we can convince every American of the seriousness of this problem at just one a week apiece. People love motivation, but without knowledge it will breed fanaticism. I think you know the type I mean. Unfortunately we've got a lot of people that are running around pointing out the Communists and, man, if we had as many Communists as they pointed out, why we wouldn't have enough population in this country to offset it. The latest figure I have seen is: ten thousand hard core Marxists, Leninists, Stalinists in this country. It is not the Communists that are doing the damage in this country today. It is non-Communists -- it is anti-Communists who do not understand basic Communist ideology. You say, "Mr. Strube, will you quit philosophizing and get down to a positive program of action?" All right, here we go.

This program of action will be approached by questions. How many of you have taken the necessary steps to register so that you can vote? How many of you voted in all the elections this last year? How many of you have been to a precinct meeting in the last two years? How many of you have ever been to a caucus meeting prior to a precinct meeting in your whole life? How many of you have reminded students to go home and remind their parents that it is time to register to vote? How many of you have made it easy through PTA meetings, or through other meetings, for people to register to vote? How many of you have suggested that students invite their parents to take them down to the polls to vote so they can be acquainted with it? How many of you have taken Civics and American History classes down and let them see a polling in operation? How many of you have arranged for a voting booth to be brought to school and allow students to see how to vote? How many of you have taken classes to a precinct meeting as a class project? Bad politicians are elected by good people that stay home and you have not only the privilege, but the responsibility of instilling within young people in their classrooms, their privileges and responsibilities in precinct work -- in voting. This was a major part of

my education in American Civics, in American History, in as early as the ninth grade twenty-five years ago, but it is conspicious by its absence in many cases today in American Civics and American History classes.

How many of you have written your Senator or Congressman in Washington in the last thirty days about anything whatsoever? How many of you urge students to write their Congressmen and Senators in Washington as a part of their Civics class training or American History class training? You say, "Mr. Strube, I used to write my Senator and Congressman all the time, but I got the craziest answers back." You want to know why, because, in all probability, you wrote the craziest letters up there. You know how the average person writes his Senator or Congressman? He starts off and he says, "Dear Senator, YOU'RE DUMB," and then he digresses from there. That is not the way to get your Senator to do what you would like for him to do. How do you treat your Senators and Congressmen to get results? You must treat them with respect. Start off your letter by saying, "Dear Senator" and then you find something good to say about him. (In some States that is not too easy, I grant you.) Then, you slip the harpoon in and close off with another compliment. Unfortunately, another thing is that the average American person, when he writes his Senator, always wants to give him a piece of his mind. Now, don't you go giving any of it away. We need every ounce we can get in this battle. Instead of giving him a piece of your mind, pick his intelligence. How do you pick a Senator's intelligence? Very easy. I'll give you an illustration: "Dear Senator, I know you are glad that this current congressional session is over. You have worked so hard that I know you are anxious to get home for a rest and you are certainly deserving of a rest after you have worked so hard. Senator, I've got a couple of questions I'd like to ask you regarding some recent newspaper articles. Back in December, Marshall Tito pledged allegiance to Moscow. On December 27, our newspapers reported that Marshall Tito said that there were no basic fundamental differences between Belgrade and Moscow. Last month, Senator, we read where, out of the Port of Houston, we shipped Marshall Tito scrap iron. Did we? We also read, Senator, that out of San Diego, we shipped Marshall Tito jet aircraft. Did we?" You ask him questions. "Senator, inasmuch as he has pledged allegiance to Moscow, and said the nation responsible for the unrest in the world today is the West, inferring us, would you say if we ship scrap iron and jet aircraft to him we were aiding or deterring the Communist cause and why? I would appreciate having a reply from you real quick. I always appreciate the urgency with which you treat my requests."

About four days go by and you get a very brief letter from him and it will say something like this: "Thank you very much for writing me. I certainly appreciate your interest in these matters. I forwarded your letter to the State Department. I am sure we will be having an answer from them in a few days." Now, all that meant was -- it is too hot to handle here. And about another four days go by and you get another little letter from him. "Here is your answer from the State Department: "Certainly glad to have been of service to you." And, sure enough, there is your answer -- five pages of verbiage, and in that five pages, as you read down through it: "Yes, Marshall Tito did pledge allegiance to Moscow. Yes, he did say that the West was responsible for the unrest in the world. Yes, we did ship out of the Port of Houston scrap iron in August to Yugoslavia. Yes, we did ship out of San Diego jet aircraft;" however, they never do answer your question: "Do you think this is aiding or deterring the Communist cause?" Why? That gives you the opportunity to write your Senator again. You sit down and you say, "Senator," (you usually

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copy the first paragraph of whatever his letter was -- he's a specialist in first paragraph work -- you send it back to him.) Then you, in turn, say, "Marshall Tito pledged allegiance to Moscow. The State Department verified it. They verified he said we were responsible for the unrest, they verified we shipped scrap iron, they verified we shipped jet aircraft. They didn't answer this question, as to whether or not this was aiding or deterring the Communist cause and why. Would appreciate having your answer on this." Another four days go by -- you get another letter -- "I'm terribly sorry the State Department didn't answer that question for you. I forwarded your letter back to the State Department." (Up to this point you've been shadow boxing, but now you are ready for the knock-out punch.) You write back and say, "Senator, I am reasonably certain the Post Office delivers mail to the State Department the same as it does to your fine office. If I'd wanted to write the State Department I would have written them. I wrote you. I want to know your answer, since I am speaking before a civic club next Thursday. I'd like to tell them where you stand on this issue. Please wire me collect, will you?" At that point, you start to get a little more intelligent answers.

We need to train students how to write letters. A teacher who attended one of our Seminars a couple of months ago, went back to Jackson High School in Arcadia, Indiana, took what I have suggested here into his senior class in American History. He told them -- compliment, ask questions -- compliment, and they all had to write a letter on some world event to their Senator and they all mailed them. About four days went by and the telephone in the principal's office rang, "Is this the principal of Jackson High School in Arcadia?" "Yes, sir." "This is Senator Capehart in Washington, D. C. You have a teacher down there that is apparently having students write me letters. I'd like to speak to that teacher please." They called the teacher to the phone, and Senator Capehart said, "Is this the teacher that is causing students to write letters to my office up here in Washington?" The teacher said, "Yes, sir." "I want you to know that this is the most intelligent group of letters I have ever received in my tenure of office in Washington. Do you think your students would mind my using their names and answering their questions on Television?" The teacher said, "No, sir, I am sure they wouldn't." Senator Capehart answered those letters on a thirty minute television program that went over sixty-nine television stations in Indiana. The major newspapers picked those up on an editorial page. The Indianapolis Star had almost a full page "What can students do -- what can teachers do?" That one teacher created a more informed public opinion on world affairs with that one little student-project than has been done in the State of Indiana in quite some time. That activity is now beginning to multiply itself all over the State of Indiana and the students are doing far more than their parents in helping to assume their responsibility -- fantastic things.

You should start talking on this subject in PTA's, in civic clubs, in churches and in student-assemblies. Use tape recordings. The Texas Education Agency in Austin, Texas has a complete series of fifteen minute tapes that are available. You can also get speakers such as Herb Philbrick, Dr. Fred Schwarz, and others. Yes, there are fantastic things that you can do. You can form study groups using tapes and films. You can form them with students. Incidentally, if you form study groups with your students, my suggestion is, you form them on a voluntary basis, meeting before or after school. This thing is a basic battle between God and anti-God, and if you run into any problem on presenting biblical truths, because of denomination differences, tell them to start their own group on a voluntary basis. Don't let it kill you. If anybody raises any sort of objections regarding the motivation, tell them graciously to form their own group. Help them

form another group. Manuals are available entitled, "Establishing a Local Study Group," which give suggestions for establishing groups, conducting meetings and other how-to-do-it ideas. A number of PTA's have formed groups within their own circles, as well as churches, civic clubs, doctors' groups, etc., using tape recordings and films for program material. In this manual on how to establish a study group, you will find tape recordings of some of the top speakers in the nation. It will tell you how to get them. Five dollars gets a tape with two messages on it. The Meeting Manual gives suggestions on how to conduct meetings, a meeting outline for eighteen suggested meetings, and an outline of films that are recommended. These manuals are fifty cents (50¢) for the study group and fifty cents (50¢) for the meeting outlines.

The Communists say their victory is certain, and certain for the following four reasons: (1) Because the average American is so intellectually lazy; (2) Because the average American is so intoxicated with entertainment; (3) Because the average American is so limited in his horizons; and (4) Because the average American is so inherently selfish. They say, "Americans will not have the conviction and dedication to do that which is necessary to stop Communism." Is your life an argument for or against the accuracy of those Communist predictions? Are you so intellectually lazy that you will not get some of this material, read it, study it, take it back to various schools, and help them to get it? Are you so intoxicated with entertainment that if you take some of this material you will walk in and lay it on top of that television set, go into the kitchen, fix yourself a big "Dagwood Sandwich," come back in, and say "I ought to read that, but Gunsmoke's on, or Wagon Train or I Love Lucy." Are you that intoxicated with entertainment? Are you so limited in your horizons, you say, "Let India, Africa, and Japan go to ----. I don't care. Boy, if they ever come over here, we'll fight them. We have never lost a war yet." Might I remind you there is one we haven't won yet, and that is Korea? We weren't permitted to win it. We could have, but we weren't permitted to do so. Who didn't permit us to? We're responsible for that. Are you so inherently selfish that you won't give of your time, your talent, your money, your efforts to stop this? Well, let me tell you something. You're going to give and give graciously of your time, your talent, your money and your effort to stop this thing, ladies and gentlemen, or you're going to live to see the day in your own lifetime that you give everything you possess, including your homes, your children, and your grandchildren in this battle. This is one generation of adults that is going to pay its own debts for its own indifferences. With the Apostle Paul I beseech everyone of you that names the name of Christ, to present your body as a living sacrifice, wholly and acceptable unto Him, which is your reasonable service, and stop being conformed by this world. Be ye transformed! How? By the renewing of your mind, so that you may know what is good, perfect and acceptable in doing the Will of God.

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COMMUNISM AT WORK IN AFRICA -- A THREAT TO WORLD PEACE

By
Archie E. Robinson

Youth Education Center
October 4, 1961

I don't believe anyone could be in a worse position than I find myself tonight, attempting to talk to you on a subject of Communism, following such eminent speakers as Dr. Schwarz of last Monday, and Mr. Strube of today. Each of these gentlemen is an outstanding authority on world Communism, and I hope that you have gained from their talks the same enthusiasm that I have and which, I am sure, will prompt us to take immediate and positive action against this world menace. If you will bear with me for a little while, I do want to call your attention to some things that are happening in Africa today which are a direct outgrowth of the world Communist movement. The outcome of the African crisis will have a direct effect upon each of us as citizens of this country, and upon all free peoples of the world.

Now, at the outset of my talk this evening, I want to refer to two points which I think you and I have gained knowledge of during this conference, if we did not have it before. First of all, I believe that it is an established fact that Communism flourishes under conditions by which the Communist Party, or the Communist leaders, work through minority groups; pitting one minority against another, eventually combining the minorities and then using the combined strength to work against the majority. Secondly, Communism flourishes under conditions where people are not well educated, where poverty prevails, and where people are generally dissatisfied with conditions confronting them. These conditions do not cause people to become Communists, but they condition them to be brainwashed by Communist propaganda. That being the case, there is no more fertile field in the world for Communist activity than on the continent of Africa. It is a continent made up of many peoples, who, through the years, has made little advancement in modern civilization. The Communist Party, through its leaders out of Moscow, has taken full advantage of the situation, and you may be assured that they have left no stone unturned in preparing Africa for the final conquest, which means encirclement and the taking over of its land and its people.

I want to impress upon you the size of Africa, and its importance as a continent in the world. I also want to emphasize what it would mean to the Communists if they gain full possession of that vast land area.

We can take the map of the United States of America and place it three times on the map of Africa and still have an area equal to all of our Southland left over. This should give you some idea of the vastness of that 11,000,000 plus square miles making up the continent. Now, don't ever let anyone fool you into believing that Africa is a continent of waste land. Nothing could be further from the truth. It is true that in North Africa, in the desert area, there is a great deal of land that has not been inhabited; but even today, they are finding rich oil deposits there, and there is no doubt that in the future these developments will continue.

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I want to take you on a journey with me down into the heart of Africa and show you some of the things that are to be found there in order that you may realize its importance to the world. In Uganda, and in Tanganyika, and in Kenya, and in the Belgian Congo, and on down into Nyasaland, North Thodesia, South Rhodesia, Angola, and throughout that section, there exists one of the most beautiful countries that I have ever seen in all of my life. Its elevation is somewhere between 4,000 and 7,000 feet, somewhat as you would find out near Denver, Colorado; blessed with the richest soil that I have ever seen -- a soil where it is said that if you plant a walking stick it will take roots and grow. Of course, that is facetious, but actually it is the most beautiful green that you can imagine. Some of you who have been there will attest to this fact.

The Nile has its source in the British Protectorate of Uganda. It is here that Lake Victoria, the second largest inland lake in the world, is to be found. A plentiful rainfall, 50 to 60 inches per year, prevails throughout the land. The climate is warm but not hot because of the elevation. It is a land rich in mineral resources almost unlimited -- copper and gold, and silver, and iron, and diamonds -- and all of the other precious metals sought after by the peoples of the world. It is a continent, which, if ever allowed to fall into the hands of the Communists, will surely be used against us.

The one outstanding thing about Africa that makes it a fit target for the Communist world is the lack of literacy, or the almost total illiteracy, of its people. The only program of education that these people have had during the some one hundred years of English and Dutch and French influence has been furnished by missionaries coming from all over the world. Therefore; such education as they may have had has been given in English, in German, in Italian, in French, and in practically every other language of the world. They are a people who find it difficult to communicate with each other or with other peoples of the world.

Less than five percent of the African adults have any literacy whatsoever. Education has been reserved for the classes of people who may have had an opportunity to buy it in other countries, or who may have been taken out of that country for an educational purpose which I will emphasize later.

So, in that country, vast as it is, there is a potential which can influence the eventual destiny of the world. If the continent should fall into the hands of the Communist peoples of the world, it <u>will</u> be developed with the science that we <u>know</u> they have. There is no question about it.

Russia has gone all out, and has been all out over the years, to gain possession of Africa. Her people, her agents, and her spies have been working there day and night. I observed them when I was in Africa four years ago. I came back and told some people in our country that the activity of the Communist world in Africa was a thing that we should take notice of and realize that their objective was to take it, and eventually use it against us.

Egypt, located on the northeast extremity of the continent, is a land of 386,100 square miles. Five thousand years ago Egypt was considered to be the leading civilized nation of the world. History records how that civilization degenerated during and following the Pharaohs. I often wonder if there is a great deal of difference between the Marx-Lennin theory and that of the Pharaohs and later rulers of Egypt. After all, King Tutankhamen, and those of his clan, believed

in collective farms, collective building of pyramids, collective feeding of the populace; and wholesale slaughter of those who dared disagree with the chief priests and scribes, who served the ruling Pharaoh. Is that a great deal different from conditions existing in the Communist world today where Khrushchev may be compared to the ruling Pharaoh and the persidium to the chief priests and scribes?

Egypt, geographically located as it is, presents an important connecting link between Europe and Asia and the rest of Africa. As you know, Egypt was subject to Great Britain for many years. Nasser propelled himself into power in 1956 and became president of the Republic, which had been declared in 1952. From this point on, Egypt has been moving further and further in a direction of full acceptance of the Communist way of life. Conditions have not improved since I was there four years ago; they have worsened. About the only difference between Egypt and any other Satellite Nation is that she has not yet put the Communist cloak, the mantle of iron, around her. But you can rest assured that she is being used as a springboard for Communist activity in all of Africa.

I was advised by people who were in a position to know the facts, that located in Cairo, Egypt, is a powerful radio station known as Radio Peking. This station is reported to be on the air twenty-four hours around the clock, on some seven different spots of the land. I was further advised that there is a constant broadcasting of Communist philosophy in every language spoken in that part of the world -- in Swahilia, or the native language of middle and lower Africa, in the Arabic, the native language of upper Africa and portions of Asia, in perfect English, in German, and in practically every other language. "These are the things that we people in China have gained since we overthrew our government and followed the Communist way of life," the announcer states, and then he proceeds to describe a land of paradise, flowing with milk and honey. Don't ever forget, ladies and gentlemen, when that type of propaganda is pumped into those people night after night, day after day, it accomplishes that brainwashing process that makes people accept Communism as a type of religion.

I was told by Americans who live in Central and Eastern Africa that once in a great while, if conditions were exactly right, the Voice of America could be heard. I was also told that it faded so badly no one would stay tuned to it. My question is: why is our own country letting a Communist world outmaneuver us in getting information to people who need it? I have not found the answer. I was told that plans were underway to improve the volume of the station carrying the Voice of America, but the day may be too late unless someone in our country goes to work immediately.

I want to discuss for a little while, the nature of people the Communist have to work on in British East Africa. Please keep in mind that before the European influence in East Africa some seventy-five years ago, the natives were a savage people. They are, in my estimation, still a barefooted people, unprepared to live in a modern world and govern themselves without help from the rest of the world. It will take several generations of these people, and intensive education programs, to put them in a position where they are ready for self-government. But the danger is, that because of the Communist influence, they are clamoring for total independence tomorrow --" not later than a year from now," their Communist leaders say. If independence should be granted to British East Africa immediately, I am fully convinced that nothing but a repeat of the Congo could result.

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Reliable American citizens living in Uganda told me about some of the horrors they saw during the Congo crisis. Uganda adjoins the Congo and many of the people who managed to escape came through the jungles to safety in that British Protectorate. They related stories of torture and atrocities beyond your imagination. They told me that missionaries, clergymen, teachers, farmers, and others, who thought that they could live with the Africans after independence had to flee for their lives. They told me of repeated rape and torture and murder. Many thousands were unable to escape. Their mutilated bodies were left to be devoured by the wild animals of the bush country. "How could this happen in a civilized world," you ask? Let me again remind you that civilization in that part of the world is less than a hundred years old. But there is another factor involved -- one that is more important; the Communists have been at work in Africa for many years. They literally set the stage for what happened. They were successful in developing a "hate the white man" philosophy. Their agents were trained for "D" day. It came on the day of independence. They were ready. Most Africans share a belief that Africa is for the Africans and no one else has the right to live there. They believe that any material wealth owned by others belongs to them, once their independence has been gained.

As a result of this general belief, some of the Congolese assumed an attitude about as follows: "Now that I am free, I can have anything I want. You have a home -- I want it. You have an automobile -- I want it, too. You have a wife -- I want her, too." If they meet with resistance, they get what they want by force.

It is evident that most of the small countries of Africa are not ready for independence and self government. But it is being given to them. Not only are they being given their independence, they are being admitted to the United Nations. Their representatives have the same voting privilege as does the representative of our country. I can't see the sense of it, ladies and gentlemen, I can't see the logic. If all of the potential nations of Africa are admitted to the United Nations as soon as they are given self-government, it could well be that in the not too distant future, a Communist majority or a Communist-pro-Communist majority will prevail in the United Nations. May God pity us if this should come to pass.

I want to go more specifically into some conditions that are to be found in British East Africa. It is in this section of Africa that some of the most valuable natural resources are to be found. Uganda and Tanganyika border on the Belgian Congo, and Kenya borders each of these two countries on the East and the Indian Ocean on the West. The total land area is given as 681,629 square miles. The total population of the three countries is 19,594,842; made up of 19,266,456 Africans, 57,264 Europeans, 155,989 Indians, and 115,133 all others.

Uganda and Tanganyika are Protectorates of Great Britain and Kenya is a British Colony. This section of Africa remained an unexplored and an unknown land area up until the 16th Century when some Portuguese people settled on the Coast of Kenya at Mombasa. They were later driven away by the Arabs. European traders, principally English and German, began to move from Zanzibar on the East Coast of Kenya into the interior during the 1880's. The Sultan of Zanzibar who, at that time, claimed ownership of the land, was having difficulty in preserving his possessions from the tribal hordes who were constantly conducting raids throughout the entire area. The English and German Governments entered into an agreement

with the Sultan to exercise certain protectorate rights over the area.

Much of the land was uninhabited by Africans and an agreement was reached in 1899 to lease or sell such land to European farmers. There was a gradual settling of the land by German and British farmers. Care was taken to avoid the occupance of any land then inhabited by African tribes.

Following World War I, Germany, by the peace treaty, gave up her interest in British East Africa and the territory became subject to the British Crown. Since Kenya had been settled in the main by the British farmers, and since British money had been spent to develop it, a colony was formed within the boundaries of this land area and designated as a colony of Great Britain. Uganda and Tanganyika were declared to be Protectorates of the Crown with a promise of independence when self-government seemed advisable.

British veterans of World War I were encouraged to settle in Kenya and develop the land. The British Government spent large sums of money in the development of Kenya and the two Protectorates.

The British and German farmers were very successful in Kenya. They developed a thriving agriculture. Some industry has shown remarkable growth. Nairobi, the capitol seat, is a growing city. During the first half century of this year the Africans, Europeans, and Asians lived together in British East Africa without a great deal of conflict except for an occasional African tribal revolt in the remote sections of the country.

Since 1950 there has been a complete change in attitude regarding peaceful co-existence of these peoples in British East Africa. This change of attitude parallels that of all Africa -- the Congo, Algeria, Libya, French West Africa, the Union of South Africa, and throughout the Continent. There seems to be a central theme in the minds of all African leaders: "Get out foreigners, there is no room for you in Africa. All that you have created through your labors belongs to us. Leave now, or we will destroy you."

It should be kept in mind that our country once belonged to the Indians. Our forefathers settled this country. They paid for it with blood, sweat, and tears. In some cases, they bought the land from the Indians, using beads and trinkets as a medium of exchange. In other cases, they occupied the land and gave their lives to defend it. Manhattan, New York, was purchased for twenty-four dollars and a bottle of whiskey. What would be our position now if the United Nations should direct that we should give this land back to the Indians because the Indian Chief made a bad deal? And what if a decision should be made that all of the rest of America should be given back to the Indians? Don't you think we would fight to the death to defend our "land of the free and home of the brave?" Don't the people of Kenya, who developed farms out of jungles, have the same right to their homeland that we have to ours?

The best example that we have of the viciousness of some of the African leaders may be found in a review of the Mau Mau rebellion in Kenya during 1952-1956. Under the leadership of Jomo Kenyatta, some 20,000 people were massacred by the revolting Mau Mau's. British and German farm families were attacked and killed without mercy. Women were raped repeatedly. The atrocities committed, as they were told to me by the British military leader who finally put down the rebellion,

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were beyond the imagination of civilized man. I would not repeat some of the things related to me in an audience of this kind. The murders were not limited to members of the white race; similar treatment was given to Africans and Asians who refused to go along with the Mau Mau objectives.

Now, I want to tell you about this fellow Kenyatta. He is an educated African -- that is, in one sense of the word, he is educated. He was schooled in Russia during the late 40's and early 50's. I use the term "educated" loosely because, in my estimation he was actually "brainwashed" and prepared by the Communists to lead his tribe, the Mau Mau, in the 1952 rebellion. He did his job well.

When Kenyatta was finally apprehended he was sentenced to prison. He should have been shot! He was released from prison in August of this year. He is at large in Kenya today, taking up where he left off in 1955, marshalling his Communist forces and preparing for another purge of all people in British East Africa who stand in his way. He is looked upon as a God by his pagan followers, and I am firmly convinced that through his Communist leaders, he can and will bring about a repeat of 1952-1955 when the purge was on. He holds the key to what happens in British East Africa in the years ahead. If there is one unmistakable lesson that we have learned during this conference, it can be stated in these few words: "A Communist does not change his mind." Jomo Kenyatta is a Communist. He will not change his mind.

There is one point that should be made here. Jomo Kenyatta is reported to be a close friend to Paul Robeson of this country. They have had numerous conferences. Paul Robeson is known throughout the world for his leadership in the Communist movement. If we are prone to inquire why Jomo Kenyatta is permitted to go free in Africa and resume his leadership of the Mau Mau's, perhaps we should ask a question of ourselves: Why is Paul Robeson permitted to enjoy the protection of America when, at the same time, his Communist philosophy would dictate that he must work to destroy this country? And this same thing can be said about thousands of other Communists who roam at large throughout America this very day.

What I have told you about Kenyatta is just one example of hundreds of thousands of such Communist agents who have been trained and stand ready to overthrow any democratic government in Africa. Yes, the USSR has been working in Africa for many years, preparing for that day when they propose to take the Continent. Through their dialectical movement, they will continue to create disturbance. They will continue to sponsor the movement to turn Africa into a Communist continent. They will continue to put the pressure on through the United Nations to force Great Britain and France, and Belgium, and any other democratic nation with interests in Africa to leave the Continent. Then one by one, these new countries (under Communist rule) will petition for admittance to the United Nations. If they should eventually secure a majority, where will that put me and you, and our children, and our grandchildren?

The Communist movement in Africa did not originate yesterday. It had been going on over a long period of time. I saw it four years ago when I was there for the first time. I saw it last week at a much accelerated rate. My prediction is that it will continue to grow unless the free nations of the world take positive action to stop it.

When I was passing through customs at Cairo, Egypt, in 1957, on my way to Khartoum, Sudan, four Communist agents bearing East German passports checked out in front of me. They were on their way to assignments in the Sudan. This African country had gained its independence from Great Britain a few years before. When I arrived in Khartoum the next morning, I observed that these agents were met at the airport by fellow agents. The Khartoum paper of that day had an announcement that some famous labor leader of Russia would address a labor meeting in Khartoum later in the month. To my surprise, I found that our country was maintaining an Embassy in Khartoum with seven people attached. England had an Embassy with five people attached. Russia had an Embassy with one hundred twenty people attached!

While in Kampala, Uganda, last week I had an opportunity to visit in what I am convinced is a Communist cell. This operation is in the form of a night club. My visit there was made possible by an acquaintance whose name I will not call for fear of reprisal which might be taken against him. The leader was an African and spoke perfect English. When he was told that I was an American and that my visit in Africa was concerned with providing educational opportunities for the Africans, his first question was: "What kind of education are you providing?" Later in our conversation he asked the question: "If you are interested in helping to provide educational opportunity for the Africans, why don't you take some of our people to your country on scholarships as Russia does?"

Yes, Russia is providing scholarships for the Africans, not to prepare them for life's work, but to brainwash them into an acceptance of the Communist ideology. Can you think of a better place to recruit scholars than at a night club where young people congregate?

How does Great Britain feel about the situation, you may ask? I can't speak for all of England, but I can pass on to you some statements made by the Governor of Uganda when we had lunch together last week. He told me that the United Kingdom was deeply disturbed about the situation in Africa. He told, me, too, that his country did not propose to leave East Africa until they were assured that a stable government could be provided by the people inhabiting the land. He also told me that if Great Britain was forced out of East Africa now, nothing but a repeat of the Congo could result. But here again, England is confronted by world pressure to proceed immediately to provide self-government for Kenya, Uganda, and Tanganyika.

The Europeans living in British East Africa are uneasy. Many of them are leaving. They are afraid to subject their families to the horrors of another Mau Mau uprising or a repeat of the Congo. I might emphasize this point by telling you of an experience I had during my flight on a comet jet from London to Uganda. I had been unable to sleep on the plane and the Captain asked if I would like to come to the cockpit and visit with the crew. I accepted his invitation and during our conversation asked for his opinion on conditions in Kenya. He told me that he had just recently moved his family from Nairobi to London. "I can't run the risk of having done to my family, that which I know happened during the Mau Mau uprising," he said. "Now that Kenyatta is out of prison, it is just a question of time until he is back leading another uprising," he continued. All members of the crew shared his opinion. The co-pilot and engineer were preparing to move their families. The

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man responsible for training all cabin personnel for East African Airlines was my seat partner during the flight. He told me that he was making his last flight. He was on his way to Kenya to resign a work in which he had been engaged for fifteen years. "I just can't subject my family to the risk," he said. All planes leaving Africa are crowded with refugees. I was detained two days in Nairobi because no seat was available on any scheduled flight. Just as is true in Berlin today, freedom-loving people are trying to escape from the Red tide.

The African war drums continue to beat at a rapid staccato. I don't believe there is any hope in sight unless a determined western world agrees to take positive action to stop the Communist agression. In my opinion, it is just a question of time before all of Africa will fall in the hands of the Communist world. It may be sooner than you think. If this should happen, no power on earth can save England, and France, and West Germany, and the other free countries of Europe and Asia. We here in America will lose our world markets. Russia will develop Africa with her scientific know-how and capture the markets of the world. We will be left to dry up on the vine.

I am not an alarmist, but I did return from Africa an alarmed man. Frankly, I am afraid of what the future may hold. I want my children and my grandchildren to enjoy the free America that has been mine. My prayers and my hope are that somehow, and in some way, the peoples of the free world will awaken to the dangers that confront us. I have no fear of the future if every man and woman in this country can be jolted out of the complacency in which we are prone to retreat. I have seen America fight for its life in two world wars. I know that an aroused America is invincible. But it took bombs on Pearl Harbor to arouse us in 1941. What will it take to awaken us now?

In conclusion, I want to remind you that the last commandment given to us by Jesus Christ before He ascended into Heaven to take His seat at the right hand of God was that we should go into all the world and preach the Gospel to every creature. We have failed to heed his commandment. Nearly two thousand years have elapsed since we as Christians were given that instruction. Millions of people throughout Africa have never had an opportunity to hear about Christ and about God. By comparison, Karl Marx wrote the Communist Gospel less than a hundred years ago. Seventeen men in Russia began to preach his Gospel less than fifty years ago. Today, more than a billion people are under the direct control of his Godless world. Let us awaken to the commandment of Jesus Christ before it is everlastingly too late.

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