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Christian Anti-Communism Crusade

April 15, 1969

Dear Friend,

The Vietnamese translation of the book "You Can Trust the Communists (to be Communists)" is now being distributed to the university students and servicemen of Vietnam. The Crusade subsidized the translation, printing, and distribution of 80,000 copies at a total cost close to \$30,000.

100,000 copies of the Telugu translation will be distributed to the students of Andhra State in India. The Crusade subsidy for this edition was \$12,000.

We are now faced with a dilemma. I have received a letter from Muhammad Buang Bc. Hk, Chairman of the Indonesian Chapter of the World Youth Anti-Communist League. He writes:

"If the book 'You Can Trust the Communists (to be Communists)' was published in Indonesia, I would distribute it through the Student Councils of the Universities. There are 50,000 university students in Djakarta and 250,000 in all Indonesia. 100,000 are members of our Anti-Communist League. For 50,000 copies, I would need \$30,000."

It is heartbreaking to have to deny his request. A miracle transformed Indonesia from a communist bomb into an anti-communist bulwark. This change is likely to be temporary unless understanding of the false doctrines of communism is added to the emotional revulsion. Our financial resources are strained to their limits. We are busily preparing for the New York and Washington, D. C. Schools of Anti-Communism which will be held at Fordham University, New York City, from June 2-5; and in Hotel America, Washington, D. C., from June 20-23. I have asked for \$60,000 to enable us to provide scholarships for students, teachers, ministers, and policemen to cover tuition, meals, and lodging. So far, \$14,786 has been received.

In this situation, it is difficult to go ahead with the Indonesian translation. I remain hopeful that some of our supporters will see the greatness of this opportunity and encourage us to proceed by making sacrificial contributions.

This newsletter contains a discussion of the body of the revolutionary bomb which is exploding on the campuses of the nation. This is a sequel to the discussion of the core of the bomb in our April 1, newsletter. I recently spoke on the subject in the following cities: Washington D.C., Philadelphia, New York City, Columbus, Indianapolis, Chicago, Detroit, and Milwaukee. The unanimous reaction of the audience confirmed my conviction that this is one of the most informative and important messages I have ever given.

George Westcott, M.D., Surgeon of Ypsilanti, Michigan, who has recorded all the messages given at our schools of anti-communism, wrote: "This was as fine a meeting as we have ever held. Most of the material was completely new to me."

John Lynn, General Manager of the Lilly Endowment Inc., wrote: "Your analysis of the destructive forces at work in our society was the best I have heard from anyone."

Floyd Burroughs, Director of our Indianapolis Chapter, said he had received numerous requests for copies of the tape recording of the message and asked me to notify all who attended the meeting that tape copies are available. I am taking this opportunity of notifying our entire mailing list. Simply write and ask for a tape-recorded copy of the message, "The Revolutionary Bomb." The cost is \$5.

Involvement in the battle for Christian civilization is a certain cure for alienation and boredom. Fullness of life is the reward of those who give their lives in Christian service.

With Christian love,

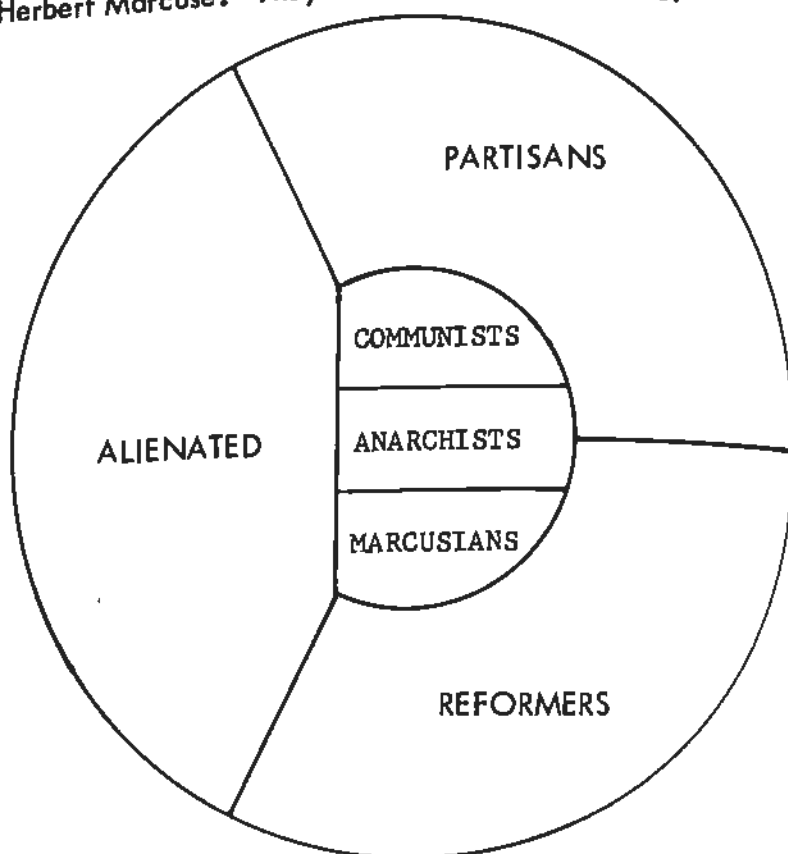
Fred Schwarz

THE CAMPUS REVOLT, PART II

In our April 1 newsletter, I described the general structure of the revolutionary bomb which is exploding on the campuses of the nation. It consists of a core of destroyers who are dedicated to the destruction of the American system. They number less than 30,000, and they are divided into the communists, anarchists, and followers of Herbert Marcuse. They call themselves Radicals.

The body of the bomb consists of some 3 million individuals who surround the hard core and who can be ignited by them. The individuals in the body of the bomb are motivated by material or psychological need. This need may drive them to illegal, irrational, or violent activity. The skillful destroyers try to exploit these needs to produce an explosion. Sometimes, but not always, their efforts are crowned with success.

Those in the body of the bomb can be divided into three major groups. These groups are not mutually exclusive and an amount of overlapping takes place. However, most individuals in the body of the bomb would fit rather naturally into one of these groups. They are:
1) Partisans, 2) Reformers, 3) Alienated



The Partisans

The partisans are those individuals and groups who are dominated by one special objective to which other issues become secondary. They want one thing so much that they tend to lose perspective. They are so eager to achieve their objective that they are frequently willing to engage in illegal and violent activity. This violent activity may become destructive, but their motivating purpose is achievement, not destruction. When they are denied that for which they yearn and to which they believe they are justly entitled, their frustration may lead to a destructiveness that is emotional rather than reasoned.

Typical groups of Partisans are: 1) National minority movements, 2) Labor groups, 3) "Peace" groups, 4) Religious groups, 5) Women's liberation organizations.

It must be emphasized that not all groups who fit the above classifications are in the bomb. Only those groups who can be stimulated to violence are included.

(1) National Minority Groups: Among these would be organizations of Blacks, Mexican Americans, Puerto Ricans, and American Indians. Sometimes small groups of orientals such as the Chinese, Japanese, Indians, and Koreans are involved. On the university campus, these groups may unite into one organization such as the Third World Liberation Front.

(2) Labor Groups: A typical labor group would consist of disaffected teachers who are willing to join with the students to promote campus demonstrations and disruption. They may be motivated by genuine economic or professional objectives such as increased pay or more privileges, but they may also be expressing an inner resentment because they have not experienced the success in academic life to which they consider their merits entitle them. Behind rebellious students, almost invariably there stand rebellious members of the faculty.

(3) Peace Groups: The so-called "peace" groups contain many and varied elements. They include genuine pacifists, conscientious opponents of the particular war in Vietnam, and also supporters of the communist enemy who desire peace by victory for the communists. Their activities range from picketing and peaceful protest to the encouragement of draft resistance, burning of draft cards, opposition to ROTC, disruption of recruitment on campus, the forcible prevention of legitimate activities of such firms as the Dow Chemical Corporation, the stopping of troop trains, and the gathering of money, medicines, war materials, and military personnel for the enemy. Strange things are done in the name of peace!

(4) Religious Groups: Various religious individuals and groups have now embraced violence as a Christian method of producing social change. Organizations advocating violence have sprung up within the Catholic Church as well as Protestant Denominations. Their rationale is that the status quo is maintained by violence so those who react violently are the victims, not the instigators, of violence. Sometimes this attitude is the first step towards renunciation of the Church and Christianity and advocacy of atheistic communism.

(5) Women's Liberation Groups: One remarkable development of campus life is the emergence of various groups of women who believe that women are an oppressed minority who must be liberated. They claim that women constitute the largest oppressed minority of the nation. The Women's Liberation Movement includes a number of groups such as the National Organization of Women or NOW, but the most extreme calls itself the "Women's International Terrorist Conspiracy from Hell" or WITCH. This group regards marriage as a form of slavery and whoredom. They picket bridal fairs and beauty competitions under the slogan "Picket the Whoremongers". Starry-eyed young girls, ecstatically surveying the dresses and beauty aids offered to make their coming wedding an occasion to fill a lifetime with fragrant memories, are bewildered when confronted by a group of bedraggled females carrying picket signs and screaming four-letter obscenities.

WITCH is not only protesting the attitude of males in the establishment, they are also protesting the attitude of male radicals in the "Movement". They claim these also discriminate against the feminine sex.

The GUARDIAN has been running a series of articles written by representatives of WITCH. These articles carry the complaint that even the men of the "movement" tend to marry the relatively pure "nonmovement" girls.

WITCH seems to be in rebellion, not only against men, but also against essential female nature. They appear to regard motherhood as something particularly hideous. I have always considered that the normal mother of a normal young child is among life's happiest persons. She is less likely to feel "alienated" than any other living person. She may be exhausted and worried, but she feels necessary and wanted and significant and proud.

Members of WITCH have a totally different view. Beverly Jones, writing in the GUARDIAN, February 8, 1969, describes the hideous experience of young motherhood:

"What hits a new mother hardest is lack of sleep. However unhappy she may have been in her childless days, she could escape by sleep. And she slept fairly regular hours in a seven- to nine-hour stretch. But most babies return from the hospital on something like a four-hour schedule, and usually demand attention between feedings. If you have never been awakened and required to function at one in the morning and again at three, then maybe at seven, or some such schedule, you can't imagine the agony of it.

"All of a woman's muscles ache and respond with further pain when touched. She is cold and unable to get warm. Her reflexes are off. She startles easily, ducks moving shadows, bumps into stationary objects. Her reading rate plummets. She stutters and stammers, groping for words, sounding barely coherent. She can't bring her mind to focus. In response to these symptoms, she is always close to tears.

"Months or years of forced wakefulness and 'maternal' responsibility seem to have a long-range if not permanent effect on a woman's sleeping habits. She is so used to listening for the children that she is awakened by dogs, cats, garbage men, neighbors' alarm clocks. Long after her last child gives up night feedings she wakes to check on him.

"If forced wakefulness is the handmaiden and necessary precursor to serious brainwashing, a woman after her first child is ready for final demise. Too tired to comprehend or fight, she staggers and eventually submits. She is embarrassed by her halting speech, painfully aware of her lessened ability to cope with things, of her diminished intellectual prowess. She relies more heavily than ever on her husband's support. And he in turn gently guides her into the further recesses of second-class citizenship.

"I cannot make it too clear that I am not talking about group therapy or individual catharsis; we aren't sick, we are oppressed. I'm talking about movement. Let's get together to decide in groups of women how to get out of this bind, to discover and fight the techniques of domination in and out of the home, to change our physical and social surroundings, to free our time, our energy and our minds--to start to build for ourselves, for all mankind, a world without horrors." Page 15.

The Reformers

This group includes student idealists who are very concerned because of injustices that still exist within the American system and who lose patience because democratic methods seem to work so slowly and who succumb to the temptation to substitute direct action for persuasion and due process.

These students have the idealism of youth and the arrogance of intelligence untempered by the humility of experience. They are exceedingly sensitive to the evil in the society that surrounds them and remarkably insensitive to the evil within themselves. They survey the existing situation and find much of it intolerable. They cannot resign themselves to the fact that poverty continues to exist in a country with the productive capacity and affluence of the United States of America. They believe that the continued existence of poverty must be due to the cynicism and corruption of the older political generation, and they are quite convinced that if they and their chosen representatives were granted political power, the defects would be remedied in short order indeed.

Many of these experienced a great surge of enthusiasm for the presidential candidacy of Senator Eugene McCarthy. They went "clean for Gene" and worked energetically and unselfishly to have him nominated as the democratic presidential candidate in 1968. His defeat was a traumatic emotional experience.

They could not believe it was simply the consequence of the working of the democratic processes; that more people preferred Hubert Humphrey. They believed the defeat of McCarthy was brought about by power politics and this tended to cause them to lose faith in the democratic process itself. Consequently, some of them succumbed to the temptation to step outside the democratic system and use extraparliamentary methods in order to achieve quick results.

The problem here is not one of goodwill but one of humility. They have little sense of history and the historical achievements of the democratic society. They fail to realize that the dramatic solution of one problem may create others so that the final outcome is worse than the original situation. They look at a glass of water and protest because it is one-tenth empty while they ignore the fact that it is nine-tenths full.

It is true that today one-tenth of America's citizens live below the poverty line, and this is serious indeed especially for those individuals and their children who are caught in the quicksands of poverty through no fault of their own. It is also true that at the beginning of this century, 90 per cent of America's citizens lived below the poverty line. Surely some credit is due to the economic system which has lifted 80 per cent of the population out of poverty in 50 years. This has been done while the individual has retained a remarkable degree of personal liberty. Would it not be reasonable to grant the economic and political systems responsible for such achievements, adequate time to finish their task? This demands patience, and youth is impatient.

These reformers have no desire to destroy the American system. Their objective is to improve it by reforms. This objective is threatened by intolerance, impatience, and arrogance which lead some to forsake democratic procedures and to plunge into radical politics and programs. They tend to oscillate between the liberals and the radicals. They waver between working within the left-wing of the Democratic Party or joining a more radical group such as the Peace and Freedom Party.

Most of these reformers will become very fine citizens. However, during a time of crisis, their youthful exuberance, impatience, and intolerance may lead them into some outburst engineered by the destroyers.

The Alienated

The alienated were well described by Carl Davidson, at that time Vice President of Students for a Democratic Society, in an article in the NATIONAL GUARDIAN of April 15, 1967. He describes 85 per cent of the members of SDS as follows:

"They are usually the younger members, freshmen and sophomores, rapidly moving into the hippy, Bobby Dylan syndrome, having been completely turned off by the American system of compulsory miseducation, they are staunchly anti-intellectual and rarely read anything unless it comes from the underground press syndicate. They have never heard of C. Wright Mills or even Bob Moses, nor do they care to find out. In one sense, they have no politics. But they come to the meetings, for awhile anyway. They turn out regularly for the demonstrations. They are morally outraged about the war, cops, racism, poverty, their parents, the middle class and authority figures in general. They have a sense that all these things are connected somehow and that money has something to do with it. They long for community and feel their own isolation acutely, which is probably why they stick with SDS." National Guardian, April 15, 1967, Page 5.

They are the uprooted young of America. They have lost the roots which attach individuals to the traditions, culture, and moral values of their society. There is no nutrient stream flowing to them

from their community. Consequently, they suffer from moral malnutrition and cultural instability and are at the mercy of every emotional breeze that blows.

Some of the roots that have been torn up are: 1) The family root, 2) The religious root, 3) The patriotic root, 4) The economic root, 5) The intellectual root.

(1) The Family Root: In the past, most Americans grew up as members of a family with emotional ties, responsibilities, and duties to parents, brothers, and sisters. These family ties were strong and endured for a lifetime. Each child was required to contribute his share of work towards the maintenance of the family. It was accepted as a matter of course that members of the family stood by each other in trouble. While they had their internal conflicts, they presented a united front against the outside world. Often there was a unity of generations as aged grandparents lived with their children and grandchildren. While there was often a scarcity of food and clothing, there was usually an abundance of love.

This situation has changed during the past couple of generations. Where there is an abundance of food and clothing, there is often a scarcity of love. Divorce and family breakdown have become widespread. Many children grow up in broken homes. Their parents are too busy making money or indulging in their own interests to bestow the personal attention for which the child craves. The child comes to regard his parents as hypocritical, demanding one standard from him while they practice something quite different. The protest of parents about the danger of such drugs as marijuana and benzedrine are ineffective when they themselves are dependent on alcohol and tranquilizers.

As soon as the child completes high school, he hastens to a college as far away from home as possible. He is now on his own, free to choose his own morals, and decide his own course of action. This separation is often a relief to both parents and child. The emotional umbilical cord is now severed. However, financial support continues to flow.

Many children, who have been allowed to grow up without adequate guidance and discipline, bear a deep resentment towards their parents. They are convinced that their parents did not love them sufficiently to guide them adequately. As Carl Davidson says, "They are outraged about their parents."

(2) The Religious Root: The students no longer believe in God or in the faith of their fathers. They thus lose all links with the past and the future and life is robbed of continuity and meaning. It becomes temporary, purposeless, and absurd. Each individual is isolated, cut off from outside sources of help, and left to his own devices.

This loss of meaning and continuity in life is shattering. It is described in the words of the English poet, James Thompson, in his poem "The City of Dreadful Night":

The sense that every struggle brings defeat,
Because fate holds no prize to crown success;
That all the oracles are dumb or cheat,
Because they have no secret to express;
That none can pierce the vast dark veil uncertain,
Because there is no light beyond the curtain;
That all is vanity or nothingness.

The poet Tennyson stresses the need for continuity of life when he writes:

My gift of life doth tell me this
That life shall live for evermore
Else earth is darkness at the core
And dust and ashes all that is.

St. Paul teaches the same lesson when he says, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19

If this is the case, he gives the following advice: "Let us eat and drink for tomorrow we die." 1 Cor. 15:32

This is translated by the alienated as: "If you are traveling on the Titanic, you may as well go first class." Life is a journey on the Titanic. There may be feasting and dancing and laughter, but ahead there lies the iceberg and the ocean grave. The present is all you have; therefore, claim from it every possible sensory experience. Life thus becomes a quest for sensation, governed by the motto, "never postpone until tomorrow what you can enjoy today."

Even here disappointment lies in store for them. They eat, and they drink, but they are not merry. The quest for pleasure is the quest for the foot of the rainbow. As scripture teaches, "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6

(3) The Patriotic Root: The hearts of the alienated do not burn with pride when they think of their own native land. They agree with the statement of Dr. Samuel Johnson that "Patriotism is the last refuge of a scoundrel." They are ashamed of their country and its history. They regard American history as a record of bestial cruelty stretching from the massacre of the Indians to the war in Vietnam. The tremendous contributions to human welfare such as the emphasis on the well-being and liberty of the individual, limited constitutional government, the growth and distribution of food, and the defeat of disease, are overlooked.

This attitude to their homeland results in a sense of guilt and justifies them in dropping out of society and indulging in violent and destructive impulses against society.

(4) The Economic Root: The desire to save enough money to marry and establish a home and family has always been a stabilizing influence on impulsive youth. They longed for the day when they could make a down payment on a car, a block of land, or a house. Adolescent and early adult life were guided towards this objective. The desire to make money was as natural as the desire to breathe.

A remarkable change in the psychology of many students is revealed in the survey published by FORTUNE magazine in January, 1969. This survey reports that 40 per cent of students show a lack of concern about making money. This is a startling number! FORTUNE classifies them as the "forerunners" of the student population which totals 8 million.

This contemptuous attitude to making money is not due to idealism alone. It is partly due to the affluent society. These are privileged students who have always lived in an environment where money is readily available. They tend to regard it as one of the basic comforts of life, like running water. It is not exciting. The challenge for a life purpose must be sought elsewhere. With alienation, this attitude may turn into hostility towards a money economy. As Carl Davidson indicates, they have a vague sense that money lies at the root of most of the things that outrage their peculiar moral sense.

When the incentive derived from the desire to make money disappears, it leaves a vacuum. This vacuum may be filled by unselfish service or selfish indulgence. Unfortunately, the alienated choose the latter.

(5) The Intellectual Root: One of the saddest features of the attitude of the alienated is their loss of faith in reason and intelligence. As Carl Davidson states, "They are staunchly anti-intellectual and rarely read anything unless it comes from the underground press syndicate."

This loss of faith in reason is partly due to their loss of religious faith. Life is reduced to an absurdity. It is also due in part to their revulsion from the conditions created by applied intelligence.

Most of the conditions that outrage them are the product of the human intellect. Australia's greatest medical scientist, Sir McFarlane Burnet, recently stated his view of the three greatest dangers confronting mankind. They are: 1) The hydrogen bomb, 2) The population explosion, 3) The inadequate use of leisure time.

All these major problems have been created by human intelligence. Even the invention of the life-saving drugs such as penicillin, the sulpha drugs, and the antibiotics threatens to curse mankind. They have defeated the major infectious diseases such as pneumonia, malaria, tuberculosis, and bubonic plague. The net result has been the population explosion which menaces civilization. Their question is: "What has reason to offer me?" They want enlarged sensory experience.

This leads to the exaltation of sensuality and the quest for emotion. The new morality exalts anything that produces pleasurable feeling. This includes the taking of drugs and limitless sexual indulgence. The result is the hippie cult.

Instead of producing happiness and excitement, the hippie mode of life produces sadness and boredom. This is obvious to even the casual observer. Even Joan Baez said she has never met a happy hippie.

One block on the Sunset Strip is hippie territory. Each evening the sidewalks are jammed by the so-called flower people. They appear to lock the normal energy of youth. Most gatherings of young people are characterized by noise. Normal young people need an outlet for their energy. This is not true of the hippies. They are on display and there is very little conversation and less laughter. They seem de-energized. Maybe they validate the Freudian teaching that, when you indulge in every carnal impulse immediately and without restraint, there is no energy left for the constructive activities of life.

As a bored, unhappy group, they crave excitement and community. Demonstrations are often exciting so as Carl Davidson says, "They turn out regularly for the demonstrations." They long for community, and having lost the community of home, school, church, and society, they seek it in such radical groups as Students for a Democratic Society.

Because of their hunger to find meaning in life, they tend to give temporary allegiance to any philosophy that promises meaning. This explains their partiality to transcendental meditation, Zen Budd and similar fads. Being human beings, they have a hunger for God.

The alienated present a tremendous challenge to Christianity. They cannot be reached by a formal half-hearted allegiance to Christian dogma but will be attracted by an example of a life enriched the radiance of the risen Christ.

THE TRIGGERING AND USE OF THE REVOLUTIONARY BOMB WILL BE DISCUSSED IN OUR MAY 1 NEWSLETTER.