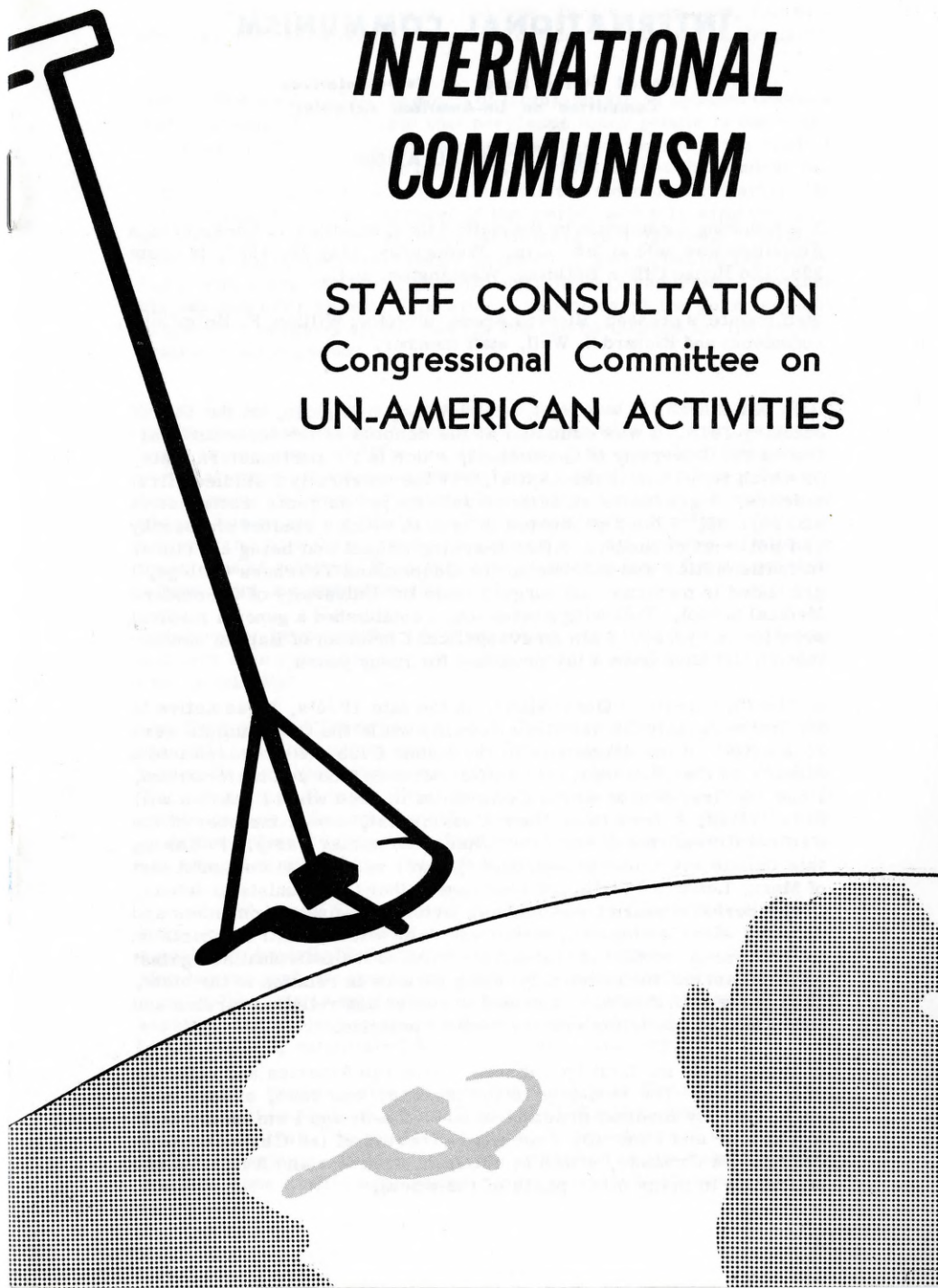


INTERNATIONAL COMMUNISM

STAFF CONSULTATION
Congressional Committee on
UN-AMERICAN ACTIVITIES



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**United States House of Representatives
Committee on Un-American Activities**

STAFF CONSULTATION

The following consultation by the staff of the Committee on Un-American Activities was held at 2:55 p.m., Wednesday, May 29, 1957, in room 226, Old House Office Building, Washington, D.C.

Staff members present: Richard Arens, director; William F. Heimlich, consultant; and Richard S. Weil, staff member.

DR. SCHWARZ. I was born in Brisbane, Australia, on the 15th of January 1913. I was educated at the schools of Brisbane and I attended the University of Queensland, which is the northeastern state, of which Brisbane is the capital. At the university I studied, first science. I graduated in science with major subjects mathematics and physics. I later graduated in arts in which I studied philosophy and political economy. After teaching school and being a lecturer in mathematics and science in the Queensland Teachers College, I graduated in medicine and surgery from the University of Queensland Medical School. Following graduation, I established a general medical practice in Sydney. I am an evangelical Christian of Baptist denomination and have been a lay preacher for many years.

At the University of Queensland, in the late 1930's, I was active in the Inter-Varsity Christian Fellowship while the Communists were also active in the university in the Labor Club. We entered into a dispute on the philosophical conflict between God and materialism. I had my first debate with a Communist in 1940 when I debated with Max Julius, a very prominent Communist, now a member of the Central Committee of the Australian Communist Party. Following this debate my interest quickened, and I read the Communist text of Marx, Lenin and Stalin and challenged other Communists to debate. Over a period of years I was active in lecturing against Communism and debating with Communists within Australia with special emphasis on the philosophic conflict of God and the value of the individual as against materialism and the individual's insignificance in relation to the state. Most of my activities were confined to church and religious circles and conducted in association with my medical practice.

In 1950 I made my first trip abroad, visited in America and returned to Australia. The response to the message was such, and the need such, that my medical practice is now closed; and I am on my sixth world tour and I am now executive director of the Christian Anti-Communist Crusade, which is active in America and Australia and indirectly in many other parts of the world.

MR. ARENS. How would you characterize or describe the ideology and morality of Communism, and how, in your judgment, can that ideology and morality be countered or met in this world struggle?

DR. SCHWARZ. The ideology of Communism is applied Godless materialism. The problem that perplexes many people is the overwhelming appeal that Communism apparently exercises for the student mind. The nature of that appeal is a promise that the student can achieve two things by association with the Communist Party. He can participate in the conquest of the world, and following the conquest of the world he can then participate in a program to change human nature, perfect human character, and populate the entire earth with a new quality of personality infinitely superior to any that history has ever known. The appeal that attracts the young student is almost a religious appeal that his life can be utilized for the regeneration of all mankind.

When you ask the Communist a simple question: "How are you going to change human nature?" they would answer with one word, and that word is "science." "We are scientists. Science has changed the material world. Science has changed the world of agriculture. Science has changed the world of animal husbandry. We can use science to change human nature itself." This sounds very appealing. You can understand how this sounds to a young student infatuated with the techniques of science. To participate in using science for its greatest achievement is a seductive vision.

However, to be scientific you must follow scientific laws, and Communism then proceeds to give it three scientific laws. These laws are as follows:

The first one is "There is no God." They are proudly, unashamedly atheistic in theory and in practice. When they deny God, they simultaneously deny every virtue and every value that originates with God. They deny moral law. They deny absolute standards of truth and righteousness. An entire civilized code of moral and ethical values is destroyed so that they are free to erect in their place new moral and ethical standards as the occasion demands.

The second law of Communism is that man is a material machine. He is matter in motion and nothing more. Man is a body, and he is completely describable in terms of the laws of chemistry and physics. Man has no soul, no spirit, no significant individual value, no continuity of life. He is entirely an evolutionary product, the specie homo sapiens, and subject to modification, adaptation, and transformation by the applied, established laws of animal husbandry.

William Z. Foster, chairman of the American Communist Party, expresses it in his book, "The Twilight of World Capitalism," which he wrote in 1949. In the last chapter, "The Advent of the Socialist Man," he writes: "Henceforth, the evolution of the human species must be done artificially by the conscious action of man himself."

Their second law, therefore, is the material animal nature of man.

The third law of Communism is economic determinism. It states that the qualities of human intelligence, personality, emotional and religious life merely reflect the economic environment; that in the last analysis what we think, what we feel, what we believe, whom we love, and whom we worship is simply an expression of the environment in which we are raised; and since that environment is primarily concerned with economic forces, in the final analysis, man is a determined economic being.

MR. ARENS. If the Communists' major premise is correct, that you and I are not morally responsible, then why would the Communists in the same breath turn around and try to assess moral responsibility against what they describe as the capitalists?

DR. SCHWARZ. In the final analysis they do not do that. They consider themselves as superior to the capitalist as the farmer is superior to his animal. Moral responsibility is not involved. They understand capitalist motivation as the automatic outcome of capitalist economics. Since the root is evil, the fruit must be so. It is their duty to destroy the root and frequently the fruit. The concept of his moral guilt does not enter into it any more than when a farmer destroys an animal giving a positive tuberculin reaction. You do not consider that animal as morally responsible. He belongs to a certain class which by reason of its association, has developed a certain potentially dangerous character, and no matter how splendid the animal, its destruction is obligatory.

Communism rests on a class concept. They believe the proletariat class is the progressive class of history and that the capitalist classes, the degenerate classes, are discarded by history and must be destroyed. To them this is the law of historical development. To argue on a bourgeois moral basis merely reflects degenerate class origin. Applying these laws, Communism asserts that the environment of capitalism is a degenerate environment and it creates degenerate people. The responsibility for individual evil, for vice and crime, for selfishness and greed in all its manifestations is not that of the individual. It is the projection of the capitalist environment into the individual.

The Communist believes that if you are going to change the individual, if you are going to change mankind, it is foolish to think that you can do it while the degenerative capitalist environment exists. First, you must conquer the world and, having conquered the world, you must destroy the capitalist environment which is built on profit, selfishness and greed. You must replace it by socialism which is built on service, cooperation and unselfishness, so that from birth the experiences of the environment will build into the character unselfishness, cooperation and service, and as these children mature to adolescents and adults everyone will work because they love to work; everyone will give because it is better to give than receive; the hand of no man will be

raised in anger against his brother; there will no longer be any need for government and government will wither and die. There will be no need for a police force; there will be nothing for police to do. There will be no need for an income tax department because everyone working, according to his natural impulses, gives of his best for the general well-being, and out of the abundance thus created retains only his own personal needs. Farewell anger, lust and greed, envy, malice and strife, pestilence and war; enter golden companionable, cooperative brotherhood; mankind will live together in the glorious day of Communism that has dawned on the earth.

MR. ARENS. How, to the Communist mind, is this world of goodness and of plenty, of unselfishness and love, consistent with the program which we see in effect in Communist regimes, a program of bloodshed, of deceit, of inhumanity, and the like?

DR. SCHWARZ. It is the justification for it all. To sacrifice one or two generations is not a very big price to pay for such a glorious goal from their point of view. The Communists are confronted with this problem: When they conquer the world, they are left with these people who have been brought up in the capitalist environment. They have had their experiences. It has formed their character and personality. Naturally, if you leave the babies and the children with them, they will impress that character and personality upon them, so the Communists are confronted with a problem of what to do with the adults of established character and personality once they have conquered the world. Being thoroughly materialist scientists, they do not hesitate. They say they have no alternative, naturally, they must dispose of these classes. To them it is not murder. Murder is a bourgeois term, which means killing individuals for bad reasons. They are going to kill classes for good reasons. Inherent within the theory of Communism is the greatest program of murder, slaughter and insanity conceivable.

MR. ARENS. What is your appraisal of the murder, deceit and treachery which even the Communist regimes assess against Stalin?

DR. SCHWARZ. To the Communist, murder, treachery and torture are frequently moral acts. They cannot regenerate human nature until they have destroyed the capitalist system. They cannot destroy the capitalist system until they have conquered the world.

MR. ARENS. What would be the mental processes by which Khrushchev could condemn Stalin for murder?

DR. SCHWARZ. He did not condemn him. He justified him. In his speech on Stalin, that is the most amazing feature. We say Khrushchev condemned him because we read his report on Stalin's incredible acts and mental attitudes. We pay no attention to Khrushchev's climax. He portrayed Stalin's acts which were the most fiendish, the most

brutal, the most evil in the record of man. He shows Stalin as a multiple murderer. He shows him the murderer of millions. He shows him as sadistic and insane. He shows him personally dictating the torture of his own friends. After he portrayed the whole macabre spectacle, he finished up with this statement, in effect: "Mind you, don't misunderstand. Stalin was a good man. He did these things as a Marxist-Leninist. He did these in the interest of the working class. He was no giddy despot."

He finished up with a moral justification of Stalin. That leads us to Communist morality. Morality is relative and related to the objective situation. You cannot regenerate mankind until you have destroyed the capitalist world, and you cannot destroy capitalism until you have conquered the world. The process of world conquest involves waging successfully the class war. Within the present phase of the world struggle, at the heart of existence, there is this universal war. As Lenin stated, "Proletarian morality is determined by the exigencies of the class struggle." Because these murders were in the interest of the advance of Communist power and world conquest and in the direction of history's will, they were moral and righteous acts. Any twinge of conscience would be a remnant of bourgeois upbringing and a failure of Communist personality.

MR. ARENS. Could you give us a further word, Doctor, on this ideology of the Communists on the inevitability of communizing the world?

DR. SCHWARZ. Their basic theoretical concept derives not from Stalin, not from Lenin, but from Marx. The concept is the universality of class war. This is their theoretical concept. War is a state of being. War exists between the proletarian class, which is the future class of mankind, and the reactionary bourgeois class. The waging of this war is the great duty of all class-conscious proletarians; the future is the triumph of the proletarian class. The Communist Party is the brain of the proletarian class, and the war that manifests itself within a state is a conflict between the Communist Party and the state government until the Communist Party destroys and conquers that state. Once that is done, it manifests itself in the international realm in a state of war between those countries that have been conquered by the Communists and where their power is established and those countries as yet unconquered. The basis of Communist policy is the existence of the class war. To them it is a fact of being. So within this framework every act which advances their triumph is righteous. Every statement that helps their cause is true. The end creates the means. Any act, however brutal, and no matter how many people are killed, that advances the Communist conquest, is a peaceful act.

Within this framework of ideology and morality, no Communist can tell a lie in the interests of Communism because by definition, if it is in the interest of Communism, it is the truth. A person is only a material machine and truth is merely a set of electronic impulses within his

brain. The ultimate truth is the will of the Communist Party. Every basic term that we use has been redefined by the Communists in terms of the class war. For example, as you well know the word "peace" is one of the great words in the Communist vocabulary and most folks think they are hypocrites when they use the word "peace."

MR. ARENS. Certain people in high places in government have professed that the Communist regime in Soviet Russia wants peace.

DR. SCHWARZ. They do want it.

MR. ARENS. What kind of peace do they want?

DR. SCHWARZ. You have to understand that their basic concept is that class war is a fact of being and that peace is the historical synthesis when Communism defeats the remainder of the world and establishes world Communist dictatorship, which is peace. If you ask a true Communist to take a lie detector test and ask him if he wants peace, he would pass it with ease. He would look at you with a light in his eye and say he longs for peace.

Every act that contributes to the Communist conquest is a peaceful act. When the Chinese Communists murder millions, it is an act of peace. When the Russian tanks rolled into Budapest to butcher and destroy, it was glorious peace. Peace is wonderful and within their framework of ideology whatever helps their conquest is peaceful, good and true.

MR. WEIL. I would like to ask one question of you as a psychiatrist as well as an analyst of the Communist ideology. There comes a point when all this re-evaluation and redefinition has progressed to a point where it is no longer reconcilable with reality, and even the Communists themselves must recognize this. Have they not reached that point?

DR. SCHWARZ. I do not believe they have reached it. They have reached the point of insanity.

MR. WEIL. You think Khrushchev still believes in the classic theories as you expounded them?

DR. SCHWARZ. I believe that paranoia is at the heart of Communism and that their theoretical concepts are far more convincing to them than the evidence of the facts. I believe, for example, that they, in their own mind, believe that the riots in Hungary were organized by the vicious American imperialists. There is this element of paranoid self-deception at the heart of Communism. I do not think that they are just hypocrites; they have merged the techniques of hypocrisy with the virtues of sincerity, creating a very powerful instrument.

That insanity is manifest in the world hysteria they stirred up about the Rosenbergs. The Communists manifested their tremendous efficiency as agitators around the world on behalf of the Rosenbergs. The name "Rosenberg" became the best-known American name throughout the world. There were riots in many countries, and actually quite a number of people died in these riots on behalf of the Rosenbergs. Everywhere the Communists and their friends were heart stricken and desperately miserable because of the dreadful anti-Semitic conspiracy that was leading to this cruel persecution of these two poor Rosenbergs.

In the midst of it all, they suddenly arrested a lot of their own leading Jews in Czechoslovakia, men of position, power and Communist character; and after a farce of a trial, which occupied about two weeks, they publicly executed them. The outsider looking on would say, "What sort of people are these? How hypocritical can you be?"

The two Rosenbergs had been given a fair trial. The trial was before a jury of their peers, conducted by an impartial judge. Appeals were heard and every civil liberty granted that the fairest judicial system in the world can provide. In Czechoslovakia, these Jews were practically murdered after the most summary of judicial farces. What hypocrisy! You would expect the Communists to have at least some sense of guilt and inconsistency, but there was no manifestation of it whatsoever. If anything, their tears on behalf of the Rosenbergs flowed more freely. Their agony became more intense. To us they were utter hypocrites, but not to themselves. The execution of the Rosenbergs was an act that would retard Communist world conquest. Therefore, it was an evil act. Therefore, the Rosenbergs were guiltless. Therefore, the evidence against them was perjury. Therefore, those who gave the evidence were perjurers and criminals. Therefore, every progressive and moral proletarian heart must be emotionally disturbed because of this dreadful and evil act perpetrated with cruelty, brutality and injustice. On the other hand, the arrest and execution of the Czechoslovak Jews would advance Communist world conquest; it would please the Arabs; it would set the stage for Communist influence in the Near East, which we see coming to fruition today.

It was an act in the interest of world conquest by Communism; therefore, it was a good act. Therefore, they were guilty. Therefore, they were criminals. Therefore, the evidence against them was true. Therefore, every progressive heart must feel a sense of elation and rejoicing that justice triumphed with their death.

MR. WEIL. But the evidence we have today seems to point to the fact that the Communists wanted the Rosenbergs executed as a matter of fact, because they felt the Rosenbergs alive might be witnesses against the Communist apparatus. That bears out the impression of hypocrisy.

DR. SCHWARZ. There is nothing inconsistent in their moral framework of believing all that and wanting them executed at the same time. There is nothing inconsistent in that because each individual is merely an expendable animal; and if their dying is going to help the Communist cause, then it is a good act. They could want them executed and yet feel compassion for them and anger against their brutal executioners. We have established that inherent within Communist ideology and morality there is a program of murder, treachery and brutality, and that the theory of Communism translates these acts into highly moral acts. The theory of Communism destroys every basic moral value on which civilization, and particularly Christian civilization, is built.

MR. ARENS. Doctor, is there some kind of analogy that could be made between what you are saying and what your experience must have been as a surgeon, namely that a surgeon as he undertakes to eliminate a cancerous cell or organism of the body, cuts into non-cancerous material and does it feeling he is doing so on perfectly moral grounds because he is trying to save a life? Is that the approach that you are saying that Communists have toward the ultimate goal of redemption of the world by Communism, that they can take lives, innocent lives, because the overall objective is one of saving humanity?

DR. SCHWARZ. The tragedy of Communism is not simply that it murders, but it transforms murder into a moral and righteous act. When a person does evil and he is conscious he is doing evil, you have a basis of approach; but when evil becomes good, you have no starting point, you have nothing about which to argue. The great evil rests in the philosophic, basic concepts of Communism when it rejects God, when it materializes and bestializes man, and when it denies the inherent dignity and value of human personality and individuality. Upon that ruthless, amoral, materialistic basis it builds an edifice which destroys evermore every civilized, moral, ethical and spiritual value.

MR. ARENS. How do you account for the fact that this ideology of Communism, which is contrary to all that you and I as Christians—and I say it in the broadest term—people who believe in God and believe in spiritual values, how do you account for the fact that this force called Communism, evil as it is, unappealing as it is to those with any sense in them of goodness, is sweeping across the world with a speed that is hitherto unknown in the history of the world, that it now encompasses about one-third of the population of the world from a start of about 50 years ago? How do you account for that?

DR. SCHWARZ. First, the reason is their recruitment of the student intellectual, who is susceptible to the appeals of Communism by reason of his educational conditioning. He accepts that materialist foundation on which Communist ideology and morality is built. He is recruited in terms of his ideological pride. He is more intelligent than the average man, and he sees the opportunity to mold man and create history,

whereas the dull, brutal, driven herd sweeps on unaware of the forces that create it and drive it forward. He is one of the elite, the chosen, and the intellectual aristocracy. In combination with this intellectual pride, the religious nature of man demands a purpose in life; they find in this vision of human regeneration a religious refuge for their Godless hearts.

Second, theirs is superb organization. The origin of effective Communism came with totalitarian organization, the formation of the Bolshevik segment of the Russian Democratic Labor Party under Lenin. Communism illustrates the truth that the disciplined, dedicated, scientific, intelligent, and organized few will be able to exploit and direct, deceive and conquer, the selfish, undisciplined, disorganized multitudes. Communism is advancing in terms of its recruitment of students, the organization of these students into the Communist Party and the scientific exploitation of group needs, grievances and ambitions to advance their party to power. The goal of Communism is conquest, not conversion. They convert a few and conquer the many.

MR. ARENS. It is our information, Doctor, that there are in the world today approximately 25 million Communists. Is there any cohesive force that is opposing them?

DR. SCHWARZ. Unfortunately, no.

MR. ARENS. I would like to ask you if there is a fallacy in undertaking to appraise the strength of the world Communist movement in terms of numbers?

DR. SCHWARZ. A very definite fallacy involved. Because it is trying to determine the validity of the hull of the boat by relating the area of the holes to the area which is sound. One hole can sink the ship. Communism is the theory of the disciplined few controlling and directing the rest. One person in a sensitive position can control, manipulate and if necessary destroy thousands of others. Lenin's slogan was fewer but better; the dedicated, disciplined, who will conquer and control the great multitude.

MR. ARENS. On the basis of your extensive study of Communism, is it conceivable that we can negotiate ourselves out of the struggle, negotiate with the Soviets?

DR. SCHWARZ. To negotiate true peace with people who are utterly dedicated to the concept of the historical inevitability of class war and their victory is impossible. To think that we can do it is to indicate a failure to understand Communism so completely that it approaches mental illness.

MR. ARENS. Could we trust them in negotiating with them in a disarmament conference?

DR. SCHWARZ. As long as keeping their promise would advance their program of conquest they could be trusted to keep it. The moment that keeping their promise hindered their program of world conquest, it would be their moral and righteous duty to break it. Actually, crazy as it sounds, to them breaking their promise would be keeping it.

MR. ARENS. Doctor, with this record reflecting your comments on the ideology and morality of Communism we would be very happy to have you proceed to give us your views on how the free world can meet and defeat the ideology of Communism.

DR. SCHWARZ. The first step of Communist conquest is the ideological conquest of the student mind. That is always the first step. Our first step should be the immunization of the student mind against that conquest by the Communists.

The Communists have never been able to make progress until they have been able to get these student intellectuals to be their standard bearers. This poses a problem both within and without the country. Within the country the educational system, the legislative system, the family, the religion and all cultural influences should be so tuned that they build a mind and a character with an understanding of the American heritage and moral values; a confidence in your constitutional system, your government by law, your economic systems of free competitive enterprise. Associated with this understanding, there should be a national patriotism that will immunize the youth against the very insidious Communist propaganda. The first thing is to educate your people who believe in their God, their country, their family, their constitution, their liberty under law and who are proud of their heritage. They then will not easily be swayed by Godless, materialistic concepts.

MR. ARENS. May I pose a question at this point, Doctor. Have not the Communists even perverted these institutions, such as loyalty to Government, such as the true tenets and principles of the Constitution? I know when this committee has hearings in which we subpoena before us people who are identified under oath as hard-core members of the Communist conspiracy, they very cleverly attack the committee as though we are the ones out to destroy the Constitution, as though they are the ones who are defending the Constitution by invoking the fifth amendment; and they have a significant segment of the so-called liberals of the country who go right down the line with them.

DR. SCHWARZ. Exactly. This is the paradox. Here are our very precious, cherished liberties that did not come about by accident, that are the envy and admiration of the rest of the world; here is a group of people, the Communists, openly dedicated to their total destruction and yet these Communists are able to take advantage of

these very liberties for their purposes of destruction and to recruit as their "runners of interference" well meaning American citizens. This is the paradox that confronts us. The problem is: How can we rout them out, expose and disarm them without doing damage to the constitutional system and liberty under law which are so cherished in America? I believe that it can be done, it must be done, and it is being done.

MR. ARENS. I would like to have you elaborate on the way in which, in your judgment, the ideology and morality of Communism can be exposed for what it is, the fallacies of it actually exposed and how to actually meet it with a superior and more sound ideology.

DR. SCHWARZ. I believe that the problem is largely an educational one, but it is also a spiritual one. I believe that Communism should be taught in the educational system, but I believe it should be taught with a moral directive, in the same way that a medical student is taught that cancer is evil, that tuberculosis is evil and education about them is directed to their elimination and defeat. I think the teaching of Communism without a moral directive can be very dangerous. Teaching it with a moral directive should emphasize the basic foundations of American civilization, revealing the enemy threatening their destruction, the erroneous beliefs leading the Communists to undertake the destruction of freedom, the methods by which they propose to destroy and what must be done to defeat them. If it is presented without moral direction, it appears simply as an alternative economic system with certain superior virtues. This has frequently been done in the past and instead of opposing Communism, it tends to recruit to Communism. I believe there is a great problem before the American people; to provide education with a moral dynamic that reveals Communism as a rationale of murder and lying and the destruction of freedom. It is totally immoral, and mental and emotional barriers against it should be erected in the minds of the young.

Then there is also the problem of what is to be done throughout the world, because Communism is advancing by a pincers movement. It is advancing by internal deception, confusion, misrepresentation and external growth of power. They believe that by a combination of the internal confusion and degeneracy with the growth of the external threat, the final act of conflict can be consummated without war and their violence can follow.

MR. ARENS. Do you remember the quotation from Lenin that they will encircle the United States and it will fall in the hands of the Communists like an over-ripened fruit?

DR. SCHWARZ. That is their program. The tragedy of our approach to the Communist danger throughout the world is that it is almost entirely on a materialistic plane that we are trying to defeat them. Here is the great paradox. The Communists profess themselves to be materialists, and we profess to be idealists and spiritual people. As a

consequence of these beliefs, the Communists are winning the world by first winning the students ideologically, while we try to combat them by material means. Basically the program, at least if you look at it budgetwise, is about \$40 billion approximately for military weapons, then about \$3 billion to \$4 billion for material assistance, and a tiny fragment for purposes of information, education and spiritual warfare. The paradox is this: Basically, much of our program to combat Communism rests on a Marxist foundation. Marxism teaches that the ideas of the mind, as well as the emotions of the heart, emerge out of the material environment. When we want people of the world to resist the Communist idea and to embrace the idea of freedom, we think that if we give them material benefits this will automatically come to pass, and so the idea is to give economic and military assistance in the expectation that Communism will lose its appeal and freedom will triumph. The foundation is wrong. Materialistic measures do not control the minds and the hearts of the people. This must be done in a more direct fashion. We need a scientific approach that will utilize the moral, cultural and spiritual values in each of these countries. We need a loving, friendly, cooperative spirit and a direct approach to their minds and hearts to mobilize them against Communism.

Let us consider India. The Communists want India. If they conquer India the consequences are incalculable. The average Indian must have a reason for being against Communism. What reason is significant to him? You cannot say it is against his economic well-being. His economic well-being is so low that it is difficult to make it any lower. You cannot say it is against his constitutional liberties. He does not quite understand what they are. It must be against something which to him is meaningful and significant, it must threaten something to him that is valuable. The Communists very cleverly deceive and hide their destructive program from each group as they exploit their needs and conquer them. There are certain forces which, properly organized, will mobilize the people against Communism. To the Indian his religious faith, whether it be Hindu, Moslem or Christianity, is important. His family relationship is important. His moral code is important. His national aspirations are important. Communism is against all these things; but in its approach to the Indian, it appears to be favorable to them. I am informed by Indians that the majority of Christians in India vote Communist. The reason they vote Communist is not because they approve of Communist theories, they haven't the faintest idea what they are. They vote Communist because the Communists sent a very fine young student to their village with glorious magazines showing them how much their life will be improved under Communism.

MR. WEIL. What do we do; send more magazines?

DR. SCHWARZ. Not so fast. First the Communists had to win the student who takes the magazines. We need an ideological offensive. That is what I am trying to do. I am an evangelical Christian and there are evangelical Christians in India. We have a basis of fellowship. Communism threatens us both. By personal association and

contact we can build the understanding of the Communist danger. We have the tools that can help them convey the message to other Christians and the Indian people. It is much better that they should do it. We can help them. Our material advantage can now be effectively used when dedicated, freedom-loving people, encouraged by our love, equipped by our support, carry the message of the value of the individual and the spiritual heritage of man, interpreted in the light of their specific faith, motivated by the dynamic of their conviction, when they carry this message and the corollary of the Communist threat to their own nationals.

MR. ARENS. On the basis of your worldwide tours, background and experience, what is your appraisal of the progress of internal Communism as opposed to the forces of freedom at the present time?

DR. SCHWARZ. I regret to say that, by every standard test, the Communists have been making terrifying progress; and they are winning and we are losing. The Communists claim victory is certain for the following reasons: They say it is inevitable, because we are the product of our environment which has created us so intellectually dishonest, so unwilling to face the evidence, so selfish, so greedy and so intoxicated with entertainment that we will never have the honesty, the intelligence, the courage, or the dedication necessary to do what must be done if we are to survive.

MR. WEIL. What must be done if we are to survive?

DR. SCHWARZ. We must face honestly the gravity of the situation. We must give it priority in our thinking and in our actions. We must build a strong base of freedom-loving people articulate in their faith, in their love of country, in their love of God, in their love of home and in their love of law; and we must rally the spiritual forces in the heart of man and recruit dedicated personnel to raise barriers against Communism in every area of the world.

The fundamental foundation of opposition to Communism is an informed public opinion and a dedicated public character. On these alone the necessary legislative, administrative, judicial, military and economic and educational programs may be built. We have set to work urgently building the foundation for Communist defeat. Most of our present program, such as the military program and economic program, are temporary measures which may hold back the flood for a short period and give us a little more time to find a permanent solution.

In conclusion may I say that assessing all the evidence on a worldwide scope, the Communists' continuing advance is terrifying, and the possibility of the fulfillment of Khrushchev's boast, "We'll bury you," looms closer every day.

MR. WEIL. If the present rate of Communist advance continues, how long do you think it will be, in your analysis of world events, before the Communists take complete control of the world?

DR. SCHWARZ. I think the Communists have more or less tentatively set the deadline for about the year 1973. Mao Tse-tung and Stalin in their last conference thought it would take four more five-year plans, approximately 10 years, for the conquest and consolidation of Asia, with the immediate threat to Africa and Europe, while the weakening, softening and degeneration of America continues, and avoiding an atomic-hydrogen war, their conquest is contemplated about that time.

MR. WEIL. You mean ten years from now for the consolidation of Asia; and this program does not envision a hydrogen bomb war?

DR. SCHWARZ. The basic Communist strategy in 1952 renounced the inevitability of World War III. World Conquest without war, which is called co-existence, became their basic strategy. I would not be surprised that they would like some disarmament, as all they look to from military might is a stalemate. If they can reduce the armament burden and retain this stalemate, they will have more funds available for propaganda, and political and economic warfare.

MR. ARENS. Thank you very much, Doctor. We deeply appreciate your contribution in this staff interrogation.

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'Until our schools are supplied with a suitable textbook dealing with the Soviet challenge, this booklet should be required reading in order to alert students and teachers to this malignant threat to all freedom-loving people. Much of Senator William Benton's recent book, 'This Is The Challenge' (Associated College Presses, New York - 254 pages) contains dramatic and factual material for all appropriate United States schools. Senator Benton (educator, founder of UNESCO and publisher of ENCYCLOPAEDIA BRITANNICA) should be urged to write a book based on his writings and speeches on Communism, to be used as an invaluable textbook on International Communism for our schools.'

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Fort Worth, Texas