THE MOST DARING TREPT IN HISTORY

ANNOUNCER: AMERICA WAKE UP, in cooperation with the Daughters of the American Revolution, State of Illinois, presents Phyllis Schlafly:

PHYLLIS SCHLAFLY: The Communists know that the principal obstacles to their goal of world conquest are the military strength of the United States and the religious faith of the American people. In 1958, having already made enormous geographic gains, the Communists mapped their strategy to paralyze or neutralize these two major obstacles. The principal purpose of Khrushchev's visit to the United States and the United Nations in 1959 was to persuade the United States to unilaterally dismantle its military strength. Great quantities of Communist literature and numerous Communist fronts worked strenuously toward this goal. By 1961 this clever propaganda succeeded in making disarmament the national policy of the United States, a fact which is proved by State Department publications, laws of Congress, and speeches of our President.

Soon after, the Communists mapped a daring plan to use the religious faith of the American people for their own evil purposes. In doing this, the Reds made use of the Communist dialectic, the Marxist-Leninist instrument which enables the Communists to progress toward their goal by a series of retreats and advances like the hammering of a nail. Use of the dialectic enables the Communists to use religion to establish atheism. Petr S. Deriabian, an officer of the Soviet NKVD from 1944 to 1954 who later defected to the West, gave sworn testimony showing how the Communists use religion -- instead of fighting it -- to achieve total control over the minds of men. Castro deliberately used rosaries, missals and requests for chaplains to aid in his conquest of Cuba. Americans are susceptible to this kind of

propaganda because they have a predisposition to accept ideas and causes wrapped in religious words.

In 1963 the Communist commissars of psychological warfare came up with a diabolical plan to paralyze their two major obstacles to world conquest. It was a scheme that staggered the imagination by its very boldness. The Communists planned to misuse and distort, in effect, to steal Pope John XXIII's great Encyclical PACEM IN TERRIS, from Catholics and use it to promote (1) the unilateral dismantling of American military strength, and (2) the withdrawal of the United States from its commitments to defend the free world from Communism, beginning specifically with U.S. withdrawal from Southeast Asia.

Every knowledgeable Catholic knows that Pope John's PACEM IN TERRIS did not say anything remotely like this. The daring Communist strategy was based on (1) the time-tested Communist weapon of "semantic sabotage", the Red technique of using words such as "peace" with one meaning for the West and another meaning for the Communists, (2) American ignorance of Communist tactics and objectives, and (3) American readiness to accept anything clothed in religious words without looking beneath the surface.

When PACEM IN TERRIS was released by Pope John, it was greeted by immediate and loud acclaim in the Communist press all over the world. This was not due to the content of the Encyclical, which was seldom quoted, but primarily to the title of the Encyclical. The Communists recognized in the word "peace" a handle they could seize to twist the Encyclical into the context of their worldwide "peace" offensive against the West. Leading U.S. Communist Gus Hall issued this directive: "We must utilize this Encyclical to the utmost in the struggle for peace."

After the Vatican issued clarifying statements repelling the

Communists from their arrogant frontal assault on PACEM IN TERRIS, the Reds realized they had taken a counter-productive approach. In a typical dialectical maneuver, they took one step back and two steps forward in a well-planned propaganda campaign to come in an unguarded side door in America.

It obviously would take money, ingenuity and massive propaganda to transform PACEM IN TERRIS into a Communist military weapon to destroy America's national defense. The catalyst selected for this task was the Center for the Study of Democratic Institutions, a wealthy organization that had been an influential factor in persuading the U.S. Supreme Court to banish prayer from the public schools, thus ending an America custom dating from the adoption of the U.S. Constitution. The Center was selected to play the same role to influence U.S. military policy that the notorious Institute of Pacific Relations has played in the 1940s in persuading the U.S. State Department to assist the Communists to take over China.

The Chairman of the Board of the Center for the Study of Democratic Institutions is William O. Douglas, thrice-married Supreme Court Justice who advocates recognition of Red China and non-recognition of God in our public life and public schools. The President is Robert M. Hutchins who, when asked by an official State legislative investigating committee how much he knew about Communism, replied under oath: "I am not instructed on the subject." In 1964 Hutchins advocated the election of the Socialist Norman Thomas as President of the United States.

An objective reading of the published writings of the staff and consultants for the Center for Democratic Institutions led one distinguished reporter to the conclusion that the Center is advocating:

"Destruction of the first strike nuclear capability of the United States; unilateral U.S. disarmament; and a better-Red-than-dead U.S. foreign policy," and abolition of U.S. internal defenses against Communism including the FBI and Congressional investigating committees.

The coup by which the Center for the Study of Democratic Institutions planned to steal the Encyclical from Catholics was called a Convocation on PACEM IN TERRIS held February 18-20, 1965 at the Hilton Hotel in New York City. For a year in advance, planning sessions took place and "position papers" were written to prepare for this Convocation. These preliminaries determined that the Encyclical would NOT be presented with any theological foundations. They clearly reveal the distortions in the name of the Encyclical and the many quotations out of context.

When the Convocation itself took place, it was a duplication of the ideas expressed in the "position papers." Robert Hutchins candidly admitted: "This is a political meeting." Representatives from 20 nations, including Communists, attempted to talk about a Pope's Encyclical after censoring God out of it! Informed observers at the Convocation reported that its message could be fairly summed up as urging the unilateral dismantling of American military strength and the abandonment of Southeast Asia. These informed Americans recognized the basic contradictions of the Convocation, and reported that quite a few of the famous speakers either misrepresented Pope John XXIII or used him to spread strange theories. For example, Linus Pauling called on the 2,000 conferees "to obey the exhortation of Pope John ..." to get out of Viet Nam.

Communist jubilation about the Convocation was revealed in many articles in THE WORKER, leading off with a front-page story which

stated: "The conference reflected about as high a level of authoritative influence on U.S. foreign affairs as could be expected under non-government offices. ... The conference demonstrated that PACEM IN TERRIS has drawn Catholics more actively into the movement for peace. Also in the audience among the invited was Gus Hall, chief spokesman of the Communist Party." Again, we must remember, when the Communists speak of the "movement for peace", they mean a Communist-imposed "peace".

The Convocation succeeded in its objective: to escalate the Convocation on PACEM IN TERRIS into a military weapon to strike at the heart of U.S. national defense. The gathering of 2,000 people in New York was only the beginning. Elaborate plans have been made by the Center to make -- not the Encyclical -- but the Convocation a continuing influence. The entire proceedings have been video-taped and are now being shown to the public on 90 educational television channels. The papers and speeches are being published and distributed widely in both Catholic and non-Catholic channels. The Center for the Study of Democratic Institutions is making an organized, well-financed, and widespread effort to promote the message -- not of the Encyclical -- but of appeasement and unilateral disarmament.

Has the Convocation on PACEM IN TERRIS influenced American policy? In May 1965, the theoretical journal of the U.S. Communist Party, POLITICAL AFFAIRS, boasted: "The Convocation was truly a major event in moving our country toward a policy of peaceful coexistence. ... That so many peace actions and expressions through petitions, statements in full page ads in newspapers, mass meetings, resolutions by unions, peace picket lines, 'teach-ins,' and other actions are taking place on almost a daily basis in some parts of the country is additional

evidence of the mounting peace sentiment in our country. ... It may be said that many, or possibly most of these events have some direct or indirect relationship to PACEM IN TERRIS. Undoubtedly the Encyclical has been a major factor in achieving the signatures of some 3,000 religious leaders to a full-page ad in the NEW YORK TIMES and other newspapers, calling on President Johnson to stop the war in Vietnam."

This direct quotation from the official Communist publication in the United States proves that the Communist subversion of the Encyclical called PACEM IN TERRIS is of urgent concern to all Americans. The misuse of PACEM IN TERRIS is a major factor in creating the climate which has already brought about substantial unilateral dismantling of U.S. military strength, and which persuades the American people to accept status as a second-rate power, no longer able to defend itself or the free world.

Unfortunately, some church publications and organizations have been used by the Center as conduits for Convocation propaganda. If these well-meaning Americans would examine the facts, they would discover that the Center has simply wrapped the mantle of Pope John around an ideological package based on a repudiation of the core of his Encyclical. The Communists are already using clergy of all faiths to pressure the U.S. to surrender South Viet Nam; if they succeed, the Philippines will inevitably fall under Communist domination, and another free nation will be lost.

There is an urgent need today for affirmative action to expose the misuse of PACEM IN TERRIS and refute the Communist propaganda that calls for unilateral disarmament and the surrender of Viet Nam and other free-world outposts to the Communists. Every American has a part in this task.

ANNOUNCER: The Dauthers of the American Revolution have been active in youth education for more than 60 years. During this time the DAR has contributed almost $5,000,000 to its Schools Program. At the present time, the DAR contributes more than $100,000 annually to this Program. Two schools have been established and are owned and operated by the DAR: Kate Duncan Smith DAR School in Grant, Alabama and Tamassee DAR School in Tamassee, South Carolina. Other schools which currently receive financial help from the DAR are: The Berry Schools in Mount Berry, Georgia; the Blue Ridge School in St. George, Greene County, Virginia; the Crossnore School in Crossnore, North Carolina; the Hillside School in Marborough, Massachusetts; the Hindman Settlement School in Hindman, Kentucky; the Lincoln Memorial University in Harrogate, Tennessee; and Northland College in Ashland, Wisconsin.

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