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**IT IS
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HERE**

BY J·F·N





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By J. F. N.

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INTRODUCTION

Are some of us alarmists? Read, and decide for yourself.

If there were question only of counteracting the influence of the Communist Party as such we might confidently trust to the traditional sanity of the American people to keep our country "safe for Democracy".

But there is question of the wide encouragement now being given by influential organizations to the formation of a political "popular front".

There is question of the direction of all pacifist organizations, and of the millions of anti-war sympathizing people by agents of Moscow.

There is question of radical domination of many federated youth organizations.

There is question of many thousands of school teachers opposing any investigation of Communist propaganda through the schools on the theory that there must be no curtailment of "Academic Freedom".

There is question of the increased activity by radicals to incite labor to violence against industry.

There is question of a large part of the non-Catholic group being deceived by pro-Communist propaganda to the effect that the Catholic Church has created all her own present-day problems by her reactionary attitudes, and by her support of Fascism here and abroad.

There is question of successful appeals to the Intellegensia of the United States effected by a considerable number of well-edited periodicals, and by

an ever-increasing number of special writers in the American press.

There is question of fully one-half our population, reared without any knowledge of religion, being quite indifferent towards its conservation, and rather favorably committed to a social life unhampered by moral restrictions.

There is question of the anti-Catholic agitators, organizers and publicists, who, only a few years ago, succeeded in arousing in millions a feeling of bitterness towards the Catholic Church, now capitalizing on the new opportunity presented by the Communist movement.

There is even question of some of the most influential Protestant Bishops and clergymen in America espousing the Communist cause and publicly commending its philosophy.

Nowhere in the world has Communism had so many powerful organizations furthering its cause—some wilfully, some unwittingly—as here. Hence Communism *can* happen here; we offer proof that it *is* happening here.

J. F. N.

COMMUNISM IN THE UNITED STATES

We leave to other authors the analysis of Communist philosophy, and confine our observations to Communist activities in the United States and the support they are receiving here. However, in a *Catechism Appendix*, many questions concerning the nature, aims, purposes, and successes of Communism are briefly answered. Communist objectives, so widely publicized, may be briefly summarized as follows:

"Hatred of God and all forms of religion."

"Destruction of private property and inheritance."

"Promotion of class hatred."

"Revolutionary propaganda through the Communist International, stirring up Communist activities in foreign countries in order to cause strikes, riots, sabotage, bloodshed and civil war."

"Destruction of all forms of Representative or Democratic governments, including civil liberties, such as freedom of speech, of the press, of assembly, and trial by jury."

"The ultimate and final objective is by means of world revolution to establish the dictatorship of the so-called Proletariat into one world union of Soviet Socialist republics with the capital at Moscow."—Report 2290 U. S. House of Representatives by Fish Commission (1931)

You are chiefly interested in knowing whether Communist principles are being accepted by a sufficient number of Americans to make it an imminent threat to our democracy, to our institutions, to our civil and religious liberties, to our inalienable rights; and we propose to present evidence to you designed to prove that millions of Americans, who would greatly resent being charged with pronounced Communistic leanings, are actually promoting its

apostolate through various organizations and associations.

Understand that the Communist *Party* itself will never be large. Even in Soviet Russia, only slightly more than *one per cent* of the people belong to it. The bulk of the population, unfitted to represent the movement and unprepared to accept the burdens and personal sacrifices, which membership, following a novitiate lasting from six months to two years, entails, is not wanted in it.

Outside Russia the Party wants *trained* men, who will seek to get into every sort of organization, interest themselves in it, and work themselves towards the top, so that they may steer it into the direction of Communist sympathy. There are many such in the United States.

The present Communist strength in the United States is not to be gauged by the small vote it polls during an election such as we have just had, because few Communists, any more than Father Coughlin's followers, were willing to throw their vote away, because the Communist candidate may not be entered on the ballot in most states, and because its alien membership, and the members of its youth organizations, both large, are not entitled to vote. In the recent election Communists were urged to vote for their own candidates only *locally*. That was true even in the election of 1932, when Irving Schwab, Communist candidate for Judge of the Court of Appeals in New York City, received 66,247 votes in five boroughs; that Israel Amter, who recently wrote an open letter to the Pope defending Communism, received 62,144 votes, and other local Communist candidates ran as successfully.

If there be so few Communists, how is it that on short notice 15,000 of them gathered together for a parade to the German Consulate in New York City to present a resolution adopted by the Communist Party against Nazi assistance to the Rebels in Spain?

If there be so few Communists, how is it that 20,000 Reds gathered in Madison Square Garden on October 26, 1936, and paid from twenty-five cents to one dollar admission to receive newly arrived representatives of the Spanish Popular Front? At that meeting \$18,000.00 was received at the Box Office, and \$15,000.00 was raised by passing the hat among the same people—a total of \$33,000.00 to that cause.

The paid circulation of Communist papers published in the United States, not including hundreds of local and shop papers, was 350,000 even five years ago. An officer of the American Coalition, an organization composed of 109 patriotic, civic and fraternal societies, declared before a special congressional committee investigating un-American activities, on Dec. 29, 1934, that there are nearly as many Communists and affiliates in the U. S. as there are in the Communist Party in all Russia.

How Its Philosophy is Spread

But the seed of Soviet *philosophy* is sown by columnists in the daily papers, by clever writers in magazine articles, by thousands of school teachers in the classroom, by many a college and university professor, by the movies, by its own personnel in Communistic schools and summer camps, and more particularly through organizations with high-sounding deceptive and even appealing names.

COMMUNIST SUPPORTING ORGANIZATIONS

To some of these auxiliaries, or affiliates under Communist control or encouragement, I would especially call your attention. There is:

(1) THE AMERICAN LEAGUE AGAINST WAR AND FASCISM

This organization, with a most attractive name, has lured into its sympathy all pacifist organizations, as well as numerous individuals who oppose a Fascist Government in the United States. The *Hoosier Legionaire* recently declared editorially that eleven professed Communists were on the Board of Directors of this League. Earl Browder, General Secretary of the Communist Party of the United States, and its recent candidate for President on the Communist Ticket, had this to say, in the February, 1935, issue of *The Communist*, of a meeting of the League Against War and Fascism held in Chicago in September, 1934:

"An outstanding feature of our united front efforts was the Second U. S. Congress Against War and Fascism, held in Chicago at the end of September. At this Congress were 3,332 delegates from organizations with a total membership of 1,600,000. That represents an extension of the activities of our movement over about a million organized persons more than we have ever before had gathered around us. The quality of this representation was higher than ever before."

This League is promoted by the Communist Party for the purpose of bringing within the sphere of its influence the many Pacifists and even patriotic Americans, who want nothing either of war or of

Fascism, but who would otherwise not come under Communist influence.

But has Soviet Russia a PEACE PLAN? It has a plan to keep one nation from fighting another, because such wars always mould the people together, no matter how badly they might hitherto have been divided among themselves. Soviet Russia is for peace because it itself is not quite as ready for war as it should like to be. But Communism is *not* against war within a nation, commonly known as Civil War or Revolution; in fact, the provocation of such strife is its main objective. But the Peace Plan of Communism was clearly stated in the *Daily Worker* on July 8, 1935, by its editor, Clarence A. Hathaway, as follows:

"The peace policy of the Soviet Union is in no sense a pacifist policy. It is a revolutionary policy, inseparable from the policies of the Communist International, and of the revolutionary policies of the Communist Parties in every country. This peace policy fits in with our objective here—that of proletarian revolution in the United States and the overthrow of the American capitalist class.

"It is thanks to its peace policy that the Soviet Union has been able to carry through its First Five Year Plan and to advance three years on its Second. Through these two Plans the Soviet Union has been able to build up, not only a powerful Red Army, the most powerful military force in the world today, but to arm that Red Army with the most modern implements of warfare, tanks, airplanes and everything else.

"Just as the peace policy has aided in strengthening the position of the Soviet Union. . . so the peace policy has served to give us in the capitalist world the same kind of a breathing space, the same possibilities of winning more adherents, of building up our Party, of deepening our influence in the mass organizations of the workers, of raising the political level of our forces of

the working class movement generally for the civil war that the working class would inevitably have to wage."

As an internal policy of the Soviet Republics Pacifism is denounced; everywhere else Communists must promote it vigorously.

As you read on you will note how the officers and leading promoters of the *League Against War and Fascism* interlock with officers and leaders of many other Communist-controlled movements.

(2) THE INTERNATIONAL LABOR DEFENSE

This organization, like the League Against War and Fascism, was created by the Communist Party of the United States. In one of its pamphlets entitled "*What is the International Labor Defense?*", published in 1934, we read:

"The ILD is not a legal aid society, which provides lawyers. The ILD is convinced that legal defense alone is inadequate; that alone by itself it cripples the main issues involved—not merely the defense of the individuals accused, but the class character of the case, the real reasons why those workers are persecuted, is drowned in a tangle of legal red tape. It is a mass organization with 200,000 members and affiliates. It immediately mobilizes this membership for action in defense of victims of the class struggle. These members in turn, through leaflets, through the press, house-to-house canvassings, meetings, try to rouse all those within the reach of their influence and draw them into the defense movement."

In another pamphlet, entitled *The Communist Party in Action*, published by the Workers Library Publishers, we find on page 56, this statement:

"In speaking of the importance of transmission belts between the Party and the masses, we must remember that besides the unions there are other non-Party mass organizations, already existing, and others that we undertake to organize in the course of the developing

counter-offensive of the proletariat. We should refer here to such non-Party mass organizations as the International Labor Defense, the Workers International Relief, various organizations in the struggle for Negro rights, the League of Struggle for Negro Rights (L. S. N. R.), etc. Of course, some of these organizations are as yet far from being mass organizations. Our task, therefore, consists in widening them, broadening them out, and transforming them into real mass movements."

Let a Communist be executed anywhere outside Russia, and his brethren throughout the world will hold protest and denunciation meetings; in Russia itself, of course, the life of one or many is held for nought.

(3) THE FARMER-LABOR PARTY

All Communists insist that ours should be a government of *workers and farmers*, modeled on the peasant-proletariat combination in Russia. The very first article of the new constitution of the Union of Soviet Republics reads: "The Union of Soviet Socialist Republics is a socialist State of workers and peasants."

Communist papers are urging the formation of Farmer-Labor Clubs everywhere. According to the *National Republic* thirty-two such clubs were organized in Michigan following a Farmer-Labor Party Conference conducted by Communists in Detroit on August 8, 1936. A Communist publication, named *The Education Vanguard*, in its issue of August 19, 1936, urged school teachers to organize the Farmer-Labor Party, which Communist leaders hope to see grow into a nation-wide "popular front" party for the next national campaign in 1940.

We entertained no suspicions that this Party

was of Communist origin, until we read recently that George Dimitrov, General Secretary of the Comintern, in Moscow, declared in a speech delivered on August 6, this year (1936):

“Our comrades in the United States have acted correctly in taking the initiative in creating such a party, but they must take care that this party should appear the spontaneous development of the masses themselves. The question of organizing a Farmer-Labor Party and its program should take place at a national convention.”

“It is necessary to state that the organization of a mass party of workers, a so-called Farmer Labor Party, would best suit American conditions. Such a party would be a specific form of a popular front party in America to oppose the parties of the trusts and banks and growing Fascism.”

On July 26, this year (1936) the executive committee of the Communist Party urged the Socialist party to unite with them in “rescuing the Farmer-Labor Party from capitalist forces.”

The July, 1936, number of the *New American*, a Communist sheet, quotes two Minnesota Congressmen as saying:

“What we must have is fifty disciplined Farmer-Labor Congressmen who will fight. They must challenge the Supreme Court and strip it of power.”

The Minnesota Farmer-Labor party had both good Americans and Communists on the ballot in the recent election.

Immediately after the recent re-election of President Roosevelt, Browder and Foster, the chief Communist cause promoters in the United States, declared according to a newspaper report:

“The election results were a mandate also to the American Federation of Labor, the C. I. O., Labor’s Non-Partisan League, the Farmer-Labor party of Minnesota, the Wisconsin Farmer-Labor Progressive Federa-

tion, California Epic movement, Washington Commonwealth Federation, American Labor party, and all farm, unemployed, and progressive organizations, to the Socialist and Communist parties "to build the independent power of the people, to take advantage of the opportunity which lies ahead to consolidate the progressive forces and to move forward decisively to a people's front, to the national Farmer-Labor party."

(4) THE AMERICAN FEDERATION OF TEACHERS

A Bulletin issued by the "Teachers Union" (Columbia Univ. Summer Session Committee, Volume one, number two, July 30th, 1936) declares:

"The American Federation of Teachers, chartered by the American Federation of Labor in 1916, claims a membership of 30,000, with locals in 500 cities and towns in the United States. Many prominent educators, including professors under whom you may have studied this summer, are members.

"Every teacher in the United States is invited to join the Teachers Union. It is the only means by which one may apply the principles of modern progressive education in an organized, effective way. The Teachers' Union bridges the gap between education theory and practice."

The same Bulletin reported a meeting of 800 Teachers at Columbia University, on July 16, which was addressed by several radicals.

We would not designate all the members of this organization "Communists", but the Federation itself is more than sympathetic toward Communism, and literature of the Reds is full of praise of it. The American Federation of Teachers is nothing else than a Teachers' Union, formed in 1916, into which the Communist Party has driven several wedges. In the plea of this Federation for "Academic Freedom", in its denunciation of the Teachers'

Oath, it may have entirely different motives than the Communist. But the Federation also vehemently opposes any investigation of Red propaganda in the schools.

If there were any hesitancy to believe that the organization known as the American Federation of Teachers had strong Communistic leanings, it should be dissipated by the conduct of the delegates to the Philadelphia Convention held during the latter part of August this year, 1936. According to a report published by Orvel Johnson, Lt. Col., a member of the Bar of Oklahoma, the American flag was denied a place in the Assembly Hall, while a huge red banner of the Socialist Party bore an arm with the lighted torch and the legend: "Workers of the World, Unite." He writes:

"Socialist, Communist and Communist-controlled organizations surged in the convention hall with their elaborate displays of subversive and inflammatory literature. Thousands of pieces of printed matter, frankly subversive of American institutions, were furnished the teacher-delegates to be distributed back home.

"Among the exhibits most popular with the Delegates were those of the following: American League Against War and Fascism, Socialist Call, New Masses, League for Industrial Democracy, Scholastic Magazine, American Birth Control League, National Council for the Prevention of War (which dispensed literature on the Emergency Peace Campaign), War Resisters' League, Social Frontier Magazine and similar organizations. . .

"It was natural that the convention should unanimously adopt resolutions indorsing the Farmer-Labor Party (Communist inspired) and calling on teachers everywhere to cooperate.

"Logical it was, too, that the convention should vote unanimously to cooperate with the American League Against War and Fascism and another Communist-controlled organization, the American Student Union. . .

"It was made plain by many speakers that when the American Federation of Labor expels the Lewis followers, the teachers will unite with Lewis.

"The new 1,000 teachers were furnished with literature attacking loyalty oaths, and resolutions, adopted unanimously, pledged the members of the American Federation of Teachers to carry on an unrelenting war on loyalty oaths and all other patriotic legislation. A radical youngster, just back from Spain, brought an eyewitness account of the struggle the red Popular Front is making to continue control of the government. The convention was called upon to appropriate \$5,000.00 immediately to the Spanish reds and to call on all other labor unions within the American Federation of Labor to 'take such action as may be feasible' in aiding the Spanish government.

"The Communist Workers' Schools of Philadelphia supplied the teachers with literature relating to the courses of study and text books used while the Communist bookshops furnished the teachers with printed greetings, setting forth lists of Communist books available at special rates to teachers. Scores of these books were purchased and read during the convention sessions. The book list carried this invitation:

"'As an act of friendly solidarity with the aims of the American Federation of Teachers we have made careful selection from our large stock of progressive literature which we offer you at specially reduced prices.'"

The American Federation of Teachers elected as its president at the Philadelphia Convention, Jerome Davis, until recently a Yale University Professor, author of the work entitled *STUDIES OF SOVIET RUSSIA*, published by the Communist Vanguard Press.

The Convention denounced Congressman Blanton of Texas, who had been placed on a sub-committee to investigate charges that Communism was taught in the public schools of Washington, D. C., and who had declared on the floor of the House

that the hearings conducted "proved the existence of a conspiracy or plot to Sovietize school children throughout the nation." He had named as "master minds" of this conspiracy several prominent professors and authors of text-books used in the schools. The text-books of Professor Harold Rugg, especially one entitled *The Great Technology*, another entitled *An Introduction to American Civilization*, and still another entitled *A Changing Civilization in the Modern World*, were singled out for special condemnation.

Another text-book condemned was *Modern History* by Professor Carl L. Becker.

Quotations selected from all these books made it clear that the authors were sympathetic towards Communist aspirations. Karl Marx and his program are actually praised in some of them, "while the founders of this nation, its institutions and liberties are belittled."

"I do not believe that through so-called 'academic freedom' the schools ought to be thrown open to no control of any sort."—Mr. E. Brooke Fetty, Vice-Commander, American Legion, Southren Maryland District.

(5) YOUTH ORGANIZATIONS

It may surprise you to learn that there is a Communist organization designed for elementary grade children in the schools. It is known as the *Young Pioneers of America*. These little children are used to distribute Communist literature, to oppose honor to the American flag, and are taught to disobey their parents in all matters relating to religion.

Another Communist organization for young people is known as the *Young Communist League*.

Its members are expected to be big brothers to the *Young Pioneers*. They help to organize the little ones and to furnish leaders for them, and to receive them into their own organization at the age of sixteen. The *Young Communist League* is the American section of the *Young Communist International* at Moscow.

The state of tomorrow will be of the sort which the youths of today will make it. Hence trained workers under the Communist program exert their best efforts not only to be represented in organizations of young people, but to control them.

The story relating to the manner in which the Reds got hold of the *American Youth Congress* is truly clever and may interest you. It is told in the *National Republic*:

"The American Youth Congress was conceived by Viloa Ilma. Founding the Congress for what she proclaimed was for 'sound intellectual, spiritual and physical development of the youth of America,' the first meeting was called in August of 1934, at the Washington Square College, in New York City. The first break to the left came several weeks before the Congress was to convene, when Professor Harvey Zorbaugh of the Sociology Department of Washington Square College, New York City, who, in the summer of 1935, served on the American Advisory Council of Moscow State University, became angry at Miss Ilma for holding liberal and radical organizations down to a minimum representation. Professor Zorbaugh invited twelve organizations to participate in the conference, including the ultra-radical and pacifist groups, the League for Industrial Democracy (Socialist), National Student Federation, Pioneer Youth (Socialist), War Resisters' League (ultra-radical pacifists), Young Communist League and the Young People's Socialist League.

"These oppositional organizations held a conference prior to the Congress and formed a 'united front.' This

'united front' was managed by radicals and led, in part, by Gil Green, national secretary of the Young Communist League, and an instructor in the Workers' School of New York City in 1931, national secretary of the Y. C. L. in 1933, and a member of the national executive committee of the U. S. Congress Against War in 1933, and a member of the national executive committee of the American League Against War and Fascism in 1935. In 1935 Green made a report of the Youth Movement in the United States to the Comintern in Moscow. Green was promoted by Moscow to the Presidium Committee of the Third (Communist) International for the above and other 'united front' successes in the United States.

"At the conclusion of the Congress, two groups had emerged—The American Youth Congress, under the direction of the Communists, and the American Youth Congress, Inc., under the banner of Miss Ilma. Shortly after the final session of the Congress, the 'New Masses,' a Communist cultural publication, carried an article concerning it, and hailed it thus:

"'For the first time since the social exodus from the American League Against War and Fascism, Communists and Socialists are together again.'

"Aided and abetted by Young Communists, the Congress continued to grow. On May 30, 1935, demonstrations against war, under the auspices of the Youth Congress, were held in all large cities. Constant boosting by the Communist owned and controlled papers and Communist leaders indicated all the more clearly that the integral part of the Congress was Communistic."

The American Youth Congress held its second conference at Detroit from July 4-7, 1935. Reporting on the same before the Comintern Congress in September 1935, Gil Green told how a 'united front' had been organized with a membership representing over one million youths. Speaking of the first Congress, Green said:

"We defeated the enemy and turned the Youth Congress into a broad, united front."

He continued:

“Since the Second Congress, the American Youth Congress has been very active in different parts of the country. Meetings have been held in New York City, Wilkes-Barre, Pennsylvania; Philadelphia, Detroit, Pittsburgh, Cleveland, Chicago, Los Angeles, Seattle and other large cities.”

William W. Hinckley was chosen National Chairman of the Third American Youth Congress, held in Cleveland, Ohio, July 3, 4, and 5, 1936. In an invitation to this Third Youth Congress, an official Communist organ observed that 3,444 delegates from 1,500 organizations, having 2,500,000 members were expected. These, it said, represented not only the Communist Party and over 300 of its national movements, but likewise the Y. M. C. A., Y. W. C. A., church, farmer, student, minor political government officials and trade unions.

Appearing as one of the keynote speakers at the third annual meeting of the American Youth Congress, Earl Browder, Presidential choice of the Communist Party, was wildly cheered by the youths attending the annual affair in Cleveland. Browder outlined the 1936 platform of the revolutionary party. He appealed to the youths for ‘unity’, and denounced our present system of constitutional government. Gil Green, leader of the Young Communist League, who was honored by Soviet officials in Moscow in August last year, for his success in revolutionizing the youth of America, also addressed the Convention, as did Angelo Herndon, negro Communist sentenced to imprisonment in Georgia for seditious activities.

At the Seventh National Convention of the Young Communist League of U. S. A., held June

22-27, 1934, the following statement, among others, was issued:

"The Young Communist League must strengthen the work of its factions in the sports student and language youth movement, especially in the Labor Sports Union.

"The Young Communist League must work to build the National Student League into a broad mass organization."

(6) COMMUNIST SCHOOLS AND SUMMER CAMPS

Communists maintain 300 or more schools in the U. S., where revolution, strike tactics and hatred for our government are taught.

From an editorial appearing in the September, 1936, number of the *National Republic*, we quote as follows:

"Thousands of youths and adults are at present enrolling in the summer classes of scores of Communist schools throughout the country. These schools are in operation during the entire year, the majority of them having four terms annually. Others have short courses of three months each. It is understood, however, that the summer classes are generally crowded because many of the youths who attend them are required by law to attend regular recognized schools during the school season and, therefore, can attend Communist schools during their vacation period only. Where there were schools in only fourteen cities in 1925, there are schools in hundreds of cities today.

In the same editorial we read:

"A drive to raise funds for the purpose of enlarging the facilities of the principal school of the Communist educational system, located at 35 East Twelfth Street, New York City, has just been closed. It is reported that the annual enrollment of this school has been approximately 10,000, hundreds having been turned away because the school was unable to accommodate them. In

1925 this school had only 570 students for the year. Its growth is, therefore, noticeable. The revolutionists hope to enlarge their quarters so that they may take in several additional thousands of students. The school is headed by Abraham Markoff, who is also director of the Communist chain of schools in the United States. He was recently congratulated by Communist Party officials upon the completion of thirty years of revolutionary work and ten years of service as director of Communist schools. The Young Communist League, it is reported, pledged 350 students for the summer term which has just started.

"The Los Angeles school, next in size and importance to the one in New York, was established in 1923, by Clarence Hathaway, a leader in the Communist Party. He remarked at the time that it was 'part of a movement which would spread to all sections of the country.' Thousands of dollars have been given to these schools by the American Fund for Public Service (Garland Fund). The announcement for the opening of this school and the one in New York stated that 'without a revolutionary theory there can be no revolution.' The courses prescribed were for the purpose of teaching the revolutionary theory and tactics. Hathaway publicly stated: 'We want education for action, not abstract education . . . We are teaching our young people that the Constitution of the United States is a bulwark of class rule, and that the workers must promote the needed change.'

"A spokesman for the school in New York recently stated: 'In our workers' schools we are learning Marxism and Leninism. We are studying the principles of revolutionary theory and how to apply them in militant struggles.' Markoff has explained: 'The Workers' School is one of the leading and powerful forces outside the Soviet Union, training workers in understanding and fighting!'

"The Communist school in Boston recently raised money for expansion purposes. The Krumbein District Training School is a new addition which has recently been built on the banks of the Hudson.

"'Mother' Bloor, celebrated Communist and revolu-

tionist, addressed the audience which attended the opening of the new term of the Chicago Workers' School, now located at 330 South Wells Street.

"Not only do the Communists maintain these regular schools where classes are held daily, but they also maintain correspondence schools. One in Seattle is known as the Workers' Correspondence School, 302 Maritime Building, another is operated from the New York school offices.

"Neighboring schools are also a new venture in Communist circles. They are being conducted by specially trained Communists. These schools have met with a great deal of success, particularly in Seattle and Chicago, where classes of about thirty pupils are held in club centers and in homes of Communists in various sections of the cities. The idea is to take the school to those who would otherwise be unable to attend the classes. Art, dance and theatrical schools are also being operated by the Communists in the United States."

From the daily press we have gleaned the following information:

Over 500 students at the University of New York cheered the address of Earl Browder on behalf of Communism on October 23, 1936. The meeting was held under the auspices of the Karl Marx Society of the University.

A poll taken at Harvard University shows that there are at least 105 Communists and Socialists among its students. Similar polls elsewhere show 270 students at the University of California; 121 at Yale; 102 at Dartmouth; 64 at Princeton; 513 at Brooklyn; 197 at Columbia; 411 at the University of Chicago; 122 at Idaho College.

The poll taken among the Young Men's Hebrew Association, of New York City, showed 182 Socialists and Communists.

Because of the ousting of Robert Burke, a Communist, from Columbia University, 800 fellow-students walked out on a two hour strike on October 21, 1936, the call being issued by the Communist American Student Union.

3,500 New York Youths, members of the Young Communist League assembled in St. Nicholas Palace, New York City, October 26, 1936, to hear several Communist speakers.

Only recently a public school teacher, who spent six weeks at Columbia University, showed us a great mass of literature distributed among thousands of teachers who took summer courses at that Institution during July and August of 1936. Much of this literature was distributed by "The Teachers College and Columbia Units of the Communist Party." In Volume one, number three, of the *Educational Vanguard*, published by "The Teachers College and Columbia Units of the Communist Party", we find this declaration made in the opening paragraphs of an article entitled *Who Are The Teachers College Communists?*:

"The Communists at Teachers College are faculty members, staff, office and service workers and graduate students.

"Contrary to the William Randolph Hearst stereotype, the Teachers College Communists are not 'wild-eyed foreigners imported from Moscow'; nor are they 'termites seeking to undermine our nation's schools.'

"Ninety-five per cent of the membership of the Party at Teachers College are native born Americans from all sections of the United States, with a majority of them coming from the Middle West and South."

In another issue of the Communist *Educational Vanguard*, published on August 10th, 1936, we read as follows:

"In a few days more than 10,000 teachers, principals and superintendents, will get into bus or train and return to every section of the United States. The Communist units at Teachers College and Columbia join in wishing every student of the summer session a memorable trip home."

"To many, this publication undoubtedly was the first direct contact with the Communist Party. Perhaps the VANGUARD and the UNIVERSITY OF THE STREET have made you just a bit more conscious of many wrongs, and of the necessity for organization to correct these injustices.

"When you return to your home town, wherever that may be, join the Communist Party. Help organize a Farmer-Labor Party. Only through these means can we hope to stave off the imminent menace of Fascism. If you are staying on at Teachers College for another session, clip the coupon at the bottom of the page and learn more about the Communist Party. By joining you will help us in our efforts to raise the educational and living standards of America."

The following resolution was adopted November 13, 1935, by the Takoma Park Post No. 350, Veterans of Foreign Wars:

"Whereas we are aware of well-organized efforts within our country today, trying to undermine our educational system, and inject into it their teachings of un-American doctrines tending to subvert the minds of our youth and to create class hatred, and disrespect for constituted customs and authority, with doctrines and propaganda introduced with sworn and avowed aims of ultimate overthrow of our free form of government by violence and bloodshed; and,

"Whereas we are aware of the decision of the School Board to teach Communism in the schools of the District of Columbia: Therefore be it

"RESOLVED, By the members of Takoma Park, Post No. 350, Veterans of Foreign Wars, in regular meeting assembled, at Takoma Park, Md., November 13, 1935, herewith go on record as voicing our emphatic disapproval and objections to the teaching of Communism in the schools of the District of Columbia or in any other schools of the United States of America: be it further

"RESOLVED, we do not believe that it is necessary in the education of our youth, that they should be instructed in the principles of any form of government, the sworn

aims of which are the destruction of our own form of government; and be it further

“RESOLVED, that a copy of this resolution be forwarded to Frank W. Ballou, Superintendent of Schools of the District of Columbia.

The same resolution was endorsed by Takoma Park Post No. 28, American Legion, and a similar resolution was adopted by the Ladies of the Grand Army of the Republic, Washington, D. C., on March 3, 1936.

(7) COMMUNISM IN LABOR RANKS

Many strikes have been laid at the door of Communism, and of nearly every strike the Communists take advantage. Among such were the Seamen strike last spring in the east, and the Maritime strike in the East and West two years ago, and again in 1936. Communistic organizations do not want peace in industry and often strive to have a new strike started as soon as a previous one ends. They are aware that in mills and factories discontented workmen subscribe to a great part of their program, such as a higher wage, collective bargaining, industrial insurance, etc. Of course, labor unions generally are committed to these objectives, and precisely on this account the average laborer cannot comprehend why the Communist program is so dangerous. He is not informed that the ultimate aim of Communism is to destroy industry, the present order of society, and to make him a slave and without hope under a new atheistic social order.

Earl Browder, in a report made to the Comintern, in Moscow, in 1935, declared:

“. . . The Party played an important role in the great strike wave, in which political objectives emerged from the economic struggle.”

He described as instances the general strikes' collision with the state power, as in the San Francisco general strike and at present in Terre Haute, and said:

"In strikes the Communist Party learned 'Not only how to start strikes but how to end them with victory or partial victory.'"

Communists throughout the world are called upon to contribute to the support of strikers.

Most Catholics live in cities, where the great industries are. Since they belong largely to the laboring class, it is evident that many must fall victims to Communist intrigue unless they will be forewarned.

To the credit of the American Federation of Labor, however, it must be said that it has hitherto been very antagonistic to the admission of Communists into its ranks. President Green presented to both the Democratic and Republican platform committees in 1936 a plank providing for the dissolution of diplomatic relation with Russia, but it was not adopted.

Dorothy Day, formerly a zealous Communist, writing in *America*, April 29, 1933, tells of the tactics which radical agitators in labor ranks must use, lest they offend the religious sensibilities of the workers. She writes:

"A Marxist must place the success of the strike movement above all else, must definitely oppose the division of the workers in this struggle into atheists and Christians, must fight resolutely against such a division. . . We must not only admit into the. . . party all those workers who still retain faith in God, we must redouble our efforts to recruit them. We are absolutely opposed to the slightest affront to these workers' religious convictions. . . We do not declare, and must not declare in our program that we are 'atheists.'"

(8) THE PRESS OF AMERICA

While metropolitan papers are owned by men committed to the Capitalistic system and, therefore, manifest no Communistic leanings on the editorial page, practically all of them either employ or accept the syndicated copy of very liberal writers, who influence the great mass of readers more than anything penned by the editor.

This became clear on election day, Nov. 3. Nearly every paper of consequence opposed Roosevelt editorially, while they carried daily copy from columnists who were anything but conservative in their political outlook.

Most columnists are more than liberal, they are radical, and play into the hands of the Communists in the fields of economics, morals and religion. They mock, they sneer, they scoff, and make light of traditional American ideals, of the Constitution of the United States, of Christian Ethics.

On the day I write my eyes fell on this, a first paragraph of an article contributed by Heywood Broun to hundreds of papers:

"It seems curious to me that here in America there should be any question as to the sympathy with the Loyalists of Spain. They are making as gallant a stand as modern history affords. Nor can it be said that this is nothing but a stubbornness born out of black despair."

And Arthur Brisbane, whose daily feature in hundreds of papers is read by 10,000,000 people, speaking of General Franco, recently said:

"The United States sees in you a Spaniard who has taken into his own country a horde of dark-skinned Moors from northern Africa to murder his own fellow countrymen."

It is not at all surprising that 100,000,000 of

Americans to whom the Catholic Press is a stranger, but who do read the daily papers, never see eye to eye with us. Of course, they never will until we teach our people to deal with the editors of their local papers just as they dealt with the exhibitors of bad films a few years ago. The big dailies are published in the large cities where Catholics constitute from one-third to one-half of the population, just as the largest motion picture houses exist in these places. If Catholics in these cities through the United Holy Name Society or other organization which represents the major portion of Catholic membership, were to demand that editors learn the truth, and then publish only the truth, about conditions in Spain, in Russia and other countries, they would get results. The motion picture *producers* know well that one-half of all the patrons of the movies are Catholics (because eighty per cent of the Catholic population resides in the cities) and, therefore, cannot ignore their demands.

The pocketbook, and not the personal prejudice of owners of papers, is their guiding pilot.

Even the news policy of our leading American papers helps along the Communist cause. We note this today in the treatment of the news from Spain. The leaning is altogether towards the Reds. The rebels, or the anti-Communists, are always represented as bombarding defenseless women and children or they are destroying hospitals and schools; at any rate they are charged with fighting democracy in favor of Fascism.

Naturally the infiltration of such communistic sympathies into the minds and hearts of our cosmopolitan people is not going to strengthen them against Communistic aggression.

Almost daily we read of people who have not been unfriendly to the Catholic Church defending the Loyalist rather than the Rebel cause in Spain, because they are led to believe that the issue is the preservation or destruction of Democracy.

If Only Matters Did Not Become Worse

We can give the answer a thousand times through the Catholic press, but it does not reach even half of our own people, and practically none of the 100,000,000 non-Catholics, whose only source of information is the secular, the sectarian, and the bigoted press, all of which are on the side of the Communistic government of Spain, and, therefore, against the Church.

If matters did not become any worse than they are now, there might be no special reason for alarm in the face of general American sanity, but they will become steadily worse if the American people will persist in viewing the Communist advance without apprehension.

In a letter addressed by the counsel of the National Civic Federation to Hon. William Copeland Dodge, who was selected to investigate Communist activities in New York City, he observed:

"We recognize that the Communist activities have not yet recruited sufficient strength to threaten the stability of our Government. On the other hand, evidence is daily accumulating that they are strong enough in certain unions, in Unemployed Councils and through other organizations to menace industrial peace, create breaches of the peace, interfere with the administration of relief and seriously retard economic recovery. Under these circumstances, we believe that preventive measures should be taken before the movement gains momentum and that those who believe otherwise should be taught a severe lesson, that changes in our form of government can only

lawfully be accomplished by means of constitutional amendment and by the ballot. For these reasons, we urge upon you prompt and courageous action in enforcing this law against all who violate it."

(9) THE LEAGUE FOR INDUSTRIAL DEMOCRACY

This Organization was formerly known as The INTER-COLLEGIATE SOCIALIST SOCIETY. The name was changed some years ago, in order that people who dislike the word "Socialist" might not be antecedently prejudiced against it. Its President, Dr. Robert Lovett, has been associated with Earl Browder and other Communists in "The League Against War and Fascism."

Professor Harry F. Ward, who teaches Christian Ethics in Union Theological Seminary, New York City, is associated with the *American Civil Liberties Union*, which is closely identified with the League for Industrial Democracy, whose objectives are the abolition of private property, recognition of Soviet Russia, and the disarmament of the United States. It sponsors lectures and sends men to organize affiliations in colleges.

The American Civil Liberties Union rushes to the defense of every radical who is brought before the courts "regardless of his ideas or affiliations."

(10) WORK AMONG THE NEGROES

According to the FISH CONGRESSIONAL REPORT of 1931, each year a number of American Negroes are sent to schools in Russia, where they are educated in Communism and appointed to membership in the Negro Department of the National Office. There exists the American Negroes Congress, whose purpose is to organize Negro workers into unions

and to agitate for abolition of all racial discrimination. A special paper, named the LIBERATOR is published for the benefit of the Negro and it is designed to make him militant in favor of complete racial, social, and economic emancipation. A few years ago, the name of the Negro section in Communism was changed from the American Negro Congress to the League of Struggle for Negro Rights.

It is easy to visualize trouble in the United States in the not too far distant future, if the Negroes are cemented together under Communist control.

(11) COMMUNISM AND THE CHURCHES

Norman Hapgood, former editor of *Colliers* and of *Harpers*, was recently named editor of the *Christian Register*, published in Boston. Mr. Hapgood is now a member of the League for Industrial Democracy—a definitely Socialist organization.

Leading Protestant publications have questioned the sincerity of the Pope in inviting “all persons and governments of good will” to join in a crusade against Communism.

Under the caption “*Shall Protestants Accept the Pope’s Invitation*”, the *Christian Century*, at the end of November, 1936, declared:

“The Roman Catholic fight against Communism, as it is developing, is a campaign; first, for the power and privileges of the Roman Catholic Church; second, for a Fascist type of political and social structure; third, against freedom of opinion and speech; fourth, for an alliance of business with religion and the sanctification of the economic status quo.”

The editors charge that Spain “furnishes the occasion and the impetus for the crusade”; that

“high Catholic ecclesiastics” portray the Spanish conflict as “a contest between chivalrous and knightly soldiers of the cross on one side, and a barbaric mob of baby-butchering, nun-raping atheistic Communists on the other”; that the Pope isn’t really concerned with the people of Spain, but with the “vested interests of the Church” in Spain; and that Protestants are being invited to help “pull the Catholic Church’s chestnuts out of the Spanish fire. . .”

The editorial maintains that “the Vatican is a friend of Fascism” and indebted to Mussolini for “temporal sovereignty. . . increased income from public funds for the support of its churches”, and for a recent favor not yet generally known—“the exclusion of all non-Catholic missionaries from the newly conquered province of Ethiopia.”

In 1930 the Federal Council of Churches published a document entitled “The Social Work of the Churches”, in which it expressed approval of the *American Civil Liberties Union*, whose then head was Roger M. Baldwin, who, before a Congressional Committee, refused to be sworn because he said he did not believe in God.

Dr. A. W. Beaven, President of Colgate (Rochester, N. Y.) Divinity School was one of the sponsors of the program of the Rochester *League for Industrial Democracy* in 1935. Two years previously a Professor Charles C. Webber addressed the student body and is quoted as having said:

“Capitalism is unChristian and unethical, and must give way to Socialism and Communism, and the missionaries of the future will be social revolutionists.”

Bishop Francis J. McConnell, Methodist, is Chairman of the *North American Committee to Aid*

Spanish Democracy, whose office is 149—Fifth Avenue, New York City.

From this office releases are sent to Protestant ministers and Protestant organizations, all designed to line them up with the "Leftists" in Spain, and to convey the impression that part of the program of General Franco is to imprison and slay Spanish Protestants. Many instances are cited of cruelties towards Protestants.

The *Methodist Federation for Social Service*, with offices at 150 Fifth Avenue, New York City, whose secretaries are Harry F. Ward, Winifred L. Chappell, and Charles C. Webber, is also sending out regular releases in which the Holy Father and the Catholic Church are attacked, and Communism defended against Fascism.

In a November, 1936, release, the Pope is represented as proclaiming a Holy War and is charged with having sent Cardinal Pacelli to this country "to find out what support for the campaign could be secured here politically and religiously."

This office is also sending out copies of *The New Soviet Constitution*, for the purpose of "proving" to Protestants that under this Constitution tolerance for religion will be granted to the people of Soviet Russia.

The November BULLETIN warns that "the Vatican is one of the international Triumvirate lined up to destroy democracy and restore autocracy"—the other members of the triumvirate being Hitler and Mussolini.

Then the question is asked: "What are our Protestant liberals and pacifists going to do? They surely cannot be deceived by the false battlecry of the religious reactionaries."

It was Reverend Harry F. Ward, who, addressing a Youth Congress in Detroit, two years ago, openly declared "there isn't any real difference between atheists and Christians. You must unite in destroying the social order, which is denying you your rights. You can't love people into a new society."

After urging his audience to carry their fight for Communism back into their churches, he shouted, "don't let your preachers and churches bluff you. The one thing you have to do is to keep your program on a plan of action rather than theory."

Ward has been somewhat of a radical for a long time. He drafted the Social Creed, which was adopted by the General Conference of the Methodist Church in 1908, and which was later adopted, with additions, by the Federal Council of Churches.

Dr. Rembert G. Smith, of Pryor, Oklahoma, formerly professor at Emery Methodist College, and still a prominent figure in that Church, declared in August of this year, that four Bishops of the Methodist Church head a "Socialist Bloc". He named Bishops Francis J. McConnell, Edgar Blake, J. C. Baker, and J. Bromley Oxman.

At the Ashville Conference last August, the Rev. Theodore Graebner, of Concordia Lutheran Seminary, St. Louis, observed:

"The development of modern theology which has brought about this alarming condition has long ago prepared the background for a sponsorship of radical movements. From Albert Ritschl we have received the social Gospel, and Ritschl begat Rauschenbusch, and Rauschenbusch begat Harry F. Ward, and Beaven, and Niebuhr, and many another professor of theology, Doctor of Divinity, and radio ecclesiastic who has made

the transition from a mildly erubescant social Gospel to a decidedly pink socialism, inevitably completing the cycle with the plunge into the reddest kind of political radicalism which clamors for a new economic order capable of providing the abundant life, and joining Jew, Gentile, Atheist, and Federal Council Protestant in the trek to Moscow. . . The same trend runs through Federal Council pronouncements and through the resolutions of Ministerial Alliances, of assemblies and conferences."

And Dr. James H. Snowden, editor of the Presbyterian Banner, wrote last year (1935):

"All our Protestant Churches are now more or less consciously and often unconsciously being carried out upon the sea of Russian communism. They are gradually, in various ways and degrees, substituting psychology for sin, sociology for salvation, a crusade for the cross, the world for the church, and the social order for the Kingdom of God. The Kingdom of God is too slow in its coming and they want to reach it by a short cut. They see a vision from mountain top that is not unlike that which was spread out before our Lord as a temptation to hurry Him up and get the world at a word."

(12) THE AMERICAN FRIENDS OF SPANISH DEMOCRACY

A new organization is that of *The American Friends of Spanish Democracy*. This movement is headed by Bishop Paddock, Episcopal, Professor John Dewey, Reverend Harry F. Ward, Samuel Guy Imman, Guy Emery Shepler, and W. W. Norton.

It has a Public Relations Committee, with office in Washington, whence propaganda for aid to the Red Government of Spain is being conducted.

Sponsoring this movement are: Roger Baldwin, of the Red-defending American Civil Liberties Union; Alfred Bingham, a young radical and editor of *Common Sense*; Reinhold Niebuhr; George Soule;

Hubert C. Herring; Professors La Colle, Overstreet, McIlwain, Dos Passos, Henry Pratt Fairchild, Nussbaum, MacLeish, Schlesinger and Paul Douglas; Congressman Maverick and now ex-Congressman Marcantonio; Heywood Broun, Waldo Frank, Rev. John Haynes Holmes, Rabbi Israel, Curtis Bok, Mary Van Kleeck, Oswald Garrison Villard, of *Nation* magazine, Bishop George A. Oldman and many others as well known in radical circles in this country.

The first action taken by the *American Friends of Spanish Democracy* was the registering of charges against Father John A. Ryan, of Catholic University, for an attack upon Russian Communism and the Spanish Reds.

At a rally, promoted by *The American Friends of Spanish Democracy*, Dr. Ward, of the Methodist Social Service Federation, and head of the *Communist American League Against War and Fascism*, called on his audience to demand permission to ship arms to the Spanish Reds.

In this connection we might mention that generous contributions were made to the Spanish Aid Fund, according to the *National Republic*, by the Communist Party, Socialist Party, International Workers Order, American League Against War and Fascism, American Student Union, North American Committee to Aid Spanish Democracy, Young Communist League, Emergency Home Relief Bureau employees, Soviet Russia Today magazine, Workers Alliance of America, members No. 258 Field Artillery National Guard of New York City, Jr. Naval Militia, Emergency Relief Workers, Project No. 42, New York City, the American Artist Congress, United Textile Workers of America, California Federa-

tion of Teachers; International Fur Workers Union, Amalgamated Clothing Workers Union, International Ladies Garment Workers Union, Granite Cutters Int. Assn., N. J., Federation of Labor, Croatian Workers Club of New York City, American League Against War and Fascism, Alaska Cannery Workers Union, Young Communist League, and many others of this type.

A Bulletin issued by the Communist Party, of Chicago, with address at 208 N. Wells St., advertised a mass-meeting under the auspices of the *North American Committee to Aid Spanish Democracy*, on Dec. 4, 1936.

From reports, which came to us, the meeting was largely attended, and a generous collection was gathered to help the "Red" cause in Spain. Such meetings have been held in all large cities from New York to Seattle.

We have received letters from Catholics working for some of the above unions, who declared that an assessment was made against their pay checks in behalf of the "Loyalist" cause in Spain.

COMMUNISM AND THE CULTURED

If it were not for the manner in which the press has misled people, Communism would have no appeal except to the destitute, to the indolent, to those who can so easily be emotionally aroused against the rich. Having nothing to lose and being promised much under the new order, such people readily listen to the Communist promoter. But the cleverness of Comintern propaganda has made Communism look good even to many men of wealth and to men of culture, who recall the pitiful condition of the Russian people under the old regime of the

Czars. The Jews particularly recall how 3,000,000 of their race were held in serfdom under the old order, but have since been placed on a plane of equality with all the rest in Russia, and in many instances have risen to high positions in the Soviet Government.

As evidence of sympathy for radicalism among the educated we might mention the names of a few among the 500 professors, clergymen, writers, and publicists, who lent their names to a national committee organized to support Norman Thomas for President of the United States in the recent election. On this list appear the names of Van Wyck Brooks, Le Roy Bowman, Dr. Albert Sprague Collidge, Dr. Jerome Davis (head of the American Federation of Teachers), Sherwood Eddy (Y. M. C. A.), Dr. Harold U. Faulkner, Rev. John Haynes Holmes, Professor Sidney Hook, Professor C. H. Hamlin, Kirby Page, Dr. Carl Raushenbush (served as advisor to the Nye Munitions Investigating Committee), Harriot Stanton Blatch, Dr. Morris Raphael Cohen, Dr. Edward T. Devine, Max Eastman, Dr. John C. Granbery, Dr. George W. Hartmann, Freda Kitchwey, Professor Robert Morss Lovett, Bishop Francis J. McConnell (Federal Council of Churches), Dr. Harold M. Rugg (author of school books on American history), Rev. Willard Uphaus and Dr. Theresa Wolfson.

In a recent work, entitled *The Future of Liberty*, George Soule tries to defend the proposition that "under capitalism liberty is impossible, and under socialism it will follow as a matter of course." (New York Times, Nov. 29, 1936).

The League of American Writers

The League of American Writers is an affiliate of the

Moscow appendage, the International Union of Revolutionary Writers, to which quite a number of American radicals belong. It is a new organization formed to embrace all Soviet-commended Red writers in America. Naturally, the leaders and principal writers of the *Federated Press*, *Daily Worker*, *New Masses*, *Daily Freiheit*, and other Communist papers and magazines will be welcome and prominent members. Also, many radical writers who help to fill the columns of magazines and newspapers not yet completely under Communist control will be found on the active membership list.

The Soviet propaganda machine in this country has been operating through many channels, including John Reed Clubs and other organizations in which Communist sympathizers are admitted to membership along with party members. Now it is to be better organized. . . In its statement of purposes is contained the pure Communist ideology. It assumes as premises the entire gamut of subverted definitions which all Reds use in their work of confusing American thought and undermining American institutions. It assumes that the United States wears the coat of imperialism, that it persecutes negroes, minority groups, and the foreign born, that the ideas which have resulted in our civilization are all wrong, and that lawbreakers are "political prisoners" when apprehended. It assumes that citizens of the United States have a duty towards the Soviet Union above that to their own constituted sovereignty, and it assumes that we cannot have progress without revolution. With ten thousand writers spreading such confusion, without much clear thinking we face indeed confusion worse confounded.

—The Vigilante.

The magazines *Nation*, *The New Republic*, *Soviet Russia To-Day*, and the *New Masses*, would not be understood by any except the cultured.

COMMUNISM AND THE WEALTHY

Ralph M. Easley, head of the National Civic Federation, wonders "just why the seven trustees of the Union Theological Seminary—six of them Wall

Street bankers—should have tolerated on its faculty the presence of such a skilled disseminator of revolutionary ideas as Dr. Harry Ward.” He contends that scores of young preachers inoculated with the Bolshevik virus are graduated from the school every year.

We might also wonder just why “Subversive organizations and ‘red’ university professors have been getting large grants from Foundations”—Carnegie, Rockefeller, General Education, Duke Endowment, and others (See page 5701 of the Congressional Record, April 14, 1936).

Charles A. Beard, Dr. George S. Counts (Kuntz?), Dr. W. W. Chartres and Dr. Frank W. Ballou “worked for five years in a deliberate, pre-concerted plan to Communize schools and colleges in the United States” (Congressman Blanton, of Texas, head of Committee investigating Communist teachings in Washington, D. C. schools).

The Carnegie Corporation donated funds for modernizing Commonwealth College, a Communist hot-bed, at Mena, Arkansas (*National Republic, October, 1932*).

Commonwealth College, located near Mena, Arkansas, is a Communist School which conducts courses designed to train young men and women, at \$50.00 the semester of three months, for leadership in the labor field, and among the farmers. In its latest *Fortnightly* it reports its success in enrolling a large number of unemployed students, miners, factory workers, farmers, and former C. C. C. boys.

This same bulletin reports a great demonstration under the auspices of its United Front Committee on November 7th, “commemorating the anni-

versary of the founding of a workers' and farmers' government in Russia."

During an investigation made by a joint Legislative Committee of the Arkansas General Assembly during February and March, 1935, it was disclosed that Lucien Koch, head of the college and other teachers were professed atheists, that evils against the moral order were practiced.

Harry Emerson Fosdick, pastor of the Riverside Church, New York, which was built personally by John D. Rockefeller, Jr., preaches in a laudatory manner on Communism, and speaking under the auspices of the Federal Council of Churches over the radio he took occasion to praise Communist Russia.

Edward A. Filene, President of the Twentieth Century Fund, and a member of the American-Russia Chamber of Commerce, and other prominent "internationalists" are openly sympathetic towards many unAmerican machinations of Communists.

MORALS IN RUSSIA

It is important that we explain to our people that, bad as economic conditions have been during the past seven years, they were immeasurably better than in Russia, and better than in any other country in the world, for that matter.

In Ripley's *Believe-It-Or-Not* radio broadcast, "I Saw Starvation in Russia", April 5, 1935, he said:

"Russia is a gigantic poorhouse, where millions of people are on the verge of starvation."

But even if the economic order under Communism should be as good or better than we have known in this country, the moral order is shocking. Every marriage is a companionate marriage; people may divorce themselves at will without even

going to court unless they had previously registered their marriage there. In this event they must only appear to ask the clerk to make note of the fact that they intend to separate. There is no law whatsoever against what we would call common law marriages, and no odium on illegitimate children, who have the same standing both before the law and the people as legitimate children.

Abortion is legal; in fact, the authorities have accommodated the people by providing everywhere physicians to take care of their unfortunate condition.

Immorality generally is not discountenanced except insofar as it may contribute to disease. Against this danger people are warned in motion picture houses and in literature.

The horror of it all was recently expressed in this question asked by a gentleman commenting on the situation:

“Shall our wives, mothers, daughters, and sweethearts be made public property for the use of lustful friends.”

What an Archbishop of Finland Thinks

Archbishop Erkki Raila, in a speech at Helsingfors, Finland, on 19 August last, forcibly expressed his apprehension of the menace threatening Christianity from Bolshevism and Social Democracy. He declared that Russia was admitted to the League less than a year ago, and her representatives now occupy the leading post there, without even one European Christian State having launched a protest against this Maxim Litvinoff, Soviet Foreign Commissar, being made President of the League Council. For this reason the Archbishop contends the League is doomed, and God's wrath 'has fallen upon Europe.'

RELIGIOUS FREEDOM IN RUSSIA?

The new Constitution of Russia provides for "Religious Freedom", but what is meant thereby may probably be gleaned from an open letter addressed to Pope Pius XI by I. Amter, District Organizer, Communist Party, U. S. A., New York District, when he says:

"In reply to the charge of 'Godlessness.. (in Pope's address during May, 1936) we assert with all the evidence of the experience of the millions of underpaid and unemployed toilers of the world that the 'Godlessness' is all on the side of the capitalist system. Extreme wealth of a few and extreme poverty of millions is a fruitful source of 'Godlessness.' These extremes could not exist under Communism. . .

"Should not all religious people call this 'Godlessness?' Communism aims to abolish these evils from the face of the earth. Communism aims to establish a system of society where all may work and enjoy the fruits of their labor, a society in which poverty, ignorance and misery with its accompanying crime and degradation cannot exist. . .

"And finally, with regard to religion, we feel that it is only necessary to point out that the country in which religion is most interfered with is Hitler-Germany, a country groaning under a Fascist dictatorship established for the very purpose of saving the capitalist system. There priests and nuns are persecuted and not in the Soviet Union, where there is the fullest freedom of religion."

There is freedom to *believe*, but not to *practice* religion publicly.

Religion does not mean the same to many non-Catholics, even in our own country, as it does to us. Their viewpoint may be gathered from the following letter received recently by the writer of this

booklet from "an intellectual" Communist sympathizer:

"Constant reading of the conservative and liberal press, and of magazine articles and books by impartial observers, and even by anti-Communists, informs me that the Soviet Government has reduced the Church from its former status of a parasitic state institution with political and economic power to a purely spiritual influence—as, I may remind you, its Founder intended it to be. Several millions of people are continuing to worship Christ in their homes and churches in the land of the Soviet.

"During their long dual reign, the Church and Capitalist Exploitation were utterly unable (or unwilling) to accomplish an iota of improvement in the social and economic condition of the Mexican masses. Since the suppressive grip of the Church has been loosed, the responsibility for mass education assumed by the government, labor allowed to organize, and social and economic reforms effected by the state, these things have happened: There has not been a single popular attempt at revolution against the new enlightened government; there has been a rebirth of creative ability and productivity in the higher arts, notably painting, which has captured the attention of the entire world of Art; improvement in the standard of living has shown steady progress; and many thousands more people than ever before are being given the opportunity of free and constructive education. The Church is being stripped (by leaders of its very faith) of the social and economic powers which it abused for so long, and so disastrously. Religion in its proper sphere—as a purely spiritual influence—goes on."

COMMUNISM ACTIVE EVERYWHERE

In his *The Spectre of Communism*, Henry Gibbs sums all up by saying:

"If Britian is to live, Bolshevism must die."

Are not the words equally true in their relation to the United States?

In England Communists are very active, and the Labor Party has flirted with them in order to procure greater political strength. Recently 592,000 votes were cast in England by members of the Labor Board for affiliation of the Communists. Samuel F. Middup, quoted in the *PATRIOT*, published in London, October 15, 1936, says:

"I know scores of members of Labor Parties, who would not join the Communist Party, but who are in full sympathy with its members, because they are all working together for a 'united front.'"

In a Lettergram issued in November, 1936, the *National Republic* made the following observation:

"In France, the eve of the showdown between Christianity and atheistic communism is near at hand. Strongly entrenched in France's new government are Moscow's right-hand men. Bent upon going the rest of the way to Sovietism, are Moscow's agents. Patterned for France is the communistic Soviet form of government and the destruction of religion and private property. Face to face with the red monster are the masses of Christianity of France. Bloodshed is inevitable; the outcome is questionable. Thousands will soon pay the price for apathy.

"In Mexico the strong arm of a communistic regime has atheized the schools, destroyed the Church and is gradually Sovietizing the government.

"In the United States there is being secretly perfected at this time the same united front of radicals, ever building for what they term the "eventful" day, the day that they may clench within their hands at least partial control of the government, a start of their trek to complete control. In Russia this united front was known as the Workers and Soldiers Councils. In France it is known as the "Front Populaire" (Popular Front). In Spain it is known as the People's Front. In the United States it is yet publicly referred to as the United Front, but in communist circles as the People's Front. In Spain this front is composed of syndicalists, anarchists, com-

munists and socialists; it is the element that is guilty of the above depredations. In the United States, it not only includes those elements but in addition many students, churchmen, church members and college professors. Possibly some of the latter know not what they are following, but they lend dignity and scenery to the red front movements while they remain in same and make no mistake they are well advertised in the positions by the radical perpetrators. That's why they have been accepted into the radical circles.

"Let's not overlook what disaster such action has already brought onto one-third of the world. Let's not be so dumb as to believe that it cannot happen here. Vigilance is necessary. The serpent must be destroyed in its infancy. Public opinion widely organized against its progress will kill it. It is your and our task to help create this public opinion."

Communism and the Grand Orient

Literature from abroad indicts Grand Orient Freemasonry for contributing its influence and strength to the promotion of the Communist cause in France and Spain. The Grand Orient, or Latin Freemasonry, as it is sometimes called, is anti-religious and atheistic, and, therefore, is one with Communism in its chief objective, namely, the destruction of the Church.

From the *Patriot* (London), date of October 8, 1936, we have culled this:

"With the Red forces combined in the destruction of patriotism and freedom in Spain, there is included the underground influence of Grand Orient Freemasonry, which has done such evil for many years in the corruption of the administration of France. In France it wields great power in all branches of politics, and is a living element in the threatening atmosphere created by Communists in their untiring activities for the promotion of civil war. The penetration of the army by Masonry is a cause of great uneasiness among patriotic Frenchmen. In Germany, Italy, and Portugal the powers of the State

have been used without compunction against Freemasonry, as well as against Communism; and those three countries enjoy a freedom from fear of domestic disturbances."

What the English paper says is confirmed by the report of a conference held by M. Loyer in the Salles des Centraux, Paris, on April 2, 1936:

"Until now we have seen the attempt to subordinate the Army to Freemasonry, certainly in a heartrending manner, but always within the national frame. The security of France was not gravely compromised by these manoeuvres. Today the evolution of the political situation poses a new problem. From the fact of the existence and action of the Masonic and Socialist Internationals which have constituted International 'fronts de combats' and follow the wars of universalism, the defence of the country is no longer merely a question of frontier fighting. The enemy is within as well as without. . . We see the formation, on the other hand, of another conspiracy, The Communist plot. . . with 'fronts universels.' Now these combats in France are led by well-known groups, in which Freemasonry takes part as an active organism or at least as liaison agent to maintain cohesion between opposing elements of which they are constituted. . . All preparations are made by the play of interior politics in the various sections of the different Internationals. At this moment a terrible struggle is taking place: The Sovietisation of our country is being prepared. That is only one phase of this foreign war in which the Third International seeks to invest us peacefully in order afterwards to utilize our country as a pawn on the world chessboard.

"Has it not succeeded, thanks to the support of Freemasonry, in seducing the bourgeoisie and in constituting the Front Populaire? Has it not succeeded at this moment in realizing the unconscious transformation of our economy by gaining banking centers and governors on one side and by extending the power of the Federation of the Cooperatives of Consumption (supply stores) on the other? Does it not thus prepare, by way of interior

politics, a kind of paramilitary coup d'Etat? Shall we not one fine day awaken under the domination of a foreigner installed in our Ministry of Interior, capable by Law of dictating his will, foreign but civil, to the French Army?. . . Today Moscow hopes to install itself in the Government in order to use for its own military purposes an army whose sole raison d'etre is the defense of France alone. . . We are faced with two conceptions: For Masonry the Army is nothing but an instrument, militia, without a will of its own, at the service of occult powers, by means of the 'civil power.' For us it is a living expression of the National force, having in the Nation its own mission, its well-determined object, which is the greatness of the country. . . It is at the service, not of any party whatsoever, although in power, but for the common good of the entire nation. . . As last analysis it is upon our Army that falls at decisive moments the responsibility of the integrity and independence of the country."

OUR PLAIN DUTY

If we are honest in charging the Catholics of Mexico and Spain with having been supinely indifferent towards the enemy in their midst, then we, of this country, must abandon the policy of "laissez faire."

If we believe that "an ounce of prevention is worth a pound of cure", then we should act in accordance with that belief.

If preparedness is the best guarantee of safety, then let us take that precaution.

Our President has frequently declared that our countrymen must not become indifferent towards spiritual values. Let us, through our representatives in Washington, keep him reminded of this, his publicly proclaimed attitude.

Let us not be content with opposing godlessness, but let us cultivate more and more such per-

sonal loyalty to Christ as will make us genuine apostles in the several fields of Catholic Action—notably in the defense of Christian faith, Christian morality, Christian principles.

Since all infidel, atheistic and Communistic activities are directed primarily against Christ, our activities, organized and properly steered, must be directed with equal zeal in His defense and in the promotion of His cause.

The Communist and His Cause

Our interest in promoting a cause depends altogether on the intensity of our belief in that cause. This explains the zeal of the Communist, who is so permeated with the idea that nothing else matters than the rule of the world by the proletariat, that he is willing to give all his energy and even his life for the realization of that aim.

Unlike others, he is not deterred nor discouraged by repeated defeats; he believes that by perseverance the ultimate victory must be his. His complete absorption in his cause makes him loyal to designing Communists who get into trouble elsewhere in the world, while he is equally merciless towards all enemies of Communism, be it an individual or a class regarded as an obstacle to the promotion of the collectivist movement.

The Communist must be ready to face any crisis, whether local or international. We see this courage in action in Spain at the present time. Even after the Government left Madrid, even after its defense seemed utterly hopeless the Communist refused to surrender—he would rather die fighting for his cause in the face of certain defeat.

The Communist is a servant of the Party and

therefore is subject to call to perform any task. The discipline imposed by the Church even on its professed religious who crave difficulties for their greater perfection, is nothing compared to what he cheerfully submits to. No matter how high the rank he may hold in the Soviet Government he will never be paid a large wage.

The Communist is not free to do as he pleases after working hours; he must attend meetings and conferences, teach or lecture or perform other tasks imposed on him.

Learn from him.

For the solidifying of the Christian way of life, Pope Pius XI tells what our plain duty is in these words:

“The greater the indignity offered to the sweetest name of our Redeemer in international conventions, and the greater the silence about Him in the courts, all the more loudly should He be proclaimed and the more broadly the rights of the royal dignity and power of Christ be affirmed.”

A CATECHISM ON COMMUNISM

Q. *What is Communism?*

A. Communism, as a theory, places government in the hands of the proletariat or workers, wrests all property from its owners and places it in the hands of a one party government, which regulates the whole economic, religious, moral and social order.

Q. *On what philosophy is Communism based?*

A. On that of Karl Marx and Friedrich Engels, who give expression to it in the Communist Manifesto, published in 1847, which represents capital and private ownership as the sources of all evil, calls for state ownership of all means of production and distribution, which disowns God, and, therefore religion and the moral law.

Q. *What is the proletariat?*

A. By the proletariat the Communist means the working class as distinguished from the Bourgeoisie and the Capitalist.

Q. *What is the bourgeoisie?*

A. It represents the middle class, or the class in between the worker and the capitalist.

Q. *Is Communism a reality anywhere?*

A. Yes, in the Union of Soviet Socialist Republics, which covers one-sixth of the area of the entire globe.

Q. *Is everyone in this Soviet Union a Communist?*

A. No, only slightly more than one per cent of the people belong to the Communist Party; many

members are discharged annually, and others, after a satisfactory probation are substituted.

Q. *Was Communism imposed on the entire populace by force?*

A. Yes. The people had nothing to say about it.

Q. *Did the people yield peacefully?*

A. Most of them did, because under the Czars their condition was so miserable, that they were attracted by the roseate promises held out to them.

Q. *Who are the Supreme Officers of the Communist Party?*

A. Members of the Politbureau, comprising ten Communist leaders, of whom Stalin is now the head. It directs the Soviet Government and the Comintern.

Q. *What is the Comintern?*

A. The word is an abbreviation of Communist International, which directs propaganda and revolutionary activities throughout the world.

Q. *Why do we speak of the Third International?*

A. Because there was a First and Second International.

The *First* "International Association of Workers" was formed in London on September 28, 1864, largely through the efforts of Karl Marx himself. It lasted only nine years because anarchists, who were opposed to government in any form, were becoming too powerful in it.

The *Second* International was formed in Paris in 1899, six years after Marx' death, to direct international Socialism. It still exists, but was repudiated by the more extreme radicals.

The *Third* International was organized by Lenin in Moscow in March, 1919, to carry out the revolutionary aims of the Communist Party and the Soviet Union.

Q. *What is the United Front?*

A. The "United Front," or "Popular Front," or "People's Front," represents the coalition of various radical organizations at election time.

Q. *Whence is the name "Bolshevik" derived?*

A. The original group of radicals in Russia, whose leaders were Lenin and Trotski, were called Bolsheviks.

Q. *May the people of Russia vote?*

A. They may vote only for officers and rulers of the Communist Party.

Q. *What is the complexion of the Russian population?*

A. It is constituted principally of peasants. Russia has not many large cities, considering the size of its population.

Q. *What is the population of Russia?*

A. About 170,000,000.

Q. *Are the peasants and workers better off than before in Soviet Russia?*

A. In some respects they are, especially in relation to education and recreation, but their economic condition is still very unsatisfactory.

Q. *Was the land of Russia divided among the peasants?*

A. Small farms were allocated to many millions, not as their private property, but for their use. But soon the government began farming on a large col-

lectivist scale, and moved millions, mostly against their will, to farm large areas jointly.

Q. *Are the full harvested crops divided among the workers?*

A. No; the workers get the minimum needed for their subsistence, and the government takes control of the balance. More than once millions died of starvation, which the government could have prevented.

Q. *How is it that the Russian people can be contented under such a regime?*

A. Because they know nothing that goes on outside of Russia; they are led to believe that there is greater misery and strife and discontent everywhere else.

Q. *As a nation, is Russia progressing in a material way?*

A. Yes, much money has been spent on the development of industry, agriculture, a powerful army, a navy, and all those other things which are needful to make the government as such powerful.

Q. *Has religion been destroyed in Russia?*

A. Practically so. There are comparatively few clergy in the country; no religious instruction may be given, even through a sermon, to youths under eighteen years of age. Since Communism has been in force for eighteen years, present-day youths have had little opportunity either for religious instruction or for religious practice. Many of the older generation, especially the women, still cherish the religion of their youth.

Q. *What happened to the clergy of former times?*

A. According to a Moscow newspaper, 28 Bishops

and Archbishops, and 6,775 clergymen were murdered. Most others were exiled or imprisoned in Siberia.

Q. *Was Russia Roman Catholic?*

A. No; about ninety per cent of the population belonged to the Russian Orthodox Church, which is not in union with Rome.

Q. *May people be married by a religious ceremony in Russia?*

A. No.

Q. *Is divorce easy in Russia?*

A. It is allowed on the mutual agreement of both parties, unless the marriage had been registered. In that event, the Court Clerk must be notified by the couple that they intend to separate.

Q. *What is the state of morality under Communism?*

A. Communism recognizes no moral law and imposes no strictures on private conduct.

Q. *Is there, then, no real family life in Russia?*

A. Until June of 1936 there was not; but the old tradition still influenced millions to sustain the family life and now the Government is encouraging it.

Q. *Why is Communism especially inimical to the Catholic Church?*

A. Because the Catholic Church condemns its philosophy and much of its program antecedently; because the Catholic Church is international, which Communism hopes to become; because Christ and anti-Christ could not cooperate.

Q. *Does not Communism fear Protestantism?*

A. Not to any great degree, because Protestants are so much divided among themselves, because

they lack international, and often even national, leadership, and more particularly because many Protestant clergymen, observing that the Catholic Church is its chief object of attack, show sympathy towards Communism.

Q. *Has Communism influence outside the U. S. S. R.?*

A. Yes. It's propoganda, issued by the Comintern, is spread in many languages throughout the world; at this time it has agents in every country.

Q. *What program does Communism use to gain a foothold in other countries?*

A. It has rather a vast program, but its trained apostles are instructed to promote class hatred, to incite labor to rebel against capital, to train youths to despise our government and its flag, to school its followers in revolutionary methods and to get into labor, cultural and educational societies in order to bore from within.

Q. *Can Communism hope to succeed in a democracy?*

A. Yes, especially in a democracy; under a dictator it has no chance; under a severe, but respected king, it would have little chance. It has almost destroyed the democracy of France; it has greatly imperiled the democracy of South America; and hopes to succeed in destroying the democracy of the United States.

Q. *Has Communism a large membership in the United States?*

A. The Communist Party itself, with a membership estimated at a half million, is not alarmingly strong, but it has numerous supporting organizations of great strength and power.

Q. *What are some of these supporting organizations?*

A. The American League against War and Fascism,
The League for Industrial Democracy,
The Farmer-Labor Party,
The American Federation of Teachers,
The American Labor Party,
Labor's non-Partisan Party,
The Epic Party, etc.

Many units of organized labor, federated student bodies, etc.

Q. *Is it true that many colleges and universities show sympathy for Communism?*

A. The colleges and universities as such are not exactly sympathetic, but on the principle that every professor should be given the widest liberty to teach his convictions, radical professors are not molested.

The principle of "Academic Freedom" is carried too far. Surely the students should have freedom also from having Communism and atheism imposed on them. Teachers in Russia have no "Academic Freedom."

Q. *How do you explain sympathy for Communism on the part of many educated and many wealthy people?*

A. There are various explanations:

(1) Those who sympathized with backward Russia of the past commend at least her publicized effort to educate the masses;

(2) Men, liberal-minded in relation to religion and morality, approve the new experiment;

(3) Peace-minded people believe that the Soviet Government labors for world peace;

(4) Those who believe that there has been considerable economic recovery, together with a reduction of illiteracy, in Russia, are not disposed to fight Communism;

(5) The irreligious, and those who regard social improvement as religion in action, lend their support to it.

Q. *Is it true that Communism is taught in the public schools?*

A. It is not included as a subject in the curriculum of the public schools; but textbooks which praise Russia, do not condemn her revolutionary program here, and belittle our own form of government, are used in many public schools. Then numerous teachers, who do not hide their sympathy for Communism, must inoculate the pupil.

Q. *Does Communism conduct schools of its own in this country?*

A. According to testimony presented by Walter S. Steele before a Special Committee of the House of Representatives, appointed to hold public hearings on un-American Activities (December, 1934), there are more than 300 such schools. Of course, those conducted for children under sixteen years of age are night schools, and schools for summer courses. Communists conduct many summer camps where their doctrine is taught. The Workers' School, in New York City, is attended by nearly 2,000 students, and has a faculty of 60 members.

Q. *Has Communism a special organization for the young in the United States?*

A. It has several, corresponding to youth organ-

izations in Russia itself; principal among these are the *Young Pioneers of America* for boys and girls from ten to sixteen, and the *Young Communist League of America* for youths above sixteen years of age. They are trained in anti-American, irreligious and revolutionary doctrines.

Q. *Is it true that the Jews are behind the Communist movement in the United States?*

A. They are so charged in much anti-Semitic literature, but there are probably more prominent Jews against than for Communism. Marx and Engels were Jews, but Lenin was not; neither is Stalin. Trotsky, Lenin's coworker, and Litvinov, the Soviet's greatest diplomat, are Jews. There are only 3,000,000 Jews in Russia.

Communist units in our large cities have a large Jew membership, mostly alien.

Q. *Would Americans surrender their religion without a struggle?*

A. Most Americans have little religion to surrender. Most of them distinguish between religion and a church organization, believing that true religion is in the heart, and that it could be a spiritual influence in their lives under any state of society. Of course, most Catholics and church-going Protestants would not easily yield, as they are not easily yielding to the Nazi demands in Germany. But understand that Communism is established by force and maintained by force.

Did not the Revolutionary Party make the teaching and practice of religion impossible in Mexico? Did it not all but succeed in Spain, where nearly the whole nation is Catholic?

Q. *Hasn't the depression helped the Communist cause?*

A. Undoubtedly, and the Communists took great advantage of it. That is why we have heard so much more about Communism in this country during the past few years.

Comunists favor the highest possible taxation of industry and of the wealthy, the spending of unlimited money for relief and other purposes, in the hope that the government structure will become weaker thereby, and ultimately lend itself to easier collapse.

Q. *Would not a better wage to the working-man overcome Communism?*

A. It would greatly check its spread among the working class, but would not overcome it. Communists were very active in this country during the boom days from 1925 to 1929.

Q. *Has the Catholic Church shown sufficient sympathy for the worker? She is charged with alliance with Capital.*

A. The Catholic Church has always been on the side of the poor and the working-man, despite much that is written to the contrary. The Guilds, or Labor Unions of the Middle Ages, were fostered by her, and never was labor more happy than at that time. It showed its appreciation by building many churches and Cathoic institutions throughout Europe.

In modern times, has there been any other universal voice than that of the Catholic Church through her Popes advocating justice for the working-man, and practically all the other things for which labor organizations stand, such as a better

wage, collective bargaining, etc.? But the Catholic Church, not controlling industry, has no power to put the unemployed to work. Capital and wealthy Catholics have been far more critical of the Catholic Church than has labor.

Q. *Is the worker better off in any other country than in our own?*

A. No; in no other country is the worker half so well off—despite the room there is for improvement here. Our form of government, our opportunities, our liberties, our economic situation, are far superior to those obtaining in any other nation.

Q. *How, then, are people deceived by the propagandist?*

A. They accept, at full face value, the Communist program, as recently presented to the Cardinal of Lille, France, by a delegate of the Party:

“To serve the interests of the people; to see that everyone who works might live without fear for the morrow, while assuring to his family comfort and well-being; to save the country from the horrors of civil war; to assure peace among men of good-will; to provoke a horror of war to the greatest degree”

Americans should answer with the Cardinal:

“How is Communism going about attaining these ends?”

Q. *What is the difference between Communism and Fascism?*

A. There are several differences, among them these:

(1) Communism opposes the private ownership of property; Fascism does not.

(2) Fascism is not necessarily opposed to religion, while Communism is.

(3) Fascism is not the same in every country, while Communism is.

(4) As we know it, there is more freedom under Fascism than under Communism.

(5) Fascism was born of a desire to overcome Communism.

There are also similarities in this, that both have dictatorship rule; both exalt the state above everything.

Q. *Does the Catholic Church favor Fascism?*

A. As a theory the Catholic Church does not favor it, both because its philosophy is not sound, and because so much depends on the character and attitude of the dictator. For instance, in Italy the Church is not only free, but encouraged to fulfill its mission; in Germany it is not: in Italy there is no racial persecution; in Germany there is.

The Catholic Church can succeed under any form of government except that of Communism, if only her activities are not hampered by restrictive laws.

THE ANTIDOTE

Q. *What can Americans do to prevent the further spread of Communism here?*

A. (1) They can demand that the editors of our daily papers and of magazines exhibit it in its hideous reality instead of glorifying it.

(2) They can demand that the public schools foster patriotism instead of decrying it.

(3) They can demand the withdrawal of recognition from Russia unless the Third International ceases its activities here.

(4) They can demand the deportation of all aliens who meet American hospitality with plotting for her overthrow.

(5) They can promote the partnership idea between Capital and Labor much better if they disregard the foreign agitator.

Q. *What can the individual Catholic do about it?*

A. He should cease living as an individual Catholic, and pool his efforts with all other Catholics in promoting a spiritual crusade for Christ. Christ is the principal target of Communism, and those who are His professed followers and enlisted soldiers must do battle for Him. One's faith must be an *active* faith, based on personal loyalty to Christ.

Q. *What else should Catholics do?*

A. They should not only support, but regularly read, the Catholic paper and magazine, from which alone they can learn the truth about the real situation in Russia, Mexico, Spain and Germany.

They should place in the hands of their non-Catholic friends literature which will bring the

same correct information to them—100,000,000 of them never see the Catholic presentation of anything, and, with best of will, can learn only what inimical governments care to release and prejudiced owners of periodicals care to publish.

Q. *Can Catholics alone hope to check Communism successfully?*

A. Hardly. But why should they not join forces with the many patriotic and non-Catholic organizations who are now opposed to Communism, and help to inform numerous others of the real aims and purposes of this world plague?

Note. The outlook for safety from Communism would be greatly improved if Protestant Americans insisted on the state making it possible for all children to receive instruction in religious fundamentals in the schools. If religious instruction classes were not made compulsory, no group of people could reasonably find fault. But there are millions of non-Catholic parents, who would crave the availability of religious instruction, at least as an elective subject, for their children.

Communists see their greatest opportunity in the 30,000,000 children who have gone out from public schools in the last twelve years, and in the 30,000,000 more now being schooled in everything else except religion.

WHAT IS THE TRUTH ABOUT THE PRESENT SPANISH SITUATION?

Soviet Russia planned eighteen years ago to concentrate her efforts on Spain for the overthrow of the monarchy and the establishment of a Soviet regime there. In the Soviet official organ PRAVDA, in the very year and month that King Alfonso was dethroned (1931), we read, issues May 10, 11, 14,:

"The Spanish Communist Party is confronted by a task of great historical importance; to intensify the revolution and prevent the bourgeoisie from staying in power . . . The Spanish Communist Party has been called to lead the workers' and peasants' revolution, which has begun. . . It is clear that the Spanish Communist Party must untiringly carry on the propaganda of a Socialist revolution. . . The widest propaganda of the achievements of the U. S. S. R. . . is one of the most important tasks of the Spanish Communist Party.

"The most important is the creation of the peasant workers' and soldiers' soviets. Great significance must be attached to driving soldiers into the soviets. . . getting hold of the soldier masses is one of the means of arming (the revolution). The most important task is the arming of the proletariat, the creation of a revolutionary workers' guard. . .

"The slogan of the Soviet Republic is the general slogan of the Spanish Revolution.

"At present the slogans which led up to the establishment of a Soviet Republic must resound loudly 'creating of soviets, possession of land, arming of workers and peasants'. . .

"The world proletariat must follow with great attention the events in Spain; they must give brotherly help to the Spanish proletariat."

In the elections held previously (April, 1931), the country districts remained loyal, while the urban vote, with the Catholic people disorganized and ab-

staining from the ballot in large numbers, returned a Cortes consisting of only 42 Catholics, 136 Center and 295 Left members. The Grand Orient, or Spanish Freemasonry, was busy after that election and saw to it that most injurious anti-Catholic laws were passed immediately.

In the municipal elections of 1933 the enemy candidates were everywhere defeated and Catholics elected in their places. In the general election, held November 19, 1933, Catholics won overwhelmingly, but mistakenly thought they had permanently destroyed the power of the radicals.

But while the Catholics rested on their laurels, Soviet Russia saw that its agents, in hundreds of places, would meet secretly, plan thoroughly, and by cooperating with socialists, anarchists, syndicalists, and Left Wing Republicans would create a *Popular Front* for the election in the spring of 1936. Although the radical groups jointly did not receive the majority of the votes cast, they, according to the Spanish plan of Cortes representation, won the majority of the seats in the government and, therefore, demanded the right to initiate a ruling policy conformable to the most radical standards.

The general populace of Spain was much disappointed, blamed itself for not being better united, and for not asserting itself at the polling booth. Soon thereafter a great Catholic leader was assassinated, and this was a signal for revolt.

You know what followed—the rebel uprising with General Franco in command. He himself has said that he never dreamed of fighting for or establishing a Fascism regime, that his sole aim was to crush Communism and to restore Spain to her own people.

While the general public seemingly has not known the truth about the situation, radicals all over the world have known it, and have contributed often from very meager purses to the misnamed "Loyalist" cause.

The entrance of Mussolini and Hitler into the picture, which later gave Franco's campaign a Fascist aspect, was not so much to help Spain as to keep Communism away from southern Europe. They realized that if it succeeded in Spain, France was ready for it.

The Loyalists, having promised independence to Catalonia and to the Basques, reduced the extent of opposition. After liberating and arming prisoners a reign of terrorism ensued, which greatly confused the people.

Although there was scattered participation by Catholics in the burning of churches and the execution of clergy and religious, while wrought up into a sort of frenzy, we venture our honest belief that the vast majority of Spain's people would welcome the success of General Franco, and the opening of the churches everywhere.

Understand that we do not condone excesses committed by the Rebels, but we do condemn not only the distorted, but the most inadequate picture of the Spanish situation presented to the world by the secular press and by Russian propaganda. The latter has succeeded in leading people everywhere to believe that the civil war from the beginning has been a battle between Fascism and Communism.

Mr. W. F. Montavon, long a resident of Spain, and a recognized authority in matters Spanish, recalls that Pope Pius XI, in his Encyclical, *Dilectis-*

simi Nobis, published in 1933, urged the people of Spain, to:

“continue to avail themselves of every legitimate means available to them that is compatible with the law and with morality to induce the legislators who enacted these measures to amend the sections that run contrary to the rights of citizens and are hostile to the Church, enacting in their stead laws that are reconcilable with conscience. . . but the Communist-controlled government, not willing to await enabling legislation which would easily be obtained from the Parliament, encouraged and spurred on by Largo Caballero, by ministerial order and decree, proceeded at once to give effect to the Popular Front program, and launched a mob movement of reprisal and violence against political opponents. . .

“When the Ministry acceded to this demand, it violated the Constitution; it surrendered to Communism; it declared war on the Church and on the religion of its own people; it committed an act of tyranny.

“The Popular Front government is a record of mob violence, marchings of irresponsible armed bodies of militia, of gangsters, of arson, of robbery, of kidnappings and assassinations, all perpetrated under martial law. it is a record of democracy in bankruptcy, of anarchy, of political chaos.”

According to the THIRD INTERNATIONALE, a newspaper published in Moscow, murders were perpetrated under Communism on the following:

- 1 Royal family and 7 innocents,
- 28 Bishops and Archbishops,
- 6,775 Clergymen,
- 6,575 Teachers,
- 8,800 Doctors,
- 54,850 Officers,
- 260,000 Soldiers,
- 150,000 Police Officers,
- 48,000 Gendarmes (detectives),
- 355,250 Intellectuals,
- 198,000 Workers,
- 915,000 Peasants.

More than 2,000,000 lives were lost. Of this number 432,279 were of the cultured class, and 1,571,000 were workers, peasants and soldiers.

