

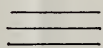
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COMMUNISM

versus

CIVILIZATION



By
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Tulsa, Oklahoma

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In 1848, Karl Marx and Friedrich Engels, published **The Communist Manifesto**. Its chief contention was that the workers, by which they meant the farmers and the laborers in mines, and factories, were underpaid by the capitalists, who controlled, they charged, all existing governments.

The Manifesto was a challenge to the workers, the men under the banner of "The Hammer and The Sickle", to destroy these governments, and to build in their place a system in the power of the proletariat. Their charge that the workers were underpaid was well founded, if exaggerated. Its aim to put all power in the hands of two special classes was not democratic, as it proposed the slavery of many millions, not industrial nor agricultural workers. It sought the creation of governments of oligarchs, headed by a few absolute and ruthless rulers.

This document proved dynamic, and from it came the era of **Communitistic Revolution**, now wide-spread over the planet, and moving with increasing power. Its leaders have been Lenin, Trotsky, Stalin, who have many active converts in many nations, who seek to set up governments like that at Moscow.

Some years ago, Herbert G. Wells uttered the prophecy that Europe might soon suffer from a return of conditions like those in the Dark Ages. For this, he was judged by many as being akin to Cassandra or Jeremiah; but developments in the last three decades prove that he was no more of an hysterical pessimist, crying "Wolves, wolves!" when none such were hungrily howling, than was the Trojan seeress, or the Hebrew prophet. They sought to warn their ungrateful fellow citizens, and were persecuted for disturbing the peace. Those they tried to warn stretched out, like Gulliver on the sands of an imagined safety, went to sleep, and awoke only when the cords of cruelty brought the blood and the bondage.

Modern Leninistic and Marxist Lilliputians have so bound the 180,000,000 human beings in Russia; and their plottings, plannings, and steadily augmented activities now imperil not only the other nations of the Eastern Hemisphere, but also those of the Western Hemisphere. Marplots of Moscow envision and seek to effectuate the extension of communistic revolution throughout the world, and an ensuing proletarian enslavement of all peoples.

Their success will mean for mankind a fate more dreadful than that suffered by the generations of Europe which lived during the Dark Ages. Though civilization was sorely wounded then, feebly groped, fell prostrate, and painfully gasped for

breath, it did not die. Should communism triumph it will slaughter civilization, and bury it deep in an unmarked grave. All the world is menaced now by the Marxist terror. If it gains and uses the power it covets, there will be an era far worse than that of the Dark Ages in Europe. At what destructions does it aim?

I

Communism aims at the destruction of the ownership of property by individuals, and by corporations which have been given some of the rights of persons. This property, the communists intend to subject to the absolute control of dictators and commissars supposed to represent alone the proletariat, or the workers. They believe the statement of Proudhon "Private property is theft". They claim that property now controlled by individuals and by corporations, has been stolen by them from all people, and its return to all the people would not be confiscation, but restoration.

They seem to be strangely blind to the fact that the subjection of property to the control of dictators, who represent only the workers or the proletariat, would be a new type of class control of property, and it would involve the ruthless destruction of the property rights of all persons not in the proletariat. While they claim to desire the obliteration of all lines by which classes are now separated, they propose to draw a sharp line through society, on one side of which will be the workers, or the proletariat, and on the other side all other citizens whom they call the bourgeois, and the bourgeoisie. This would be the theft of property of one class, by the other class, and the ownership of it by that class. Their avowed plan is to kill, or to liquidate all of the present owners of small, or of large property, whenever they resist in words or acts, their efforts thus to expropriate the properties which they now own, under the existing laws of all civilized nations.

One of the important beginnings and foundations of civilization was the institution of private property. When all the property was owned by the tribe, or the clan, or the nation, civilization scarcely existed. It really began when some individual stopped wandering, began to cultivate land, on which he "planted a vine and fig tree", and built him a house for the shelter of his family. This house became his castle, and in it he was a sovereign. One of the early writers on English Law so declared, and he said, that, into such a castle, not even the king should come, unless the owner thereof willingly opened the door.

The desire to acquire property by industry and frugality is one of the indispensable, psychological foundations of civilization. It is also a necessary stimulation to work of every kind, in the absence of which the resources of energy necessary for economic welfare and progress will be dangerously reduced. It cannot be denied that the inordinate desire to gain property has done a great deal of damage in human society, and laws have been enacted for its proper restraint. At the same time, the desire to acquire property is not essentially evil, and its destruction, or undue restraint will result in calamitous impoverishment.

The sex appetite, when not restrained, results in fornication and adultery, but its eradication would result in disobedience to God's command to men and women, that they multiply and replenish the earth. If the desire to acquire property should ever be destroyed by the communists, or, if they were to succeed in seriously reducing its power in human life, they would create a generation of economic eunuchs, and material progress would be made impossible. By their magic wands, the Marxians seek to change men into economic mules without pride of ancestry, or hope of posterity. For the God given inner motive, for the acquisition of property, they propose to substitute external coercion by dictators and commissars. Such coercion may be temporarily effective, but it will be an evanescent substitute for the great power found in the natural desire in the nature of man to acquire property. William James, the great American psychologist taught that every human being has a material Me which is his body, and that he has the desire to enlarge his material Me by the acquiring of clothes, food, a house, and other property. This desire, and the possibility of its satisfaction, are the necessary fountains of individual industry, ingenuity, and frugality. The destruction, or the undue restraint of this desire, will certainly result in a ghastly reduction of human energy and in a cruel mutilation of normal human nature. Economic civilization would not survive under such conditions.

II

The communists aim at the destruction of the family. Realizing that, the husband and father, the wife and mother are moved to work to gain property for the welfare of their children, the communists seek to destroy the family, which is the first economic unit in society. They know also that the dissolution of the family into the individual persons in it would greatly decrease the power of resistance to their program. The gratitude

of the children to their parents, and of other members of the family to each other, because of the benefits they receive in food, clothing, home, land, money makes families centers of power. If this gratitude can be made impossible by the procuring of these material necessities and values from some central agency such as dictators, commissars, comrades, or bureaucrats, the existence of the family will be imperiled. Communists consider that the affections which bind together the members of families are enemies to the welfare of society as a whole. It cannot be denied that families can become selfish and powerful and inflict injuries on those outside the family. The remedy for these evils is not the destruction of the family, but in its restraint by the proper laws.

The communists have sadistic scorn for the sentiments, which have glorified the home. They regard them as nothing but bourgeois emotional tricks by which to maintain the economic status. The love of parents for children, or children for parents, are objects of their ribaldry and ridicule. They seek to destroy the affections of child for parent, so that all children will be like the twelve year old boy who testified in a Russian court against his father. When someone asked him if he did not have any sense of duty to his father, he replied. "I do not. I am a Leninist youth." A Leninist youth admits no obligations of affection for father, mother, brother or sister.

If the communists succeed, the spiritual glory of domestic life, will be completely destroyed, and no romances based upon it will be written ever again. How tragically debased would human life be if they should succeed in their efforts to destroy the family! Many times civilization has been saved by forces which have originated in strong and pure home life. When the state has degenerated, or the church become apostate, strong men and women have come forth from good homes to bring deliverance through their courage and strength. If the home be destroyed, where will the leaders of the future, equal to such emergencies, come from? If the foundation, consisting of the family be destroyed where will the answer be found to the question, "What shall the righteous do?"

The bolshevists regard marriage as a biological mechanism for the production of children, and they will change and mutilate it to promote the purposes of the proletarian state. There will be houses in which the bodies of human beings will be sheltered from heat and cold, but there will be no homes.

III

Communism will so coerce teachers as to destroy the best values of education. Commissars over schools, colleges and universities will reduce them to the ignoble estate of pliant agencies for the perpetuation of the ponderous, proletarian state. Communism will train the youth in its schools, but it will not educate them. They will be trained to accept blindly all the Marxian myths, and to obey unquestioningly all the commands of the communist dicators and oligarchs. The school has been regarded as a social agency of equal importance with the state, the pedagogue, the peer of the politician, the scholar the equal of the statesman. Communism will ruthlessly sabotage such conceptions, and the teacher will be tolerated only if he agrees to be metamorphosed into a tool of proletarian tyranny. Pedagogues will be but Charlie McCarthy's on the knees of bolshevist Bergens. What they say will not bring merriment to the people, but miseries in steadily mounting volume. Enslaved education will transmit its bondage to the youth.

The result of education thus enslaved will certainly be the degradation of art and of literature. Arbitrary control over artists and writers will be used by communists rulers to restrain the small freedom that may survive in the minds of the few who may escape the evil effects of bolshevized schools, colleges, and universities.

IV

Communism will destroy art and literature. The constitution of the Soviet Writer's Union contains the following, as the proper aim of writers:

"The creation of works of high artistic significance, saturated with the heroic struggle of the international proletariat, with the grandeur of the victory of socialism, and reflecting the great wisdom and heroism of the Communist Party . . . The creation of the great age of Socialism".

If tyrants had forced Homer, Virgil, Dante, Shakespeare, Goethe, Victor Hugo, Tolstoi, Dickens as to what subjects they must write about, and what they must write about them, and they had yielded to them willingly or unwillingly, the masterpieces they have left as an imperishable inheritance for posterity, would never have been written. Communistic tyrants will, doubtless, be unable to enslave literary genius.

but they will do great damage in the effort, as they strap "the pilgrims of eternity" to their Procrustean beds, after mutilating them. Bolshevism purposes to rape the human mind.

V

Communism seeks to destroy religion. Karl Marx asserted it to be "the opium of the people" which would prevent the inter-class war. He regarded it as a device of the powerful and the rich, by which the weak and the poor are doped, so that they do not resist oppression. And as dope fiends are not fit for inter-class war services, he taught his disciples that they must free the proletariat from the prostrating poppy, religion, before they would enlist as soldiers in the war against the capitalists.

No student of history will deny that organized religion has at times been sadly lacking in humanitarian sympathy, and has been the ally of the strong, rather than the shepherd of the weak. The light that was in it has at times become darkness, and great has been the darkness. Evil ecclesiastics rank high among the fiends of history. Nevertheless, even organized religion has been, on the whole, helpful to humanity in the matter of material and temporal welfare. Church leaders have done a notable part in the age long war on want, disease, ignorance, and tyranny. Organized religion has been profitable for this world, if there be no other. It is profitable for this life and that which is to come. The destruction of it means a fatal wound to civilization itself.

Marx and his true disciples are particularly hostile to the doctrine that there is another life, and they insist that the belief in it has been one of the chief obstacles to the fairer distribution of goods. The poor will not rise against oppression, they say, because religion, teaches them, that they may soon find welfare in the other life, and so they do not greatly care if they are poor: They sing:

"A tent or a cottage, why should I care,
They're building a palace for me over there".

They insist that as long as the people believe what the preacher says about heaven, they will give little heed to the urgings to revolution of the walking delegates.

The communists are bitterly hostile to the religious doctrine, that injuries and injustices suffered by the poor at the hands of the rich, should ever be forgiven. The poor must hate the rich. The war for which they hope and plan must be imple-

mented by this hatred. For it, they can conceive no substitute. It is easy to understand the hostility of the communists to religion when their program depends on a belief in the reality of this life only, and in the basic, indispensable value of inter-class hatred as the implement for revolution. If these assumptions be well founded, the conclusion follows that communism must destroy religion, as its primary task.

The religions which have sprung up in the soil of the Holy Scriptures have not been opiates. Mathew Arnold well wrote that they are "a literature of moral energy". Wherever they are read and faithfully preached, the powers of men are increased, and they go out to greater activities and achievements than were before possible to them. Nor is it true that they weaken the forces for social justice, through the doctrine of the future life. Jesus' story of Dives and Lazarus, his account of the repentance and conversion of Zacchaeus, his parable of the Good Samaritan, and his description of the Last Judgment, in which those who had not ministered to their needy fellowmen, will be condemned to eternal death, and other similar social teachings of the Man of Galilee have done more to better the material conditions of human beings, than all the theorizings of socialistic or communistic philosophers, and all the activities of agitators, who seek to stir men to hatred of their fellows, and to violent revolution. The religion of Jesus Christ is no opiate, but a stimulant to justice and to unselfish ministries, a tonic which kills the malarious germs of covetousness and cruelty, which weaken and agonize the body of society.

The refusal of many to obey Jesus Christ as to their duties to their fellowmen results in many hardships among men, not to be charged to religion, but to resistance of it.

Communism rebels against the commands of God as proclaimed by organized religion, and proceeds to deny that God is "The fool hath said in his heart, "There is no God," but the communist cries out his atheism aggressively and arrogantly. He is an utter materialist, believing that matter is eternal, or that it made itself. He considers man but an evanescent product of a mysterious, irrational, evolutionary process. The only welfare possible to him is physical comfort and luxury. For these, he fights fiercely, not only the forces of nature and the lower animals, but also his fellowmen, just as swine push and bite each other in order to get to the swill trough.

Should the communists succeed in their efforts to destroy religion, what would be the results to civilization? Let us

imagine the structures of religion from Saint Peter's Cathedral in Rome to the last tiny chapel built on some remote mountain top, burned or changed into stores, factories, or arsenals: All of the choirs and congregations silenced, never again to sing the psalms, hymns, chants, and oratorios, of the ages: All sacraments forbidden: All preachers, missionaries, sisters of charity, rabbis, priests, bishops, cardinals, popes, languishing in Siberia, or liquidated: All hope dead that saints, scholars and shepherds of the people will come from the homes of the pious, as in the centuries gone: All words of hope and faith over the bodies of the dead, forbidden!

Communism designs such devastations. If it succeeds, mankind will be without God and without hope in the world. Instant race suicide would be a relief.

The Christian religion does offer comfort to men, to which the communists object on the ground it causes them to endure oppressions. When communists, or others have done their best to improve the conditions of human life, they will be unable to destroy sorrow and grief, which make men yearn for the ministry of religion. There is solace from no other source. Jesus said to his disciples, "In this world, ye have tribulation, but be of good cheer, I have overcome the world."

While Marx was a bitter enemy of religion, he really sought to found a system with many elements of religion in it, though his materialism prevents the inclusion of his cult in the category of religion as hitherto defined, an essential part of which is belief in God, or gods, and in a future life. His system is a secular shadow of religion as hitherto known. It was said of Harriett Martineau—"There is no God, and Harriett Martineau is his prophet," and it may be said of Marx—"There is no religion, and Karl Marx is its founder." In place of future life, he proposes a social status in which the material welfare of men will be improved above that ever known; in place of God, he places the proletariat, who will rule through dictators; instead of the wrath of God, punishing impenitent sinners in hell, he substitutes the wrath of the proletariat, liquidating all who resist the decrees of the dictators; in place of an everlasting heaven of spiritual bliss, he proposes a society in which physical welfare will steadily improve, through the reign of the proletariat. The reward which he promises the votaries of his religion is a measurable betterment in their material welfare, and the hope that their posterity will have endlessly improving environments. If the coral at the bottom of the sea, were exhorted by some submarine, soviet savior, to be obedient in order to get more comfort himself, and in order that his distant descend-

and might rise above the sea in a coral reef, or island, this exhortation would be like that of Marx and Lenin to their followers. How beggarly a substitute is this for the hope of personal, eternal life to the good and the faithful, lighted by the great religions! True religion has promise both for this life, and for that which is to come.

VI

Communists seek to destroy morality. Lenin wrote, "Lies, deceits, and treacheries, to the bourgeoisie to capitalists, and their governments, all are justified in the sacred cause of the social revolution".

W. Z. Foster, leading communist of the United States of America, says:

"We communists are unscrupulous in our choice of weapons. We allow no considerations of legality, religion, patriotism, honor, duty, etc., to stand in our way to the adoption of effective weapons. We propose to develop, and we are developing, regardless of capitalist conceptions of legality, fairness, right, etc., a greater power, with which to wrest from them their industries."

"The London Morning Post" declared:

"The outrages committed by the Red Bandits (communists) in several provinces of China during the past few years," states an eye-witness missionary, "are without equal in any age or people, barbarous as they may have been. 'All the horrible, most horrible particulars that could be told about this' says an officer of the regular army writing from Kinan in Kiangsi, 'Would never give a complete idea of the reality: bodies flayed, hearts torn out, insides scattered about, victims burned alive ... not to mention the atrocities against the women. There are not enough words, not words strong enough to stigmatize these infamies!'"

VII

Communists seek to destroy existing governments. Their theorists assert that government was a device by which the strong and the rich shackled the weak and the poor. They regard the governments of modern times as bourgeois bulwarks. Parliaments, congresses, presidents, kings, courts, lawyers, judges, sheriffs, policemen, armies, navies, they consider-

ed barbed wire entanglements built by the capitalists to keep the proletariat from ascending from the depths of want to the delectable mountains of plenty. They have no respect for the conception of law. Recently, it was asserted by a widely read communist author that laws are nothing but the expressions of prejudices, and that precedents are of harmful influence, and should be utterly ignored. In recent labor struggles, agitators have defiantly disobeyed the orders of judges, and have plainly said to their followers that the rule of courts must be ended. Others have openly demanded governments of man and not of laws. The will of Stalin is the highest law known in Russia.

Every great modern government now feels the impact of communism, as it seeks to bring on revolutions and dictatorships of the proletariat. The communists seek to destroy patriotism and nationalism. The ideal that employers and employees, the rich and the poor, laborers and professional men, may be fused together in one country, by a common love for it, is anathema to the communists. They seek to make the workers in every nation class conscious, and bitterly hostile to all other classes. They declare that the laborer in the United States should love the laborer in Russia, or France, but that he should hate his neighbor in whose factory or mine he works. Communists boast of being advocates of international peace, but they do all in their power to bring on excessive hatred between classes, and civil wars in every capitalistic nation. Wars between nations are bad enough, but civil wars are much worse. Marxian marplots are now at work in every great nation in the effort speedily to bring on inter-class wars, revolutions, and the rulership of the proletariat around the planet. Governments everywhere are endangered. Byron well wrote, "It takes a thousand years to build a state; an hour may lay it in the dust."

They are making progress in the United States, the wealthiest modern nation, concerning which they have declared:

"We are proceeding in America just as we are in Europe and throughout the world. We communists and socialists will haul down the dirty American rag and fly our own red flag over the White House. We are boring from within the labor unions. We are penetrating pacifistic organizations, organizing students' clubs, and planting our workers in the culture clubs of women. We are organizing to fight the Boy Scouts, the rotten breeding place of patriotism. We will infiltrate into the American Army and Navy and stamp the men with our

cause. Don't think we can't do it! We will drive them like sheep before us. We will put into your Legislatures, into Congress, into the Senate, those who will do our work for us. Think these things over. Get America ready for its fall."

Their aim as to the United States is their aim as to Italy, Germany, France, Great Britain, Spain, and the other non-communist nations of the world, and the methods so plainly set forth for use in America, they are beginning in other nations. In 1930, before the Third International, Voroshiloff, Soviet Commissar for War said:

"The Five-year Plan is only a part of our military preparedness plan. Our 'farm collectivization' and our creation of 'grain factories' through our compulsory mobilization of farm workers is to insure supplies for our Red Army when we move upon Europe, and to prevent the appearance of a discontented peasantry behind our lines in the coming war which is now not far off." He said also: "We must never cease in extending our military preparedness, so as to be able to enter the European situation in defense of our comrades whenever the revolution breaks out elsewhere."

The ultimate aim of communism is the destruction of all governments, that is anarchy, but their immediate aim is to destroy the bourgeois government, and to erect provisionally the rulership of the workers through a small number of commissars with a dictator over them. Karl Marx and Frederick Engels wrote:

"In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie, lays the foundation of the sway of the proletariat." Communists seek to deceive the uninformed and the unwary by talking much of democracy, but what they seek to set up is not "government of the people, by the people, for the people," but government of the autocrat, by the bureaucrat, for the proletariat. Such a government has been approximated in Russia, and Josef Stalin, and the Third International, whose capital is Moscow, plans, plots, and works to annihilate all other governments and to Russianize, politically and econom-

ically, the whole world. However grandiose such an ambition may seem to many sceptics, it is cherished with fanatical sincerity, and nothing possible to communism, will be left undone to attain the conquest to which it aspires. The bolshevists seek to pull down, and cast in the dust of oblivion, the flags of all nations, and to replace them with the Hammer and the Sickle, the symbols of the cruel absolutism of the men of the forge and of the field. Shall soviet slavery cover the earth?

"The time will come," writes Olgin, "when demoralization will be on the surface and a growing revolution underneath; thus the morale of the Army will be undermined. The first foundation of society will be shaken. There will be insurrection: The Army will be irresolute. Panic will rule the rulers; a general revolution will begin... The workers will stop working; many of them will sack the arsenals in order to arm themselves; many will arm themselves beforehand. Battles in the streets will become frequent. Led by the Communist Party, the workers will organize revolutionary Committees to direct the revolution. Battles will take place in the principal cities. Barriers will be erected and defended. The battles of the workers will have decisive influence on the soldiers. Army groups will begin to join the revolutionary combatants, there will be fraternization between workers and soldiers, workers and sailors. The movement amongst soldiers and sailors will spread. Capitalism will lose its most powerful weapon, the Army. The police will continue to fight regularly but will soon be reduced to silence and be obliged to take flight, pursued by the united revolutionary forces of workers and soldiers. Revolution will be victorious. The armed workmen, soldiers and sailors will occupy the principal Government buildings, invade the places of residences of the President and members of the Cabinet and will declare the old form of government abolished, establishing their own government, the government of workers and peasants."

The threat of communism is being met by the intensification of the nationalistic spirit, or patriotism, in the endangered countries. Back fires have been lighted, and they have advanced in some nations already to meet the advancing flames of bolshevistic anarchy. They seek to halt the holocaust which

marches toward the people from every part of the horizon. Communism seeks to consume the precious values of nationalism, or of patriotism, in the hot flames of inter-class hatred and war. It has met, and is meeting stout resistance, the strength of which should be increased to the limit. Patriots everywhere must sternly declare as to the invading bolshevists, "They shall not pass."

If private property, the family, the school, art, literature, religion morality, government, fall to the earth, beneath the barrage of bolshevism, civilization will be crushed, killed, and buried beneath the dust and debris.

Communism is the monster of this age. If it conquers, mankind will suffer woes more bitter by far than those of Troy and Carthage. Good men are studying, praying, and fighting to kill it.

The writer has attempted to draw a vivid word picture of Communism, in the effort to arouse and alarm each reader to defensive activities against it. The wide distribution of this pamphlet would do good. To that end, will you not help? Procure enough for use in your family, church, civic society, school, college, store or factory.

BOOKS BY REMBERT GILMAN SMITH

1. "Moscow Over Methodism," which treats of the infiltration into Methodism by Marxism. **Price \$2.50.**
2. "Is This the Hour?" Revised edition now on the press. First edition, 1947. It treats of strikes, the present Supreme Court, union bosses, etc. **Price \$3.50.**
3. "Communism Versus Civilization." A pamphlet in which Communism is briefly and vividly described. **Price ten cents.**

These books are highly commended by bishops, ministers, editors, statesmen, and scholars. Can be procured from bookstores or from the author, Rembert Gilman Smith, Box 2123, Tulsa, Oklahoma.

BISHOP'S HOUSE
304 ANTELOPE STREET
CORPUS CHRISTI, TEXAS



April 8, 1939.

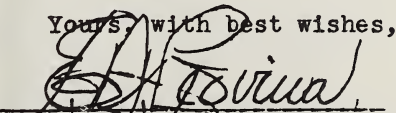
Rev. Rembert Gilman Smith, D.D.,
Box 2123,
Tulsa, Oklahoma.

My dear Doctor Smith:

I read your booklet entitled "Communism versus Civilization." The enclosed check for \$25.00 and list of addresses evidence my comment. Whatever copies of 500 are not required to take care of the list and postage, you may send to my address.

You have treated the subject splendidly. You deserve unstinted praise for the clarity and general manner of handling same. I hope your efforts will do a world of good. It is deplorable to find that even clergy are indifferent to the menace; and also professional men seem to think that it is all a flash in a pan.

Yours, with best wishes,


Bishop of Corpus Christi.

(Bishop E.B.Ledvina, D.D.,LL.D.)



BISHOP'S HOUSE
4946 SWISS AVENUE
DALLAS 6, TEXAS

Dr. Rembert Gilman Smith,
Box 2123,
Tulsa, Oklahoma.

July 15, 1948.

Dear Doctor Smith,

Please permit me to thank you for your pamphlet *Communism versus Civilization*, a perusal of which gives rise to the following comments which I now proceed to state. The pamphlet effectively exposes the myriad myths of communist philosophy and propaganda. It proves false the basic tenets of Marxist communism regarding private property, the family, education, the arts, religion, morality, and political science. Both the attempts and results of Communists to undermine and destroy these fundamentals of rational civilization are aptly described. Your stirring indictment should arouse the lethargic and the obtuse who calmly claim that "it can't happen here."

I am enclosing a check for \$ 25.00 to assist you in disseminating this literature.

With every best wish and kindest regards, I remain,

Very sincerely yours,

Jos. F. Lynch
Bishop of Dallas

JPL:cm