

The Communist Conspiracy VI. Smoking Out Reds

By Louis Francis Bedez

On May Day's eve Pravda, official organ of the Soviet dictatorship, listed a number of its choicest friends in America. One would have thought, from the manner in which the references were made, that these men and women were people of objective political views who had been won to current Soviet aims.

What Pravda really did, of course, was to acclaim those who had been subservient for a considerable time to Soviet objectives, no matter what those people who were well understood in leading Communist circles, to stand by the Soviet dictators, no matter where they might go.

One of those given warm honorable mention was William L. Miller, a professional "youth" for the Reds for more than twelve years. She was my secretary for a time (1937 and 1938) when I was editor of the Communist created Midwest Daily Record. So fanatical was she in her Red adherence that the paper was too tame for her, and she asked permission which was granted by the Communist leaders to leave the employment of that publication and concentrate again on Red youth work. Disguise herself as the may, Mollie Miller merely says and does that which Moscow wants said and done.

Pepper Applauded

Then, Senator Claude Pepper was heartily applauded by the Moscow organ. The Florida senator has been all that the Communists want of a senator for a long time.

In The Daily Worker, too, the benefit of the editorial board, he was listed as "always dependable from the party viewpoint." As managing editor I

was given official "advice by the Political Committee to play up the senator whenever possible as he will always say what is to the advantage of the Soviet Union."

The senator did say something on April 30 that was exactly what the Kremlin had said two years ago. Mr. Pepper hailed Henry A. Wallace as the coming leader of America. In April 1945, Jacques Duclos, general secretary of the French Communist Party, in denouncing Earl Browder from American Red leadership, recommended "Wallace" as the American leader with whom the Communists here should cooperate. And Duclos was the mouthpiece of the Kremlin in that suggestion.

Minister Approved

As to the Rev. John Melish who was also hailed by Moscow, he has succeeded Costis Lamont as the chief professional "friend of Soviet Russia." Several years ago I was sent to Brooklyn by the Red Political Committee to "look over" Mr. Melish. Then I was advised that he is regarded by the Political Committee as a great value in the Communist penetration of the Episcopal Church. After a friendly interview, I reported favorably to the Political Committee and Mr. Melish thereafter has listed officially by the Communist leaders as "one upon whom we can always depend." He was so treated by The Daily Worker.

Each one of these persons has done during the last several years, everything that Moscow would ask them to do in their respective positions. They have gone along with the Communist line.

That line is directed "from one common center," as Pius XI so well stated. "It is shrewdly adapted to the varying conditions of diverse people," the Pontiff continued. "It has at its disposal great financial resources, gigantic organizations international com-

gresses and countless trained workers."

Those who swing back and forth, as the Kremlin center directs, are carrying on the dictatorship's program regardless of the specific character of their association or affiliation with the Communist movement as such. It is thus that the Soviet houses are able to affect thousands of people who have no notion that they are being moulded by Soviet hands in the background of their activities.

For a dramatic instance of this, we can turn to the recent hearing before the House Labor Committee in Washington. Among those appearing before that committee was one Russell Nixon, representing the United Electrical, Radio, and Machine Workers Union, CIO. In response to questions from the committee members, Mr. Nixon stated emphatically that the union officially had objected frequently to British and American foreign policies.

But, very reluctantly, he admitted that never had the organization officially found any defect whatsoever in Soviet foreign policies or purposes. That incident and admission illustrate how much the machine in charge of that union twisted it to Soviet aims.

For such subservience to Soviet policies as Nixon confessed is the earmark of Communist dictation. And yet, 95 per cent of the membership of that union is non-Communist.

Under Discipline

The exact affiliation of the leaders of the U.S. as this union is termed is well known to me. So is the precise relationship of the gentlemen mentioned by Pravda as its "friends." I know those who technically are Communists having cards, those who are cardless but "under discipline," and those who have made deals with the Communists. But so stupid are some of our present laws, that I may expose to possible libel suits those who would publish my exact and correct statements on this matter.

The smoking out of the Reds, fortunately, does not depend upon such precise declarations. For most practical purposes, it is not essential to know technically whether a man carried a Communist card, or is merely "under discipline" and without a card for his "protection." It is only necessary to be aware that he is carrying on the Communist line, conclusively and as required by Moscow.

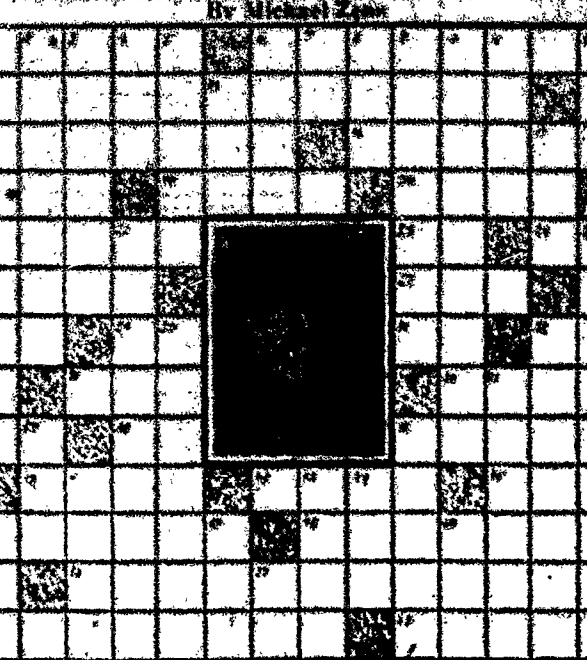
That is much easier than some people seem to think. And it will be easier, too, in the future to denounce a man for continuous adherence to the party line and be effective among the people. For America is waking up, though slowly, to the menace of this huge Red conspiracy.

With individuals who are doing Moscow's work, the indictment can be presented just as it is against the Communist.

(Continued on Page 6)

Who's Who? Follow the Clue

By Michael Zane



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(SOLUTION ON PAGE 6)

Information Desk

What is the Catholic Stand on Evolution?

St. Bernard's Seminary

Q. What is the present Catholic position regarding the evolution of man?

A. It is permissible for a Catholic to hold that man is derived from some other animal.

A. Regarding the origin of the first man and woman, the Church requires her children to hold the "creation of the first man" and the "formation of the first woman from the first man."

These quotations, from the Biblical Commission, represent the mind of the Church on the subject of evolution. While the decrees of the Biblical Commission are not infallible, they are binding upon all Catholics.

While many popular scientific writings would have you believe that "Science" has now established the fact of evolution, it still seems a very debatable question. A fair observer must admit that there are arguments of weight both for and against the theory.

Books of science usually give far more space to the arguments for it than to the serious difficulties against it. For that reason we confine ourselves to a summary of the principal objections that must be considered against the hypothesis of the evolution of man.

In the first place the evidence discovered is not sufficient to provide a sure basis for judgment. The greatest paleontologists admit this, and say that the greatest need is for more thorough investigation. Secondly, the fragments of prehistoric men which have been found have all too often been reconstructed with an evolutionary bias. The busts and paintings which adorn our museums are largely the product of an evolutionist's imagination. Who knows, for example, whether or not Neanderthal Man had a beard, while Cro-Magnon man had none? The dating of the fossils remains is also not totally free of this bias. There is a tendency to suppress or pass over lightly

any discoveries which do not fit in with the preconceived picture. After all the search of the last eighty years, the scientists have still not discovered the supposed common ancestor, or "missing link." Many claimants to the throne have appeared, but their claims have not been recognized by the evolutionists themselves. There is also widespread disagreement among the scientists as to the way in which evolution took place. There are as many different genealogies of man as there are "authorities" on the subject. Where the experts disagree, what is the poor layman to do? If the evidence of any one tree of descent is not sufficient to convince the "experts," how can we be expected to embrace enthusiastically the fact of evolution?

The Scriptures teach us that man's body was made from the earth. This would seem to indicate that man had no animal ancestor, but the text is not so clear as to put this beyond all reasonable doubt. For that reason, many Catholic laymen and priests are inclined to accept some system of evolution of man's body. They point out carefully, however, that they do not hold the evolution of man's spiritual soul: all Catholics hold, what is taught by our holy faith, that the soul of every man is immediately created by almighty God. These Catholic evolutionists also note that there would have to be a special intervention of God to prepare the body of a brute animal for the reception of a human soul. They also hold, as the Biblical Commission requires, that the body of the first woman was formed by God from the body of the first man. With these limitations, a Catholic is free to hold the evolution of man's body, if he feels that the evidence is strong enough to demand such a conclusion.

Sacred "Service Flag"

A "service flag" to honor 10 members of the parish who entered the priesthood, and 39 who became nuns, has been dedicated in St. Stanislaus Church here.

A LOOK AT LABOR

By A. C. Tuckey

The money bill submitted by all the various anti-union measures. The bill is that money will not be presented at all to the President for his approval or veto. They will merely be scrapped. Yet some of the provisions of the bill are significant in that they lay bare the inequality of several hundred congressmen on the subject of collective bargaining.

Collective bargaining is the right of organization between management and the union which deal with those industrial matters that affect the two partners of industry. As an institution, collective bargaining in the United States is young. On any large scale, it does not ante-date the New Deal. It is a dynamic thing, it does not remain fixed so that it can serve change.

Originally, the labor union, realizing that weakness, organized itself as a union of wages and hours. These subjects comprised the most important portions of the first labor contracts. Questions such as union security, insurance and welfare plans, profits, prices, and rates of production were frequently by-passed. The unions, in those days, sought not even have considered them within the limits of union contracts. At that time, however, some of these items were included in the question of the union shop, pension plans, grievance procedures, etc., were added. That the issue of profit rates, the price of the commodity, the rates of production are not yet written into labor contracts is no guarantee that some day they will not be so included.

The present congressional, however, are attempting to make collective bargaining something static. According to the Hartly bill, collective bargaining must be restricted to issues of wages and hours. This certainly is turning back the clock. The proposed law further stipulates that matters of insurance, welfare plans, and union security, are to be excluded from negotiations between management and the unions, unless the employer is willing to consent to their inclusion.

This means, of course, that a union may not go on strike over any one of these issues. It means that the workers may not be to force the hand of the employer when it comes to questions like pension funds or sick benefits. The employer, if faced with such coercion, may charge the union with an unfair labor practice and prevent the workers from pursuing the subject further.

What employer, except the rare one who is motivated by a real Christian interest in his employee, is going to concede one thing he does not have to? Here is a bill which professes to promote industrial peace, and yet gives the employer the legal right to reject sections of a labor agreement which have been in force in his industry for years.

And how about new matters which develop with the passage of years? As time goes on it will become evident that many things must be discussed with management which touch vitally the welfare of the workers.

Library Review

By Rev. Benedict

We Christians want a revolution. We want a revolution in the hearts of men. We want a revolution in the minds of men. We want a revolution in the souls of men. We want a revolution in the lives of men. We want a revolution in the world of men. We want a revolution in the universe of men. We want a revolution in the kingdom of men. We want a revolution in the empire of men. We want a revolution in the realm of men. We want a revolution in the domain of men. We want a revolution in the territory of men. We want a revolution in the province of men. We want a revolution in the county of men. We want a revolution in the city of men. We want a revolution in the village of men. We want a revolution in the hamlet of men. We want a revolution in the manor of men. We want a revolution in the barony of men. We want a revolution in the lordship of men. We want a revolution in the principality of men. We want a revolution in the dukedom of men. We want a revolution in the kingdom of men. 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