

The Communist Conspiracy

VIII. Secret Red Schools

By Louis Francis Budenz

If you should have chanced to stumble last month upon the communist camp known as Camp Beacon, along the Hudson above New York City, you might have run into a group of people living there.

This would be surprising, since the new camp season would not open until May 30. But these folks would clearly not be pleasure seekers; they would be engaged in serious study.

L. Budenz In this instance you would have become acquainted with one of the secret training schools of the Communist Party, which are set up to study tactics. There are schools of this character in almost every part of the country, all the way up in the organization's structure from section to district and on to the National Training School, as it is ambiguously called.

The Communists establish summer camps partly to provide locations for these secret schools in the off-season. As in all conspiratorial set-ups, the site has to be shifted often, however, and the school is sometimes held in the heart of a large city. The chief consideration is to keep it free from prying governmental eyes.

Training the Elite

These are the training centers for the party's elite, thus conducted in the utmost secrecy and for the purpose of imparting the definitely subversive slants which could not be given to more public "educational" ventures. Much public attention has been focused from time to time on the Workers Schools of the past and their successors, the so-called Lincoln, Jefferson and Samuel Adams Schools.

They deserve consideration, too, by the person studying Communist tactics, for they lead a considerable number of individuals from sympathy with the party to affiliation with it. But the secret Red schools for active workers, surrounded in mystery and thoroughly undercover, are little known to the American public.

Even those who teach in them are given the school's location at the last minute and conducted almost like blindfolded men to the spot.

It is in these schools that the Communists learn how to use their fellow members in any organization in which the Red function. They learn what contents to incorporate in the resolutions they prepare for the discovery of those whom they want to locate as friends.

The anti-Communist may not have the opportunity to go to a secret Red school, but he can counter Red resolutions with other anti-Communist resolutions which will demonstrate the question in any group: "Who are the Reds here?" We will take a brief

glance at some of these resolutions and a possible sequence for their introduction in any trade union, civic group or other organization.

Never Disclose Kremlin

The first of these resolutions might be one condemning the Communist Party as a fifth column of the Soviet dictatorship. This draft should be carefully prepared and should in particular point out what no Communist can successfully deny, namely, that the Communist Party has never criticized (in Soviet and has never gone contrary to any Soviet policy.

One section of the resolution could embody a brief description of how the Reds turned officially and twisted the Soviet dictators wanted turn, and twists carried out. This is nothing which brands the Communist organization as a fifth column, let me repeat, more than its complete adherence to every Moscow thought and word.

The Reds in any organization will be noted by an astute observer through the manner of their opposition to such a resolution. They will shout "Red-baiter!" at the author, and as he brings forward proof of his accusations, they will employ any means to belabor the issue.

They will open up vituperative attacks on "Fascists" and on those who have brought charges of this kind against the Reds on a national scale. They will be particularly conspicuous for this deceptive tactic of evading the issue, of making counter-charges with which the membership will be unfamiliar.

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Text of Pope's Speech Warning of Tyranny and War

Vatican City—The official English language text of the Pope's speech follows:

The Year 1947

Once again the recurrence of the feast of our holy predecessor and heavenly patron provides us with the occasion, venerable brethren, of dwelling for a while with you on the great questions of the tremendous happenings of the day, and on the dangers that threaten the whole world.

May the outpouring of our mind and heart, which find an echo in the thoughts and sentiments so happily expressed to us by your venerable dean, be for each of you, our intimate counselors and faithful helpers, and for ourselves, a stimulus to continue with renewed confidence, greater energy and calm dedication that apostolic work, which today more than ever weighs on all the toilers in the Lord's vineyard, all the ministers of the sanctuary.

The year 1947—what judgment shall the future ages pass on it? It has almost reached half of its course and up to now, to the time of speaking, has it brought anything else to the world except the apparently irreconcilable opposition between the mighty onrush of problems in which it is sinking and entangled, and the humiliating lack of solution for them?

The verdict of history will be in accordance with the results coming from the events and discussions of the months which still remain.

Future generations will either bless or curse it. They will bless it if it means for the great human family a starting point toward the reawakening of the sentiment of brotherhood establishing an order of law and peace worthy of all; they will curse it, on the other hand, if it means a gradual decline into those stagnant marshes of discord and violence from whose murky depths there can arise only sinister and harmful forebodings of new and incalculable calamities.

Security

The wounds caused by the war have not yet been healed. Indeed, some of them have rather been deepened and inflamed.

Was there ever before so much talk of universal security which should have been the fruit of victory? But where is it to be found? Have feelings of uncertainty and the fear of war been diminished? If things are considered as they really are, it must be admitted that it is not possible, even with the best of good will, to establish immediately that security for which the human race so ardently longs.

Then, in that case let not those post-war and peace methods be employed which have nothing to do with punishing the criminals of the war but which create bitter disillusionment especially among those who had no responsibility for the past regimes and during which they themselves were persecuted and oppressed.

How indeed does one help in establishing universal security by heaping up in its very foundations mighty ruins not only material ones but the ruins of living human beings? How can a Europe level safe whose members are a prey to despair and to discouragement, the dark and dismal forces of disintegration which the revolutionaries of tomorrow will easily exploit, just as those of yesterday did?

We well know, indeed, the extent and gravity of the unspeakable horrors with which the defeated system covered the face of Europe; nor do we wish to lessen the enormity of its guilt. But how is it possible for the victorious nations, in their turn, to adopt or tolerate the methods of hate and violence on which that system lived and thrived, or how can they use the weapons which aroused their righteous indignation when employed in the hands of others? What sensible man would ever seek a guarantee for his own safety and security in the ruin and misery of his neighbor?

Therefore, once again we desire to exhort and to warn the nations: security, as far as it may be attained, can only be attained by the way of peace, by the way of justice, by the way of love.

It is an improvement of present conditions. It is not yet too late for the peoples of the earth to bring about in a united and loyal effort these conditions so indispensable for security, for universal prosperity or at least for a tolerable modus vivendi, and for a helpful organization of liberty.

Prosperity

Much has been said also about a universal prosperity, which should likewise have resulted from the victory. But where is it? There are, indeed, countries where the wheels of industry turn rapidly and work without inter-

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A consideration of the first importance renders necessary the common effort of the youth and of the family.

The church, a tender mother, is not alone in teaching for the welfare of youth. In some countries the new generations from their adolescence and even from infancy suffer from weakness,

It is not God, certainly, who is failing to keep the promise, as the fathers of youth and the pleasure-loving seem to imagine; but the human weakness, the hardness and selfish of others makes the burden of life well-nigh insupportable for the heroes of conjugal duty.

It is only true heroism, sustained by the grace of God, that is capable of keeping in the hearts of young married people the desire and joy of having a large family. What a humiliation for the world to have fallen so low—into a social condition so opposed to nature!

Before God and faced with this sad truth, we call with all our strength for a speedy remedy and trust that our cry of anguish may resound in the ears of the earth and find an echo in the minds of those who are in charge of public affairs and who cannot ignore that, without a healthy and vigorous family life, a people and a nation are lost. Nothing calls more urgently for the peace of the world than the unacceptably wretched state of the family and of woman.

physical and spiritual ailments caused by material poverty with all its attendant miseries, from an insufficient family life or even from its complete absence, from lack of education and instruction or finally, perhaps, from long years of imprisonment or exile.

Among peoples living under better conditions, dangers of another kind often arise from an excess of wealth and pleasure, menace the physical and moral health of youth. This state is still sadder. But there is something even more serious, and it makes the cure of the evil still more difficult—the widespread crisis, indefinitely prolonged, with the disorders it provokes and the uncertainty for the future which it necessarily brings, sows in the hearts of coming generations seeds of distrust in their elders, whom they hold responsible for all the evils they suffer and makes them skeptical of the principles and values that their elders held in high esteem and passed down to them.

There is a serious danger that very many youths poisoned by these corrupting principles will end by falling into pure nihilism. Woe to the nations the day when there is extinguished in the heart of youth the sacred flame of faith, of ideals, of readiness for sacrifice, of the spirit of dedication. Even though such a state of things were to last but for a short while, who can foresee the consequences?

Liberty

Likewise much was said of the state of liberty which was to have been another perfect fruit of victory and liberty triumphing over despotism and over violence. But this cannot flourish except where justice and law command and efficaciously secure the respect for individual and collective dignity.

Meanwhile the world is still waiting and pleading that justice and law create stable conditions for man and society. In the meantime, millions of human beings continue to live under oppression and despotic rule. For them nothing is safe, neither home, nor goods, nor liberty, nor honor; thus the last ray of happiness, the last spark of courage, dies in their hearts.

In our Christmas message of 1944, addressing a world full of enthusiasm for democracy and eager to be its champion and proponent, we expounded the main moral requirements for a right and healthy democracy. Today, not a few fear that the hope placed in that order has diminished, owing to the striking contrast between democracy in words and the concrete reality.

If at this moment we raise our voice, it is not to discourage the many men of good-will who have already set to work to better what has already been attained, but it is only through a desire to contribute, as far as in us lies,

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Catholic Theatre

By Rev. Benedict MacDonagh

About two years ago I drew attention to the fact that the Catholic theatre group, really a spiritual and social force, was beginning to emerge from the shadows of Catholicism.

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