

COMMUNISM IS TREASON!

FIGHT IT WITH . . .

Common Sense

AMERICA'S NEWSPAPER AGAINST COMMUNISM

Copyright Registered 1948 United States Patent Office.

"The Truth, the whole Truth and nothing but the Truth!"

Without fear or favor,

Conrad A. Goley
FOUNDER AND EDITOR

SUBSCRIPTION RATES:

Plain envelope, unsealed \$1.
Plain envelope, sealed \$3.
Foreign & Canada, (10 mos.) \$1.

Issue No. 377 (17th Year) Jan. 15, 1962

Second Class postage paid at Union, New Jersey, U.S.A.

FIVE CENTS

THE HOPE OF THE WORLD

This article is taken from Dan Smoot's first book, **THE HOPE OF THE WORLD**, Price \$2.00, postpaid by mail from the office of **The Dan Smoot Report**, Box 9538, Lakewood Station, Dallas (14), Texas.

In this published Report and in my broadcasts every week, I try to use fundamental American constitutional principles as the yardstick for measuring the political and social economic problems of our time. Hence, it is important to me that I set aside one Report each year in which—instead of criticizing the people and policies which violate those principles—I reaffirm my faith in the principles: restate my own conclusions about the origins of the great American ideal.

Christmas is an appropriate season for this positive reaffirmation, because, as I see it, the beginning of the United States of America was the most dramatic and significant episode in a long pilgrimage—the pilgrimage of the Christian idea of law, liberty, and self-government. Christianity is the master principle of our organic documents of government—the Declaration of Independence, the Constitution, and the Bill of Rights.

The act of infinite love and mercy which sent Jesus into the world to save men from sin implanted in the minds of men the idea that individual man is a creature of infinite importance. The life and teachings of Jesus, and the work and example of His Disciples, magnify the importance of the human individual, minimize the important masses and human society and human government.

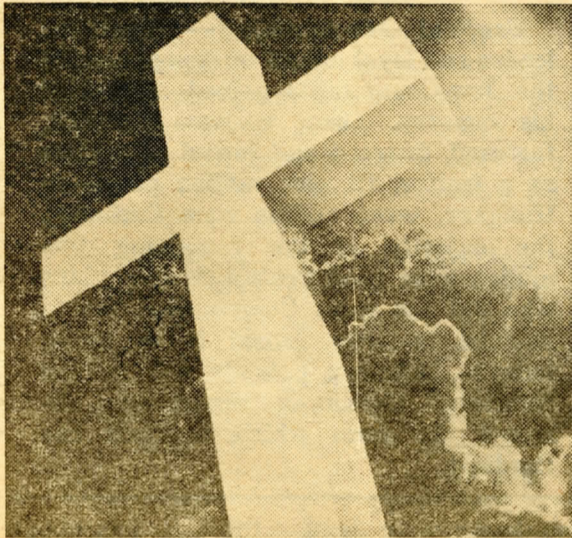
When Jesus selected his disciples, he did not go to the great universities, to the centers of intellectualism. He did not try to create a sudden mass movement by picking a large number of outstanding people. He chose a dozen obscure men, mostly fishermen, who lived by heavy labor.

After the Crucifixion, when Peter stood up among them, to conduct the business of choosing a disciple to replace the traitor Judas, the number of names together were about one hundred and twenty.

What could this small group of people do in a world that was pagan, where Christians were, in a sense, outlaws, hated and persecuted? They remade the world, uprooting ancient and powerful civilization, planting the seeds of new ones. Nowhere in the annals of mankind can there be found more thrilling proof of the power, importance, and unlimited possibilities of the human individual who is fired by faith.

Neither Paul nor any of the other early Christians had any particular interest in social reform or political revolution. Their dedication was spiritual, yet, at the core of Christian faith is the most revolutionary idea ever conceived: the idea that individual man, regardless of who he is, is infinitely important.

Many Christian denominations and sects believe, of course, in original sin: that man



is born in sin—an unworthy, corrupt being who can be saved only by the Grace of God, through Jesus Christ. All Christians who cling to fundamental truth believe that man is imperfect, hopeless, and lost, without the Saving Grace of Jesus.

Yet it was Christianity which gave birth to individualism—belief in the sacred importance of the human individual. How?

Individual man is imperfect, yet God created him and so loved him that He sent His only begotten Son to save him from sin. That is the basic Christian idea. After such an idea had worked for centuries in the finite minds of men, it led to an obvious conclusion: individual man, the object of such infinite grace and mercy, must be important, the most important creature on earth. This is the origin of the basic American political ideal: that man gets all his rights and powers from God, the Creator; that government is a weaker and less important creature than man, because government was created by man. It was created, in fact, as a mere tool to serve the simple and limited purpose of securing for man the God-given blessings that were already his.

Man, with all his corruption and imperfections, can become a son of God, by the simple act of being born again in faith.

There is another profound Christian truth: God's promise of salvation is conditional: that is, it depends on man doing something. Man must voluntarily accept God's grace: God does not force it upon him; and man must, as a responsible individual, to the limit of his ability, consciously understand what he is doing when he accepts Grace through faith.

That is the Christian idea of individual responsibility, which is inseparable from individual importance and individual freedom. This Christian concept (bearing overtones of the three-in-one, or trinity, idea of God) came to be known as individualism; and Christian individualism was the bedrock on which the American nation was founded.

AMERICA—Culmination of Christian Ideal

The beginnings of America were Christian.

Most organic documents of government in America—the Mayflower Compact of

1620; the Declaration of Independence of 1776; the Constitution of 1789—give recognition to God.

While the *Mayflower* rode at anchor in Provincetown Harbor, near Christmastime, 1620, the Pilgrims aboard decided to form a government before going ashore in the new world. Hence, they wrote and signed the *Mayflower Compact*. They dated it "Anno Domini, 1620." That phrase, freely translated to give the full meaning intended, says, "in the sixteen-hundred-and-twentieth year of our Lord and Savior, Jesus Christ."

Here is how the *Mayflower Compact* begins:

"In the name of God, amen, we whose names underwritten . . . having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents, solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a civil body politic."

When the Constitutional Convention met at Philadelphia in 1787, the delegates could reach no agreement on the kind of national government needed—a kind which would bind the individual states together in a union for protection against foreign powers and for preventing wars among themselves, but would, at the same time, preserve the sovereignty of the individual states, leaving to the people their God-given rights to govern themselves in their own states, without interference from national government.

The Constitutional Convention was on the point of breaking up. Benjamin Franklin pulled the thing together. Addressing the Convention on June 28, 1787, Franklin said:

"How has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? . . .

"I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth; that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

"I . . . believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

In the bequest that established Harvard College, old John Harvard laid down certain rules and precepts that were to be observed. One of them read:

"Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies; to know God and Jesus Christ which is eternal life and therefore to lay Christ in the bottom as the only foundation of all knowledge and learning and see the Lord only giveth wis-

—o— Please turn to page 3 —o—

THIS IS A CHRISTIAN COUNTRY — LET'S KEEP IT THAT WAY

Who Directed Hungarian Enslavement?



EMIL WEIL (Jew) is the man who administered the drugs to Cardinal Mindszenty.

Why Are Christians Not Told THE TRUTH About CARDINAL MINDSZENTY?

Does Anyone REALLY Care?

We read about how he was tortured, drugged and sentenced to life imprisonment. But what is the true story surrounding his 'solitary confinement' — now in its 11th year?

Briefly, the great Cardinal resisted with every fibre of his being the attacks of the JEWISH-led Communist government on the Rights of Christ the King in regard to the Catholic Church, Education, and the moral law. Cardinal Mindszenty said (and B'nai B'rith Messenger, Jewish organ of January 28, 1949 quoted him): "The trouble makers in Hungary are the JEWS. They demoralize our country and they are the leaders of the revolutionary gang that is torturing Hungary." The Associated Press of February 8th, 1949 stated:

"On his last visit to Chapin (U.S. Minister to Hungary), Mindszenty urged that the JEWS be reduced in their role in public life in Hungary and that plans be prepared for their emigration from the country."

The "British" **DAILY WORKER** of Feb. 5, 1949 stated: "In 1919, Mindszenty wrote: 'The press is in the hands of the JEWS.'"

Why did the Jews frame Mindszenty? Let them answer for themselves:

The New York Yiddish **Daily Morning Freiheit** in its issue of January 10, 1937:

"According to Jewish religion, the Pope is an ENEMY of the Jewish people by the fact that he is the head of the Catholic Church. Jewish religion let it be remembered, is opposed to Christianity in general, to the Catholic Church in particular."

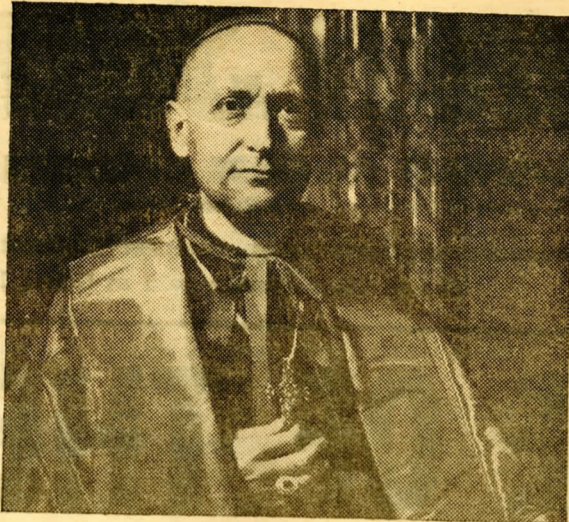
The **JEWISH WORLD** of March 15, 1923: "Fundamentally, Judaism is Anti-Christian." Hear what **POPE GREGORY XIII** said about the JEWS in 1581:

"Moved by an INTENSE HATRED OF THE MEMBERS OF CHRIST, they continue to plan horrible crimes against the Christian religion with daily increasing audacity."

Hear **POPE GREGORY IX** on **THE TALMUD** (Jewish Bible): "It contains every kind of vileness and blasphemy against Christian Truth."

TORTURE CHAMBERS

Keep in mind that it was Gerson, a Russian Jew, who directed the team of 16 torturers from the Soviet Union that administered mental torture to Cardinal Mindszenty; it was another Jew, Emil Weil, who administered the drugs to the Cardinal. Weil was later Minister to the U.S. Matyas Rakosi (Rosenweig) was the power in Hungary from 1946 to July 18, 1956 when he resigned. He was a close friend of Stalin and one of the six top Communist leaders of Eastern Europe, also Secretary General of the Hungarian Communist Party. All this, and only 2% of the Hungarian



Cardinal Mindszenty

Cardinal Mindszenty, — Christian leader and loyal citizen of Hungary until the Jew-Communists gained control of his country. Then, he was arrested, tortured, drugged and forced to confess as a traitor. Of nine million people in Hungary, seven million were Catholics, the majority of the remaining two million were good Protestant Christians who did not want Communism. But a Marxist minority forced it on them; today's American patriots will be the "traitors." Gerson, a Zionist Jew, directed the team which tortured the Cardinal.

population were Jews — the U.S. has about 5% — it doesn't take many.

The Entire World Knows The Story But Does It Know The TRUTH?

Cardinal Mindszenty's real "crime" was anti-Semitism.

No less an authority than the Zionist author, Peter Furst, says so in his article "Anti-Semitism is Outlawed, Offenders Are Sent to Prison," which appeared in the Feb. 4, 1951, **Communist Sunday Compass** of New York. Stating that there "is no truth in reports that anti-Semitism is practiced in Eastern Europe today," Furst outlines articles of the Czechoslovakian, Bulgarian, and Hungarian Constitutions which make "religious hatred" a crime "punishable by law."

"It was well known in Budapest that Cardinal Mindszenty was anti-Semitic," Furst continues. "I was shown anti-Semitic statements signed by him and printed in pre-war publications which are now in the possession of the Jewish Center in Budapest. During the Mindszenty trial I was asked by several Jewish leaders how it was possible that some Jewish organizations in the West came to the Cardinal's defense as a 'friend of the Jews.'"

"One of my colleagues, Bertha Gaster of the London News Chronicle, had her own experience with Cardinal Mindszenty along these lines. During an interview at his palace, she was amazed to hear the Cardinal suddenly launch into a long attack on Hungarian Jews in terms reminiscent of the former days.

"At the end of the interview, Miss Gaster rose and thanked the Cardinal for his statements, at the same time informing him that she herself was Jewish and her father a well-known religious figure in London. From then on the Cardinal insisted on British American Legation clearance on any correspondent asking for interviews with him."

Further proof of Cardinal Mindszenty's "current offenses," has recently been revealed in a booklet compiled by Lt. Hilary Cotter, R.N., in which he mentions the following:

The "British" **JEWISH CLARION** of Feb. 1949, stated:

"Which part of the world has been 'shocked' — Mr. Morrison's expression—



MATYAS RAKOSI (Rosenweig) was trained in Moscow. The people of Hungary were at the mercy of this murderer just as the citizens of the U.S. will be at the mercy of international revolutionists if we do not put an end to Marxism in the U.S. while we still have time to do so.

by the arrest of Cardinal Mindszenty in Hungary? Cardinal Mindszenty, who is being hailed by 'Western democracy' as a champion of liberty and a fighter against oppression is a notorious anti-Semite. After the anti-Jewish riot at Kunmadaras in 1946, Mindszenty refused to condemn the rioters. He did, however, suggest amnesty for fascist war criminals."

The "British" **JEWISH CHRONICLE** of Feb. 4th, stated:

"Cardinal Mindszenty, Roman Catholic Primate of Hungary, who was arrested on December 27th, has been accused by four leading Jewish organizations in Hungary of being an anti-Semite. They allege that he supported the Nazi persecutions of the Jews and planned to restore war-time anti-Jewish laws in Hungary. This charge was contained in a message sent to Jewish communities and organizations abroad by the Hungarian section of the World Jewish Congress, the Hungarian Zionist organization, the Central Council of Jews in Hungary, and the Managing Committee of the autonomous Orthodox religious bodies in Hungary. The message said that Hungarian Jews had learned "with great dismay" that some Jewish organizations abroad had come to the defense of Cardinal Mindszenty, whom the message described as 'the arch-enemy of the Jews in Hungary and Eastern Europe'. It urged Jewish organizations abroad not to 'mistakenly accept any solidarity with the enemies of our people'."

The official Communist **HUNGARIAN BULLETIN** of Jan. 24th, 1949, gives the above message, but with the following addition:

"We are convinced that these organizations and their leaders are not sufficiently aware of Mindszenty's activities in the last four years, his anti-Semitic past, his anti-Jewish plots and also of the fact that among the documents seized were his projects to restore anti-Jewish laws in Hungary."

We have listed below only the leading Jewish Communists that controlled Hungary in 1955. Due to lack of space, we had to omit many others.

Matyas Rakosi (Rosenweig) — Deputy Prime Minister (Jew)

Peter Gabor (Beno Auspitz) — Chief of Political Police (Jew)

Erno Gero (Singer) — Minister of Finance (Jew)

Zoltan Vas (Weinberger) — Chief of Planning (Jew)

Joseph Revai (Roth) — Minister of Education (Jew)

THE HOPE OF THE WORLD

—o— Continued from page 1 —o—

dom. Let everyone seriously set himself by prayer in secret to seek Christ as Lord and Master."

We hear a lot of talk about **Americanism**. If you want to know what it really is, read the Declaration of Independence. There is the essence of Americanism; and the essence of the Declaration is a Christian assumption:

"We hold these truths to be self-evident: That all men are . . . endowed by their Creator with certain unalienable rights."

There were no arguments or committee meetings or panel discussions about it: Simply, we proclaim these things as truth because we know them to be truth! Here, in paraphrase, are the truths which they proclaimed;

Government derives its just power from us, the governed. We want it clearly understood, moreover, that the grant of power which we make to government is very limited. Even though we must delegate to government enough power to protect all of us from one another, and from possible foreign enemies, we have certain rights which we are not willing to surrender or modify for any purpose whatever. We call these rights unalienable because God, our Creator, endowed us with them: we consider them sacred. Each one of us as an individual, whether rich or poor, weak or strong, has certain rights that God has given him and that no power on earth can take away, neither government, nor an organized group, nor an overwhelming majority of the people themselves.

Among these sacred rights are **Life, Liberty, and the Pursuit of Happiness**. Initially, we said **Life, Liberty, and Property**; but we changed **Property to Pursuit of Happiness to enlarge the area of rights which we consider sacred**.

After winning the independence they had declared, and after writing a Constitution to make the necessary grant of limited power to a central government, the Founding Fathers worried about that matter of their sacred and unalienable rights. In the first section of their Constitution, where they granted power to the new government, they started off by saying, "The powers herein granted."

They meant that the government should have no powers except those specifically listed in the Constitution. But was that sufficiently clear and emphatic? Perhaps not. The Founding Fathers decided to make certainty doubly certain. They wrote a Bill of Rights (the first ten amendments to their Constitution), not asking the government for any rights, but specifically listing certain God-given rights and telling government that it must not, could not, tamper with them.

That is the meaning of the American Constitution and Bill of Rights.

Congress shall make no law abridging these specific, sacred rights of ours.

Where did such notions of government come from? They were sent into the world at Bethlehem, on a night that was silent and holy, on the first day of the first year of Our Lord and Saviour Jesus Christ.

The Christian concept of equality (also written into the Declaration of Independence: All men are created equal) is not tainted with materialism. Jesus rather impatiently said that the poor are always with us. His concept of equality had nothing to do with man's physical attributes and possessions, or with the general distribution of worldly goods. The teachings of Jesus did not imply mass organization and standardization of people, or world-wide uniformity, or a universal leveling of mankind. They implied the opposite. Jesus taught that the creatures of God are equal before God, **regardless of their status on earth.**

The Christian concept of equality is spiritual. It has nothing to do with my income or my health or my environment. It simply gives me—a little, imperfect man, born in sin—an individual, personal relationship with God: a relationship equal to that of any other man on earth. In short, Christianity exalts individualism, stressing the importance and the exclusive dependence on God and self of the human individual.

These Christian ideas of the sacredness and infinite worth of the human personality had to lie germinating in the minds of men for eighteen centuries—long enough to form fundamental thought pattern—before they found expression in a charter of government for a great nation: America.

THE IRREPRESSIBLE CONFLICT

The strength and culture of America, built on faith in Jesus Christ, will start degenerating when Americans no longer hold aloft the central tenet in Christian faith—namely, that the human individual (not the masses or society, but the individual) is a divinely important being, because God sent His only begotten Son into the world to make a blood atonement for the sins of individuals.

The strength and culture of communism-socialism-fascism, built on faith in the almighty state, or government, would die if heavily infiltrated with Christian individualism, because the central tenet of communist-socialist-fascist faith is that the individual is nothing; the State (or society, or the masses, or government) is everything.

Thus, the current conflict between the Union of Soviet Socialist Republics and the United States is not merely a rivalry between two nations. It is a clash of two opposite ideologies, of two irreconcilable faiths, one of which is doomed to destruction. Socialism can neither be appeased nor contained, because it is built on the notion that it must conquer all or die. All communist talk about wanting peaceful coexistence with the west is a lie intended to disarm and confuse. Communists not only do not want peaceful coexistence: they don't even think it possible.

They are probably right. Socialism could not survive, in an intellectual climate where Christian ideals prevail, because socialism is fundamentally atheistic: it is a belief in all-powerful government rather than in all-powerful God. America, on the other hand, could not survive if the Christian base of her institutions were destroyed, because the foundation of Americanism is Christian.

The great battle for freedom is primarily a battle for the minds and souls of men. It can be won only if free men are aflame with a faith greater than that of their enemies.

Could the horrible socialist concept of man as an unimportant unit in a soulless something called the masses, win converts among free men? Could materialistic faith in socialism ever have a stronger appeal to free men than Christian faith in the divine importance of individuals?

It has.

SOCIALIZING THE GOSPEL

We will find our most fertile field for infiltration of Marxism within the field of religion, because religious people are the most gullible and will accept almost anything if it is couched in religious terminology.

Lenin made this prediction to the students of revolution in Moscow after the bolsheviks had found it impossible to destroy the churches from without.

They could seize the church buildings and disperse the congregations and make men afraid to attend public service—and they did.

They could convert sanctuaries into soldier's barracks, and taverns, and dance halls—and they did. They could imprison, torture, and murder clergymen—and they did. But they could not force Christian faith out of the hearts and minds and souls of men.

Hence, Lenin ordered a change of tactics: infiltrate the churches so that their destruction could be performed gradually, from within, by church people themselves. Reinterpret the Scriptures in such a way as to remove the diety of Christ and convert Him into a socialist. Distort Biblical sermons on charity to prove that government should take over all property and divide it up to achieve economic equality for all.

In short, if you will strain all spiritual content out of Scripture, you can break religion's hold upon the people: God is changed from an all-powerful, all-knowing, and very personal heavenly Father—into some kind of vague, undefined universal force. Jesus is no longer a Diety—God Himself. Jesus becomes merely a great man, a teacher, a philosopher, a social reformer.

A church establishment built on such notions as these is not an insurmountable obstacle in the path of the socialist revolution. On the contrary, it can become a very useful instrument for promoting socialism.

You could fill a room full of reliable statistics to show that thousands of church people have supported hundreds of communist causes. But it wouldn't do any good.

No one would pay any attention to you except some top officials of great church organizations—like the National Council of Churches; and they would merely howl you down as a fool and trouble maker.

In a way, church officials are correct in belittling the importance of the communist fronts.

The important question is whether Christian preachers have rejected or corrupted the fundamental doctrines of their faith.

The fundamental doctrine of Christianity is that imperfect man can be saved only by the grace of Jesus Christ.

The fundamental doctrine of socialism is that all of man's sins—all evils on earth—result from man's physical environment. Consequently, government can create paradise by taking total control of the lives of all the people; all the evils on earth can be legislated away if government has enough power to create the right environment—enough power to regulate and control and redistribute until everyone has an equal share of everything!

It is at this point that preachers who regard themselves as Christian socialists begin to substitute government for God. It is at this point that the social gospel becomes socialism.

The social gospel originated in the belief that Christians must be known by their works. It's not enough for a man to believe in Jesus. He must also behave like a believer—must carry out Jesus' instructions to all believers: treat others as you would like them to treat you; love your neighbor as yourself; share your blessings with people less fortunate than yourself.

Hence, the typical old-fashioned social-gospel preacher was one who exhorted his congregation to lead better lives. But as the years rolled by and people kept on sinning, the newest crop of social gospel preachers seemed to lose faith in exhorting and praying. Many modern liberal clergymen turn to government and not to God, to correct evils in the society around them.

Many modern liberal ministers seem to have lost confidence in God. They react to problems around them by exerting pressure, in the name of Christian churches, for federal laws which will impose their notions of equality and morality on the entire nation. They do not believe in voluntary, individual Christian giving—except to their own churches. They believe in organized political pressures for legislation which will force other people to give.

Great numbers of modern clergymen apparently have come to regard their job as being, not ministers of the Gospel of Jesus, but formulators of public opinion on

THE HOPE OF THE WORLD

—o— Continued from page 3 —o—

the economic and social problems of our times. They have become class-conscious political robinhoods: perpetually petitioning government to take money away from one group of citizens for distribution to another group.

One odd thing about the advanced theological education which has taught America's modern clergymen to despise America's profit-motive economic system: it has failed to tell them what they are going to do for church buildings, and church printing presses, and church equipment, and church salaries after they have eliminated the American system of profit-motivated capitalism.

Every church property and every preacher's salary in the United States are produced by individual people working for a profit.

Well informed investigators and scholars in the security field are gravely concerned about what is going on in the religious field. They are not worried about the 25,000 identifiable members of the Communist Party, USA. They are not gravely worried about the clergymen who have had some connection with communist activities.

Most of these latter are loyal to God and country. Many of them got into communist fronts because they couldn't tell them from respectable organizations.

There is the danger: the language of modern liberalism is so similar to the language of communism; the root ideas of socialism are so closely akin to contemporary doctrines of the social gospel — that many cannot tell the difference.

Christian leaders are concerned about contemporary attacks on the Christian churches. I share that concern.

Carping and unjustified criticism of our churches provides fodder for the propaganda mills of the enemy. Yet, if Christian Congregations of America do not become critically conscious of the basic issues involved in the struggle of our times, and do not exert every effort to correct grave errors on the part of the professional and lay leadership of the churches, the great Christian institutions will, at best, be nothing better than pleasant social organizations. At worst, they can become dangerous propaganda centers for Socialism.

The great struggle of our time is a war to the death between the Christian forces of freedom and the atheistic forces of slavery.

It is, therefore, dangerously significant that American Christians will tolerate any gesture on the part of their own church organizations to announce neutrality in this great struggle, or tolerate any friendly fraternizing with the known agents of communism, or tolerate a "brotherhood" brain-wash which results in the outlawing of Christian instruction for their children.

Having been reared and educated in the intellectual atmosphere of the twentieth Century — an atmosphere laden with the virus of socialism — many of our Christian leaders seem never to have learned, or to have forgotten, that the Gospel of Jesus is spiritual. They think it is merely a moral message to help men solve the material problem of human relations. Hence, they easily identify the teachings of Jesus with the socialistic ideal of enforced materialistic equality for the human race. They show more zeal for "brotherhood" and "togetherness" than for the saving grace of our Lord Jesus.

This withering of spirituality and growth of materialism are primary characteristics of the twentieth Century.

How late is the hour in the night of our history?

Not too late.

The hope of our times — the hope of mankind for all future ages — is that Christians (in America, at least) have at long last begun to return to the Faith of

their fathers.

Americans are beginning to hunger for spiritual sustenance. Intelligent men are realizing that science is a mighty tool which God provided. Instead of arrogantly rejecting God, because they now have science, they are growing more humble because it took the human race so long to develop some thing that God made possible when He created the human mind.

HUNGARIAN ENSLAVEMENT?

—o— Continued from page 2 —o—

Milholly Farkas (real name unknown) — Minister of Defense (Jew)

The only non-Jew in the Hungarian "Communist" government, at the time Cardinal Mindszenty was persecuted, was Laslo Rajk. Rajk when his work as dupe was finished, was also charged with "anti-Semitism." He was hung. His wife, according to last report, was sentenced to a term in Siberia. (Ed. note: This is also death).

This is what the Morning Freiheit (the United States' largest Marxist daily, printed in Yiddish) said in its issue of Jan. 10, 1937:

The Jew, Bernard Lazare, on p. 350 of his book L'Anti-Semitisme stated:

"The Jew is not satisfied with de-Christianizing; he Judaizes, he destroys Catholic or Protestant faith, he provokes indifference, but he imposes his idea of the world, of morals and of life upon those whose faith he ruins; he works at his age-old task, the annihilation of the religion of Christ."

On page 10 of "The Republic of Israel," (published in 1950) the Zionist, Joseph Dunner has written:

"To Christians of all denominations Jesus is the symbol of all that is pure, sacred, and lovely. To Jews from the fourth century, Jesus became the symbol of anti-Semitism, of libel, of cruelty, of violent death."

JUDAHS GRATITUDE TOWARDS NUNS

Joseph Levai in his book published in Budapest in 1946 under the title: The Life of the Jews in Hungary recorded, by quoting authentic statistical data, the activities of the religious orders of Budapest during the time between April and December 1944 in harbouring and hiding Jews. According to these quoted figures and statistics the following number of Jews were given secret shelters — and thus saved their lives — by various convents and monasteries:

Sisters of Mercy 200
Benedictine Oblates 82
The Convent of Zion (Sashegy) . . . 110
Franciscan Missionary Sisters . . . 150
Hospital of the Sisterhood of
St. Elizabeth 100
Collegium Marianum 100
St. Anne Collegium 150
Collegium Theresianum 30
Sisters of the Convent of the Divine
Saviour on Svabhegy 150
Mary Ward's Nuns 140
Ranolder Institute 100
Sisters of Divine Love 110
Social Sisters' Home for Women . . . 25
Institute of St. Therese 30
Convent of Sacre Coeur 200
Sisters of the Unio Eucharistica . . 20
Carmelite Sisters 330

The Jews of Budapest — saved this way — lost no time in joining the Hungarian Communist Party in February 1945 and did their utmost to show their gratitude towards the nuns of Budapest.

First the religious teachings were forbidden in their convents. The next step was the nationalization of their convent-schools which meant that their teaching and educational works were placed under the charge of reliable and seasoned communist Jewish women directors and "education-ists." And lastly, one night the trucks moved up to the convents with the precision of a well executed military mobilization, the pious nuns were loaded into them and transported to internment camps. After several

months of internment, they were released, though they remained under close observation. Wherever they went, they were kept on a register according to their domicile as unskilled women laborers. And when the time of the communist fake general elections came and the register of the electors had to be displayed in the doorway of every house, together with the list of the residents, the nuns were disfranchised everywhere and each nun was listed in these registers as "professional prostitutes with no right to vote."

But Judah showed her gratitude for harbouring Jews not only to the nuns, but to the other monastic and religious orders as well, whose meritorious activities on the field of protecting and hiding Jews are also recorded in Joseph Levai's book. By the Lazarist Fathers 30
Champagnate Institute of the
Holy Virgin 100
Institute of the Catholic Youth . . . 26
Caritas Centre 11
Order of Salesians 42
Benedictine Fathers 80
Cistercian Order 15
The Society of Jesus (Jesuits) . . . 150

Judah was even more grateful towards the monastic orders. The members of the confraternities were not only thrown out of their convents and monasteries on the same night, but the majority of them were allowed to seek work as unskilled labourers only. Several hundred of the principals, heads and leading members of the orders were put into the internment camps of South Buda, Kistarcsa and Recksk. The most worthy protectors of the Jews were imprisoned in the central penitentiary of Budapest or Vac. It often happened that after a day's most strenuous and heavy physical slave labor, the two provincial heads of the Jesuit Order, Csavosy and Till, lay side by side in irons, racked stiff, beaten, their faces slapped and punched black and blue; Bernard Karolyi, Franciscan father, soon died from these conditions. But this was not enough. Szalez Kiss, Franciscan friar, and Father Kun were hanged one after the other. And there in yet another who was sentenced to long term imprisonment, Joseph Mindszenty, Cardinal of Hungary, who as bishop of Veszprem rescued a great number of Jews during the second half of 1944. He was arrested as Primate of Hungary on December 24th, 1948. The press avalanche introductory to Mindszenty's arrest was directed by Jenó Katona, the favorite of Seregi, the previous primate, working together with Ivan Boldizsar, trained as a journalist for the daily Hungarian paper, Nemzeti Ujsag. The Cardinal's arrest was carried out by Gyula Decsi, (rewarded afterwards with the post of Minister of Justice), and Gabor Peter, known as Beno Auspitz, the chief of the Hungarian Secret Police (AVH). His questioning was conducted by Colonel Kaftanov, who was sent from Moscow for this task. Balassa-Blaunstein and Weil were the doctors subjecting him to treatment with narcotics in order to break his willpower and resistance. Imre Zipser was his chief jailer. Without any explanations they all belonged to the race hidden and sheltered during 1944.

This was Judah's gratitude towards the Catholic Church.

Common Sense*
Union, New Jersey, U.S.A.
Conde McGinley, Editor
One year's subscription, \$1; Three years for \$2.50. First Class (Sealed) — \$3.00 per year. Foreign, 10 months, \$1.00
In BULK, same issue or assorted
25 Copies — \$ 1.00
100 Copies — 3.00
500 Copies — 10.00
Common Sense*
Published twice monthly except July and August, once each, by Christian Educational Assn., 530 Chestnut Street, Union, N. J.
*Trade Mark Registered U.S. Patent Office