

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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THE AMERICAN FRIENDS SERVICE COMMITTEE

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The Church League of America has received a number of requests from its subscribers for information on the American Friends Service Committee. Is it an officially recognized auxiliary of the Quaker faith or is it an embarrassing stepchild like the Methodist Federation for Social Action is to the Methodist Church? Is it actually a communist front although never officially cited by any competent government agency or is it merely a once respected welfare division of a fine religion which has been allowed to fall into the wrong hands and deviated to nonreligious purposes? The following evaluation is based largely on the A.F.S.C.'s own publications plus dependable research and reference sources in Washington which have extensive files on this organization.

In 1922 the American Friends Service Committee was feeding and caring for starving Russian and East European children. In 1949 the same Quaker "service" organization proudly used Alger Hiss as a lecturer at one of their summer seminars on international affairs. It was also busy all over the United States attacking and denouncing those patriotic Americans who had expressed some mild misgivings about the value of the United Nations or who had been critical of UNESCO. A brief twenty-two years had seen the deplorable retrogression of a once respected relief organization into just another political action operation with heavy leftwing bias and orientation.

In order to appraise and understand the present activities of the A.F.S.C. with objective and impartial evaluation one must first understand the history of the Society of Friends. An A.F.S.C. booklet, *"Twenty-five Years Under the Red and Black Star"* (1942) states: "The American Friends Service represents the Society of Friends in fields of social action."

From their very founding in the 17th Century the Quakers have been opposed to war and violence in any form and under all conditions. The Quaker position is quite simple: Christianity and war are incompatible. From their earliest days in this country the Quakers have worked for peace, for the abolition of slavery, for prison reform, for justice to the American Indian and other aborigines regardless of their cultural level. As a natural consequence Quakers since the time of George Fox, their founder, have either stubbornly refused or sought to block military service by all means at their disposal. Therefore to accuse the Friends of being pacifists is as silly as to accuse a Marxist of advocating Socialism.

Their anti-militarist and unpopular attitudes naturally subjected them to persecution in England — persecution which often bordered on the merciless and inhumane. Those

who fled to Colonial America often suffered degradation and persecution at the hands of other religious refugees who had settled here earlier. Pennsylvania finally became a haven for the early Society of Friends in this country under William Penn. Most of their concentrated population even today can be found in the state named after Penn, although there are also many Quakers in Ohio and Indiana. There are about 120,000 Quakers in the U.S.

Remembering their long history of religious persecution, the Quakers naturally turned to the relief of human suffering and the protection of the humble and lowly as their bounden religious duty. They have seldom shied away from what they deemed their God-directed tasks merely because of public opprobrium or disapproval.

However, in selecting areas of work the Quakers preferred to work in those areas where human suffering and distress was *caused by human agencies* as distinguished from those caused by natural disasters. The same work quoted above states:

"When true to its heritage, Quaker Service goes further than charitable relief. There is a more fundamental objective than passing kindness. Quaker Service tries to strike at the cause of social ill rather than to cover up its effects. . . . It is irrevocably opposed to violence or coercion even though the ends in view seem good."

This irrevocable opposition to violence and coercion, however, for some inexplicable reason, seems to stop dead short at the borders of the Communist world empire. The Soviet empire is one of fear and terror as well as violence and coercion as even the Quakers themselves must admit.

The American Friends Service Committee was organized by fourteen Quakers in Philadelphia in 1917. It was reorganized in 1929. It functions independently through its own Board of Directors and executive staff. In 1954 it had 437 officers and employees on its staff and enjoyed an annual budget of over three million dollars — most of which was contributed by non-Quakers according to its annual report of that year.

QUESTIONABLE SPEAKERS

Granting that the A.F.S.C. has done a great deal of good work, let us now briefly examine a few of the more controversial activities of this organization in recent years which have brought so much criticism against a once praiseworthy organization. In addition to forsaking social welfare work to a large degree and boldly entering the arena of political controversy, the A.F.S.C. has been most careless or indifferent in its selection of speakers and lecturers. Alger Hiss as an authority on foreign affairs was not an isolated accident.

In 1948 the A.F.S.C. sponsored and sent around the country one "Martin Hall." Hall addressed high school groups on peace. In speech after speech he defended the Soviet position in the Cold war and attacked and abused this country. The Janesville, Wisconsin *Gazette* for October 8, 1948, reported that even Quakers "who listened got up and left the hall in disgust." They complained that he "sounded more like a Communist than a Quaker." The National Headquarters of the American Legion received several protests about "Hall" and queries as to who he was. *Mr. Hall was not a Quaker.*

Shortly after his Wisconsin tour Hall turned up in Southern California. He spoke before the Hollywood chapter of a notorious Communist front, the National Council of the Arts, Sciences, and Professions. As far back as 1937 Hall's name appeared as a contributor of articles to the admittedly Communist publication, *New Masses*. The name of Martin Hall also appeared frequently as a contributor to the official organ of the Communist International, *Inprecorr*, between 1935 and 1937. All of which naturally raises the question, "just who is this Martin Hall, American Friends Service Committee lecturer?"

Hall is not Hall at all. He is German refugee born Herman Jacobs who fled to the United States shortly after Hitler took over. He had been a delegate to a Communist press conference in Moscow in 1930. He had been the editor of a left-wing labor paper in Germany for fifteen years before the Nazis began chasing the Commies out of Germany. When Hall's record and anti-American speeches were given to the A.F.S.C. they expressed great regret over having sponsored him and hastily dropped Jacobs, alias Hall from their speakers' list.

That was in 1948. The following July, 1949, the American Friends Service Committee conducted an international service seminar at Plymouth, New Hampshire, on the United Nations and international relations. One of the featured speakers was Alger Hiss. Widespread unfavorable comment and adverse publicity apparently compelled the A.F.S.C. to issue a statement which appeared in the N. Y. Times of July 26, 1949:

"The Committee decided to reaffirm its earlier decision to continue to use Alger Hiss as a visiting faculty member on two main grounds of equal importance.

A. The Committee firmly believes in the basic principle of our democracy that a man is and should be considered innocent until his guilt has been proven.

B. Mr Hiss has made valuable contributions to two previous seminars and in his relationships with our committee has demonstrated himself to be a person on whose discretion and integrity we can depend.

In the light of these facts and despite the fact that Alger Hiss offered to withdraw, we have found no reason for not continuing our long-standing relationship with him in a common effort to assist into being a world of peace and justice."

This was before Hiss's second trial and conviction but after he had been indicted and his first trial.

In 1951 the American Friends Service Committee made another unhappy and ill-advised choice in a speaker. Bayard Rustin, advertised as a "specialist in human understanding," was sent around the country under the joint sponsorship of the A.F.S.C. and the Fellowship of Reconciliation, a well-known pacifist organization. Unlike Hall who was not a Quaker, Rustin was a member of the Religious Society of Friends. The Eleventh Report of the Senate Investigating Committee on Education of the California Legislature issued in 1953 has the following on page 40:

"The AMERICAN FRIENDS SERVICE COMMITTEE sponsored a lecturer, a member of the Religious Society of Friends, to address their group in Pasadena on January 22, 1953. The *Pasadena Independent* of January 23, 1953, carried the following article:

"Bayard Rustin, world famed Negro lecturer and authority on community relations, was arrested yesterday in Pasadena on a morals charge ... Rustin was jailed less than six hours after he had addressed a dinner meeting of the local chapter of the AMERICAN ASSOCIATION OF UNIVERSITY WOMEN. He was scheduled to speak at UCLA yesterday and at a church (First Methodist, Pasadena) here tonight ... Rustin recently returned from Africa where he consulted with national leaders on the subject of non-violence as an approach to political and racial differences ...

He is college secretary of the FELLOWSHIP OF RECONCILIATION and a member of the Religious Society of Friends ... His talk tonight was sponsored by the American Friends Service Committee (Quakers) and the World Friendship and Peace Committee.

A three man delegation from the FRIENDS SERVICE COMMITTEE showed up at the hearing. "We still think Mr. Rustin is a wonderful gentleman," said the spokesman. He declined to identify himself.

BAYARD RUSTIN and his two male companions were jailed. RUSTIN was sentenced to 60 days in the county jail."

The *Los Angeles Mirror* of January 23, 1953, contained the following news item:

"MISSIONARY GETS 60 DAY TERM IN MORALS CASE

Bayard Rustin, 40-year-old missionary whose sparkling lectures on world peace charmed a Pasadena women's club has been sentenced to 60 days in jail for lewd vagrancy.

He pleaded guilty to the charge and was sentenced yesterday by Pasadena Municipal Judge H. Burton Noble who ignored a plea that Rustin be allowed to leave the state and return to New York. 'I'm not inclined to extend any leniency,' the judge said.

Similar sentences were also handed to two 23 year old men who were arrested in the car with Rustin early Wednesday morning a few hours after the missionary addressed the American Society of University Women.

Rustin recently returned from Africa where he did missionary work for the American Friends Service Society. A delegation of three members of the society appeared in court but did not testify in Rustin's behalf.'

Rustin had been convicted in Chapel Hill, North Carolina, May 20, 1947, for violating a state law requiring segregated seating on intrastate buses. He was a member of sixteen teams sent into border states by the Fellowship of Reconciliation and the Congress for Racial Equality to test out a Supreme Court decision. He was fined \$8 trial costs.

In 1948 the Peacemakers, a pacifist civil disobedience group, released a "Call to American Christians of Draft Age" which advised young men not to register for the draft, a clear invitation to violate the law. Rustin was a signer of this "Call" as well as a member of the Executive Committee. That same year he was listed as Executive co-secretary of the League for Non-Violent Civil Disobedience Against Millitary Segregation.

In 1952 Rustin attended the Friends World Conference at Oxford before going on to Africa to confer with African nationalist leaders on the use of non-violent resistance to gain political ends.

The same California Legislative Committee report carries numerous citations on the A.F.S.C.'s activities in California opposing state loyalty oaths, distributing copies of Soviet apologist Jerome Davis' "Behind Soviet Power," and protesting anti-Communist legislation on the grounds that "An atmosphere of suspicion and intimidation created by anti-Communist legislation from the Board of Education lowers the quality of instruction."

No one apparently raised any question as to why a welfare and relief organization was concerning itself with the "quality of instruction" in the public schools and with anti-Subversive legislation.

The same report contains numerous anti-American statements by Dr. J. Stewart Innerst, "Chairman, Adult Peace Committee of the AMERICAN FRIENDS SERVICE COMMITTEE." On page 95 we find:

"Dr. Innerst's letter was written on the official letterhead of the American Friends Service Committee, Pasadena, and stated in part as follows:

'A man's political affiliation is no longer considered a matter of privacy, but a matter of public information that may be forcibly extracted under pain of being cited for contempt. While we decry thought control in Russia, we pursue a policy in the said investigations that inevitably leads to it in free America. . . .'

He then explains that the opinions he has expressed are his own and should not be construed as those of the organization which employs him.'

Further on in this same California Legislative report Innerst is quoted as having told a current events class that Russia was the aggrieved and injured party in the current world crisis and that there was no concrete evidence of Russian intervention in either China or Korea. He is quoted as saying:

"In fact, I have been in China and never have seen a Russian soldier or any Russian equipment but I have been forced to take shelter when American bombers flew overhead"

Dr. Innerst presumably was in Red China at the time that country was waging war against the United States and hordes of Communists were killing American boys during the Korean war. The report does not disclose just what Dr. Innerst was doing in Red China at the time that U. S. armed forces were engaged in protecting South Korea against a Communist invasion.

Martin Hall, Alger Hiss, and Bayard Rustin do not exhaust the roster of off-color speakers used by the American Friends Service Committee at its seminars on International Relations. In November of 1950 the A.F.S.C. advertised that it was bringing Bayard Rustin, Derk Bodde, and Louis Dolivet to Uniontown Pa., to speak at the Institute of International Relations being held in the Great Bethel Baptist Church of that city. Because Dolivet had a far more colorful and fascinating background than either Rustin or Derk Bodde and also to conserve space we dismiss Bodde with the observation that he had an extensive front record going back at least to 1950.

The A.F.S.C. publicity note advertised Dolivet as an "author, editor, lecturer." He was also editor of the UNITED NATIONS WORLD and "an international roving correspondent for the NEW YORK POST. Has followed the work of the League of Nations and later the United Nations since 1932." All of this is undoubtedly true but there was a great deal of additional information in the public domain available on Mr. Dolivet. The Congressional Record for May 25, 1950, pages 7806-08 carried a great deal more on Mr. Dolivet who is not Dolivet at all but really Ludwig Brecher of probable Rumanian extraction.

Congressman Jenison of Illinois charged that Brecher, alias Dolivet was, according to the State Department, "a very dangerous Stalinist agent and a member of the International Communist apparatus." Dolivet's activities in behalf of the Soviets was set forth in some detail in a French magazine, LA REVUE PARLEMENTAIRE for Dec. 15, 1949. The French secret police knew Dolivet as Ludwig Udeanu a close associate of the notorious Soviet agent Willy Muenzenberg. Muenzenberg was known as the "Henry Ford" of

the Communist Front" because he conceived and set up a worldwide network of fronts on a mass production basis. His corpse was found dangling from a tree in Nazi occupied France at the time of the liberation of France. He had either committed suicide, been executed as a traitor by the Communist underground, or strung up by the retreating Nazis.

Under the Comintern name of Udeanu, Dolivet had written for INPRECORR, the journal of the Communist International. He was the brains of a Communist operation which infiltrated and took over a French paper, LE MONDE. In 1932 he was in Amsterdam helping organize one of the Soviet's first world congresses for peace. He was behind the scenes pulling wires for the Comintern at the 1933 World Committee for Struggle Against War and Fascism and in 1935 in Paris for another Soviet-instigated Universal Rally for Peace.

In 1934 Dolivet was in Russia and about this time he made contact with the Swedish banker Olaf Ashberg, who later in his memoirs admitted that he had been a very active financial agent for the Soviets for many years. In 1937-38 Dolivet was accused of alleged embezzlement of funds raised in France in behalf of the Spanish Loyalists. He was a French citizen by this time and a protege of Pierre Cot, Communist and later a government minister. Cot and Ashberg allegedly financed and helped him get control of the FREE WORLD, a magazine which later became the UNITED NATIONS WORLD. There is no information as to when he first came to this country except that he came on a visitor's visa. He was turned down for U.S. citizenship in 1946 after serving 25 days in the U.S. Army in 1943.

Brecher—alias Udeanu—alias Dolivet went abroad in 1950 just before a Congressional Committee could serve him with a subpoena. The U.S. Immigration Service thereupon served notice that he would not be re-admitted to the United States presumably because of his role as an international Communist agent. The American Friends Service Committee in advertising him as one of their speakers in November of 1950 possibly had not read the Congressional Record exposé of this Comintern agent only five months before, or if it did, blithely decided to ignore the information and to circulate him around the country anyway. And to close the case of Mr. Dolivet, he had lived for a time in the small French village of D'Olivet from which he derived the name he used in this country.

THE A.F.S.C. CHANGES COURSE

Some time in the late '20's or early '30's the Quaker service organization put down a hard left rudder and altered course from one devoted to the relief of human suffering and distress to that of political agitation. In 1933 William Dennis of Earlham College, Indiana, (a Quaker institution) charged that the Friends Commission on Economic Life and Relationships while critical of war and Fascism was curiously silent when it came to any criticism of Communism.

For many years a guiding genius of the A.F.S.C. was one Ray Newton. In responding to a poll of ministers in 1934 on the question of Socialism Newton said he favored Socialism as a system of government for the United States. A letterhead of the U.S. Congress Against War, set up by the American Committee For Struggle Against War (a Communist front), dated Nov. 1, 1933, carried the name of Ray Newton as a member of the Arrangements Committee. The American Committee for Struggle Against War was formed in this country in response to directives laid down by the Communist International in 1932 according to a re-

port by the Special Committee on Un-American Activities dated March 29, 1944.

Newton was also affiliated with the War Resisters League, another pacifist-Socialist outfit. The former A.F.S.C. official was also a vice-chairman of the National Council Against Conscription cited as a Communist front by the California Senate Fact-Finding Committee on Un-American Activities in 1948. The report states: "Out of a total of 137 listed sponsors and supporters of the National Council Against Conscription there are 47 individuals with a known record of supporting Communist front organizations and causes. (page 320).

In 1947 the A.F.S.C. sent a delegate to the Communist-instigated World Youth Festival at Prague. The delegate was Kenneth Southard of Philadelphia. Socialists and other non-Communist radicals ridiculed and denounced this Communist propaganda stunt and there were ample warnings as to its inspiration and guiding direction in the public press. Nevertheless, the A.F.S.C. sent a delegate.

In 1948 the American Friends Service Committee sent a spokesman, Julian Cornell, to register the Committee's opposition to the pending anti-Communist Mundt-Nixon Bill before the Senate Judiciary Committee. Protesting legislation designed to protect this country from Communist infiltration and subversion seemed a long ways from the Committee's earlier efforts at relieving want and human suffering. At the same time that it was seeking to protect the Communists from any legal restraint or annoyance, spokesmen from the A.F.S.C. strongly opposed any and all forms of military conscription. A statement signed by Henry J. Cadbury as Chairman and Clarence E. Pickett, Executive Secretary of the A.F.S.C., read as follows:

"We stand ready to offer our ministry of aid and counsel to all who for religious or conscientious reasons stand opposed to conscription and war. We recognize that their opposition might take such forms as non-compliance with the law, choosing non-combatant or alternative civilian service, insisting on using their technical knowledge for constructive rather than destructive purposes."

In 1943 a lobbying office of the Quakers was set up in Washington and registered with Congress as the Friends Committee on National Legislation. It favors universal disarmament, relaxation of immigration laws, opposes all counter-subversive legislation and advocates "an unrelenting search for a political settlement between the United States and the Soviet Union."

While the A.F.S.C. and Legislative Committee maintain separate offices they work closely together and the latter was probably set up to protect the tax exemption of the former.

In November, 1949, Yale University Press published "The United States and the Soviet Union," a report prepared for the A.F.S.C. with suggestions for improving relations between the two countries "whose rivalry is disturbing the world." In July of that year a "working party" of the Executive Board of the A.F.S.C. had prepared a 28 page report on American-Russian Relations. It would be difficult to find a more dishonest and one-sided presentation of the basic issues dividing the free world from the Soviet slave labor empire.

The whole dissertation reads like something straight out of Vera Micheles Dean's Foreign Policy Association studies, with the detached philosophical overtones of George Kennan. Indeed, one of Kennan's fallacies that Communism is merely another unpleasant historical development akin to the eruption of Islam in the 7th century which will settle

down and be no problem a thousand years from now is actually used in this A.F.S.C. foreign relations report:

"History offers examples of mortal conflicts between other great movements which in later generations, with the cooling of passions and the tempering of fanaticism, have found it possible to live in peace with each other. In certain respects Islam is a striking example. It is worth noting that the conflict between the Moslem and Christian worlds was finally resolved by the destruction of neither."

The entirely specious argument is next advanced that while Protestants and Catholics sought to exterminate each other in the 16th century, peace between them finally triumphed and greater tolerance finally permitted them to settle down in peaceful co-existence. The glaring dishonesty of this report lies in the fact that its writers, by their quotations from Marxist-Leninist documents, betray the fact that they made a most thorough study of basic Communist documents and were under no illusions as to the true nature of world Communism. That the differences between Communists and the Free World were analogous to those between two main branches of Christianity is, needless to say, sheer sophistry.

In their Basic Considerations of this report, the A.F.S.C. writers recognize the basic elements of the Soviet system to be:

"the authoritarian police state, thought control, banishment of political dissenters to Siberia, secrecy, suspicion of foreigners, and semi-militarization of the government bureaucracy. . ."

and that these elements should not bind us as being a sign of Soviet instability.

All through the rest of this report the A.F.S.C. equates this totalitarian, secret police state as the moral equal of the United States and with truly Olympian impartiality weighs both sides on the balance scales of its judgment. This is not fuzzy or "confused liberal" thinking at all but patent and calculated dishonesty on the part of people piously quoting and constantly referring to the "moral insights" fundamental to the faith they claim to support while at the same time condoning murderous atheistic Communism, the sworn enemy of all religions *including* Quakerism.

Throughout the report there is a total moral anaesthesia as far as Communism is concerned on the part of people who can show acute moral sensitivity as far as minor imperfections are concerned in the social, economic, and political structure of the West. As it would require at least twenty-eight pages to expose or rebut all the fallacies and dishonest semantic trickery in this 28 page A.F.S.C. Report, sentence by sentence and paragraph by paragraph, it is obviously beyond the limits of this study. Suffice to say that this A.F.S.C. Report on American-Russian Relations is an insult to the intelligence and a blatant piece of special pleading that was no doubt lavishly praised and quoted in the Soviet press at the time.

The degree of left rudder under which the American Friends Service Committee has been sailing was strikingly revealed in January, 1950, when its Executive Board wrote a letter to Pres. Truman on what our foreign policy should be with respect to Red China. The welfare division of the Quakers, set up to relieve human degradation and misery, came to the defense of the Chinese Communists, the greatest mass murderers and creators of human suffering and degradation in all history, with the following gratuitous and unsolicited advice:

"Further intervention will result in the hardening of Chinese resentment against America and strengthening of Sino-Russian ties. By treating Communist China as an enemy and by refusing to recognize her, we are not isolating China, we are isolating ourselves."

These sentiments must have appealed to the Ford Foundation because its annual report for 1951, listing some \$22,331,736 grants, allotted one million dollars to the American Friends Service Committee "for programs to reduce world tensions and to improve international understanding."

The Communist DAILY WORKER for Feb. 14, 1952 commended the A.F.S.C. for its opposition to the Smith Act. The A. F. S. C. had called a conference on "Liberty and Loyalty" at San Francisco which was attended by over 400 participants. The Communist paper happily reported that the audience "condemned the growing fear and hysteria in the United States today, and stressed the need for firm personal action in bringing others the courage to oppose these measures."

In 1953 the House Committee on Un-American Activities began hearings in Philadelphia on Communism in the public schools. The Friends Service Committee lost no time rushing into print with a release expressing deep concern over the investigation. Lewis M. Hoskins, executive secretary of the organization was quoted as saying: "The Service Committee has been disturbed for some time by trends towards restricting the freedom of the individual. Recent events on a national level, in Philadelphia, and in many of the other communities in which we work, have focussed our attention on the issue . . . Fear is too often our response to uncertainty. Loyalty oaths, legislative abuses of investigatory power, assumption of guilt until innocence is proven, implications of guilt through association and denials of the free platform are some of the products of this fear." (New York Times, Nov. 16, 1953).

Lewis M. Hoskins was listed as a speaker for the Methodist Federation for Social Action according to the DAILY WORKER for September 10, 1951, page 8. The M.F.S.A. had been cited in 1948 by the Washington State Legislative Committee on Un-American Activities as a Communist front. The Senate Internal Security Sub-Committee's HANDBOOK FOR AMERICANS published in 1956 on page 91 states: "With an eye to religious groups, Communists have formed religious fronts such as the Methodist Federation for Social Action."

Hoskins was also signer of a statement opposing the McCarran-Walter Immigration Law. The statement appeared in a booklet "The Walter-McCarran Law" published by the American Committee for the Protection of the Foreign Born, a Communist front and cited as subversive and Communist by the U.S. Attorney General in 1948.

THE DAILY WORKER for June 15, 1954, page 4, carried a statement released by the A.F.S.C. opposing U.S. intervention in Indo-China to save the northern half of that country from Communism. Mr. Hoskins, as executive secretary, issued the release. The N. Y. TIMES of May, 1956 carried a paid advertisement of the Womens International League for Peace and Freedom urging Pres. Eisenhower to ban further H-bomb tests. Mr. Hoskins was a signer of this appeal.

In June 1955, six Quakers toured Soviet Russia. Three of them, Clarence E. Pickett (about whom more later) and two staff members represented the American Friends Service Committee. Upon their return to the United States they made a report which was published in a handsome, slick paper, 94 page brochure. Eugene Lyons, an acknowledged authority on the U.S.S.R., had this to say about the report in the September 22nd, 1956 issue of the NATIONAL REVIEW:

"The pamphlet is as cold-blooded and cynical a document as has come to my attention in many a year, and I am something of a connoisseur of the literature of pro-Soviet apologetics. I searched its 94 pages for a word of compassion for the victims of the brutal totalitarian state; a soupcon of sympathy for the millions steeped (as is evident even in this account of conditions) in wretchedness and subjected to routinized injustice; a syllable of sharp criticism of the Communist despots. In vain.

These Quakers blandly record that their appraisal . . . 'of the forces operating in Soviet society' they ruled out 'emotionalism' in favor of 'realism.'

Evidently they decided that any hint of fellow-feeling for the oppressed or censure for their masters would be contrary to the dictates of 'reason'. To make it more nauseous, the report is utterly self-righteous, invoking religion, peace, and other noble values on every page. The collective authors identify themselves as 'persons of goodwill who disagree fundamentally with Marxism but at the same time are concerned about creating genuine peace and mutual understanding between the Communist and non-Communist worlds.' They deny in effect that there are any decisive differences, except in degree, between the two. . .

At the end of nearly every chapter they offer gratuitous advice to the Communists . . . But this helpful disposition finds no reflection in the moral area. They simply forgot to recommend the abolition of slave labor and confessions by torture, the restoration of some of the elementary human rights that did exist before the Revolution, or most amazing for a religious group—the elimination of the social and economic discriminations to which believing Christians are subjected."

Mr. Lyons' criticism is far too mild and perfunctory. The report is a dishonest fraud on the uninformed and uncritical reader. No fair-minded scholar or observer, no matter how naive could possibly concoct so many distortions, sly innuendoes, adroitly disguised half-truths, and fairy tales without deliberate act of will.

"Meeting the Russians" starts with the incredible proposition that the Soviets in effect are fighting a war and that even Christians in time of war drop all moral principles for the sake of victory. Consider the following *not* lifted out of context:

"Virtually everything in Communist conduct that shocks the moral principles of non-Communists can thus be explained in terms that are familiar and even acceptable to most non-Communists when demanded by military necessity in time of international war. The list would include systematic spying, censorship, assassinations, mass killings, the taking and killing of hostages, imprisonment without trial, the spreading of false propaganda, the deception of the enemy (whether a class or a nation) by an effective means, mass starvation, sabotage, bribery, and the use of informers and provocateurs. We need look back no further than World War II and the Korean War to find examples of all of these acts committed at one time or another by both sides—not because either side willfully preferred to engage in such acts but because both sides were forced by the logic of war to choose between engaging in these acts and risking defeat."

The above is an exact literal quotation from page 6 of this incredible A.F.S.C. brochure. This sort of logic by men laying special claim to high moral insights would exonerate every criminal since the beginning of time on the simple grounds that he was at war with society and in war everything goes. By the same "logic" all the crimes of the Nazis can be justified on the grounds that they were at war and were merely trying to win.

Even hardened cynical Communists must have lifted their eyebrows a bit in amazement at such utterly amoral and super-cynical defense of their long history of crimes against humanity. As with other A. F. S. C. brochures it would require at least as many pages to expose, refute, and dissect such rank and blatant pro-Soviet propaganda as the 94 page booklet in question because there is falsification, utter non sequitur, sly distortion, or outrageous conclusion in nearly every paragraph.

Chapter VIII on Religion in an Anti-Religious State would require at least a hundred pages of documented refutation. Even such professional pro-Soviet apologists as Corliss Lamont, Frederick Schuman, or their dean, Jerome Davis, himself, must have turned green with envy after reading "Meeting the Russians." We have space for just a few typical examples. "The various Christian churches in the Soviet Union have a dramatic history since the 1917 Revolution." The murder of thousands of priests, ministers, rabbis and mullahs, the wholesale destruction of religious edifices and the confiscation of their heirlooms and precious objects of veneration, the desecration of altars and the vicious campaign of terror against true believers is merely "dramatic" to these men of great moral insight. The alleged persecution of non-Orthodox sects under the Czars gets a nice play but the diabolic persecution and tortures of the Bolsheviks is neatly glossed over in the single word "dramatic." In fact, they even have the unparalleled gall to assert that the Revolution "benefitted" the non-conformist sects by destroying the power of the Orthodox Church. "For the first time they enjoyed a legal status", needless to say, is a flat and unequivocal falsehood in view of the anti-Church decrees of January 1918 and subsequent Soviet suppressive actions. (See NEWS & VIEWS, April 1959, Special Edition).

The report then goes on to state that in 1943 "an agreement was entered into which granted all religious groups in the Soviet Union a measure of freedom in purely religious matters in return for their pledge not to interfere in the spheres of activity that the state reserved to itself." This in the face of a wealth of documentary evidence since 1920, some of it official Soviet material attesting to the long and deadly war of extermination waged by the Bolsheviks against all forms of religion in the U.S.S.R.

And as even a poorly informed person on the Soviets knows the 1943 "agreement" was no agreement at all. It was never published in any official Soviet gazette or register of state laws. It was purely a Stalinist deceptive trick

to bamboozle the United States into believing that religious freedom had been restored in the land of the Soviets in order to keep eleven billion dollars of vital Lend-Lease supplies moving to Russia. And, as any amateur student of Soviet affairs knows, the alleged "relaxation" of persecution of religion and official recognition of the Orthodox church—not any other Protestant or Catholic faiths—was dictated also by considerations of urgent military necessity, that of bolstering collapsing Russian morale under the hammer blows of the onrushing and unstoppable Reichswehr.

The reports contains two paragraphs on "Training for Priests" which would be hilariously funny if it were dealing with something else besides the cynical Communist exploitation of religion as an important arm of the police state. Ample documentation that Russian Orthodox seminaries were infiltrated by secret police agents as far back as 1927 is blithely ignored in this A.F.S.C. brochure. The figures quoted on total church membership and attendance by various denominations are equally fantastic and absurd.

The six touring Quakers at least admitted that they were not permitted to visit either the Soviet-occupied Baltic states or forced labor camps. Several hundred thousand Baltic people have been brutally murdered by the Soviets or uprooted and deported to certain death in Siberia. It would seem that an organization claiming to be deeply concerned over human suffering and degradation *due to man-made causes* would concentrate its welfare efforts precisely in that area where human distress was greatest, i.e., Soviet Russia, the prison house of nations, as well as Red China.

Neither the martyred Balts nor fifteen million inhabitants of Soviet slave labor camps are ever mentioned again in the 94 page A.F.S.C. booklet. Instead the reader is regaled with pages of trivia about living conditions in the few unimportant Soviet towns which the Quaker delegation was allowed to visit.

Indeed, in order apparently to help discredit what the Soviets assert are "capitalist slanders" about forced labor camps, "Meeting the Russians" glowingly reports new communities and colonies in Russia being built by "labor not quite forced."

The Quaker group visited seven Baptist congregations, several Orthodox churches and church leaders, a theological seminary, a church of the Old Believers, and two Jewish synagogues. They also had the great honor of conferring with Metropolitan Nikolai in Moscow, not, of course, realizing then that this old scoundrel was really nothing more than a Secret Police agent. A defecting Soviet Secret Police Officer, Deriabin, recently confirmed in LIFE magazine what NEWS AND VIEWS and others had charged years ago—that Metropolitan Nikolai was no bona fide leader at all but actually a secret police spy planted inside the Russian Orthodox Church.

(TO BE CONTINUED IN JUNE 1959 NEWS AND VIEWS)

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