

What Is Russian



by REV. M. D. FORREST, M.S.C.

RUSSIAN COMMUNISM BELIEVES:

- That there is no God Whom we are responsible for our actions;
- That man has no spiritual soul and is but an animal that ceases altogether with death;
- That there are no Ten Commandments or other super-human norms of morality, because the end justifies the means to attain the communistic goal.

(Continuation of Chapter I,
August Issue).

The Truth About Russia

"THERE are none so blind as those who will not see" is an old proverb. Of course, if an unthinking, unreasoning mob does not wish to get the truth about Russian Communism, but, on the contrary, is desirous of lapping up all the poisonous propaganda that is ladled out to it by dishonest, untruthful propagandists, nothing can be done to enlighten such people. But, thank God, there are many who though seduced by such lying propaganda, yet are quite willing to look at the other side of the picture. Every Catholic should be in a position to refute the errors of Communism and also to refer to excellent books that give the truth about Soviet Russia.

In the present work I shall give clear outline and exposition of Russian Communism and show its utter repulsiveness. Meanwhile, let me refer to a few works that any reader may pursue with profit and recommend to Communists who are suf-

ficiently fair-minded to read the other side of the question.

I would suggest that we first take those books which have been written by non-Catholics and even non-Christians, some of whom were formerly Communists or had decided leanings towards Communism, but were entirely disillusioned or disgusted by their experiences in Soviet Russia. Space does not allow me to write even a cursory biography of the authors I am going to mention, or even to give an account of their work or activities in Russia. The reader will get sufficient information on these matters in the books themselves.

Books On Russia By Non-Catholics Or Non-Christians

The following works, written by authors who are not Catholics and of whom some are not Christians (i.e., do not profess the Christian religion), throw great light on the Soviet system and show how miserably and even despotically it operates:

- "I Was a Soviet Worker," by Andrew and Eva Smith
- "Assignment in Utopia," by Eugene Lyons
- "Russia's Iron Age," by William H. Chamberlin
- "I Search for Truth in Russia," by Sir Walter Citrine
- "Return from the U.S.S.R.," by Andre Gide
- "I Chose Freedom," by Victor Kravchenko
- "One Who Survived," by Alexander Barmine
- "In Stalin's Secret Service," by Walter S. Krivitsky

Another splendid book is "This Is My Story," by Louis Francis Budenz, who had been brought up a Catholic but later lost the faith, joined the Communist Party, and

for ten years wrote for the Communist "Daily Worker" of which he later became managing Editor. Through God's grace he has now returned to the fold and has written this excellent work, which everyone interested in Communism—Catholic, Protestant, Jew, Agnostic, or Communist—may read with the greatest profit.

Here is a striking paragraph from the Preface to this intensely interesting book:

The ordinary American has no idea of the alien world which exists right here in our own country, as exemplified by the Communist Party. He or she would be astounded to enter the actual life of a leading Communist Party member, and to discover the intellectual straitjacket in which that person is imprisoned. The leaders of that party are in the darkest ignorance as to what is occurring in the country they serve. Soviet Russia, and yet follow every beck and call of those who command them from abroad. Here is a walled-in community, in the midst of free America, whose leadership works secretly in the shadows and is not infrequently dictated to by the secret police or other agents of a foreign government and even threatened on occasion with removal by such police. And yet, I, a fourth-generation American, have witnessed such occurrences with my own eyes and heard them with my own ears."

Those of our readers who may not be disposed to wade through larger volumes, and who desire a succinct account of Russian Communism and its operations, would

(Continued on next page)

Lyrics

By VIRGINIA PERALTA
(Post-Graduate School)

1. I could have kissed the face of you into the
Self-same incandescence with which you lit me.
I could have taken the face of you
In the compassing hands of mine
And there could have been music.
None from the spheres could have been more incandescent
Sound.

2. We shall walk again that rustic dirt road of an
Afternoon and talk about the things that should really be.
And there shall be no barrier between your thoughts and
mine.

For whatever is your name does not matter. but that
We have culled thoughts from out of the slowing sun
And loved it; that you have given me the wool of
Your dreams to weave with the warp of my pain.
Pain and dreams sing a splendid song.
Let me write it and we shall sing it again some day.

Forgotten One

By IDMILA CALCETA
(Post-Graduate School)

There is the valley
forlorn
 reposeful
 desolate.

And the quiet palm trees
clothed in the cold mist;

There is the hill;
 the forsaken bones
Scattered beside a bared helmet
 and a rusted gun.

There is the battered cliff
 under the azure sky.
The blood stains on its fragmented bosom.
There is the heart of a long forgotten one
Who fought
But failed to see the march of dawn.

Cinquains

(Post-Graduate School)

It was
A surging tide,
The whirlpool swirled untamed.
Perplexed, with fear he asked the
night,
Must I? --F. S. MENDEZ

Love real
Get light from night,
Is blind but never blinded.
Warm never frozen, soft,
unhardened
Life long --S. CUYOS

I sought
To say how much
Your love still means to me.
But when I spoke one word, I said:
Good-bye! --V. PERALTA

The dawn,
Where does it go?
No seer, no sage will know
It vaults to some far land till day
Returns. --E. DIANO

Take care
That you don't fail
To nourish it with deeds,
Or you will find it lost . . . too late:
Your soul. --V. LIAO LAMCO

WHAT IS RUSSIAN . . .

(Continued from page 9)

do well to communicate with the Catholic Information Society, 214 West 31st St., New York 1, N.Y., and procure some of the informative pamphlets published by that Society. The entire series of twenty-six pamphlets can be procured for \$1 post-paid. These pamphlets are written by persons who are thoroughly conversant with Soviet Russia and its sinister system; Eugene Lyons, William H. Chamberlin, and other competent authors.

What Does Communism Teach And Practice?

Why is the Catholic Church so vehemently opposed to Communism? Why is this system repudiated by sincere non-Catholics and even by all intelligent, well-informed patriotic citizens of every shade of belief? Is it because Communism denies the right of private ownership?

If I compare the serious objections we have to Communism to the various rungs of a ladder, I should say the matter of private ownership was the lowest rung on the ladder. Certainly we oppose Communism because it denies the inborn right of man to private ownership of property, but that is by no means the most serious objection to this fearful system. We condemn Russian Communism because it teaches and does its utmost to put into practice the following doctrines inspired by hell itself:

1. There is no God, and so a relentless campaign to spread atheism must be carried on, especially in the schools, where children from the tenderest years must be robbed of all idea of God and imbued with utter atheism.
2. Religion is a delusion; it is but "the opiate of the people."
3. Man has no spiritual soul; he is not essentially different from the brute.
4. No objective norm of morality exists; all "morality" comes from the State; the only ethical principle is that whatever helps to establish a dictatorship of the proletariat is right.
5. Marriage is not a sacred institution; it derives its force only from the State, which can make and unmake marriages as it deems fit.
6. Children do not belong to parents; they are the property of the State.
7. Terrorism must be employed as

(Continued on page 34)

(Continued from page 10)

- an effective weapon to spread Communism.
8. Constitutional government must be violently overthrown, even by bloodsheds.
 9. Patriotism is absurd. The only "patriotism" is love for Soviet Russia and the desire to sovietize the entire world after the pattern of Russia.
 10. Practically all true private ownership must be abolished.
 11. Farmers are lowered to the level of the serfs.
 12. Workmen are reduced to the level of slaves and are but cogs in a steel machine.

CHAPTER II

COMMUNISM REJECTS ALL MORALITY

COMMUNISM is of its very nature materialistic, and hence it denies that man has a spiritual soul and that there is any such thing as morality emanating from any source beyond man himself; in fact, *morality*, in the true sense of the term, is quite meaningless in the Communist vocabulary.

It is not my present purpose to refute Communism or to prove the truth of the Catholic position; I am but giving a full exposition of the teachings and practices of Russian Communism, without any exaggerations or misrepresentations, in order to show the utter repulsiveness of this system of "philosophy" and this brutal policy.

If man has no spiritual soul, as Communism maintains; if he is but an aggregate of merely material elements following the inexorable laws of matter without any power of self-determination, then man is assuredly not different essentially from a horse, a dog, or a pig.

In his most instructive pamphlet, "Just What is Communism?" (published by the Faulist Press), Father Raymond Feely, S.J., narrates the following amusing incident, told him by a young American athlete who had just returned from Russia.

One evening the specially trained girl-guide furnished tourists, asked him (the young American) if he would like to see the graveyard of the Revolutionary heroes. He replied in the affirmative. Wandering about the tombstones, he suddenly asked:

(Continued from page 17)

studying law not cases. My dear budding lawyer, you forget again that law is not what it is but what the Supreme Court says it is. "Down with the Supreme Court!" You are about ready to shout. You were about to grasp the meaning of a provision you were trying to eat up when you hear the bell. It is your boss. Must he call you at that time? What can you do? You are being paid to work. You are not in the City Hall.

At the close of the day you hurry in winding up the day's transactions so that you may yet out-smart your boss and sneak out of office, before time is up. But of all times you can not locate the difference which prevents you from balancing your day's transactions. You curse, sweat, and finally makes it; but at what time? Too bad we do not have jet-propelled jeeps that can take you from your office to school during such occasions when there are but three seconds before class time.

You are lucky, though, for your first period is always a period late. It is handled by a professor who probably himself has a case here and a case there, or else he would not have the guts to be a professor of law. You knock out a few more pages of the lesson, but to no avail. You forgot the "unless" and "excepts".

And so, like the prodigal fellow who only has his father to blame for his concupiscence and desire for the lighter side of life, you are in class, raring but not daring.

The professor comes in. He calls the roll. Your name is tenth. You size up the situation and employ your bit of strategy shared in by your classmates. It would have been too bad had your name been on top of the roll, er, on top of the deck of class cards, because you will never know whether he would pick up from where he left off, in the other day's discussion. Professors have a way of jumping from one end of the lesson to the other. You jump at a decision to center

your concentration on what seems to be the veritable ground on which the professor would explode the first bombshell.

Because you are not the first called upon to recite, yours is a more strategic situation.

This is the time you use your knowledge of "calculus". You calculate what on section of the lesson you will be asked, and there all the honor lies. You do not bother so much for the preceding sections nor the following ones. It is going to be a sure hit.

Somehow you sense there is something wrong with your timetable. The guinea pigs seem to be falling out and annihilated which throws off-balance your timing schedule. One by one they drop out of the picture with the professor not covering enough ground to reach your name as per your estimate. You have overshot the objective. Like a south Korean caught unawares in the wake of new developments you abandon your line of defense and move towards another to meet, an unforeseen event. Although there is nothing like an old fort you have dug in so heavily. To a fresh and open ground you must go or else it shall be the iron curtain for you.

You take to another section. You find it completely hazy. One more guinea pig fell before the professor's battery barrage of cross-examinations, and it is two minutes before time. With the fellow preceding you a well-known figure for his propensity on delaying tactics, you let off a sigh of relief. You are saved. Wait, no. The professor by accident side-steps him. He calls on you instead. You sweat. You squirm. What a catastrophe! To think it was a matter of forty seconds before salvation by the bell. Maybe it was the food you ate.

With wobbly knees you stand up. The professor asks the question. At the sound of the musical chimes you drop dead. Anyway there are still tomorrow when you can make up and probably many more tomorrows when you will do some more dying acts.

"Didn't you tell me that you didn't believe in a soul?"

"Surely, we young Communists have gotten over that," came the stereotyped response.

"Didn't we see paintings this afternoon of some of the cavalry of the Red Army?" the American

continued.

The girl, puzzled, replied, "Yes, of course."

"But why aren't the horses of the cavalry buried here?" persisted the American.

(Continued on next page)

ROTCHATTER

(Continued from page 14)

sent were high military officials and sponsors of the different corps. All in all the evening was wonderful and delightful.

A series of radio programs will be regularly presented by the Cadet Corps twice a month. As a starter, a radio program was aired last week and among the participants were Mr. Danny Holganza popular radio songster and Staff Sergeant Romeo Sta. Cruz of the USC Unit.

Songs, light comedies, humorous anecdotes and portrayal of ROTC personalities and news usually form the repertoire. Cebu City's ROTC units have been requested to participate in these programs. They have been sponsored to appreciate the people of the importance of the ROTC training of our youth and to bring the masses closer to our Armed Forces.

As part of the ROTC orientation training, the Supreme ROTC Fraternity spearheaded by Frank Borromeo, agreed to have an observation tour to neighboring provinces to observe the doings of other ROTC units. If plans do not miscarry the trip will be pushed through sometime in December.

HERE'S NEWS FOR THE SAD-SACK:

Coming from the Commandant's office is an order requiring all cadets to wear proper uniforms whether they are in or outside the parade grounds. OD's and FOD's are given instructions to check on these sloppy cadets and give them demerits. Another special order is that beginning next semester squad leaders will have additional duties aside from being squad leaders. They will have to attend special classes to orient themselves with the different phases of commands and to enhance their efficiency in leadership.

The USC "sad sacks" will no longer go straight to the drill grounds without attending mass on Sunday. The problem of cadets not attending mass was solved by the Department with the requirement that Sunday drillers shall have to attend mass on Sunday or be dropped from the roster of cadets. Officiating on these special Sunday masses is Rev. Father Schonfeld.

NEWSSETTES ON THE SIDELINES:

From among the omphous sights we made out all the luck in the world when a 19 years young Miss Celeste Rubi, obligingly stood up to her full five-feet-four and winsomely honoured us with her con-

WHAT IS RUSSIAN . . .

(Continued from page 34)

"Because the graves are for our dead heroes," indignantly shot back the young woman.

With biting logic the American shot back, "Well, you said Communists haven't any souls, and so

sent to be this year's ROTC Corps Sponsor. Miss Rubi from the Secretarial stools shied from her interviewers but missed to hide the surface fact that she possesses about everything that ought to get this man's army clicking. So simple and unaristocratic, she will remain in an enviable pedestal before the boys and we won't be surprised to get a report one of these days about a guy in the ranks who broke his arm on that rifle just trying to impress her!

We are proud to introduce here our Rose among the "sponsorial" array: Miss Rosario Mercado, 2nd Battalion. When we landed our first sight on her, Spain suddenly revealed herself before us.

And the 1st Battalion is coloured by a cute little package of heartache in the person of Miss Editha Pa. (Did I hear a moan?) Because of her cadet elbowed the man beside him and asked, painfully: Why weren't you born a pretty dame? Amen, brother, we say to you.

Miss Luz Evangelista graces the Corps Staff. That feminine air, that look in her eyes, those cheeks, and . . .uhhh, that figure. Pardon me, but if you insist, she has also that frame of mind that'll floor you. The boys need that, especially in those times when blank is blank.

And here, a declaimer in her own right, is Miss Dahlia Cadell, 3rd Battalion.

M'gosh, fellahs, why don't you just get busy and hunt them up rather than screw me tight for adjectives. I ain't no Shakespeare!

WHAT DO YOU THINK . . .

(Continued from page 3)

● Mr. Manuel Baylasis, College of Law, says: Get a load of this:
Orator: (remonstratingly)
Dear . . .

Wife: After everything, don't master your art on me. I've just about got my right foot home to mother.

Orator: Dear . . .
Wife: Not a word from you!
Orator: But . . .

Wife: Shaddup or I'll . . .
Orator: Lord, even unto mine home, can't Thou bless me with peace?—Now what are we talking about?

these heroes were just animals. Horses and heroes both fought and died for your Revolution. Both, according to you, were animals. Why not erect tombstones over both?
The young girl shrugged her shoulders—the argument was over

Man Not a Free Agent in Communist Philosophy

If there is no spiritual element in man, he is not a free agent. Free-will is simply an illusion and a delusion. If man is but an aggregate of material atoms, obeying the necessary laws of matter, he exercises no more freedom than the sun or the moon, than a plant or an irrational animal. And since man, according to Marxist philosophy, has no free-will, why all this invective against capitalists, who are no more responsible for their exploitation of the workers than is the lion that devours a lamb, or the fire that burns grass? Why all this harangue of workmen, of the proletariat, to struggle against the "bourgeoisie" or capitalists, since workmen in any case are following blind necessity and inexorable laws of matter and can make no free effort to liberate themselves from slavery or oppression? Why, the whole philosophy and practice of Communism is a ridiculous contradiction of the very principles it so blatantly lays down!

If man is not a free agent, but must, of sheer necessity, obey the blind laws of materialistic evolution, let Communists cease to air any grievances or advocate any effort, and supinely allow nature to take its course, for they can do nothing whatever to divert this course. Deny free-will, and human life becomes an absolute farce.

Morality Fundamentally Impossible In The Communist Scheme

According to their own "principles" Communists must admit that there is no such thing as morality, and, indeed, we read in Lenin's own writings the following candid statement:

"In what sense do we deny ethics, morals?"

"In the sense in which they are preached by the bourgeoisie, which deduces these morals from God's commandments. Of course, we say that we do not believe in God. We know perfectly well that the clergy, the landlords, the bourgeoisie all claimed to speak in the name of God, in order to protect their own interests as exploiters. Or, instead of deducing their ethics from the commandments of morality, from the commandments of God, they deduced them from the idealistic or semi-idealistic phrases which in substance were always very similar to divine commandments.

(Continued on next page)



Miss LINDA DALOPE

SECRETARIAL STUDENTS' PREXY CELEBRATES 18TH BIRTHDAY

Linda Dalope, president of the secretarial students' organization, tendered a party at the Dalope residence on the occasion of her 18th birthday celebration last September 16. Present during the affair were some USC instructors and a host of Carolinians.

Miss Dalope is the only child of the Dalopes, owner of one of Cebru's leading business establishments.

COLLEGE OF EDUCATION TO SPONSOR FIFTH ANNUAL DECLAMATION TILT

The fifth annual declamation contest will be sponsored by the Seniors of the College of Education on October 7. This contest is open to all colleges and departments of the university. Each college is to be represented by two contestants while one representative for every department may participate in the tilt.

Prizes will be awarded to the four best declaimers. These prizes will be solicited from prominent citizens in the city.

Judges for the contest will be selected from leading educators in the city.

LIBRARY, RECIPIENT OF DONATIONS

Gift books have been lately received by the USC Library from the U.S.I.S., the Kellogg Foundation, and Burlingame Toastmasters Club.

From USIS, 24 volumes of books and a number of pamphlets were

"We deny all morality taken from superhuman or non-class conceptions. We say that this is a deception, a swindle, a befogging of the minds of the workers and peasants in the interest of the landlords and capitalists.

"We say that our morality is wholly subordinated to the interests of the class-struggle of the proletariat. . .

"That is why we say that a morality taken from outside of human society does not exist for us; it is a fraud. For us morality is subordinated to the interests of the proletarian class-struggle" (*Religion*, pp. 47 & 48).

"The ethics of Communism," writes Monsignor Fulton J. Sheen, "are the natural sequence of its materialistic belief. The Communist theory of ethics is that all moral standards grow out of certain economic conditions. 'All moral theories are the product in the last analysis of the economic stage which society has reached at that particular epoch' (F. Engels, *Anti-Duhring*). Morality as consonance with the Eternal Law of God reflected in conscience is denied, since it is not God but economics which makes morality. There would logically be a repudiation of both the Jewish belief in a Divine Law as expressed in the Ten Commandments and the Greek view of a Divine Order expressing itself in purpose and fixed behavior, once one translated Hegel's idea of a flux in the world of ideas to flux in the world of reality and history. Then there can no longer be any transcendent order, but only the historic process itself which moves by dialectical necessity to a classless society. If a man is a member of the Communist class he is predestined as was the Calvinist of old, except that his heaven will be the classless kingdom on earth. If, however, a man belongs to the 'exploiting class,' then he is historically

doomed" (*Communism and the Conscience of the West*, p. 65).

The fundamental principle, the only principle, of Russian Bolshevist "ethics" has been boldly and baldly stated by E. Yaroslavsky: "What coincides with the interests of the Proletarian Revolution is ethical" (*Red Virtue*, p. 12). Since the Communist State is the infallible organ which decides the tactics to be adopted in order to attain its end, we may say, in the last analysis, that all "morality" in the Communist code comes from this State, and that the Red Dictator is the supreme, infallible teacher of Communists' "morality." In a word, the Communist masses, in "morality" as in other matters, are "dictator-determined."

Let me now refer to a second pamphlet from the able pen of Father Raymond T. Feely, S.J. (*Communism and Morals*, Paulist Press). In a passage entitled *Gangster Ethics*, Father Feely writes:

"Perhaps this subtitle is particularly apt, as Stalin's earlier life is a perfect illustration of the doctrine we have been examining. Money was needed for the work of the revolutionists. He turned gangster and robbed a bank to supply the necessary funds.

"The end justifies any means" is the commonplace phrasing of Communist ethics. "The end" is the perpetuation of Lenin's or Stalin's dictatorship: "the means" — whatever is necessary. Most readers who are interested in the subject of Russia have read W. H. Chamberlin's *Russia's Iron Age* — the classic on the subject. He recounts there the well-known incident:

"When Lady Astor, in company with Bernard Shaw and Lord Lothian, met Stalin in the summer of 1931, she blurted out the unconventional question: 'How long are you going to continue killing people?' And Stalin, possibly taken a little by surprise, shot back the retort: 'As long as it is necessary.' (p. 152).

"There you have bluntly," continues Father Feely, "the whole ethical system of Communism. The criminal who kidnaps a babe, the gangster who mows down a fellow gangster with a machine gun, the pervert who ravishes a child, all are practicing the same philosophy. 'The end' — money, or power, or satisfaction lust: 'the means' — murder or theft or rape."

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