

THE GREAT DECEIT

SOCIAL PSEUDO-SCIENCES

Socialist Wolves in Sheep's Clothing



A Veritas Foundation Staff Study

Introduction
and
Epilogue
by

**ARCHIBALD B.
ROOSEVELT**

Research
Director

**ZYGMUND
DOBBS**

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The mission of this book is to educate the officials and teaching staffs, governing bodies, graduates and undergraduates of American colleges and universities, as well as the general public on the subject of socialism and communism in their many branches and off-shoots and their methods of infiltration.

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(The coat-of-arms depicting the Fabian Socialist wolf in sheep's clothing on the front cover is a pen and ink rendering from a photographic reproduction of a stained-glass window installed in a socialist shrine called Beatrice Webb House in Surrey, England. The Fabian coat-of-arms can be seen in full context in the illustration facing page one.)

*The trustees and staff of Veritas Foundation
dedicate this book to the memory of*

**DR. OLIN GLENN SAXON, H'10
1892-1962**

*While Professor of Economics at Yale University he was
largely responsible for our book, KEYNES AT HARVARD, and
had outlined the plan of this work.*

CONTENTS

Illustration (Fabian Socialist stained-glass window) Facing page 1

INTRODUCTION by Archibald B. Roosevelt page 1

CHAPTER I

SOCIALIST-COMMUNIST BROTHERHOOD 10

The socialist cyst, 12 . . . Common leftist goal, 14 . . . Communists copy socialist tricks, 17 . . . Socialists use 'softsell', 18 . . . Socialist leaders put over a deal, 20 . . . The silent infiltrators, 23 . . . Leftists in respectable garb, 25 . . . The center of infection, 26 . . . An appendage to British Fabians, 29 . . . Permanent deception—a success, 32 . . . A few Fabians influence millions, 34 . . . Socialists are treated lightly, 35

CHAPTER II

SOCIAL SCIENCE—A LEFTIST INSTRUMENT 38

"Social Science" overawes the layman, 39 . . . Encyclopedia has a captive audience, 40 . . . Socialistic school is accredited, 41 . . . Million members in 1919, 43 . . . Social science invades universities, 45 . . . Control of textbooks, 47 . . . Publishers surrender to leftism, 49 . . . Bookclubs show socialist slant, 50

CHAPTER III

SOCIALISM BEGINS AS "SOCIAL SCIENCE" 55

Socialists as 'social scientists', 56 . . . Spiritualism once a social science, 59 . . . What is "social science"? 60 . . . Socialists formalize confusion, 63

CHAPTER IV

HISTORY AS A POLITICAL TOOL 65

Political murder called a "bahit", 66 . . . History the Hidden Persuader, 67 . . . Leftists take over history teaching, 68 . . . German statist philosophy, 70 . . . F.D.R. at Harvard, 73 . . . Founding Fathers smeared, 75 . . . Socialists twisted American history, 78

CHAPTER V

MARXISTS TWIST HISTORY 80

Bigotry inspired Marx, 81 . . . Man debased to clay, 83 . . . Conclusion preceded analysis, 84 . . . Hitler borrowed "one enemy" from Marx, 85 . . . Fake "science" killed millions, 87 . . . Marx the phrenologist, 88 . . . A master propagandist, 89

CHAPTER VI

LEFTISM: PROGRESS OR REACTION? 91

The medieval straight-jacket, 93 . . . Socialism a reaction, 94 . . . Freedom called "outmoded" at birth, 95 . . . Marx idealized savagery, 97 . . . Return to Middle Ages demanded, 98 . . . Fabians admitted reactionary origin, 99 . . . Feudalism praised as socialistic, 100 . . . Communism appeals to backward peoples, 103 . . . Masked reaction, 104 . . . "One World" an old idea, 105 . . . Roman tyranny inspired world socialism, 106 . . . Boston Tea Party was revolt against collectivism, 108 . . . Fabian founder warned against feudal socialism, 108 . . . Today's leftists hide their medieval birth, 110

CHAPTER VII

THE ANATOMY OF PREJUDICE 112

The anti-Semitic bogey, 113 . . . Socialists fostered political anti-Semitism, 115 . . . Jews pioneered private enterprise, 118 . . . Intelligentsia yearns for a closed society, 119 . . . An anti-Semite coined "socialism", 120 . . . Modern socialism and anti-Semitism have common origin, 121 . . . Socialists

promoted anti-Semitism, 122 . . . Marx abused "a Jewish nigger", 124 . . .
 Condoned Dreyfus frame-up, 126 . . . Pioneer communist an anti-Semite,
 127 . . . Nazis and socialists have common ancestors, 129 . . . Socialist
 anti-Semitism attracted Hitler, 131 . . . A socialist Jew fathered nazism, 132

CHAPTER VIII

BIGOTRY OF AMERICAN SOCIALISTS

134

N. Y. Tribune printed Marx's anti-Semitism, 135 . . . Bigotry marked early
 socialists, 138 . . . Modern anti-Semites have socialist roots, 140 . . . British
 socialists export bigotry, 141 . . . Life is cheap to leftists, 142 . . . A
 socialist straddles nazism and fascism, 143 . . . Leftist emotionalism in
 Jewish groups, 146 . . . Political anti-Semitism means collectivist tyranny,
 147

CHAPTER IX

THE SCIENCE OF MAN IS BLACKED OUT

149

Racial theory becomes law, 150 . . . Founders of anthropology now ignored,
 153 . . . Socialists infiltrated anthropology, 154 . . . "Nigger" was early
 Marxist epithet, 156 . . . Lincoln believed in 'separate but equal', 158 . . .
 Early socialists were segregationists, 159 . . . Anthropology added to social
 sciences, 161 . . . German "kultur" becomes American "culture", 163 . . .
 Leftist sociologists pervert anthropology, 165 . . . Socialists sounded like
 Nazis, 167 . . . Privately anti-Negro while publicly pro-Negro, 169 . . . A
 geographer poses as anthropologist, 170 . . . Leftists cluster at Columbia,
 172 . . . NAACP formed as a socialist front, 172 . . . Radical fronts an old
 tactic, 174 . . . Socialists planned racial mixture, 175 . . . Socialists
 pioneered "Aryan superiority", 177 . . . Leftists laid groundwork for Hitler,
 179 . . . U. S. radicals advocated socialist segregation, 180 . . . Anthropology
 a part of leftist arsenal, 182 . . . Leftists plotted to indoctrinate the nation,
 184 . . . Propaganda peddled as "science", 185 . . . Primitive sub-race
 likened to Puritans, 186 . . . Private enterprise called "paranoid trend",
 188 . . . Abnormal savages compared to executives, 190 . . . Socialists
 manufacture doctorates for leftists, 192 . . . All leftists agreed on racial
 line, 193 . . . Wealthy heiresses seduced politically, 194 . . . Central
 holding company for social sciences, 195 . . . A socialist contact heads
 Carnegie Foundation, 197 . . . Innocent cover for a crafty deception, 199 . . .
 A socialist "expert" privately admits incompetence, 200 . . . NAACP writes
 its own "impartial" opinion, 201 . . . Agree to ignore racial differences,
 202 . . . Biology and medicine called "reactionary", 203 . . . Science
 shows wide racial divergences, 204 . . . Negro is superior in tropics, 205 . . .
 Lincoln wanted Negroes to leave U. S., 207 . . . "Science" used to cover
 racial falsehoods, 209 . . . A leftist follows up race deception, 210 . . . A
 plan to indoctrinate a whole generation, 211 . . . CORE was organized by
 socialists, 212 . . . NAACP and ACLU also socialist creations, 212 . . . A
 Negro speaks for free enterprise, 213 . . . Scientists begin to fight back,
 214 . . . White leftists personally keep lily-white, 215 . . . Signs of revolt
 against academic leftism, 216 . . . Russia segregates Negroes for 500 years,
 217 . . . Leftists demand "better than equal", 218 . . . Became enslaved
 instead of eaten, 219 . . . Cannibalism was total lynching, 220 . . . Negroes
 killed more Americans than World War I, 220 . . . UN body plots to
 stifle a science, 222

CHAPTER X

SOCIOLOGY: THE MIDWIFE OF SOCIALISM

224

Criminals are called victims of capitalism, 225 . . . Foes of leftism are
 exempt from social guilt theory, 227 . . . Sociology and socialism founded
 simultaneously, 228 . . . Modern totalitarianisms based on socialist sociology,
 229 . . . "Science" used to cloak socialist reactionaries, 230 . . . Marx
 was a teen age convert to leftist sociology, 231 . . . Non leftist sociology
 was distorted by socialists, 233 . . . First sociology text book taught
 socialism, 234 . . . British Fabians colonized American colleges, 235 . . .
 Leftists codified techniques of social control, 237 . . . Sociology expedited

socialist infiltration, 238 . . . Socialists created "social psychology", 239 . . . Individual talent branded as "abnormal", 240 . . . Socialism called sane, capitalism insane, 240 . . . Leftist professors joined hands, 242 . . . Psychology aids leftist thinking, 242 . . . Leftist "mental health" prepares for "Big Brother", 243 . . . Founders of socialism mentally unbalanced, 244 . . . Sociology promoted socialized medicine, 244 . . . Sociology spawned leftist teachers, 246 . . . Statistics manipulated to aid socialism, 246 . . . Fabians admit facts are only an "ornament", 248 . . . Das Kapital was padded with statistics, 248 . . . I.Q. tests as a leftist weapon, 250 . . . Opinion takers as opinion makers, 252 . . . Key leftists keen for polls, 253 . . . Act as midwives of leftist social work, 254 . . . Hull House a socialist creation, 255 . . . Social work personnel is left-oriented, 256 . . . Educational sociology a cover for socialism, 257 . . . Socialists wave banner of "progressive education", 259 . . . Leftist booklet outlines Dewey's socialist scheme, 260 . . . Socialists and communists have permanent bond, 261 . . . Honest educators overshadowed by leftists, 262 . . . LID heads leftist interlocking groups, 263 . . . Leftists plan elite rule, 264 . . . Intellectuals are only "second hand dealers", 266 . . . Socialism a reactionary "faith", 267 . . . Leftism compared to the Mafia, 268 . . . A Fabian boasts of the hidden "directors", 269

CHAPTER XI

SOCIALIZED LAW DEBASES AMERICAN JURISPRUDENCE 271

Supreme Court frees a rapist, 272 . . . "Red Monday" clears a path for leftism, 273 . . . Court creates a red sanctuary, 275 . . . Socialized law expedited bolshevism, 275 . . . Roscoe Pound calls for "socialized law", 276 . . . Outlined sly deception, 277 . . . Leftism requires destruction of legal system, 279 . . . Socialized law a reactionary concept, 281 . . . Socialist pioneers admitted medieval kinship, 283 . . . Socialized law started by leftist sociologists, 285 . . . Marxism is ancestor of sociological jurisprudence, 286 . . . German leftism poisoned American law, 287 . . . Infiltrated college text books, 288 . . . British Fabians brought deception into the U. S., 288 . . . Definition of "jurisprudence" was left-slanted, 290 . . . In 1913 socialists formalized legal perversion, 291 . . . Leftist professors built theories for lawyers, 293 . . . Frankfurter's leftist "wiggling", 294 . . . Theodore Roosevelt unmasked Frankfurter, 295 . . . Frankfurter sponsored Alger Hiss, 296 . . . Frankfurter as a Fabian, 297 . . . Roscoe Pound as a leftist front man, 298 . . . Pound a "Trojan Horse" for "heretical thinking", 299 . . . Shrewd schemers exploit a naive leftist, 300 . . . Second generation socialists give away the game, 302 . . . Attack law in revolutionary move, 304 . . . "Destroy existing law . . . in the name of law itself", 305 . . . Leftism served raw to radicals but sugar coated to others, 306 . . . Leftists admire nazi skill in exploiting legality, 307 . . . Bolshevik Revolution as example of socialized law, 308 . . . Lenin was a lawyer, 308 . . . States Rights also figure in socialist plans, 309 . . . Supreme Court legislates for mobocracy, 310 . . . Socialized law a prelude for total take-over, 311 . . . Socialists say: "might is right", 312 . . . A socialist quotes the Scriptures, 313 . . . Law leaders endorse a revolutionary, 314 . . . Supreme Court a leftist target for 50 years, 316 . . . Socialism by "judicial coup d'etat", 318 . . . Fabians court O. W. Holmes, 319 . . . Books used as an "ideological curtain", 320 . . . Holmes refused to go all the way, 321 . . . "Separate but equal" upheld by old liberals, 324 . . . Socialists once ignored the Negro, 325 . . . F. D. Roosevelt when young was exposed to Fabianism, 326 . . . Leftists favored both in groups and as individuals, 327 . . . ACLU as a socialist creation, 327 . . . Leftist scheming affects state legislation, 329 . . . Soviet spying via socialized law, 330

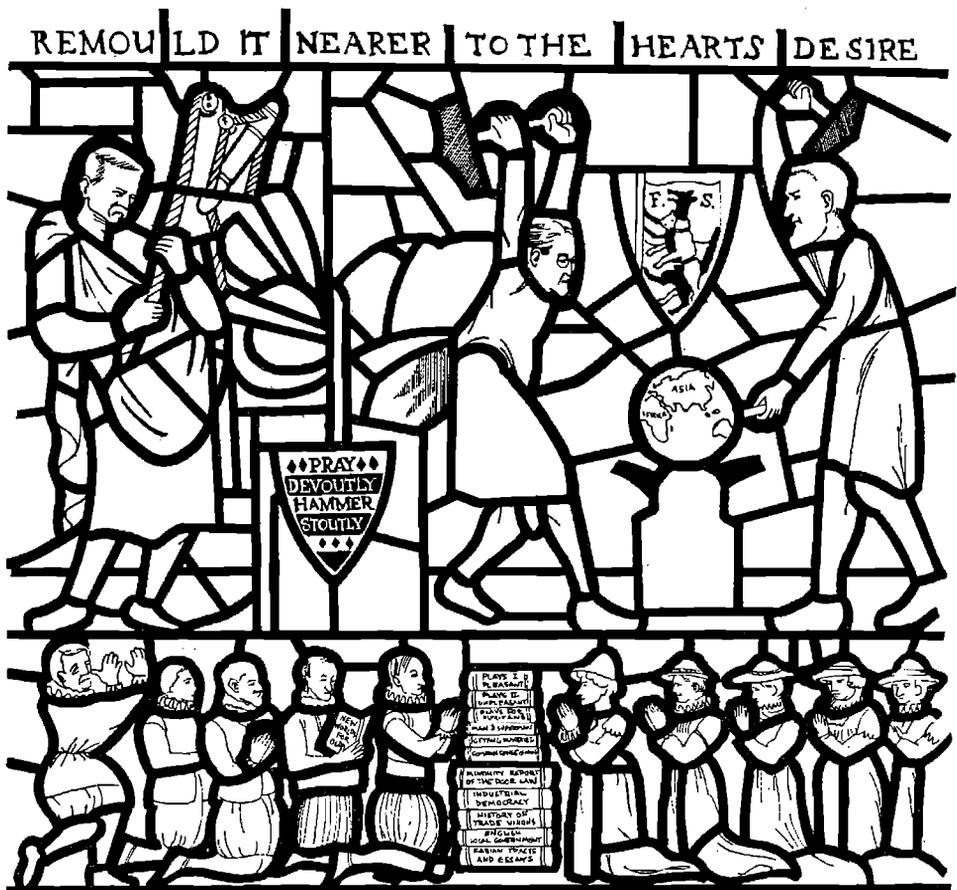
EPILOGUE

by ARCHIBALD B. ROOSEVELT

334

INDEX

338



The pen and ink rendering is from a photographic reproduction. Artist, William Discount.

Socialist pilgrims from all over the world have been fascinated by a stained-glass window in Surrey, England, where a Fabian coat-of-arms brazenly depicts socialism as a political wolf in sheep's clothing. Commissioned by George Bernard Shaw in 1910; for over 30 years it was privately displayed to the socialist inner-circle, who gloated over successful masquerades as "mild reformers" and "righteous liberals". Arrogantly, the socialist leaders picture themselves as shaping the whole world with hammer blows while relegating their followers to the role of blind worshippers praying before the image of socialist propaganda.

The Fabian Window is now displayed in Beatrice Webb House, a memorial financed by the world socialist movement. The two figures wielding hammers are G. B. Shaw and Sidney Webb. Operating the bellows is E. R. Pease, for many years secretary of the Fabian Society. Thumbing his nose is H. G. Wells, who after quitting the Fabians, denounced them as "the new machiavellians".

INTRODUCTION

BY ARCHIBALD B. ROOSEVELT

June 12th, 1964

This book by the staff of Veritas Foundation shows that the greatest danger to the Free World today is creeping socialism, and not only its Communist counterpart. For the blatant brutality of Communism is better understood by the American people, and hence regarded with well-informed hatred.

Fabian socialists have managed to maintain an aura of respectability with the wealthy and the "book-educated." These revolutionary wolves masquerade in sheep's clothing as gentle reformers.

Although the socialists claim that they are innovators, Veritas proves that they are really reactionaries, who wish to turn society backward to despots like Napoleon, Louis XIV (*l'état c'est moi*—a typical socialist attitude), feudalist Charlemagne, or primitive tribal chiefs.

Many leading socialists foresee with complacency the necessity of killing their opponents, once they have seized power. Bernard Shaw and Stuart Chase have baldly stated so. This explains socialist tolerance of the multi-million Communist murders.

The regimes of the German National Socialists under the Nazis, the Italian Corporate Socialists under the Fascists, the Argentine dictatorship under Peron, and the Union of Soviet Socialist Republics under the Russian Bolsheviks, have all been socialist governments.

In the United States, with the help of our great American news media, both on the air and in the press, Fabians cleverly disclaim their close kinship with these tyrannies, so that Mussolini and Hitler are never called socialists here, though their regimes bore that name. Hitler and Mussolini became competitors with the Fabian socialists

and Russian communists in the struggle for control of the Western world. But their quarrels were chiefly tactical.

Fabian socialists have at times publicly repudiated the Russian socialist-communists, but they are always willing to work closely with them whenever the need arises. You will find communists and Fabian socialists acting as one against free men and free governments, just as competing gangs will join hands against the law and its enforcement officers.

The Russian communists, Hitler's nazis, Mussolini's fascists and the Peronistas simply carried out what many Fabian socialists recommended—namely, bloody violence to set up and preserve a centralized socialist dictatorship.

Socialists have infiltrated our colleges, our schools, our law courts, our government, our media of communication and our churches. They have done so by the old Fabian method of infiltration,—wolves in sheep's clothing.

This book is completely documented. Should you doubt any of the statements in this opening summary and introduction, we suggest you look at our careful index and check the references, both in the text and in the footnotes.

The documentation is of several sorts: diaries and private correspondence, generally posthumously published; certain types of socialist trade journals, written to instruct and direct budding socialists—magazines such as *Science and Society*, *The Partisan Review* and *The Socialist Quarterly*; also what may be called "text-books" written for socialists, which the ordinary reader would not bother to read and would not understand unless thoroughly familiar with socialist dialectics. Such a book is *The History of Trade Unionism*, written by Sidney and Beatrice Webb, and publicly acknowledged by Lenin as being a great "textbook" for socialistic communism.

There is also a wholly different type of publication written for the average man. In this the sheep-clothed wolves pose as reformers and claim they will give more power to the people and make them freer by curbing the evils of capitalistic civilization. They neglect to say that their cure consists of a self-perpetuating tyranny operated by them.

Our documentation necessarily includes specific names and actions.

The socialists have always realized the importance of capturing the impressionable mind of youth, and they set about gaining control of the teaching profession in the United States over a century ago.

The emperor Caligula is said to have wished that the Roman people had only one neck, which he could sever at a single stroke. This sentiment was also ascribed to several of his bloodthirsty successors, and the socialists applied it to education. They wanted one overall category into which all subjects could be bundled. About 1825 Saint Simon—the father of modern socialism—accomplished this end by calling his teachings “social sciences”, and since that time the socialists have been wrapping together all the arts and sciences until today anthropology, sociology, history, geography, economics and jurisprudence are all grouped under the heading of “social sciences”. Then by clever semantic inventions they “prove” in all these subjects that socialism is, has been, and always will be the inevitable answer to all the problems of the world. Their pseudo-scientific “proofs” of this evident fallacy are of the same value as the mouthings of an African witch-doctor, and are in truth the emotional outpourings of a debased religion. But by their insidious corruption of the academic world they succeeded in imposing their dogma on two generations of teachers and students.

Nowhere did the socialists’ perversion of the colleges serve them better than in the field of anthropology.

American socialists picked this subject as a number one objective in the United States some years after the Civil War and they have been successfully exploiting it ever since. Like most observers of American life from the beginning of the republic, the socialists considered Negroes the greatest single American problem. They knew long before Dr. Toynbee so clearly stated it that man, for all his progress in other fields, has never found a permanent racial solution. So the socialists set about using it (as they do all our problems) to stir up trouble.

They adopted for popular consumption the emotionally attractive slogan of racial non-difference, and introduced it to the professors, who in turn taught it to their students. They had no compunction about discarding all the painstaking researches and fact-

findings of centuries, culminating in those of Hooton, Carleton Coon, and others.

Race, say the socialists in public, is nothing but an outside "paint job". Then they exacerbate racial difficulties by urging students to make inflammatory speeches and to incite riots. They frighten officials into condoning civil disorder and chaos. This is the pattern of violence which in Germany, Italy and Russia paved the way for the socialist seizure of power.

While popularly proclaiming the identicalness of races, socialists in their trade journals and textbooks and in their personal diaries and private correspondence tell a wholly different story. Marx, Engels, Laski, Bertrand Russell, Shaw and the Webbs in private constantly emphasized the physical and mental differences between races, and particularly the assumed inferior qualities of Negroes and Jews.

They use the riots which they have stirred up in the name of racial equality as a lever to persuade legislatures to pass more and more stringent measures, while the socialistic Warren Supreme Court pours out a constant stream of revolutionary decisions, none of them justified by the Constitution, and all aimed at establishing a centralized dictatorship by judicial fiat.

Socialists preach that there are no permanent standards of conduct or morality. The ethics of the Ten Commandments and the Sermon on the Mount are transitory, and may be changed by majority vote of the masses at any time. Of course, there is a secret reservation here: socialism is an eternal truth, and the masses must vote as their socialist masters dictate.

Socialists assert that all human actions and reactions depend upon environment. The theory is that human beings are mere robots, responding only to "external stimuli", and that heredity and the accumulated experience of countless centuries, should be disregarded. This is part of what socialists call the "pragmatic approach".

If pragmatism means practical experience, it surely must be taken into account. Certainly in the United States the Negroes seem to have proved pragmatically that there is a considerable difference between races even when they live in the same environment. Conversely, the dismal contrast between conditions in East and West Germany prove conclusively the devastating effect of a

socialist-communist environment as compared with free enterprise on a people of the same heredity and culture. Unfortunately, to learn anthropology pragmatically may involve untold human misery.

The ensuing survey indicates that the first step in solving the race problem is careful and unprejudiced study, without suppression of facts, or any attempt to twist them to prove a preconceived political theory.

The socialists early realized that they must change the teaching of history. History if accurately and factually narrated has a nasty way of exposing the evils of tyranny and its inevitable downfall; and socialism is a form of tyranny. The story of the decline and fall of the Athenian and Roman republics, truthfully told, had unpleasant analogies to the schemes of modern demagogues. The factual lessons of history had to be hidden under a fog of socialist mythology.

Baldly stated, Saint Simon, Fourier and Marx—the main originators of socialism—simply tried to “set the hands of the clock backward” to the Middle Ages. Then everyone had his position fixed from birth in a highly stratified society, run by a hierarchy of guilds, nobility and clergy. Artisans were sons of artisans and remained artisans for life. The peasant remained a peasant and was bound to the land. Socialism adopted this medieval concept and changed its name from “feudalism” to “economic determinism” and “historical materialism.” While they wished to restore the feudal caste system, they knew this was an unsuitable banner for their pseudo-progressive movement.

Though their extremist reactionary program would make individual liberty (personified in the United States Constitution) its first victim, they were too clever to make an open onslaught on this cherished principle. Instead they chose “capitalism” as their whipping-boy. Actually, it was the enormous energy generated by the release of individual initiative and invention that inspired our capitalistic economy to the miracles of production that made our American way of life the marvel of the whole world. Freedom worked the same miracles for Greece in the realm of ideas.

To rewrite history in their image, socialists in the United States started as usual by infiltrating the college history departments.

German socialism got a chilly reception, but English Fabian socialism scored heavily at Harvard, where the professors (as well as the Boston Brahmins) were Anglophile. The ultimate choice of

Harvard as their focal point of infection proved almost as fruitful in history as in economics. Their economic maneuvers are omitted from the present survey, because they are described fully in *Keynes at Harvard* (Veritas Foundation 1960). Perverted history, re-christened a "social science", soon spread from Harvard class-rooms to the teaching staffs of other American colleges and schools. Charles A. Beard was a leader in this dirty work. His falsification of Madison's writings in *The Federalist* is typical of socialist "science". Recently, Arthur M. Schlesinger, Jr. carried on and amplified this tradition of distortion in his "histories", and was rewarded with a White House post by President Kennedy, who was himself a graduate of the Fabian socialist London School of Economics.

The socialized "science" of history is slanted to prove that socialism is inevitable. The days of individual initiative (which they grudgingly admit had some success when our country was "undeveloped") are gone forever in our "mature economy". The sum of human productive efforts is like a pie of fixed dimensions. All that we can do now is to redistribute the pie by slicing it differently, in accordance with a planned socialist centralized tyranny.

Individualists believe that the pie can be steadily enlarged, so that every one can enjoy a bigger slice. Free men will continue to find profitable new ideas, after reaching the last land frontier.

Socialists are masters at inventing names to camouflage their objectives, and to Saint-Simon and his collaborator Auguste Comte goes the honor of inventing "sociology". Even among socialists its definition is not altogether clear. Sometimes socialists refer to sociology as social science and vice versa. They use it also to embrace all "social sciences." These deal with "human group living". You can see its impact in nearly every school today, in the frequent reports on the child's "group cooperation".

Milton's analogy of "presbyter" and "priest" applies aptly here. "New sociologist is but old socialist writ large."

Sociology is the pseudo-science used to pound into the minds of men that they are not individuals. They are only members of an economic class, or a group suffering from some sort of prejudice. As individuals, they are powerless to do anything about it. They have no personality and are simply a faceless crowd. They are helpless products of society and only the all-powerful socialist state can solve their problems.

In socialistic dialectics independent thinkers are “deviates” or “queers”, and John Dewey says that only people who are entirely dependent on socialist leaders are “normal”.

After capturing the teaching field, the socialists set about writing textbooks for the country. The socialist Richard T. Ely was made head of the Macmillan “social science” textbook operation and gradually most of the textbook publishers were compelled, if they wished to remain solvent, to turn out socialized textbooks because socialistic teachers required them.

The concept of collective guilt is part of the socialist theory that only groups, not individuals, are worthy of consideration.

They used this theory to great advantage when President Kennedy was assassinated. Almost before Oswald fired his third shot, the socialists and their liberal stooges accused the conservatives in Dallas of the crime.

The lucky capture of the assassin quickly disclosed that he was a communist. But this fact, being prejudicial to their cause, had little effect on the extremist propaganda. Chief Justice Warren joined the chorus, and was rewarded with appointment as head of the Presidential commission of investigation, perhaps the most inappropriate choice from every point of view ever made by an American president. Foreign communists and their sympathizers are still peddling the line of conservative guilt. But it was too absurd for the American people to swallow. Logically, if the theory of “collective guilt” were ever valid, it should apply to the communists in this case, because the assassination of enemy leaders is a recognized technique of theirs. But with their customary hypocrisy in changing their theories to suit their objectives, the “liberals” here now asservate that Oswald was alone responsible,—and was crazy, besides. To anyone who heard the re-broadcast of Oswald’s cool and crafty radio performance as Castro’s defender in New Orleans on August 22, 1963, the notion that he was “crazy” seems silly, — unless you consider all communists crazy. The Warren commission has labored mightily for many months, but will probably bring forth a belated and unconvincing mouse.

The last “science” which the socialists bastardized, and the one most fundamental to their capture of our Government, was the law. They used the same strategy as in the other social pseudo-

sciences, and chose the law schools as their main breeding places, starting with Harvard.

Three men master-minded the operation: Harold J. Laski, Morris Cohen and Felix Frankfurter.

Frankfurter maneuvered the appointment of Roscoe Pound to the Harvard Law School, of which he became Dean in 1912. Roscoe Pound was pompous and impressive, and made an eminently respectable appearance. As Frankfurter admits in his autobiography, he was an excellent "Trojan Horse."

Under Pound, Harvard began to teach the "socialization of the law", Pound's own words. Legal precedents and the old rights of individuals must give way to "social engineering" — a term later popularized by the Swedish socialist Gunnar Myrdal, whose propagandist book *The American Dilemma* was the chief authority cited by the socialized Supreme Court in its revolutionary school desegregation decision in 1954.

Harvard Law School indoctrinated its students, many of whom in turn became proselytizing professors, with the theory that the law is a "social study." They called it "sociological jurisprudence". Bluntly, it was socialized law. These professors taught men who are now Supreme Court Justices.

According to this new "social science" now administered by the Supreme Court instead of our former law, decisions are based not on precedent, but on their effect on promoting the kind of society which the socialized Supreme Court thinks best for us. This is substantially the same as the legal system openly avowed by the Soviet slave drivers.

Most important, communications media — newspapers, magazines, radio and television — are dominated by socialistic thinking, and naturally praise each new step of the Court toward collectivism. Intoxicated by this applause, encouraged by the Federal executive department, and emboldened by the hitherto supine acceptance of its usurpations of authority by Congress, the Court has steadily increased the tempo of its lawless march to the left. Scarcely a Monday goes by in the nine months when the Court sits, without at least one revolutionary decision, and these illegal amendments to the Constitution are immediately hailed by friendly publicists as "the law of the land".

The Court has outlawed God from the public schools, has ordered local school districts to levy taxes, and has radically changed the method of election of practically all State legislators by imposing an arbitrary "one man, one vote" requirement in both upper and lower houses. It has gravely handicapped the prosecution and punishment of criminals of all sorts, including particularly those charged with subversive activities.

On Monday, June 22, 1964, the last day of the 1963-1964 session, the Court amended the Constitution twice: first, it annulled an Act of Congress, barring known Communists from foreign travel; second, it extended its ban on the questioning of suspects by State authorities, with the evident ultimate objective of barring all admissions thus obtained, whether made voluntarily or not. On the same day, it reinforced its earlier unprecedented decisions protecting books from State obscenity laws (one case absolved *Tropic of Cancer*); and summarily held unconstitutional the legislative apportionment statutes of nine states.

As might be expected, all the amendments enacted in this extra-legal way have favored socialized law, and have tended to destroy the power of the States and to create a centralized tyranny of the executive and the judiciary in Washington. The Court has also invalidated Acts of Congress which conflicted with its novel constitutional notions.

Most of the enormous inroads upon the American system of government made by the counterfeit "social sciences," hereinafter more fully described, have been camouflaged by wolves in sheep's clothing. This metaphor is graphically depicted in the British Fabian Society's "coat-of-arms" shown on the Fabian Window of Beatrice Webb House, which Bernard Shaw donated in 1910. A sketch of this is the frontispiece of *The Great Deceit*. The old fable has great pertinence to our country's present plight. The wolves unmasked are less to be feared, no matter how much they snarl and show their teeth.

A. B. R.

I

SOCIALIST-COMMUNIST BROTHERHOOD

We are living in a most perplexing period of human history. Moral, legal and social attitudes seem to have undergone a drastic change. Human values that have developed over thousands of years, have been discarded or drastically altered. Attitudes as to what is right or wrong have become uncertain.

Individual thrift and storing up for the future have been converted from fine virtues into social evils.¹ Individual initiative and personal ability are labelled as anti-social acts. The building up of private enterprise is pictured as exploitation and economic piracy.² The term "profit makers" is used as a political term of opprobrium.

¹ Prof. Alvin H. Hansen of Harvard, *A Guide to Keynes*, McGraw Hill, N. Y., 1953, p. 181.

Hansen here complains that ". . . a little nest egg for savings whets the appetite for more."

"The individuals who save seem to be rather rare birds, just the kind of people whose appetite for saving would grow as their stock pile of liquid assets increased."

² Alfred McClung Lee, editor, *Principles of Sociology*, Barnes & Noble, College Outline Series, N. Y., 1959.

This standard college text book used in most colleges declares ". . . that 'white collar criminality,' carried on under the mores of acceptable business practice, constitutes a segment of criminal conduct which has been largely neglected in sociological studies of crime and criminals.", p. 37.

H. A. Overstreet, *The Mature Mind*, W. W. Norton, N. Y., 1949. Under the guise of "social science" Mr. Overstreet (a socialist for more than 40 years) writes: "Most of the subtler forms of stealing . . . for example; through financial manipulations of the market; . . . have been given other names than stealing and have been largely ignored." ". . . literal interpretation of these moral commands (i.e., Ten Commandments, ed.) have failed to reach the full-scale immoralities that are part of the going concern we call civilization:

Thou shalt not covet, but tradition
Approves all forms of competition. p. 97

Those showing extraordinary ability and genius are labelled as "social deviants" and are looked upon with suspicion because they do not fit into the herd-like classification which nowadays is called the "norm".³

On November 2, 1959 the whole nation was stunned by the confession of Charles Van Doren, Assistant Professor of English at Columbia University, that his winning of \$129,000 on the N.B.C. Quiz Show Twenty-One was rigged. He also admitted that he had falsely denied his misconduct under oath.⁴

The curious significance of this act went beyond the fact that a professor of a top American university lent himself to such a nation-wide fraud, and then perjured himself. The entire nation was inundated, as if by a pre-arranged signal, with a massive propaganda trying to minimize Van Doren's offense. Since unlike Alger Hiss he confessed his guilt, leftist apologists had to fall back upon the common cliché of the "social sciences" by blaming his crime on society in general, thereby watering down Van Doren's individual guilt, just as they are accustomed to do in the case of the most atrocious crimes.

This campaign was successful to a considerable extent in quieting public indignation, an indication of a deteriorating public sense of morality and ethics.

Why was this nation-wide campaign waged to water down the guilt of an obscure professor of English? The answer is that Van Doren is a member of a well-known literary family, of left-wing inclinations. The Van Dorens are deeply involved in the field of writing and publishing thereby reaching millions of Americans. Mark Van Doren, the father of Charles, has a long history of socialist

³ ". . . 'Almost everywhere, and especially in the subjective fields of imaginative writing, religion, and music, gifted "insanity" gains the victory over simple, healthy talent.'

"Studies of inventors, political and business leaders, scientists, artists, and criminals come to similar conclusions." Ref: Alfred McClung Lee op. cit. (Professor of Sociology and Anthropology, Brooklyn College) *Principles of Sociology*, article "Socialization of the Individual" subtitle "Deviants", p. 328.

Chapter I of this work opens up with the mention of "deviates" as being persons guilty of sexual aberrations. p. 9. The final chapter groups leaders, inventors and scientists as being an obstacle in the process to the "socialization of the individual", having already associated them with the smear words "deviate" or "deviant". This, it must be remembered, is taught to thousands of students in institutions of higher learning, from coast to coast.

⁴ Charles Van Doren was arrested October 17, 1961 on a charge "that he committed perjury by denying to a Grand Jury that he had received questions and answers in advance of his Television appearances." *World Almanac* 1960, pp. 40, 122-123. *World Almanac* 1961, pp. 149, 157, 190, 214.

activity and communist front affinity.⁵ For years Mark Van Doren has actively engaged in movements which have been denouncing the system of private enterprise as guilty of cheating, lying and being immoral.

The children of these "progressives" have been raised upon a diet of unfettered self expression, according to John Dewey's precepts. Not only their own children but the children of millions of Americans have been subjected to these "progressive" innovations. American cities, by and large, have been infected by juvenile delinquency which coincides with the growth of "progressive" education. The socialistic innovators of the progressive system, however, did not anticipate that the ravages of this method would reach their own offspring. In the case of Charles Van Doren the chickens seem to have come home to roost.

This is not the first time that an organized public furor was created as a smoke-screen to confuse the issue when prominent individual members of the clique known as the Establishment have been involved in some outstanding scandal.

The socialist cyst

On November 11, 1962, Alger Hiss, the accused Soviet spy and convicted perjurer, highlighted a nationwide television program entitled "The Political Obituary of Richard M. Nixon".⁶ Although public reaction was loud and prompt in protesting this display of left-wing revenge against Nixon, a deeper significance lies behind the act.

Richard Nixon like many Americans was convinced that the fight against the enemies of America was restricted only to the com-

⁵ Mark Van Doren has an extensive record of activity in communist fronts. Belonging with him to the first front cited below were such persons as Sherwood Anderson, Roger Baldwin, Franz Boas, John Dewey, Charles E. Merriam, Hendrik W. Van Loon, and E. R. A. Seligman. These were all socialists of the Fabian type, and the organizations in question actually were socialist-communist fronts.

Among the communist fronts Mark Van Doren joined the American Society for Cultural Relations with Russia. (cited as communist, 1948, by a Congressional committee); called for the support of the National Student League (*Daily Worker*, Sept. 28, 1932, p. 2) which was cited as a "front organization of the Communist Party" by U. S. Attorney General Francis A. Biddle, May 28, 1942; and was active on behalf of the Schappes Defense Committee. This committee was set up to defend an admitted communist fired from City College of New York and jailed on the charge of perjury. (This committee was cited as communist by Attorney General Tom Clark, April 27, 1949).

⁶ *Long Island Press*, November 12, 1962, p. 2.

munists and their immediate hangers-on. He had built his reputation and his political fortunes mainly on his role in exposing Alger Hiss and the Soviet spy system in this country. Like many others he failed to understand that there is a working sympathy and understanding between all the major radical and left-liberal elements in opposing our institutions of individual liberty and free enterprise. The operations of this left-wing mass were clearly evident during the Hiss trials in 1948/49. All shades of radical opinion rallied behind Alger Hiss. They included such old Fabian socialist types as Felix Frankfurter and Mark Van Doren. Mark Van Doren was an English instructor at Columbia University in 1925. He was assigned as a Faculty Advisor to Whittaker Chambers, later the accuser of Alger Hiss. Mark Van Doren was also on the staff of the *Nation*, the left-wing periodical which has reflected throughout the years the philosophy of Fabian socialism in this country. Chambers wrote that "Mark Van Doren's personal influence on his students was great—in my case, powerful and long-lasting."

Van Doren's influence was so great in developing a passion for socialism in the young Whittaker Chambers, that at the end of the 1925 school year Chambers quit Columbia University and joined the Communist Party.⁷ During the trial of Hiss for perjury, Mark Van Doren made available to the defense personal letters he had received years before from Chambers in an effort to discredit the charges against Alger Hiss.

Van Doren and his fellow-thinkers throughout the nation were influential enough to create a hysteria in behalf of Hiss which is unique in our own nation's history. It was then that Chambers realized that ". . . when I took up my little sling and aimed at Communism, I also hit something else. What I hit was the forces of that great socialist revolution, which, in the name of liberalism, spasmodically, incompletely, somewhat formlessly, but always in the same direction, has been inching its ice cap over the nation for two decades."⁸

Here Chambers put his finger directly upon the true forces of danger and disintegration in this country. The great social threat was not just the communist conspiracy but went much deeper. It represented a force which had been insinuating itself into the control centers of our country for a long time.

⁷ Whittaker Chambers, *Witness*, Random House, N. Y., 1952, p. 164.

⁸ *ibid.* p. 741.

Chambers was mistaken in his estimate that at that time (1948) this force had been at work only for "two decades". The elements of the socialist forces aiming for control of the United States can be traced back well over 100 years and during that entire period socialists often covered themselves with the specific designation of "social scientist".⁹

The communist menace in this country would be a relatively minor one if it did not operate under the protection of the massive socialistic movement that had grown within our society largely under the cover of other labels than "socialism". Whittaker Chambers shrewdly observed that "Were it not for a socialist cyst within it, mere political expediency would scarcely stop any party from cleaning house of its Communists, a project that, pushed with vigor and sincerity, could only redound to its credit."¹⁰

Common leftist goal

In order to understand this hidden menace a thorough reappraisal is needed of the true balance of the socialistic and communist movements here and of the actual influence they exert together and separately.

In the 1930's there was an astounding growth of communist front organizations with tentacles reaching into almost every community in America. The director of the Federal Bureau of Investigation, J. Edgar Hoover states: "Take, for example, roof, or compound, fronts. Here a number of fronts, as in the nationality field, will form a super, over-all front such as the old American League Against War and Fascism, which at its peak claimed 7,500,000 members."¹¹

It seems impossible that millions of Americans suddenly would flock into a communist front apparatus without previous preparation and indoctrination. Even a superficial glance would indicate that a few thousand communists in the United States would find it physically impossible to swing such huge numbers of literate Americans into their apparatus in such a short space of time. Obviously some other force, or forces, had to work for years in order to create a receptive mental climate for left-wing affiliations among so many millions of Americans.

⁹ New York Tribune, 1842, *passim*. "Social Science" is the designation the socialists adopted in the pages of that paper. A regular column by socialists appeared under the heading *Social Science*.

¹⁰ Chambers, *op. cit.* p. 742 n.

¹¹ J. Edgar Hoover, *Masters of Deceit*, Henry Holt & Co., N. Y., p. 231.

We get an indication of the nature of these forces when we glance over the list of sponsors and founders of such super-communist fronts as the American League Against War and Fascism mentioned above by J. Edgar Hoover. Such well-known socialistic figures as Frank P. Graham, Dr. Reinhold Niebuhr, Upton Sinclair and Sherwood Anderson participated in the building and leadership of these communist fronts. These were well-known figures in the socialist movement who knew the ideological and strategic differences of the various radical groups. They were not "innocents" or dupes. They were a part of a united front arranged between the socialist and communist leadership.¹²

Their aim was to infiltrate and dupe the American public into moves that would carry the nation towards socialism. Therefore, in its actual sense the term "communist front" is misleading. They were actually socialist—communist fronts with the communists keeping the initiative and dominating the program.¹³

¹² The Kremlin made a deal with socialist forces (Second International) throughout the world to form a united front in the drive towards socialism. That is why in this country the socialists, (Fabian and other varieties) during the Thirties, entered into the building of the giant radical fronts which today are commonly called communist fronts. Today, there is another communist - socialist united front program in progress. An official Kremlin expression of the united front policy enunciated by the Kremlin is as follows:

"Being of the opinion that unity of action is a pressing necessity and the truest road to the establishment of the political unity of the proletariat as well, we declare that the Communist International and its sections are ready to enter into negotiations with the Second International (socialist parties—ed.) and its sections for the establishment of the unity of the working class in the struggle against the offensive of capital, against Fascism and the menace of Imperialist war."

Ref: *United Front*, Georgi Dimitroff, General Secretary of the Communist International (published International Publishers, communist, N. Y., 1938). This is the main report delivered to the 7th World Congress of the Communist International in Moscow, August 7, 1935, p. 91.

¹³ Among those who were connected with the communist superfront mentioned by Edgar Hoover, who were old activists in the socialistic movement, were: Devere Allen, Oscar Ameringer, Sherwood Anderson, Roger Baldwin, Mary McLeod Bethune, Prof. Franz Boas, Prof. George S. Counts, Malcolm Cowley, Jerome Davis, Paul De Kruijff, Melvin Douglas, Sherwood Eddy, Prof. Henry Pratt Fairchild, Dorothy Canfield Fisher, Mary Fox, Frank P. Graham, Rev. John Haynes Holmes, Langston Hughes, Freda Kirchwey, Joseph Lash, James Lerner, Max Lerner, E. C. Lindemann, Lola Maverick Lloyd, Robert Morss Lovett, Francis J. McConnell (Bishop), Lewis Mumford, A. J. Muste, Dr. Reinhold Niebuhr, Rev. A. Clayton Powell, Jr., Mrs. James Roosevelt, David J. Saposs, Frederick L. Schuman, Vida D. Scudder, Rev. Guy Emery Sipler, Upton Sinclair, Tucker P. Smith, Edgar Snow, Maxwell S. Stewart, Oswald Garrison Villard, Harry F. Ward, James Wechsler, Ella Winter, Rabbi Stephen S. Wise and James Waterman Wise. Although most of these were nominally socialists some of them were found to be also secret members of the pro-Soviet apparatus without belonging to the Communist Party. Ref.: Special Committee on Un-American Activities, House of Representatives Seventy-eighth Congress Second Session H. Res. 282, Appendix—Part IX, Communist Front Organizations, 1944, pp. 389, 390, 392, 396, 397, 402, 409, 410, 411, 417, 428.

Before the communists split off from the socialist movement in 1919-1920 the socialists had created a large number of deceptive socialist fronts calculated to draw into their orbit socialistic sympathizers as well as many persons honestly interested in reforms and good government. Socialists are the inventors of radical fronts. The communists only copied that technique.

Such organizations as the American Civil Liberties Union and the National Association for the Advancement of Colored People are examples of such socialist fronts.¹⁴ Throughout the history of the American Civil Liberties Union or the National Association for the Advancement of Colored People, such Fabian socialists as Felix Frankfurter, Roger Baldwin, A. J. Muste, Norman Thomas, Robert Morss Lovett and John Nevin Sayre have dominated the strategic thinking of those organizations.¹⁵ The association of the above persons in communistic fronts has generally occurred when there was a united front understanding between the socialist and communist forces. Whenever there were criticisms or actions against communists, such as those of Justice Frankfurter in 1961-62, they have generally occurred when there was a disagreement among communists and socialists as to the kind of tactics to adopt in the march toward socialism.

There is never any fundamental disagreement between communists and socialists about the fact that socialism is the ultimate aim of both movements. This aim remains constant no matter what other differences occur. This is the permanent magnet that constantly draws the socialists back towards the communists in the long run. The socialist forces have no choice in the matter. They are perennially attracted to the communists and emotionally involved with them.

Both socialists and communists face the same enemy, the system of individual freedom and private enterprise. This is the main enemy of the theory of socialism. Murders of socialists by commu-

¹⁴ The National Association for the Advancement of Colored People has been a part of a Fabian socialist combine sponsoring socialist agitation throughout the country through the League for Industrial Democracy (American Fabian socialists). Ref.: *League for Industrial Democracy Monthly*, January 1932, p. 12.

For a detailed account of the background of the N.A.A.C.P. see *Red Intrigue and Race Turmoil* by Z. Dobbs, Alliance Inc., 200 East 66th Street, New York, 1958, pp. 13-29.

For the socialist background of the American Civil Liberties Union see *Keynes at Harvard*, Veritas Foundation, New York, 1962.

¹⁵ Report of the Joint Legislative Committee investigating seditious activities, filed April 24, 1920, in the Senate of the State of New York, pp. 1518-1519 and pp. 1979-1989.

nists along with other atrocities are considered historically of less importance by die hard socialists than the ideological straw man called "Capitalism". This demonstrates the great hold over the mind that emotional dogmatism has even in the face of torture, pain, blood and tears, and death.¹⁶ It also explains the comparative complacency of our left-wing extremists toward the current war waged against us by the world-wide Communist conspiracy, infinitely more menacing to the United States than Hitler, and reeking with unspeakable atrocities on a vaster scale, as compared with the fanatical hatred they displayed toward Hitler, after he broke his alliance with Stalin.

Communists copy socialist tricks

Generations before the formation of the Communist Party in the United States the socialist movement had created hundreds of local, regional and radical front groups, carefully camouflaged to lure thousands of innocents into these socialist dominated organizations, which would then utilize deceptive issues built around reforms as a means of skillfully indoctrinating the "dupes" with socialist beliefs.¹⁷

¹⁶ The cooperation of socialists after their members have been murdered or tortured harks back to the very beginning of the Bolshevik revolution. Bolsheviks killed hundreds of mensheviks (who were the Russian socialists) during and immediately after their take over of power in 1917. This was extended to other countries where the Bolsheviks secured a foothold such as Hungary, under Bela Kun in 1919, and during the Hitler-Stalin pact when Polish Jewish socialists fleeing from Hitler into Soviet Russia were executed, tortured or placed in Siberian slave labor camps. An outstanding incident of such murders was the killing of Victor Alter and Henryk Erlich, upon express orders of Stalin. This was done in spite of the fact that President F. D. Roosevelt had interceded on their behalf. Erlich and Alter were leaders of the Polish Jewish Socialist Bund, and were executed on the ridiculous charge that they were "nazi agents". (Reference: Jerzy Glikzman, *Tell the World*, The Gresham Press, N. Y., 1948, pp. 13-19.) Although there was great agitation among some socialists over these and other murders of socialists by communists it did not prevent united front cooperation between the two movements. The next important phase of murders of socialists by communists occurred when the communists took over in Czechoslovakia in February, 1948. In short order, both Eduard Benes and Jan Masaryk, socialist heads of the previous government, were murdered by means of contrived suicide. Again, there was agitation amongst socialists over communist perfidy. When this subsided, again, there were united front pacts between socialists and communists throughout the world. This appears to be a congenital condition existing in the socialist movement which socialists cannot control. Reference: *World Almanac*, 1956, p. 146.

¹⁷ Some other groups within the scope of the socialist influence were: Women's International League for Peace and Freedom, The Fellowship of Reconciliation, American Union against Militarism, Church Socialist League, International League of Working Women, National Consumers League, Ethical Culture Society and scores of other organizations.

In 1919 there was a split in the socialist movement, after which one section formed itself into the Communist Party.¹⁸ Thus at the very beginning the communists had inherited from the socialists an accumulation of skill and experience in forms of deception with camouflaged fronts.

There is very little that the communist movement has been able to add to the bag of tricks developed by the socialists. The main communist advantage in the revolutionary leftist movement has been its military type of organization capable of quick action to meet new situations. The strict discipline of their membership relieved the communists of the burden of time consuming debate. The communist policy of lies, deceptions and subterfuges merely copied the technique which the socialists had developed into a black science for over a hundred and twenty years (1842).¹⁹

Socialists use 'softsell'

Unfortunately while the socialists were busy creating their vast network of extremist fronts and infiltrating non-socialist organizations, the public at large was generally disinterested in the whole matter. The permeation of the American social fabric by socialism proceeded largely undetected because the socialists utilize the technique of what is known in the advertising world as the "soft sell". In fact, the difference between socialist and communist techniques was that the socialists used the "soft sell" and the communists the "hard sell".

The "soft sell" was infinitely more successful than the "hard sell". The communist fronts were utterly unsuccessful until they switched their line and joined with the socialists in the "soft sell".²⁰

¹⁸ William Z. Foster, *History of the Communist Party of the United States*, International Publishers, N. Y., 1952, pp. 157-185. This is an official communist chronicle of how the communists split off from the Socialist Party and formed a separate group affiliated with the Kremlin.

¹⁹ In 1842, Horace Greeley, publisher of the *New York Tribune*, decided to use his newspaper to expound socialism to the American public. For a year he inserted a column called "Associationists" or "Social Science" under the guise of being a paid advertisement in order to escape any possible repercussions as an advocate of socialism. When, after a year, the repercussions were not forthcoming, he dropped this subterfuge and presented the column as a straight feature of the newspaper. From the very beginning, socialists used such crafty devices to camouflage their socialist ideas. See Charles Sotheran, *Horace Greeley and other Pioneers of American Socialism*, Mitchell Kennerley, N. Y., 1892; the chapters on "American Socialism" and "Greeley a Socialist Apostle."

²⁰ Examples of the unsuccessful communist fronts, preceding the working together between communists and socialists, were the Trade Union, Unity League, The League of Struggle for Negro Rights, The African Blood Brotherhood, and the International Labor Defense (I. L. D.). They never attracted more than a handful of followers.

The sudden growth of the communist fronts after the socialist-communist united front in the thirties was phenomenal. The American Youth Congress alone, controlled by a socialist-communist alliance, numbered about "4,600,000 young people by the outbreak of World War II."²¹

Another important radical front was the American Student Union which was formed as a result of an "amalgamation of the National Student League (communist-led, founded in 1932) and the . . . Student League for Industrial Democracy (socialist-led, founded in 1905").²²

This front was influential enough to lead "a national anti-war strike of 184,000 students on April 12, 1937. Such strikes were continued until April, 1941, those in 1938-39 totaling several hundred thousand students."²³

The National Negro Congress was organized in Chicago on February 14-16, 1936 as a result of the socialist-communist amalgamation and soon blossomed into a membership of 1,200,000.

A compilation of the total membership of the four largest socialist-communist fronts amounted to approximately 13,600,000. Making liberal allowances for overlapping it can be assuredly stated that over 10,000,000 people were drawn into this vortex.²⁴

There were other socialist-communist combinations which, though involving a much smaller membership, were immensely important in influencing the country's thinking. An example was the American Writers Congress organized by socialists and communists in 1935. A year later the same forces organized the American Artists Congress. They boasted that "the writers and actors of Hollywood and Broadway started to raise their voices against the mass of capitalistic swill . . ." and that nationally they were "a powerful force . . . in every other phase of the cultural movement."²⁵

²¹ Wm. Z. Foster, *History of the Communist Party of the United States*, International Publishers, New York, 1952, p. 310.

²² *ibid.* p. 311.

²³ *id.*

²⁴ All these front groups were cited as communist or communist dominated organizations by various State and Federal investigating agencies. However, in most cases the socialist participation either was overlooked or ignored. Actually, "socialist-communist" front would have been the more technically correct designation.

²⁵ *American Writers Congress* — proceedings — International Publishers, (communist) 1935.

With the socialists and communists massing into one organization of writers, the real hidden influence of the socialists, and to a lesser extent, the communists in the publishing business, the theatre, the movie industry and the broadcasting business made itself unmistakably visible for the first time.

Through fronts which were designed to coordinate extremist groups in the information media, one could also pin-point for the first time the extent of the leftist permeation of the American writing and publishing field.²⁶

Socialist leaders put over a deal

Today, the process of creating socialist extremist fronts continues unabated. An organization called the National Committee for Sane Nuclear Policy (SANE) recently made its appearance, with branches in every densely populated area. After going through the motions of a squabble with the communists a few years back, the socialists have currently sneaked back into a policy of cooperation with the Kremlin by a most devious maneuver. For years, the socialists have been smarting under the charge that they are perennial "suckers" for communist machinations. Each time that socialists joined with the communists in a united front inevitably the net result was that the communists raided the socialist camp and attracted away from them a large portion of the youth plus a considerable number of adults. After World War II, the communists again pursued a hard line against the socialists, murdering many top socialist figures in Czechoslovakia, Hungary and other Iron Curtain satellites. Rank and file socialists throughout the world raised a cry "never again any unity with the communists". As a consequence a flood of anti-communist literature by socialists began to appear. Examples are Harold and Bonaro Overstreet's *What we must know about Communism* and Margaret Mead's *Soviet attitudes towards authority* which reflected a disenchantment by socialist thinkers with communist brutality. In fact, when the socialists and communists joined hands a few years ago to form SANE the socialists in short order began to eject the communists from the

²⁶ American Writers Congress (proceedings), International Publishers, New York, 1935 *passim*.

organization, and as a result, turned it into an almost purely socialist front group.

However, as soon as the communists again showed an inclination for a united front deal, the socialist leaders, with an almost fatalistic urge, began to yearn for a return to the old union. The big problem of the socialist leaders was how to form this new united front deal, and, at the same time, pacify their rank and file following. They have accomplished this through a most devious maneuver.

In the summer of 1962, Professor J. D. Bernal, a well-known pro-Kremlin agent, proposed to the socialists in America a united front deal revolving around a campaign for American disarmament, including the atomic bomb. A private meeting was held in the sumptuous home of Homer A. Jack, the head of SANE. At this meeting were Norman Thomas, A. J. Muste, Emily Parker Simon and Alfred Hassler, all well-known left-wing figures. Since these leftists had previously protested loudly against communist perfidy and double crossing, and had sworn never again to trust the communists, this new communist-socialist deal had to be handled with the utmost diplomacy.

At this closed meeting of socialists with a pro-Kremlin agent, it was decided that the socialists, under the circumstances, could not send either delegates or observers to Moscow without arousing an outcry among their followers. Therefore, they agreed upon a substitute device whereby Homer A. Jack and Erich Fromm (a veteran socialist) would go merely as personal guests of J. D. Bernal, who happened to be the president of the presidium of the Moscow World Council of Peace. Although technically they appeared as personal guests the National SANE organization paid all their travel expenses.

The dishonesty of this subterfuge became apparent when it was divulged that these so-called "guests" had with them an official 54-point declaration from SANE to the Moscow congress. Also, these "personal guests" of Professor J. D. Bernal suddenly appeared "at a full plenary meeting of the Congress, being given between 25 and 30 minutes of prime Congress time." During the sessions the full declaration of these American socialists suddenly turned up in the hands of all delegates (printed at the expense of the Soviet Government) in "at least four languages—English, French, Spanish and German—and will be printed in the final

verbatim report of the Congress." In this hypocritical manner American socialist leaders have sneaked into another united front.²⁷

Most investigators of united radical fronts have overlooked one of the most vital aspects. This is the socialist participation and influence in these fronts. The communist activities were much more blunt and more dramatic, from a news point of view, and monopolized the attention of those who were concerned with the collectivist menace. Indeed, prior to the creation of united fronts, the massive penetration of our free society by the socialists largely escaped notice. The socialist underground forces were given *carte blanche*, and secured dominance in one field after another by default.

Socialist leaders have always been happy to have others belittle and downgrade the importance of the socialist movement. This enhanced their opportunities to cover up their underground penetration. Most writers on socialism have treated the Socialist Party of America specifically as the criterion of socialist power and influence. As the Socialist Party increased its vote in presidential and congressional elections before World War I there was some concern about this extremist threat. When later the Socialist Party's votes dwindled into insignificance this was regarded as proof that the threat to our institutions from this source was over.

These analysts and observers were badly mistaken. They failed to understand that the Socialist Party was only the parliamentary facade of the socialist movement, and the most dangerous element among the socialists was the American equivalent of British Fabian socialism. American Fabian socialists for 78 years had been active in building up a socialistic strategy and a pro-socialist following, while at the same time, consciously avoiding the use of the word "socialist".²⁸

²⁷ Reference: Dr. Homer A. Jack, *The Moscow Conference for General Disarmament and Peace*, a Report to the National Committee for Sane Nuclear Policy, published by National SANE, New York, 1962, pp. 1, 2, 4, 5, 7, 16-24. The names appended to the socialist declarations are:

William C. Davidson
Erich Fromm
Robert Gilmore
Alfred Hassler
Homer A. Jack

Sid Lens
Stewart Meacham
Seymour Melman
A. J. Muste
David Riesman

J. David Singer
Emily Parker Simon
Harold Taylor
Norman Thomas

²⁸ Fabian News, London, June 1892, p. 19 "Local societies are requested to note that it is not desirable to make any change in the name by the addition of the word 'Socialist' to 'Fabian'."

In changing the name of the Intercollegiate Socialist Society into the League for Industrial Democracy (L.I.D.) the socialists indicated that they wanted "... a more inclusive name than 'socialist' . . ." *The L.I.D. Fifty Years of Democratic Education 1905-1955* by M. Weisenberg.

The silent infiltrators

Americans were generally unaware of the insidious march of the Fabian type of socialist until the era of the socialist-communist fronts, because the 'experts' had failed to sound the alarm.

We previously mentioned that when the socialists joined hands with the communists, their united front groups practically overnight attracted between ten and thirteen million Americans. Conversely, during the Hitler-Stalin pact, when the socialists felt betrayed by the communists and withdrew their support, the membership of these fronts melted away, and most of them went out of business altogether. The real strength of the socialist elements was thus demonstrated by both the growth and the decline of these fronts.

Since the huge socialist-communist fronts disappeared, the tendency of our political commentators has been to consider leftist influence as equally diminished. This is a grave error. In the last century, Sidney Webb, the father of Fabian socialism, explained how those who have once been drawn into leftist activities continue to promote socialism thereafter. In speaking of socialist organizations, he stated:

"Their programmes and principles remain, and even their leaders, but their active membership is continually changing. A steady stream of persons influenced by socialist doctrines passes into them, but after a time most of these cease to attend meetings, the subjects of which have become familiar, and gradually discontinue their subscriptions. These persons are not lost to the movement; they retain their socialist tone of thought, and give effect to it in their trade unions, their clubs, and their political associations. But they often cease to belong to any distinctly socialist organization, where they are replaced by newer converts."²⁹

The millions who were indoctrinated in the socialist-communist fronts provided a continuous backwash of influence in all the political parties in America,³⁰ and in education and social life.

²⁹ Sidney Webb, *Socialism in England*, London, 1889, pp. 20-21.

³⁰ Such leftist thinking is personified in Senators Hubert Humphrey, Wayne Morse and Paul H. Douglas among Democrats, and Senators Jacob Javits and Clifford P. Case among the Republicans. All of these had been active in connection with League for Industrial Democracy functions. Ref.: *The L.I.D. Fifty Years of Democratic Education 1905-1955*, by Mina Weisenberg, pp. 18, 26, 27, and p. 2 of *How Free Is Free Enterprise*, L.I.D.

It is inconceivable that there could be such a sustained and smoothly functioning socialistic activity throughout such a long period of years without any central directing group fixing the policy and outlining the strategy.

Exhaustive investigation shows that there is such a central direction—and naturally it is not the Socialist Party. The connecting link of the multiple socialist movements today is a quiet organization with wide connections and ramifications known as the League for Industrial Democracy (L.I.D.). It has filled the same position throughout its continuous existence of almost 60 years.³¹

Shunning wide publicity but steadily boring within the nation's educational system and means of communication, the L.I.D. has been the American equivalent of the British Fabian Society. Like the British Fabian socialist clique, the L.I.D. has operated on the basis of infiltrating key control centers in the United States, including both major political parties. It formerly had a twin associated organization called The Rand School for Social Science. The Rand School educated the new recruits in socialism and the League for Industrial Democracy then gave them operational assignments throughout our whole social structure.

³¹ Mina Weisenberg, *The L.I.D. Fifty Years of Democratic Education 1905-1955*, League for Industrial Democracy, New York, p. 1, ". . . Intercollegiate Socialist Society was formed in 1905, and has continued functioning as the L.I.D. since 1921." David Shannon, *The Socialist Party of America* — Macmillan, N. Y., 1955, pp. 55-56. The founders of the Intercollegiate Socialist Society (later L.I.D.) included such socialists as Clarence Darrow, Jack London, William English Walling (a founder of N.A.A.C.P.), Morris Hillquit (for many years head of the Socialist Party) and Harry W. Laidler. It was originally financed largely by donations from a few wealthy people. "During the organization's early period Strobell and Rufus W. Weeks, a vice president of the New York Life Insurance Company, kept it going with financial contributions." Ref.: David A. Shannon, *The Socialist Party of America*, p. 55.

"The ISS and the League for Industrial Democracy—the ISS changed its name after World War I—has attracted to it a great number of brilliant minds. A very good college faculty could be assembled from sometime ISS or LID members. Among those who have been associated with the organization, besides those previously mentioned are: Walter Agard, Roger Baldwin, Louis B. Boudin, Randolph Bourne, Paul Blanshard, Bruce Bliven, Paul Brissenden, Robert W. Bruere, Louis Budenz, Howard Brubaker, Stuart Chase, Albert De Silver, John Dewey, Paul H. Douglas, Morris Ernst, Zona Gale, Lewis Gannett, W. J. Ghent, Felix Grendon, Paxton Hibben, Jessie Wallace Hughan, Ellis O. Jones, Horace M. Kallen, Edmond Kelley, Florence Kelley, Freda Kirchwey, William Ellery Leonard, Lewis Lorwin, Robert Morss Lovett, Alexander Meiklejohn, Broadus Mitchell, A. J. Muste, Harry Overstreet, Ernest Poole, Selig Perlman, Jacob Potofsky, Anna Rochester, David Saposs, Vida Scudder, John Spargo, Charles P. Steinmetz, Ordway Tead, Alexander Trachtenberg, Norman Thomas, Walter Weyl, Bouck White, Edwin Witte, Helen Sumner Woodbury, and Charles Zeublin." *ibid* p. 56.

Leftists in respectable garb

In recent years in New York City, there have been meetings held in a dignified looking building at 7 East 15th Street. Groups of well-dressed men and women gather to discuss "social" problems generally under the broad designation of the "social sciences".

In one session there were people such as Professor Richard B. Morris of Columbia University, Dr. Lewis Lorwin, and Frances Gates, of the Social Sciences Reference Service of the University of California. This meeting was scheduled under the prosaic heading of "Studying Labor History". In another meeting, John Kenneth Galbraith was awarded an annual book award in the Waldorf Astoria Hotel. Presiding at the ceremonies was Dr. George N. Shuster, president of Hunter College, and the presentation was made by United States Senator Paul H. Douglas. Subsequently, Galbraith's acceptance speech was published in the February 2nd, 1958 issue of *The New Leader*, an old socialist publication.

At another meeting, Leo Rosten of *Look* Magazine, William Nichols of *This Week* Magazine, and Frank Stanton, the head of the Columbia Broadcasting System, gathered to discuss the harmless-sounding topic of "Mass Culture" and "Mass Media".

All this was done under the auspices of a harmless sounding organization called The Tamiment Institute and Library. In brochures we learn that "The Tamiment Institute and Library is a private nonprofit and non-partisan institution sponsored by the People's Educational Camp Society of Tamiment, Pennsylvania".

However, under the heading of "Advisory Committee" we read the names of Norman Thomas, socialist leader, Reinhold Niebuhr, socialist theologian, Daniel Bell, socialist leader, Sidney Hook, former communist, and now in the socialist camp (Fabian), George H. Shuster, president of Hunter College, New York City, with a record of leftist associations, and J. Robert Oppenheimer (who was dropped by the Atomic Energy Commission because of doubts raised as a security risk).

The building which now houses the Tamiment Institute is the same that was purchased many years ago for the Rand School of Social Science. The Rand School of Social Science, founded by the American Socialist Society, eventually ran out of endowed funds and reorganized itself under this new name. The Rand School label had already been thoroughly discredited and hence became unsuitable as a cover.

In the hot weather the meetings moved to a luxurious socialistic camp in the mountains of Pennsylvania where the proceedings are conducted in cooler surroundings of natural splendor. There we find a hall called the Morris Hillquit Memorial Library of the Tamiment Cultural Center, Tamiment, Pennsylvania. The late Morris Hillquit was the head of the Socialist Party in the 1920's and also a participant in the League for Industrial Democracy and the Rand School of Social Science. He had been a militant defender of the Bolshevik Revolution and a vociferous supporter of the Communist International.³²

Thus the Tamiment Institute and Library is a new name for the old Rand School of Social Science and it has replaced the latter as an adjunct of L.I.D. It is the American counterpart of the British Fabian Research Bureau. The Fabian organization and its American twin feed organized packages of information to leftists in all walks of life, to undermine our system of free enterprise and individual freedom.

Rand School teachers and pupils have always served as conspicuous luminaries in socialist and communist movements of all shades. Today, this ghost of the old Rand School of Social Science even engages in the fashionable game of "anti-communism", although its "anti-communism" is of an innocuous type which merely slaps the reds on the wrist. Any serious attempt to check the Kremlin element is met with a chorus of "danger to the freedom of expression" by these same "Fabian socialists".

The center of infection

Two blocks further uptown from the Tamiment Institute Building, additional meetings are held. These are also conducted in a dignified and respectable climate. The address is 112 E. 19th Street, New York City, and the organization is called the League for Industrial Democracy. Among its Directors are Norman Thomas and Daniel Bell, who are on the Advisory Council of the Tamiment

³² State of New York, Proceedings of the Judiciary Committee of the Assembly, Legislative document #35, Vol. II, 1920, Testimony: "Morris Hillquit. — 'The basis of our sympathy with Soviet Russia, is in the first place, that we recognize Soviet Russia as a government of the working classes of Russia — of the underdog, if you want it.'" p. 1346.

"Morris Hillquit. — 'As to that the Socialist party by majority vote has declared its adherence to the Third International.'" p. 1352.

Institute. In both the League for Industrial Democracy and the Tamiment Institute you find an overlapping of names.³³

The influence of the League for Industrial Democracy can be gauged by the national figures among their sponsors. They include Senator Jacob Javits, Republican, Senator Paul H. Douglas, Democrat, Senator Wayne Morse, Democrat, George Meaney, head of AFL-CIO, H. L. Keenleyside, Director-General, Technical Assistants Administration of the United Nations, M. J. Coldwell, M.P., Leader of the Cooperative Commonwealth Federation Group in the Canadian Parliament, Patrick M. Malin, Executive Director, American Civil Liberties Union, Robert Bendiner, Managing Editor of *The Nation*, Ralph J. Bunche, Assistant Secretary of the United Nations, and Theodore K. Quinn, former Vice President of the General Electric Company.

Lurking behind this respectable facade of notables with imposing titles and degrees, is the Fabian Socialist interlocking complex.

The Fabian socialist structure in the United States was patterned almost exactly upon the mother Fabian organization in England. The British Fabian Society, with an insignificant number of members, infiltrated all major political parties and institutions in Britain and managed to dominate sociological and political sentiment to such an extent that Britain has been gradually creeping towards full socialism regardless of the political party in power.

On several occasions, the Fabian socialists even had full political direction of the British Empire through the medium of the Labour Party which the Fabians founded and have dominated ever since.³⁴

The Fabians sponsored, organized and financed the London School of Economics as an institution that would grind out graduate

³³ Other examples are George Ross and Marx Lewis, who are directors of both the League for Industrial Democracy and the Tamiment Institute and Library.

³⁴ Some of the Fabian leaders in the Labour Party who have held ministerial portfolios in the British government and have influenced the destinies and the decline of the British Empire are: J. Ramsey MacDonald, Sir Stafford Cripps, Clement Atlee, Ernest Bevin, John Strachey, Hugh Gaitskell. Ref. *This Little Band of Prophets — The British Fabians*, by Anne Freeman, pp. 109, 171, 9, 252, 254.

students who would filter into colleges and universities throughout the British Empire and the United States.³⁵

The London School of Economics had far reaching effects on American public affairs through Americans who have been indoctrinated at that institution. Listed among its noted graduates is the late President, John F. Kennedy.

In the publication field, the British Fabians had developed the magazine *The Nation* and *The New Statesman* as mouthpieces for Fabian policies. Eventually they were merged as the *New Statesman and Nation*. In the book publishing field a whole gamut of publishers vie with one another to publish Fabian literature. Fabian influence has been felt in television and the press, through Fabian indoctrinated reporters and editors. Every phase of education and public information has been "permeated" by these leftists. Originally a small group of socialist elite, they have steadily grown in members and influence by continual log-rolling and mutual assistance, combined with unscrupulous smearing and boycotting of their opponents, until they have now secured almost complete control of the mass media of communication.

³⁵ Margaret Cole, *The Story of Fabian Socialism*, Stanford University Press, 1961, p. 69. Mrs. Cole writing as a veteran Fabian socialist leader describes the maneuver of Fabian head, Sidney Webb, in organizing the London School of Economics:

"Webb, accordingly, wrote out, as a kind of appendage to the Hutchinson will, a paper of his own stating what he considered its provisions could mean in practice, including

'the promotion . . . of all or any of the objects for the time being of the said Society, or in or towards the promotion of the study of Socialism, Economics or of any other branch or branches of Social Science or Political Science or in or towards the propagation or advocacy whether by lectures pamphlets books or otherwise of socialistic or economic or political teaching or in or towards the promotion of any educational social or philanthropic object.'

and to fortify himself against possible criticism enquired of R. B. Haldane, Q.C., whether this seemed all right to him. Haldane, it seems, asked Webb whether he was still a Socialist and whether he thought his proposed foundation would really strengthen the case for Socialism; receiving the answer 'Yes' to both queries he gave 'counsel's opinion' in favor of going ahead. Webb, however, had made up his mind well in advance of the consultation with Haldane—whose name was never mentioned in any discussion with the Fabian Executive—and had decided that at least half was to go to the foundation of the L.S.E., on whose behalf its first Director promised to the London Chamber of Commerce that 'the School would not deal with political matters and nothing of a socialistic tendency would be introduced'; furthermore, that whatever part the Fabian Society itself might be permitted to retain of the money left for its 'propaganda and other purposes' was not to be casually spent."

(This piece of duplicity and dishonesty is typically Fabian Socialist. Although the London School of Economics was deliberately designed as a socialist vehicle the London Chamber of Commerce was told the opposite in order to fool the British public. This is typical of Fabian socialists both in Britain and in America.)

American Fabians imitated most of the organizational forms of the British Fabian body. The New School for Social Research in New York City was the equivalent of the London School of Economics.³⁶

An appendage to British Fabians

On the political front there are the Americans for Democratic Action, the New York State Liberal Party, and other political fronts throughout the country which copy the British Labour Party techniques. The Americans for Democratic Action corresponds with the Union for Democratic Action which was a British Fabian socialist outgrowth in England. David C. Williams, the editor of the ADA World, the official organ of the Americans for Democratic Action, was also organizer of the leftist Union for Democratic Action in London. Of the 18 members of the National Executive Committee of the ADA in 1961 the overwhelming majority had connections with the League for Industrial Democracy or the Tamiment Institute and Library. The ADA has been a thinly camouflaged reflection of the L.I.D., Fabian master organization in America.³⁷

A work issued by a Fabian publishing outlet states:

"The League for Industrial Democracy, founded in 1905 on Fabian lines in New York by H. Laidler, has always kept closely in touch with British Fabians: the Fabian Society's Annual Report from 1925 to 1930 listed it under Provincial Societies."³⁸

It is interesting to note that the British Fabian socialists consider the American Fabian socialists only a "provincial" section of the overall British Fabian socialist movement.

The L.I.D. coordinated its tactics and activity with the British Fabian socialists. Actually English Fabianism had strong American

³⁶ Sister M. Margaret Patricia McCarren (unpublished manuscript on Fabian Socialism in the United States)

"NEW SCHOOL FOR SOCIAL RESEARCH.

The New School, founded by Charles Beard, John Dewey, Thorstein Veblen, and Alvin Johnson in 1919, was hailed by the Fabians in the *New Statesman* as the counterpart of the London School of Economics." p. LX, LXI.

³⁷ Reference: Folder issued by *We The People* exposing the ADA, Oct. 1961, p. 1. Also, Sister M. Margaret Patricia McCarren *ibid.*, p. 90.

³⁸ *This Little Band of Prophets: The British Fabians*, Anne Freemantle, Mentor Books, published by The New American Library, 1960, p. 233. British edition, George Allen & Unwin, Ltd., 11 Dartmouth St. S.W. 1, London, England.

socialist overtones. Thomas Davidson, who inspired the first meetings in 1883, although of Scottish birth, was an American citizen and the chief driving force behind Fabian thinking was Henry George, the American single tax advocate.³⁹

In 1895, an American Fabian Society was formed with a magazine called the *American Fabian* as its official organ. The British Fabian tracts were also widely advertised and distributed to Americans through the American Fabian Society. The publications of the American Fabians were likewise offered under the label of "Social Science Library".⁴⁰

British Fabian leader Margaret Cole writes: "The most notable of the originals was the American Fabian Society, which began in Boston under the auspices of one Rev. W.D.P. Bliss of Boston, who was assisted by J. W. Martin, a member of the London Executive, who emigrated; for several years it ran a journal, *The American Fabian*, in Boston and New York, and fathered Societies in Philadelphia and San Francisco; later there are recorded Societies in Chicago and at Yale; . . ." ⁴¹ The significant fact that a member of the London Executive Committee of the British Fabian Society had set up branches in the United States (circa 1895-1901) has been glossed over in socialist literature. This is because the issues of the *American Fabian* were quite frank about the Fabian intentions and gave away a large part of the Fabian tricks.⁴²

³⁹ Anna George deMille, *Henry George*, University of North Carolina Press, Chapel Hill, N. C., 1950

" . . . it was George who gave the impetus to the British Socialist movement which grew out of the Fabian Society. Sidney Webb pointed out: 'Little as Henry George intended it, there can be no doubt that it was the enormous circulation of his *Progress and Poverty* which gave the touch that caused all seething influence to crystallize into a popular Socialist movement'." p.2.

⁴⁰ See issues of *American Fabian* from 1895 to 1900.

⁴¹ p. 347, Margaret Cole, *The Story of Fabian Socialism*.

⁴² *The American Fabian*, Jan., 1898, p. 12:

"Next to thinking of it and hoping for it themselves, Fabian Socialists should do all they can to rouse others to do the same. Every Fabian Socialist should have a small but well selected library of the best books on this subject, and these he should lend to all such of his friends and acquaintances who show the slightest signs of being amenable to progress."

"Lend Blatchford's 'MERRIE ENGLAND' to men, and ask them what they think of it.

Lend 'LOOKING BACKWARD' to women, and talk it over with them.

Get everybody to read Henry D. Lloyd's 'WEALTH AGAINST COMMON-WEALTH,' and ask them what they think of trusts in general.

Get every person you know, without regard to age, sex, or previous condition of servitude, to read Ruskin's 'CROWN OF WILD OLIVES.'

Footnote continued on following page.

The League for Industrial Democracy as the inheritor of the early Fabian group in America is further tied to the British body by Margaret Cole who states: ". . . Fabian influence there (in the United States — ed.), such as it is, has been exercised by contact with Dr. Harry Laidler's League for Industrial Democracy in New York, and in Canada through the various groups of the Cooperative Commonwealth Federation." ⁴³

It is interesting to note that the Cooperative Commonwealth Federation of Canada is given credit for being a Fabian type socialist organization. The strike of 900 doctors in Saskatchewan, Canada, beginning July, 1962, against a "Government Compulsory Medical Care Insurance Act" was a protest against the Provincial Government headed by the Cooperative Commonwealth Federation.⁴⁴ Curiously, a vice president of the League for Industrial Democracy, the headquarters of which is in New York, is "M. J. Coldwell, M.P., leader of the Cooperative Commonwealth Federation Group in Canadian Parliament. . ." ⁴⁵

42 (cont.)

Tell romantic people to read William Morris' 'NEWS FROM NOWHERE.'

Tell practical people to read the 'FABIAN TRACTS.'

Beg religious people to read KINGSLEY and MAURICE and Professor HERRON and the Rev. STEWART HEADLAM in connection with their New Testament.

If you find one who shows earnestness and perseverance, urge him to read the 'FABIAN ESSAYS'.

Advise scientific people to read

KARL MARX,

(‘Capital’, Humboldt Publishing Co., New York.)

and tell those who look higher yet that they will find a philosophic basis for Socialism in the works of the great HEGEL,

(‘The Philosophy of History,’
Bohn’s Philosophical Library.)

and the hardly less notable German idealist, FICHTE,

(‘The Science of Rights’
Trubner & Co., London)

There is literature of the new order adapted to all sorts and conditions of men. Choose with tact. Lend freely, with courtesy and persistence. This should be a point of honor with every Fabian Socialist."

(The rather frank disclosure by American Fabians of the tactics taught them by the British Fabian mother body are reflected in items like the above in the *American Fabian*. It is interesting to note that the Fabians have a propaganda package for every element in society. Notice especially a separate appeal made to Christians using a religious approach, and the separate athiestic appeal via Karl Marx. Here we find a frank exposition of separate appeals to women, romantic people, practical people, religious people, earnest people, scientific people and those of a philosophic bent. The pages of the *American Fabian* are full of such disclosures. It is no wonder that this publication has been pushed into the limbo of lost works by socialist chroniclers.—ed.).

⁴³ Margaret Cole, *The Story of Fabian Socialism*, p. 347.

⁴⁴ *Good Housekeeping Magazine*, Nov., 1962, article: What Happens When Doctors Strike, pp. 85-88.

⁴⁵ *World Cooperation and Social Progress*, League for Industrial Democracy, 112 E. 19th Street, New York 3, N. Y., p. 20.

The octopus of Fabian socialism stretches from England to the United States, with tentacles in Canada, New Zealand, Australia and other parts of the British Empire. The methods are devious, underhanded and fraught with deception, but they work. Fabian socialist propaganda is filled with charges of cheating, dishonesty, and conspiracy on the part of what they brand as "the capitalistic system". In fact, it is their own methods of deception and patent dishonesty that are regularly planned and carried out, and deliberately concealed. This is the same method used by both Hitler and the Soviets to accuse their intended victims of the crimes which they were plotting to perpetrate on them. The Fabians' political policy operates on a permanent basis of fraud to soften up and subvert our society so that it will eventually fall like ripe fruit into the hands of this self-appointed socialistic elite.

Permanent deception—a success

Even before the turn of the century, and continuing to the present day this basic strategy of concealment and deception has been quite frankly disclosed by both English and American Fabians in their intramural communications.

An entirely different approach became the guiding standard of driving all of society into a socialist direction. One of the chief Fabians described their phenomenal success when he stated:

"The Fabian Society succeeded because it addressed itself to its own class in order that it might set about doing the necessary brain work of planning Socialist organization for all classes, meanwhile accepting, instead of trying to supersede, the existing political organizations which it intended to permeate with the Socialist conception of human society."⁴⁶

Whereas, some other socialistic movements embraced a more frank public program which advocated bludgeoning society into accepting socialism, the Fabians adopted the covert policy of easing society into socialist forms by trick and deception. Their policy was, and is, never to run a candidate publicly as a Fabian Socialist.

Fabians pursued a policy of "permeation" into established organizations. They called this the "permeation of the Radical Left"⁴⁷

⁴⁶ Bernard Shaw, *The Intelligent Woman's Guide to Socialism*, Brentano's, N. Y., 1928, p. 186.

⁴⁷ *Fabian Essays in Socialism*, Walter Scott, London, 1889, p. 215.

and explained carefully that by degrees through such permeation that society "will pass into collective control without there ever having been a party definitely and openly pledged to that end." And that "according to this theory there will come a time, and that shortly, when the avowed Socialists and the much socialized Radicals will be strong enough to hold the balance in many constituencies, and sufficiently powerful in all to drive the advance candidate many pegs further than his own inclination would take him." The Fabians also taught that the permeated parties "will thus be forced to make concessions and to offer compromise; and will either adopt a certain minimum number of the Socialist proposals, or allow to Socialists a share in the representation itself. Such concessions and compromises will grow in number and importance with each successive appeal to the electorate, until at last the game is won." Although this was written by Sidney Webb, the father of Fabian Socialism in 1889, it is an almost exact blueprint of the Fabian operations in the United States today.⁴⁸

Margaret Cole, a long time leader of Fabian socialism explains it succinctly:

"What Fabian permeation meant was primarily 'honeycombing', converting either to Socialism or to parts of the immediate Fabian Programme, as set out in the continuous stream of Tracts and lectures, key persons, or groups of persons, who were in a position either to take action themselves or to influencing others, not merely in getting a resolution passed, or (say) inducing a Town Council to accept one of the clauses of the Adoptive Acts, but in 'following up', in making sure that the resolution or whatever it was did not remain on paper but was put into effect."⁴⁹

The technique of influencing great masses of people through small numbers of 'socialistic experts' properly placed or in a position where they can influence leaders is a time tested Fabian device. One can more easily understand many of the strange events occurring in our own country in the light of what Margaret Cole says in continuing her explanation of Fabian "permeation":

"It was not necessary that these 'key persons' should be members of the Fabian Society; often it was as well they

⁴⁸ *ibid* p. 215

⁴⁹ Margaret Cole, *The Story of Fabian Socialism*, Stanford University Press, p. 85.

should not; what was essential was that they should at first or even second-hand be instructed and advised by Fabians.”⁵⁰

A few Fabians influence millions

The amazing part of the Fabian Socialist movement, both in the United States and in England, is that it is made up of a relatively small number of people who have developed the technique of influencing large masses of people to a very high degree. This policy of confining the Fabian leadership to a very small number is a deliberate one. As early as 1896, the Fabian Society declared that “the Society is pledged to support those which make for socialism and democracy and to oppose those which are reactionary. It does not ask the English people to join the Fabian Society. It urges its members to join other societies, socialist or non-socialist, in which Fabian work can be done.”⁵¹ Sidney Webb had openly declared that the Fabian Socialist Society “is not, however, a numerous body, and makes no attempt to increase its numbers beyond the convenient limit.”⁵²

The League for Industrial Democracy as the American Fabian counterpart pursues the same Fabian policy of a small select membership exerting influence in the vital control centers of America. The L.I.D. has a self-perpetuating leadership which is not responsive to any mass pressures. In fact, their policy is the reverse—the masses must be responsive to them.

The influencing of youth by Fabians who dazzled young people with a false symbol of “science” has been a standard socialist technique for many years. In England, Fabians began intensive indoctrination of young people through the means of an organization called the Fabian Summer School. By planting socialistic ideas in young minds the Fabian Society influenced the thinking of future leaders of the British Empire in each succeeding generation.

⁵⁰ *ibid.*, pp. 85, 86. One gets additional insight into the technique of Fabian socialist permeation by Margaret Cole, when she says:

“One gets sometimes, an impression of a Fabian vision of Britain in which every Important Person, Cabinet Minister, senior civil servant, leading industrialist, University Vice-Chancellor, Church dignitary, or what-not, would have an anonymous Fabian at his elbow or in his entourage who, trained very thoroughly (maybe in the Webb’s Ideal School of Economics) in information, draughtsmanship, and the sense of what was immediately possible, would insure that the Important Person moved cautiously, but steadily in the right direction.”

⁵¹ Fabian Society report to the Trades Union Council, 1896, quoted in Anne Freeman’s *This Little Band of Prophets—The British Fabians*, 1961, p. 92.

⁵² S. Webb, *Socialism in England*, p. 27.

In the United States the League for Industrial Democracy following the same program organized the Student League for Industrial Democracy (S.L.I.D.). This organization had left its mark in almost every major college and university in the United States. Since 1905 thousands of prominent persons in government, education, science and religion reflect the socialistic teachings of the Student League for Industrial Democracy.

The Rand School for Social Science and its successor the Tament Institute and Library have trained a minimum of 5,000 people per year since its founding in 1906.⁵³ The bulk of these have entered into sensitive and key positions in government, the information media (television, newspapers, radio), and the teaching professions in colleges and high schools throughout America. Well over a quarter of a million radicals have been spawned by this single "social science" school alone.

As has been mentioned before, this interlocking Fabian socialist network has furnished the substance and the sinews for the so-called communist front movements numbering millions of followers. The subversive menace in America can be estimated being at least 80% Fabian socialist and with the remaining 20% consisting of communists and other assorted radical groups. This fact is almost completely overlooked by writers, lecturers and investigators of the left-wing problem.

Socialists are treated lightly

While the communist menace has been subjected to some telling blows through study and exposure, the Fabian type of socialist has been allowed to expand his influence unimpeded. The erosion of democratic institutions proceeds unchecked and the enemy remains unidentified.

There are key men in the United States pushing socialistic personalities and socialist issues on radio, television, newspapers, magazines and other publications. Pro-socialist influence on tele-

⁵³ *The Case of the Rand School*, published by the Rand School of Social Science, New York City, July 26, 1919.

"The Rand School of Social Science last year had 5,000 students.

Rand students, when they finish their training, go out to be lecturers, street speakers, teachers and organizers in the labor movement. They become leading spirits among their fellows, for they have supplemented their toil-worn knowledge of present social and industrial evils with an intelligent, constructive idealism that builds a new and better way where the present system fails and collapses." p. 1.

vision is obvious when persons such as Norman Thomas and Max Lerner are continuously solicited for programs reaching millions of people.⁵⁴ Although Norman Thomas is publicly known as a perennial candidate for President on the Socialist Party ticket his major role has been as director and officer of the League for Industrial Democracy and its predecessor organization (Intercollegiate Socialist Society) since 1918.⁵⁵ He has been one of the chief architects of Fabian Socialism. The Socialist Party was only one public face of the overall socialist movement. Most anti-socialist opposition has been cleverly decoyed by the Fabians toward the Socialist Party only. The concept of Norman Thomas as a 'nice, harmless socialist' sold to his wealthy and socialite friends is a carefully built up image. Mr. Thomas is a clever, calculating, hard core socialist who has been in the Fabian inner councils plotting out a strategy governing the entire movement. His connections with the British Fabian leaders are politically intimate.⁵⁶

Max Lerner has been a pioneer of the communist movement. Later he moved into Fabian socialism. His projection through newspaper columns and on radio and television as an independent thinker is completely contradicted by the fact that he has been either communistic or Fabian socialist throughout his entire adult life.⁵⁷ We have the example of a clever bit of by-play with Lerner and Norman Thomas on the same television program creating the impression that they represent two different aspects of a social question. This is patently a clever bit of acting since both are wedded to the same socialist aims.

⁵⁴ Public program sponsored under educational auspices on Channel 13, during January, 1963, New York City.

⁵⁵ *The L.I.D. 50 Years of Democratic Education 1905-1955*, published by League for Industrial Democracy, p. 29.

⁵⁶ *This Little Band of Prophets*, Anne Fremantle, p. 234.

⁵⁷ Max Lerner, speaker for the Communist Party, Toledo, Ohio, Nov. 4, 1923. (Ref.: Special Committee to investigate communist activities in the U.S. H. RES. 220, Part 3, Vol. 2, June 17, 1930 p. 237.)

Max Lerner, article in the Daily Worker (circa 1923) (Ref.: Special Committee to investigate communist activities in the U.S. H. RES. 220, Part 3, Vol. 2, June 17, 1930, p. 267.)

Member of the National Executive Committee of the Young Workers (communist) League in 1923. (Ref.: The Young Worker.) (affiliated with the Young Communist International, June, 1923, p. 4).

Editor of *The Nation*, 1936 (Fabian socialist).

Delegate to the Workers (communist) Party; (ref.: Young Worker, Feb. 1923, p. 13).

Leader of the League for Industrial Democracy (Fabian Socialist) (ref.: *This Little Band of Prophets*, A. Fremantle, p. 234).

Currently, columnist for the New York Post, and professor of Political Science at Brandeis University.

Other persons with a socialistic background such as William L. Shirer and John Gunther are continually belaboring a large public with ideas presented in a "liberal" form. Naturally, no mention is made of their partisanship for socialist causes.

In Tamiment Institute activities we find such persons as Frank Stanton of the Columbia Broadcasting System participating along with Leo Rosten of *Look* Magazine, and William Nichols of *This Week*. These are individuals who reach millions of people with their peculiar slant on national and world affairs. They influence politicians, political parties and thousands of others who occupy sensitive and key positions in our society.⁵⁸

We have noted before how even Alger Hiss, an accused spy and convicted perjurer, was pushed into the breach in a nationally televised program. This obviously indicated considerable leftist bias in some of the largest television and radio networks in the United States. These are merely symptoms of the Fabian socialist penetrations and permeations that have continued for at least 70 years in the United States.

Socialists have managed to push society towards socialism indoctrinating millions under labels other than socialism.

We have mentioned that Stuart Chase, veteran Fabian socialist, once counselled a socialist gathering that "socialism under any other name would smell as sweet."⁵⁹ Then the question arises as to what label or labels did these undercover leftists use in order to inject socialist thinking? One of the earliest labels to cover socialist indoctrination has been the magical term "social science". The Fabian socialists have stolen the magic symbolism of "science" and have grafted it upon their system of thought. Since almost everybody in the civilized world looks upon science as progressive and beneficial to humanity it occurred to socialist strategists more than a century ago that old ideas could be presented in a modern garb by calling them a "social science". In colleges, the pulpit and lecture hall the magic term of "social science" has been used in myriad forms to inculcate a "creeping socialism" which has stealthily and quite silently insinuated itself into the lifeblood of our civilization. To get at the heart of this malignancy it is necessary to trace into the tortuous road by which "social science" has lured us down into the leftist quagmire.

⁵⁸ See Annual Report of Tamiment Institute and Library, June 1958-59, pp. 3 and 4.

⁵⁹ Stuart Chase, *A New Deal*, p. 163.

II

SOCIAL SCIENCE —

A LEFTIST INSTRUMENT

Most people think of the term “social science” as something that developed out of the academic world. “Social science” has an emotional appeal to the public. Those asserting exclusive ownership of this concept insist that it ranks in scientific complexity and also in certainty, with atomic theory, genetics, astro-physics and other technical sciences. One authority claiming to be an expert in the “social sciences” sums up this claim for an exclusive monopoly by declaring that: “the problems are intricate and cannot be fully understood even by the intelligent minority”; and that the average layman . . . “will have to accept the word of the experts, as he does on many other important public issues . . .” just like the “. . . release of atomic energy or radar . . .”¹

We read in a volume edited by this same social scientist, Seymour E. Harris, of Harvard University, that “no science program which omits the social sciences can even remotely fulfill its responsibilities.”² From another direction we hear Morris R. Cohen, touted as one of America’s great philosophers, declare that we must have a “. . . proper integration of the different social sciences into an adequate study of law. . . .”³

Another “social scientist” informs us that “the services of *real* social scientists would be as indispensable to Fascists as to Communists and Democrats, just as are the services of physicists and physicians.”⁴

¹ Seymour E. Harris, *National Debt and the New Economics*, McGraw Hill, N. Y., 1947, pp. 24-25.

² Seymour E. Harris, editor, *Saving American Capitalism*, Alfred A. Knopf, N. Y., 1948, p. 364, article by James R. Newman, editorial staff, New Republic (Fabian socialist).

³ Morris R. Cohen, *Reason and Law*, The Free Press, Glencoe, Ill., p. 171.

⁴ Bernhard J. Stern, *Historical Sociology*, Citadel Press, N. Y., 1959, p. 20. Stern here quotes George A. Lundberg, *Can Science Save Us?*, N. Y., 1947, p. 48. Bernhard J. Stern, before his death in 1958, had been assistant editor of the *Encyclopedia of Social Sciences*, taught at New School for Social Research, and was chairman of the board of editors of *Science and Society*, a well-known communist publication. Stern, although entering into many joint efforts with socialists, was publicly known as a communist. Stern was co-author of *General Anthropology*, College Outline Series, Barnes & Noble, 1960. This work is required reading in most colleges and universities in America today.

Today, as always, the communist and socialist movements both claim to represent "the true social science". As has been noted previously, the socialist movement for over 100 years had used "social science" as a label characterizing the methods and aims of socialism.

"Social science" has been a designation from its very origin of a philosophy hostile to private enterprise. Socialists and communists used the term "social science" and "scientific socialism" interchangeably. The term "science" was added because "science" is a good word, identified in the minds of the general public with progress, and with the mathematical certainty of future benefits to humanity. This is a semantic device which flatters the power aspirations and expectations of frustrated elements in society.

An outstanding example of the use of the term "social science" by the modern socialist movement was seen in the creation of the Rand School of *Social Science* by the American Socialist Society in 1906.⁵

The communists utilize the label of "social science" in their theoretical magazine "Science and Society" where the Kremlin propaganda parades as the scientifically certain wave of the future.⁶

The chief communist training school is called the Jefferson School of Social Science.⁷

"Social Science" overawes the layman

In reading over the literature of the socialist-communist movement the term "social science" is used in monotonous repetition. Confronted with such an imposing title the tendency of the average person is to give up any attempt to probe into so complicated a matter.

The socialist and communist movements, therefore, have won a considerable initial advantage by taking over exclusive ownership

⁵ Presently called Tamiment Institute and Library, in New York City.

⁶ *Science and Society*—a Marxian quarterly—has been cited as "a communist publication" by a number of governmental bodies. See *Guide to Subversive Organizations and Publications*, prepared and released by the Committee on Un-American Activities, U. S. House of Representatives, Washington, D.C., 1962, p. 199.

⁷ The Jefferson School of Social Science in New York City, (prospectus) Spring Term, May-June 1944.

"Jefferson School of Social Science—Cited as an adjunct of the Communist Party" (Attorney General Tom Clark, Dec. 4, 1947).

"Ordered to register as communist front organization with the Attorney General of the U. S., June 30, 1955." (Ref. *Guide to Subversive Organizations and Publications*, published Jan. 3, 1957. pp. 49-50.)

of the term "social science", which they have exploited extensively to further their objectives. They have tried indeed to confer on "social science" the hegemony over all the genuine sciences.

Frederick Engels, Karl Marx's alter ego, summed it up for the leftist movement during the nineteenth century when he indicated that what today is called "social science" is a "weltanschauung" (world-view) which is expressed and proved ". . . in all actual science."^a

In a book written in Soviet Russia and translated into almost every language on earth as a guide to communists the world over it is stated that:

"Before the working class obtains power, it is obliged to live under the yoke of capital and to bear in mind constantly, in its struggle for liberation, what will be the behavior of all the given classes. It must know on what this behavior depends, and by what such behavior is determined. This question, may be answered only by social science."

* * *

"Among the social sciences there are two important branches which consider not only a single field of social life, but the entire social life in all its fullness; in other words, they are concerned not with any single set of phenomena (such as, economic, or legal, or religious phenomena, etc.), but take up the entire life of society, as a whole, concerning themselves with all the groups of social phenomena."^a

Encyclopedia has a captive audience

The socialists, as has been pointed out previously, had harnessed the term "social science" as a deceptive cover for their movement in America as early as 1842. Currently there exists a work known as the *Encyclopedia of the Social Sciences*, which is the major encyclopedic source of reference on social matters in the English language. It is used as a source book in almost every college and university in the English speaking world.

It is a little known fact that this encyclopedja is a socialist product. Its promoters, organizers, and contributors, for the most

^a Howard Selsam, *What is Philosophy—a Marxist Introduction*, International Publishers (communist) N. Y., 1938, p. 142.

^a Nikolai Bukharin, *Historical Materialism*, International Publishers, N. Y., 1925, pp. IX and XIII (authorized translation from the Third Russian edition).

part, read like a Who's Who of the socialist and communist movements. The editor-in-chief was Edwin R. A. Seligman.¹⁰ The associate editor was Alvin Johnson, and the managing editor was Max Lerner. All these have been prominent luminaries in the socialist world."¹¹

A cursory check of the encyclopedia's contributors shows that over 340 of them appear prominently in socialist-communist front movements. These 340 wrote most of the key articles in the *Encyclopedia of the Social Sciences*. More than 435 additional names listed there as consultants were also found on the rolls of socialist-communist front groups.

By projecting the *Encyclopedia of Social Sciences* the Fabian socialists in this country were able to achieve at one stroke a virtual monopoly of the basic research relating to the "social sciences". Any student or teacher in the English speaking world wishing to study any branch of social subjects must of necessity consult this Encyclopedia. A socialistic bias is obvious throughout its entire 15 volumes.

Socialist school is accredited

The above mentioned Alvin Johnson in 1919 with the aid of many of the same persons involved in the *Encyclopedia of Social Sciences* founded the New School of Social Research. At that time the Fabian socialists in England considered the New School as the American "counterpart of the London School of Economics." Frequently the same lecturers were featured in both institutions.

The London School of Economics was founded by Fabian socialists in England as an accredited institution which would be

¹⁰ John Spargo, *Socialism*, Macmillan, N. Y.-London 1906, "The two leading American exponents of the theory, (historical materialism—ed.) Professor Seligman and Mr. Ghent, have expressed that conviction in very definite terms" p. 71. ("Historical materialism" has been the catchword of socialists and communists ever since it was postulated in America by Seligman. The Mr. Ghent mentioned in the above quote is W. J. Ghent, one of the founders of Fabian socialism in America in 1895.)

¹¹ The British Fabian socialist connections of Alvin Johnson are dealt with in *Holmes-Laski Letters*, ed. Mark De Wolfe Howe, Harvard University Press, Cambridge, 1953, pp. 1396, 1398. Johnson was editor of the Fabian magazine *The New Republic* and had been director of the leftist New School for Social Research. He taught as a professor of social science in numerous universities throughout the United States including Cornell, Stanford, Columbia and the University of Chicago. (Ref. *Who's Who*, Vol. 16, 1930-31, p. 1210.)

Max Lerner's extensive leftist record was dealt with in this work previously.

able to indoctrinate Britons with socialist ideas. It was projected to bring about socialism through the medium of "social science."¹²

In spite of its socialistic nature the New School of Social Research has been granted accredited recognition by the New York State Board of Regents.

In its bulletin, the New School declares:

"Under an unconditional charter granted by the Board of Regents of the State of New York, successful study with the Faculty leads to the degrees of Master of Arts and Doctor of Philosophy, to the degrees of Master and Doctor of *Social Science*." (Italics ours—ed.)¹³

Thousands of persons have graduated from this institution and many of them have joined the teaching profession throughout the nation.

The prospectus of the New School declares: "that professional training is thoroughly completed only as the student becomes clearly aware of the relation of his particular area of specialization to the entire field of the *social sciences*." (Italics ours).¹⁴

Socialistic schools such as this, however, are only a small part of the apparatus which today is grinding out leftist recruits and socialistic beliefs throughout the nation. The Fabian socialist tactic of infiltrating our educational institutions, publishing firms, writing of text books, and book reviewing media along with other modern

¹² Sister M. Margaret Patricia McCarran, *Fabianism in the United States*, (unpublished manuscript) pp. LX, LXI, and Margaret Cole, *The Story of Fabian Socialism*, Stanford University Press, Stanford, California, 1961. The London School of Economics was set up as a result of the legacy established in the will of one Henry Hutchinson, who had joined the Fabian Socialist Society in 1890, and who committed suicide in 1894. This money was used by Sydney Webb, the leading Fabian socialist, to organize the London School of Economics, which became a part of the University of London aggregation. Margaret Cole wrote:

"Webb, accordingly, wrote out, as a kind of appendage to the Hutchinson will, a paper of his own stating what he considered its provisions could mean in practice, including:

'the promotion . . . of all or any of the objects for the time being of the said Society, or in or towards the promotion of the study of Socialism, Economics or of any other branch or branches of Social Science or Political Science or in or towards the propagation or advocacy whether by lectures pamphlets hooks or otherwise of socialistic or economic or political teaching or in or towards the promotion of any educational social or philanthropic object'".
p. 69

¹³ *New School Bulletin*, The Graduate Faculty of Political and Social Science, New School for Social Research, N. Y., 1954-55, p. 5.

¹⁴ *ibid.* p. 5

instruments of information operates in such a way that it is not visible to the average person. It is deliberately designed so as to remain invisible, with its socialistic nature carefully hidden.

Million members in 1919

At a meeting of American Fabian socialists as early as 1919, the extent of covert socialist penetration in America was defined:

“The Socialist movement has produced a million men and women in the United States who will be of supreme value in the impending crisis. They are destined to furnish the cultured leadership of which the Labor movement is now in need. Labor needs people who understand the class struggle. The Socialist Party should supply them. We need not be concerned for the old party. A super-Socialism is developing which is destined shortly to embrace everything that stands for the interests of labor.”¹⁵

This “Super-Socialism” was further elaborated at the same conference by Stuart Chase, who (representing the Fabian Club of Chicago) stated: “Socialism under any other name would smell as sweet.”

John Dewey, the leader of the League for Industrial Democracy until his death (1952), once wrote:

“We are in for some kind of socialism, call it by whatever name we please, and no matter what it will be called when it is realized.”¹⁶

Garet Garrett brilliantly pin-pointed this same process:

“Revolution in the modern case is no longer an uncouth business. The ancient demagogic art, like every other art, has, as we say, advanced. It has become in fact a science—the science of political dynamics. And your scientific revolutionary

¹⁵ Dr. James P. Warbasse, at a meeting of the Intercollegiate Socialist Society, *Intercollegiate Socialist*, p. 14, article on Labor Party.

¹⁶ John Dewey, *Individualism, Old and New*, N. Y., 1930, p. 119, quoted in *Science and Society* (communist—ed.) Summer, 1939, p. 293. John Dewey, known as the architect of Progressive Education in the United States, was a life-long socialist. In the light of that fact the nature of his so-called “progressive” measures should be re-examined, since his primary attitudes were governed by a desire to bring about socialism in the United States and the rest of the world. To a socialist everything must be bent and made to fit into his final goal, i.e., the elimination of the system of free enterprise and the institution of government owned and controlled means of production.

in spectacles regards force in a cold, impartial manner. It may or may not be necessary. If not, so much the better; to employ it wantonly, or for the love of it, when it is not necessary, is vulgar, unintelligent and wasteful. Destruction is not the aim. The more you destroy the less there is to take over. Always the single end in view is a transfer of power.

“Outside of the Communist party and its aura of radical intellectuals few Americans seemed to know that revolution has become a department of knowledge, with a philosophy and a doctorate of its own, a language, a great body of experimental data, schools of method, textbooks, and manuals—and this was revolution regarded not as an act of heroic redress in a particular situation, but revolution as a means to power in the abstract case.

“There was a prodigious literature of revolutionary thought concealed only by the respectability of its dress.”¹⁷

Garrett further declared:

“This revolutionary elite was nothing you could define as a party. It had no name, no habitat, no rigid line. The only party was the Communist Party, and it was included; but its attack was too obvious and its proletarianism too crude, and moreover, it was under the stigma of not belonging. Nobody could say that about the elite above. It did belong, it was eminently respectable, and it knew the American scene. What it represented was a quantity of bitter intellectual radicalism infiltrated from the top downward as a doctorhood of professors, writers, critics, analysts, advisers, administrators, directors of research, and so on—a prepared revolutionary intelligence in spectacles. There was no plan to begin with. But there was a shibboleth that united them all: ‘Capitalism is finished.’”¹⁸

However, despite Mr. Garrett’s observation, this study will show that the revolutionary “elite” did have a “name” and did have a “habitat”. As previously stated, Whittaker Chambers talked about this same hidden force developing “somewhat formlessly, but always in the same direction” and always “in the name of liberalism.”¹⁹ These two brilliant minds pinpointed the process but

¹⁷ Garett Garrett, *The People’s Pottage*, Caxton Press, Caldwell, Idaho, p. 19.

¹⁸ *ibid.*, p. 22

¹⁹ Chambers, *Witness*, p. 741

left out the identification of the *hidden hand* which guides and stimulates the socialistic process. Although Mr. Garrett does not identify the political form of Fabianism he does aptly label the method as "the science of political dynamics".

Social science invades universities

It cannot be emphasized too much that "social science" is not a product and an invention of the universities. It did not spring from the universities but was insinuated into them from the outside by socialist political schemers. It took the socialists many years of ceaseless endeavor before they could get socialistic thinking and aims accepted in the universities under the disguise of "social sciences".

In 1865, F. B. Sanborn was a founder and long-time secretary of the American Social Science Association. Sanborn had been a member of a triumvirate which had formed the Concord School of Philosophy in Massachusetts. His leading colleague in this endeavor was A. Bronson Alcott, a well-known socialist revolutionary of those days. The methods of the Concord School of Philosophy were responsible for influencing John Dewey and his progressive methods which swept over this country under the label of "social science".²⁰

Professor Albion W. Small in 1916, wrote:

"Until 1876 there was absolutely no instruction in social science in this country which could by any stretch of the imagination be called 'advanced'".²¹

Professor Small was a long-time socialist of the Fabian variety who had pursued a policy of deceptive persuasion in concert with a handful of so-called "social scientists". The influence of this pioneer group finally grew to dominate social science teaching in American colleges and universities.

The founding of Johns Hopkins University in 1876 provided for the penetration of socialists into American Universities through the so-called social sciences.²²

²⁰ *The Americana*, edited by Frederick Convers Beach, 1904-1906 Vol. XIII, see "Franklin Benjamin Sanborn".

Encyclopedia of Social Sciences, Vol. 12, p. 322, see section relating to the Concord School of Philosophy and its influence on John Dewey.

²¹ Albion W. Small, *Fifty Years of Sociology in the United States*, American Journal of Sociology May, 1916, p. 729.

²² *ibid*, p. 730.

Professor Herbert B. Adams was made the head of the Department of History and Politics at Johns Hopkins. He was appointed by Daniel Coit Gilman, president of the new university, in 1876.²³ Gilman's daughter, Elizabeth Gilman, eventually became a candidate for governor on the Socialist Party ticket in the State of Maryland.²⁴

On the wall of the principal lecture room Adams emblazoned an aphorism quoted from the historian Freeman "History is past politics and politics is present history". This fitted into the socialist scheme of making everything and everyone in society a target for their manipulations.

Adams, fresh from a German university, gathered around himself a group of socialists who were also German university products such as Dr. Richard T. Ely (Economics), Professor Albion W. Small (Sociology) and Professor Edward Allsworth Ross (Sociology).²⁵ During the period when this group was being educated in the German universities the economic and sociological teaching in that country was primarily concerned with teaching different types of socialisms (e.g. *Marxian socialism*, *Lasallean socialism*, *Bismarckian state socialism* and *Katheder socialism* or socialism of the Chair).²⁶

In a few years, the Johns Hopkins University group turned out large numbers of teachers and professors who infiltrated universities such as Columbia, University of Chicago, Yale, Harvard, and the University of Wisconsin.

²³ Daniel Coit Gilman was the stormy petrel of the educational world, and had resigned from the newly organized University of California in 1872, because of a clash with the State Legislature on social questions. He was appointed as President of Johns Hopkins University on its formation in 1876. Ref. *Columbia Encyclopedia*, p. 777. The architects of Fabian socialism, Beatrice and Sidney Webb, counseled with Daniel Coit Gilman during their missionary trip for socialism in America in 1898. (See *Beatrice Webb's American Diary*, 1898, p. 43.

²⁴ *Socialist Party of America*, Shannon, p. 209.

²⁵ *Who's Who*, 1918-19, Vol. X.

²⁶ Max Lerner, *America as a Civilization*, Simon & Shuster, N. Y. 1961, "Asked to submit plans for Johns Hopkins, Gilman placed before his trustees the idea of starting not with a college program but with a graduate school and research center; he sent his faculty to train in the great universities of Germany, and they came back with their booty of European techniques in science, medicine and historical research." pp. 741-742. (When a Fabian type socialist such as Max Lerner places such importance on the fact that Gilman deliberately trained his faculty in a German socialistic atmosphere then one can realize the great significance that these acts had in the development of socialistic thought and action in the United States—ed.)

Control of textbooks

In short order this same group managed to secure a firm grip on the text book publishing business in America. Under the title of *Citizens Library of Economics Politics and Sociology*, with Richard T. Ely as general editor, this group issued textbooks with a strong socialistic bias, under the aegis of "social science". These textbooks were authored by such socialists as Richard T. Ely, John A. Hobson (British Fabian), E. A. Ross, Jane Addams (Fabian socialist social worker), Robert Hunter, John Spargo, Thomas Kirkup, Lester F. Ward, Franklin H. Giddings and Charles Zeublin.²⁷

These text books were used in most of the colleges and universities in the United States at the turn of the century, and some have survived as required reading to the present day. Thus the early success in influencing educated men and women through a small handful of people in sensitive positions encouraged the socialists to develop special techniques for infiltrating important control centers of our society. The socialist permeation of the book publishing business became so extensive that today they have not only succeeded in promoting the publishing, writing and distributing of exclusively socialistic material, but they also have a firm grip on the

²⁷ E. A. Ross, *Social Psychology*, Macmillan Co., N. Y., 1908, advertisement of books listed at the end of this volume.

Also see: *Who's Who*, 1918-19, p. 847.

E. A. Ross—long time socialist. Communist front associations of Ross are too many and too lengthy for insertion here.

Richard T. Ely: Professor Ely "more than any other man . . . he was identified with the formation of the American Economic Association." Ref.: Bliss, *Encyclopedia of Social Reform*, Funk & Wagnall, 1897, N. Y., N. Y. and London, p. 555.

Ely belonged to Christian Social Union, which has been characterized "as the new Christian Socialism", *ibid*, p. 261.

John Spargo, *New Encyclopedia of Social Reform*, Bliss, 1908, p. 1157 "socialist" and member of the "National Committee of the Socialist Party" and author of *Socialism: A Study and Interpretation of Socialist Plans*.

Jane Addams: *This Little Band of Prophets*, Freemantle, p. 70. In respect to Fabianism in the U.S.A., Jane Addams "heartily endorsed it." (1884).

Thomas Kirkup: *History of Socialism*, Adam & Charles Black, London, 1913, p. 459. In the concluding paragraph of his book, he states: "In rational socialism we may therefore see a long and widening avenue of progress, along which the improvement of mankind may be continued in a peaceful and gradual, yet most hopeful, sure, and effective way."

John A. Hobson: *This Little Band of Prophets*, Freemantle. Described as a British Fabian socialist, p. 220.

Robert Hunter: Represented the American Socialist Movement at international socialist conferences. Ref.: *Socialist Party of America*, Shannon, p. 68.

Among those who taught for the American Socialist Society in the Rand School for Social Science were: Lester F. Ward, Franklin H. Giddings, and Charles A. Zueblin. Ref.: *The Case of the Rand School*, published by Rand School of Social Science, New York City, July 26, 1919, p. 13.

reviewing of books which, in the final analysis, determines what the general public reads.

A generation after Johns Hopkins created its socialistic flying squad who became instructors and professors at other universities, the director of the Intercollegiate Socialist Society (later the League for Industrial Democracy—American Fabians) reported:

“I am continually coming across professors in colleges, ministers, journalists, social workers, and collegians of various professions, formerly members of undergraduate Chapters, who are now doing splendid work in bringing the Socialist or radical point of view before the great unreached public—working, sometimes most quietly, but effectively, nevertheless.

“Our work, however, has but just begun. With over 1,300 academic and professional colleges in the country, with a student population of over 250,000, we have a well-nigh unlimited field for future endeavor.”²⁸

The development of such a large socialist following among educated people would have been impossible without strong socialist influence in the publishing and distribution of text books and other social and political literature in the United States.

As had been mentioned previously, the socialists boasted that they had indoctrinated “a million men and women in the United States by 1919”.²⁹

In 1915, American Fabian socialists reported:

“Ten years have wrought marked changes. Over three score of colleges now contain I.S.S. chapters (Intercollegiate Socialist Society, later called League for Industrial Democracy—ed.); hundreds of lectures on this subject are given every season before tens of thousands of collegians; scores of courses in socialism are contained in college curricula, *while publishers vie with one another to obtain for their lists standard books on socialism.*” (Our italics—ed.)³⁰

²⁸ Ref.: H. W. Laidler, *Ten Years of I.S.S. Progress*, Intercollegiate Socialist, Dec.-Jan. 1915-16, p. 21.

²⁹ *Intercollegiate Socialist*, Report by James P. Warbasse, 1919, p. 14.

³⁰ Intercollegiate Socialist, Dec.-Jan. 1915-16, *Ten Years of I.S.S. Progress*, by H. W. Laidler, p. 19.

Publishers surrender to leftism

When socialists declared that "publishers vie with one another to obtain for their lists standard books on socialism" they realized that here was a possibility not only to spread socialist thinking through respectable channels, but that they also had a golden opportunity to profit personally by exploiting the publishing field. In the intervening years the Fabian socialist element has been able to live in a most affluent style as authors, editors, lecturers, teachers and publishers.

Surveys show that throughout the years most of the top publishing houses in America have been used to flood the nation with books written by authors having socialistic or communistic connections.

Many publishers did not do this because of any particular sympathy with socialism but merely because they found it a profitable business practice to ride the crest of what had been made the fashionable literature of the time. The damage to national morale and the erosion of the American spirit of enterprise was nonetheless just as great as if these publishers had actually been socialists or communists.

One example of this process was the Macmillan Company. Under the guise of "social science" textbooks, since the beginning of the 20th century, this company had issued a flood of books authored by such socialist luminaries as Richard T. Ely (economics), E. A. Ross (sociology), Charles A. Beard (history), Franz Boas (social anthropology) and Thorstein Veblen (social economics). These topics today are classified as major divisions of the so-called "social science". Such books became required reading and texts for tens of thousands of college students throughout America. Even teachers opposed to the collectivist principle could scarcely avoid using texts that oriented their students towards socialism.

Macmillan and other publishers were used by socialists to spread the concept of "social science" as a cover for socialistic credos. The Macmillan Company published books by socialistic authors for more than three generations and had distributed them throughout the entire English speaking world.²¹ Appleton & Co., a long

²¹ The Macmillan Company lists facilities in New York, Boston, Chicago, Atlanta, Dallas and San Francisco, in the United States; their Canadian subsidiary is located in Toronto; their British division is located in London, and they have interests in Calcutta and Bombay in India.

established publishing firm with a respectable background, nevertheless had chosen socialists as editors of the American Cyclopaedia (1858). Among the contributors to this reference work was Karl Marx.³²

The example set by Macmillan was followed by other publishers, and socialistic authors began to grind out an avalanche of printed material which dealt with the theme of socialistic "social science" through fiction, social work, historical biography, sex literature, philosophy of education and every other conceivable field in the book world.³³ The general claim of this type of literature is that it is based on the latest findings of "social science". The leftist slant behind it all is thus effectively obscured to all but those familiar with Socialist-Communist deceit.

Bookclubs show socialist slant

A private enterprise phenomenon of modern times is the Book-of-the-Month-Club. Its impact upon the reading public of America is incalculable. A few facts and figures give an indication of the colossal nature of its operations. The Book-of-the-Month-Club "has distributed enough books to fill more than twenty libraries of the size of the Library of Congress."³⁴ When it is considered that the Library of Congress is one of the largest repositories of the printed word in the world, and by far the largest in the United States, the magnitude of the Book-of-the-Month-Club operation can be realized. A more graphic illustration is that this Club has distributed more books than there are on "all the shelves of all the libraries in the whole United States."³⁵

The head and founder of the Book-of-the-Month-Club is Harry Scherman, a well-known social scientist who specializes in a branch

³² The editors were Charles A. Dana and George Ripley, both early socialists of the Brook Farm group. Dana was a long-time friend of Karl Marx and other European revolutionary socialists.

³³ In the Veritas Foundation Library the following publishing firms were found to have issued topics or authors of a socialistic nature:

Appleton & Co. (published the American Cyclopaedia 1858-63 under the direction of Charles A. Dana and George Ripley, early American socialists.)

Appleton-Century, Barnes & Noble (College Outline Series), Beacon Press, Albert Charles Boni, Book Find Club, Brentanno's, Century, Covici Fried, John Day Co., Dial Press, Dodd Mead & Co., Doubleday Doran, E. P. Dutton, Funk & Wagnall 1893-1908, Harcourt Brace, Harper Bros., Henry Holt, Houghton Mifflin Co., Alfred Knopf, Horace Liveright, Longemans Green & Co., Macmillan Co., Mentor Books (published by New American Library of World Literature), McGraw Hill (Keynesian textbooks), Modern Age Books, Modern Library (Random House), Frederick A. Praeger, Random House (Modern Library), Charles Scribner & Sons, Simon & Schuster, Viking Press, World Publishing.

³⁴ Charles Lee, *The Hidden Public — The Story of the Book of the Month Club*, Doubleday, New York, 1958, p. 11.

³⁵ *id.*

of social science sometimes described as Social Economics. He is among other things the head of the National Bureau of Economic Research, a well-known organization dealing with statistical analysis of our economic system.

The Book-of-the-Month-Club began operations in the spring of 1926. Its first selection went out to 4,750 members in April of that year.³⁶ Its first working staff consisted of two clerks and its working capital was "in the sum of \$40,000."³⁷

However, at the very beginning this club had another feature which is of great significance to this study. The heads of the Book-of-the-Month-Club (BOMC) invented an editorial board "whose function it would be to represent the general public and to make selections from the new books of all publishers."³⁸ This Board of Selection was made up of Henry Seidel Canby, chairman, who was also the founder and editor of the *Saturday Review*, William Allen White, a mid-western editor, Dorothy Canfield Fisher, novelist, Heywood Broun, newspaper columnist, and Christopher Morley, author.

Canby was a long-time protagonist of socialism and an energetic promoter of left-wing causes. According to the record, Canby was the chief authority entrusted with picking the selections which were presented to the public by the Book-of-the-Month-Club. Dorothy Canfield Fisher has a long record of communist front and socialistic activity. William Allen White was also noted for his socialistic bias. Heywood Broun ran the whole gamut of the radical movement which included both the League for Industrial Democracy, Rand School, Socialist Party and a score of communist front affiliations. Christopher Morley was a pro-leftist with a record of leftist associations.

Left-wingers have held dominant positions in the Book-of-the-Month-Club editorial board continuously since its inception. Today, it is studded by such names as Clifton Fadiman, and John Mason Brown, having a long record of associations and affiliations with the radical movement.

Henry Seidel Canby and his cohorts had actual power in their hands where-by they could make or break not only authors but also publishing firms by either selecting or turning down books for Book-of-the-Month-Club promotions. They were in a position to dominate vital segments of the American publishing industry.

³⁶ *id.*

³⁷ *ibid.*, p. 30.

³⁸ *ibid.*, p. 107.

At one stroke tremendous power was lodged in the hands of a group which was heavily in favor of the Fabian type of socialism. Since Fabian socialists have at their finger-tips the technique of clandestine infiltration, it is scarcely necessary to speculate whether or not this group utilized the Book-of-the-Month-Club to promote left-wing literature.

In order further to compound the socialist grip upon the publishing and distribution of books, in 1929 the Book-of-the-Month-Club formed an international advisory committee to help pick books. This advisory committee was completely socialistic in background. Among its members were Thomas Mann, German socialist and co-operator with communist causes on an international scale; Arnold Bennett, a product of Fabian socialism; H. G. Wells, member of the early British Fabian organization; and Andre Maurois, publicist of socialist theories and partisan of many communist causes.

A check of the authors promoted through the Book-of-the-Month-Club against the indices of government investigating bodies showed that over 30% of the authors of the selections and dividend books of the Book-of-the-Month-Club from 1926 through 1957 had communist front affiliations. Since there is no equivalent listing of persons affiliated to purely socialist fronts we can only speculate that of the remaining 70% a considerable proportion were of socialist origin. Such poisonous socialist and communist propaganda items as Bernard Shaw's *Intelligent Woman's Guide to Socialism* and the official Soviet text of *New Russia's Primer* were distributed by the hundreds of thousands due to the impetus given to them by the Book-of-the-Month-Club operation.

Henry Seidel Canby as head of the magazine *Saturday Review of Literature* had assisting him from that magazine, William Rose Benet, also a veteran promoter of socialist and communist causes. A number on the *Saturday Review* staff also aided in sifting through the Book-of-the-Month-Club selections.³⁹

³⁹ The leftist records of Henry Seidel Canby, Dorothy Canfield Fisher, Heywood Brown, William Allen White, Clifton Fadiman, John Mason Brown, Christopher Morley and William Rose Benet have been checked in Appendix—Part IX Special Committee on Un-American Activities House of Representatives Seventy-Eighth Congress; Reports of Un-American activities in California, Eighth Report 1955; Special Committee to investigate communist activities in the United States of the House of Representatives Seventy-first Congress, 1930; Report of the Joint Legislative Committee investigating seditious activities April 4, 1920, in the Senate of the State of New York, Part I, Volumes I and II. (Although the references used are those of communist and communist front activities the individuals involved in most cases are leftists of the Fabian socialist type. Most affiliations with communist fronts were the result of a united front agreement between socialists and communists at the time.)

Dorothy Canfield Fisher, who was devoted to the socialist theme, once admitted that in connection with the selection of books for the Book-of-the-Month Club that there often "is in the book a social or economic thesis, dear to the author's heart, by no means dear to the reader's." She also mentioned the fact that the judges ask of themselves "will the distribution of one (book) be socially desirable, that is, influence readers towards a more civilized attitude towards human life?"⁴⁰ Since the majority of the judges were militant leftists it is quite obvious what they mean by literature that is "socially desirable" and books that have "a social or economic thesis dear to the author's heart".

The BOMC, however, was not the only organization heavily weighted with material of a leftist nature and authors having a socialistic bias. The Literary Guild of America which is known to at least equal the output of the BOMC has also followed the pattern of pushing leftist authors onto the American public.⁴¹ Its very first selection was co-authored by Heywood Broun, a long-time Fabian socialist. The Guild's editorial board was composed of six persons headed by Carl Van Doren, a long-time leader of the Fabian socialist movement in this country. Of the remaining five, four have well-documented records of socialistic activity.

It has been estimated that between the Literary Guild and the BOMC over a billion dollars' worth of books have been funnelled into American homes and libraries.⁴²

Another book club whose selections have been heavily weighted with socialistic matter is the Book Find Club. In 1948 the California Un-American Activities Committee labelled the Book Find Club as "among typical examples of the Communist press and publications . . ." This label has since been withdrawn. Failure to understand the difference between socialistic and communistic activities is responsible for this type of confusion. However, it is understandable how such confusion can arise since the Fabian socialists blow hot and cold on their cooperation with communist causes. Sometimes the

⁴⁰ *The Hidden Public*, Lee, pp. 120, 121.

⁴¹ Owned by Doubleday.

⁴² This estimate is based upon the fact that over 200 million dollars worth of books have been distributed by the Book-of-the-Month Club as bonus books. Books paid for at the full price are estimated to have exceeded this amount. Thus, the Book-of-the-Month Club total runs in the neighborhood of 500 million dollars. Since it has been stated that "the Guild has the larger circulation" this would mean that over one billion dollars worth of books have been distributed by the two enterprises. (See, *The Hidden Public*, Lee, *passim*, also pp. 11, 214.)

socialist-communist cooperation is so close that a socialist is practically indistinguishable from his communist colleagues. The Book Find Club selections today are heavily weighted with leftist material.

The Book Club idea reputedly received its original impetus from socialist sources. In 1918 E. Haldeman-Julius began to grind out millions of copies of Little Blue Books, much of it either open or thinly disguised socialist propaganda. The distribution was carried on through the mails. The printing was done on the presses of the socialist publication *The Appeal to Reason*.⁴³ Its success encouraged the development of the Book Club idea.

Thus, the American public was thoroughly conditioned for socialist propaganda passed off under the label of "social science". The process was a cumulative one. Socialistic schemers originally concentrated on infiltrating the colleges and universities under the guise of "social science". The universities in turn ground out thousands of young men and women conditioned to express socialistic ideas in their various fields of endeavor. The next development was a simplified form of socialistic "social science" offered to the general public in an appetizing manner through novels, biographies and light sociological literature. The book club groups then broke the barrier to book buyers at home by offering huge printings at low prices.

The indoctrination of the average reader with socialistic material completed the circle of socialist propaganda. The next phase was to capitalize on the built up sentiment for socialization by carrying out political action. Recent years have seen ample evidence of socialization advancing in all sectors of our society. This would have been impossible without the general softening up process carried on by socialist forces here over the last one hundred and twenty years.

⁴³ Shannon, *Socialist Party of America*, p. 122; see also *The Hidden Public*, Lee, p. 50.

III

SOCIALISM BEGINS AS “SOCIAL SCIENCE”

In considering the term “social science” the question arises as to what is the true meaning of the term? A true and definitive answer to that question has never been properly given because “social science” is a term that has meant different things to different people and movements at different times. Although the term has been used on occasion by non-socialists its most consistent application has been by the left-wing.¹

Before 1825, in France, Claude Henri de Rouvroy' Comte de Saint-Simon (1760-1825) a French aristocrat and speculator, had developed a socialistic concept upon which to organize all of society on the basis of what then was known as “science”.² When he was a youth Saint-Simon felt that he was destined to great things and had his valet “awaken him every morning with the words, ‘Remember, monsieur Le Comte, that you have great things to do.’”³ It was during the revolution, and while suffering a temporary imprisonment in the Luxembourg, that visions of a new social system, based on scientific principles, and not on political conventionality, first unfolded themselves to his ardent imagination. His ancestor Charlemagne appeared to him one night in a vision and said:

“Since the world existed, only one family enjoys the honor of producing a hero and a philosopher of the first rank. This

¹ There was some use of the term “social science” by non-socialists and even those opposing the socialist aims. One example was Henry Charles Carey, who published the *Principles of Social Science in the United States* (1859). This work was highly critical of the collectivist thesis.

² In *Chambers Encyclopedia* (1884) it is observed that during the French Revolution Saint Simon's “. . . energies were devoted to matters more profitable than patriotic—viz., the purchase of confiscated property—and it is unhappily not at all doubtful that when France was laboring in the agony of a mighty struggle after new life, Saint Simon was consumed by an ignoble passion for enriching himself.” Vol. VII, p. 30.

It was only after squandering his wealth upon extravagant parties and affairs and being subjected to poverty that Saint Simon had begun to develop his philosophy on how to organize all of mankind on a socialistic basis.

³ *Encyclopedia Britannica*, 13th Ed., Vol. 24, p. 45.

honor is reserved for my family. My son, your success as philosopher will equal that which I reached as soldier and politician.”⁴

Throughout his life Saint-Simon was afflicted with recurrent mental disorders.

The concept of “social science” was thus apparently conceived in the disturbed brain of an aristocrat who was motivated by ghostly hallucinations. After his “vision”, Saint-Simon, “though now 38 years of age, commenced to study ‘science’, of which he was as yet quite ignorant.”⁵ It is an irony of history that “social science” was born in a mind completely lacking in scientific training.

It is interesting that Charlemagne (742-814 A.D.) who initiated the period of feudalism should be used as a sponsor by his descendant, Saint-Simon. As our study will demonstrate later, the roots of socialism lay deep in the Middle Ages and the concept of a closed socialistic society is akin to the stagnant ossified economy of the feudal era. Charlemagne had given impetus to the development of feudalism by establishing wide-spread state control over commerce, agriculture, and public works. He had initiated “forced labor on public works among the lower ranks.” He reduced the small farmers to serfdom and made the community responsible for providing the court and public officials with food and supplies. This was accompanied by systemization of the army and forced military service. The process then was what today we would call socialization. The system of control and enforcement was based on a theocracy with Charlemagne and his successors in dominant positions. This system soon embraced the greater part of Europe.⁶

Socialists as ‘social scientists’

The disciples of St. Simon declared in 1829 “. . . that the only elements that have appeared repeatedly in the past and would interest the future were the Fine Arts, Sciences, and Industry, and that the study of this triple manifestation of human activity was to

⁴ *Chambers Ency.*, Vol. VII, p. 30:

“Depuis que le monde existe aucune famille n’a joui de l’honneur de produire un héros et un philosophe de première ligne. Cet honneur était réservé à ma maison. Mon fils, tes succès comme philosophe égaleront ceux que j’ai obtenus comme militaire et comme politique.”

⁵ *id.*

⁶ *Encyclopedia Britannica*, 13th Ed., Vol. 5, p. 891-94, and *Encyclopedia of World History*, edited by William L. Langer, Houghton Mifflin Co., 1940, pp. 155, 158.

constitute social science . . . ”⁷ These same disciples a year later declared:

“The results of social science can be presented to almost all men only in a dogmatic form. Only the small number of those who devote their whole life to its study can prove these problems to themselves. These men are also the only ones of whom one may suppose that they will under all circumstances be guided by the precepts of science.”⁸

Thus, over 135 years ago, the premise was established of lodging the control of “social science” in the hands of a small self-appointed elite.⁹ The same premise exists today in “social science” circles.

These apparently are the earliest references to the term “social science”.

In the *International Encyclopedic Dictionary* (1897) the observation is made that “Comte (August Comte, ed. 1798-1857) may rightfully be claimed as having created *Social Science*.”¹⁰ However, since Comte was secretary to Saint-Simon from 1818 to 1824 it can be reasonably deduced that he acquired the term “social science” from his master. The gist of Saint-Simon’s socialist system included much of the tyranny which exists in modern times in the form of modern communism and fascism.

Francois Charles Marie Fourier (1772-1837) an admirer of Napoleon Bonaparte, also developed a socialistic system based upon “social science”. Fourier was also plagued with signs of insanity throughout his life and the conclusion has been reached that “there was much of insanity in Fourier’s mental constitution.”¹¹

The first sizeable socialist movement in the United States was organized around the teachings of Fourier. Under the leadership of

⁷ *The Doctrine of St. Simon* (Preface by G. D. H. Cole, Fabian), Beacon Hill Press, 1958, p. 32.

⁸ *ibid*, p. 156.

⁹ See Seymour Harris, *National Debt and the New Economics*, p. 24.

¹⁰ *International Encyclopedic Dictionary*, 1897, p. 3746.

Comte is quoted by the socialist Emile Durkheim in respect to positive philosophy. “It was necessary to discuss its influence on the theory of social science.”

Ref.: *Socialism*, Durkheim, p. 145.

¹¹ *Encyclopedia Britannica*, 13th Ed., Vol. 10, p. 752.

“ . . . The theoretical organ of the Fourierist school, *LaPhalange, revue de la science sociale*”. (1845).

Ref.: p. 344, *Fourierist School and the Jews* by E. Silbner, in *Jewish Social Studies*, Oct. 1947.

Albert Brisbane (circa 1840), a sizeable movement for socialist cooperative endeavors was initiated. Horace Greeley, publisher of the *New York Daily Tribune*, Nathaniel Hawthorne, Amos Bronson Alcott, and Ralph Waldo Emerson were among some notables that initiated this movement and spread socialistic ideas via "social science" in many publications of that period. In 1843 the pages of the *New York Daily Tribune*, under the aegis of Horace Greeley, carried a regular column under the heading "Social Science". One of these columns announced:

"The object of the present article is to show to Conservatives and to the Religious World generally, that a great plan of Social Reform" . . . "is now advocated in this Country, England and France, and which from want of proper knowledge upon the subject is looked upon with distrust. . . ."

"The plan of reform to which we refer is that of Charles Fourier. He has discovered and made known to the World the laws and mechanism of Social Order, based upon Association and combined Action Unity of Interests, attractive Industry and Moral Harmony of the Passions—in the place of the present Social Order, based upon isolated and Individual Action, Conflict, of all Interests, Repugnant Industry, and Perversion and False Development of the Passions."¹²

Albert Brisbane eventually published these socialistic schemes in a book entitled *General Introduction to the Social Sciences*.

It must be remembered that in 1843 during the period of early French and American socialism there had been no college or university possessing as yet a department devoted to "Social Science".

¹² *New York Daily Tribune*, Feb. 7, 1843, p. 1.

"SOCIAL SCIENCE"

"(Communicated by the Friends of Association)"

"Society, as at present constituted, is based upon principles which in their operation misemploy, misdirect and pervert the faculties and passions of man, and defeat all the ends and hopes of life. It is based upon the principle of isolation, of separation of man from his fellow-man upon individual effort, and envious, strife and anarchical competition, upon selfishness, distrust, antagonism overreaching, fraud and injustice, upon the conflict of all interests, and upon universal duplicity of action. There is no combination or capital unity, no harmony of action, of interests or of feeling; no connection or association. Every family has, for example, a separate house, a separate interest, separate hopes and a separate welfare to maintain; it is in conflict with most of the families around it eager to detract from their prosperity to add its own, instead of seeking to unite with them to advance by their combined efforts their mutual welfare and happiness.

A Social Order, governed by such principles, must, it is evident, be opposed to capital reason, to capital justice, and to capital truth, and should be reformed.

We advocate a Social Order based upon the principle of Association— . . ." (May 6, 1843, *New York Daily Tribune*, p. 1, Horace Greeley, publisher).

Thirty years later, in 1873, *Woodhull and Claflin's Weekly*, a socialist newspaper, reported that:

“In a conversation with one of the editors of the New York Tribune, Professor Huxley expressed his emphatic opinion that ‘the reorganization of society upon a new and purely scientific basis is not only practicable, but is the only political object much worth fighting for’. All scientific men in Europe and America are agreed that there is such a thing somewhere as a *social science*. (italics ours) We surely do not deserve the name of fanatics then, because we presently proceed to direct public attention to this study, as the only one that will guide us out of our social miseries.”¹³

Spiritualism once a social science

In the pages of *Woodhull and Claflin's Weekly*, the socialist movement was wedded to spiritualism. Curiously this mysticism was also a characteristic of the teachings of Saint-Simon, Fourier and the American Fourierists under the leadership of Brisbane and Horace Greeley. About 1840, the mysticism of the American Socialists was lumped together under the generic term of transcendentalism. The transcendentalists represented the left-wing of the Unitarian Church. Early socialists just like the modern variety had a spiritual approach to lure the religious minds and a worldly approach, (“social science”) for the worldly type.

A National Convention of Liberalists and Spiritualists met in 1873 and were told that:

“Let us remember that we are attended by hosts of unseen helpers who are on the spiritual side of existence, but whose untiring labors are with us to erect a Temple of Wisdom and Love and to banish want, to promote peace and to insure harmony and happiness to humanity.”

The same conclave “dwelt at length and with great power of logic upon the communistic order of association, and believed that a

¹³ *Woodhull & Claflin's Weekly*, Nov. 22, 1873, p. 6.

Woodhull & Claflin's Weekly was a rather exotic socialistic weekly published by Victoria Woodhull and Tennie C. Claflin, wealthy sisters of a banking family who had become enamored of the socialist movement. This publication published the official proceedings of the International Workingmen's Association (the First International) which was under the direction and control of Karl Marx and his cohorts. The *Communist Manifesto* was published for the first time in the U. S. in the pages of this periodical on Dec. 30, 1871.

community of goods was the only true road to millennial life." At this meeting it was resolved to call the organization "the American Congress of Social Science."¹⁴

In 1828, Saint Simonians had declared that "social science" was composed of "the Fine Arts, the Sciences, and Industry."¹⁵ Fourteen years later, the socialists in America projected "social science" as "based upon Association and combined Action and Unity of Interest, Attractive Industry, and Moral Harmony and Its Passions." By 1873, an American Congress of Social Science proposed a program of "moral, social, financial, religious and political thesis which would be attended by hosts of unseen helpers who are on the spiritual side of existence".

As has been noted before, academic acceptance of "social science" did not begin until the formation of a left-wing clique within the then recently founded Johns Hopkins University in 1876. At that time, after more than 50 years of the use of the term "social science," mostly in connection with socialist movements, there was still no clear cut definition as to what was meant by the term.

Charles A. Dana and George Ripley had been leaders of the socialist movement under the banner of "social science" since 1842. Dana and Ripley both eventually were placed in charge of editing the *American Cyclopaedia* (1859). There is no separate category listed as "social science" in this large 15-volume work. Apparently Dana and Ripley realized that the use of the term "social science" was applicable in propounding socialism but would not bear expert scrutiny in a pretentious work of reference.

What is "social science"?

What is social science? This is the question which has been waiting for a proper definitive answer for over 150 years.

In 1883, the *Imperial Dictionary of the English Language* stated: in part:

¹⁴ *Woodhull & Claflin's Weekly*, April 5, 1873, p. 7.

"Resolved, that the *American Congress of Social Science* appoint the following-named persons to act as a Board of Counsellors and invite their acceptance;

Henry Ward Beecher, Victoria C. Woodhull, Ralph Waldo Emerson, Susan B. Anthony, Wendell Phillips, Mary F. Davis, Josiah Warren, Annie Dickenson, Henry T. Child, Addie L. Ballou, Stephen Pearl Andrews, Emma Hardinge, Samuel B. Brittan, Thomas W. Higginson, Lizzie Doten, Mary E. Leland, A. E. Newton, Andrew Jackson Davis, Isabella Beecher Hooker, Tennie C. Claflin, E. V. Wilson, Warren Chase, Paulina Wright Davis, Elizabeth Cady Stanton."

¹⁵ *The Doctrine of St. Simon*, p. 32.

“Social Science, the science of all that relates to the social condition, the relations and institutions which are involved in man’s existence and his well-being as member of an organized community. . . . It thus deals with the effect of existing social forces and their result on the general well-being of the community, without directly discussing or expounding the theories or examining the problems of sociology of which it may be considered a branch.”¹⁶

A year later, 1884, *Chambers Encyclopedia*, gave a different slant on the subject by stating:

“Social Science, a name that has of late years been given to the study of all that relates to the social improvement of the community.”¹⁷

The first definition mentions the fact that “social science” is a study of “existing social forces”, whereas the second stated that social science is the “study of all that relates to the social improvement of the community.”

Forty-three years later (1926) the new *International Encyclopedia* wrote that:

“Special sociology consists of the entire group of social sciences, including culture, history, economics, jurisprudence and politics, each of which deals minutely with some one phase of social organization, social activity or social development.”¹⁸

With this definition it seemed that the major social sciences were lumped together under the category of “social sociology”.

The *Modern Columbia Encyclopedia* (second edition) dilutes the meaning of the term “social science” by stating:

“social science, term for any or all of the branches of study that deal with man or his social relations. More commonly these studies are referred to in the plural as the social sciences.”¹⁸

¹⁶ *Imperial Dictionary of the English Language*, London, Blackie & Son, 1883.

An interesting reference to “social science” was made in describing Karl Marx’s First International: “The International Workingmen’s Association, commonly called the ‘International,’ was formed at London in 1864. It was a society of workingmen of all nations, somewhat like a cosmopolitan trades union, but bearing a still closer resemblance to an *international social science* association for discussing and furthering the rights of labour.” (italics ours).

Encyclopedia Britannica, 9th Ed., 1881, Vol. XIII, p. 189.

¹⁷ *Chambers Encyclopedia*, (1884) Vol. VII, p. 302.

¹⁸ *New International Encyclopedia*, 1926, 2nd edition, Vol. 21, p. 249.

No single categorical list of them can be made, for any portion of any discipline that deals with the nature of man's group life must be counted among the social sciences."¹⁹

Placing any study dealing "with the nature of man's group life" among the social sciences automatically enlarges the subject beyond definition, since the variety of man's group life is infinite in its complexity and arrangement.

However, the ultimate authority, the *Encyclopedia of Social Sciences* (1959 printing) compounds the confusion:

"The phenomena thus related to group activities are commonly called social phenomena, and the sciences which classify and interpret such activities are the social sciences. The social sciences may thus be defined as those mental or cultural sciences which deal with the activities of the individual as a member of a group.

"Since the common wants of mankind are exceedingly diversified, the group activities designed to satisfy these wants are correspondingly manifold. In the measure that these group activities have been subjected to study, the social sciences have multiplied. They may be said to fall into three classes—the purely social sciences, the semi-social sciences and the sciences with social implications."²⁰

By throwing "social science" "into three classes—the purely social science, the semi-social science and the sciences with social implications" it becomes impossible to pin this subject down, and creates a permanent cacophony of interpretations.

Since the last definition is one contained in an encyclopedia dominated by Fabian socialist elements and was written by a chief protagonist of the socialist program, it is obvious that side-stepping a concrete definition of "social science" is in keeping with socialist strategy. Vague generalities and ambiguous references are always beneficial to Fabian socialist manipulations. Fabians prefer to fish in muddy waters.

¹⁹ *Columbia Encyclopedia*, 2nd Edition, 1950, p. 1845.

²⁰ *Encyclopedia of Social Sciences*, Vol. 1, p. 3, 13th printing (1950) Macmillan Company, definition by E. R. A. Seligman, well known authority among left wing circles.

Socialists formalize confusion

The socialistic pundits in the *Encyclopedia of the Social Sciences* after making a most abstract and confusing definition of what is "social science" then proceeded to classify this confusion in eleven main categories. They are listed as Anthropology, Economics, Education, History, Law, Philosophy, Political Science, Psychology, Social Work, Sociology and Statistics.

In this study we will deal with four broad categories of "social science".²¹ They are: History, Sociology, Social Anthropology, and Social Jurisprudence. We do not intend to deal with Political Science as a separate factor since the socialist manipulation of the social sciences is in itself a form of "political science". Perhaps Gareth Garrett's definition of socialistic "political science" as being actually "the science of political dynamics" is more apropos.²²

In studying the socialist-communist movement over the last 150 years one outstanding factor is common to all of their manipulations. Left-wing movements at all times look upon every single object in society as a potential tool to be used to further the march towards socialism. This single-mindedness of the socialists is the reason for their massive opportunism in all endeavors. It also creates within itself the basis of continuous deception.

Thus, the socialist manipulation of the various categories listed under "social science" is not one of mere academic searching for the truth. The socialist movement would not waste a moment on pure scholasticism for its own sake. Before participating in anything the basic rule of left-wing manipulations is *Can it be used to our advantage and how can it be so used?*

In probing through extensive documentation involving the "social sciences" one feature stands out with striking vividness. Almost every key leftist in the "social sciences" has been a confirmed socialist first and then developed a "social science" later. In other words a faith called "socialism" came first and the "science" was then fashioned as a weapon to promote the socialistic aim.

This means that the search for the truth by the leftists in the scholastic field is not of paramount importance. The bending and twisting of the academic subjects to fit socialist purposes is the prime

²¹ For our treatment of economics, see *Keynes at Harvard*.

²² Gareth Garrett, *The People's Pottage*, p. 19.

purpose of all convinced socialists. This has been the case particularly in Social Anthropology, History, Economics, Social Jurisprudence and Sociology. The socialist dogma requires that all scholastic categories be made to serve socialism and not the cause of scientific truth.

Leftist propaganda, particularly when aimed at the educated, pretends that socialism has been proved to be scientific and that the "social sciences" confirm this proof with scientific precision. Exhaustive studies have proved exactly the reverse. The socialistic theory was developed first and then after long years of politically and emotionally inspired pressures accompanied by many subtle and deceitful twists and turns the socialistic schemers managed at last to cover their naked propaganda so completely with scholastic fig-leaves that they were able to convert entire categories of supposedly academic courses of instruction into purely political forums of socialistic indoctrination.

Starting at the university level the entire socialistic twist has filtered down to the high schools and grammar schools. Socialistically oriented college graduates have gradually by almost imperceptible degrees spread out into all phases of social life and guided the drift towards collectivism.

In order to justify this process in the minds of their minions the top socialistic schemers long ago decided that they must provide a grand theory of historical justification. History is suborned to bear false witness for socialism. In the socialist bag of tricks History becomes a counterfeit "social science".

IV

HISTORY AS A POLITICAL TOOL

In 1961, the President of the United States announced the appointment of Professor Arthur M. Schlesinger, Jr., as his Special Assistant. This, and other appointments of academic figures to top places in government, indicated that perhaps, at long last, Plato's old dream (*circa* 400 B.C.) had come true and that now "philosophers are kings and kings philosophers." A presidential assistant today possesses tremendous power and his influence is felt directly not only in the United States, but throughout the world.

The fact that Professor Schlesinger was considered one of America's leading historians, and was put in a position of actually fashioning future history himself, caused particular satisfaction to much of the academic world. No longer was scholasticism shut off from the practical world and now perhaps scholars could play a part in the administration of government.

However, examination of Schlesinger's background and political philosophy made decidedly unattractive the picture of the scientist philosopher managing the affairs of state. Besides the business of teaching and writing history at Harvard University, Mr. Schlesinger had a life-long socialist background.

The question arises whether Mr. Schlesinger's socialism was derived from the lessons of history or whether his version of history was derived from socialism.

The answer is quite obvious. Professor Schlesinger's father, also a professor of history at Harvard, was a hard core left-winger of many years standing.¹ Schlesinger, Jr. practically cut his eye

¹ Appendix IX of the House Un-American Activities Committee has 10 listings of communist front activities of Arthur M. Schlesinger, Sr., the California Committee on Un-American Activities has 2 listings. Actually these were socialist-communist fronts as a result of an international agreement between the communists and socialist forces. Among Fabian socialists who were active with Schlesinger Sr. in these fronts were Reinhold Neibuhr, Max Lerner, George Soule and Franz Boas.

teeth on the socialist theme. The Schlesingers, both father and son, actively collaborated in the writing of the now famous trilogy on the New Deal.² Incidentally, all three volumes of this work were dedicated to persons who were leading left-wing figures.³

Any possible doubts as to Schlesinger's socialist bias were dispelled by an article he wrote for the left-wing *Partisan Review* entitled "The Future of Socialism: The Perspective Now." Here Schlesinger, Jr. explains his advocacy of Fabian socialism quite clearly:

"Socialism, then, appears quite practicable within this frame of reference, as a long-term proposition. Its gradual advance might well preserve order and law, keep enough internal checks and discontinuities to guarantee a measure of freedom, and evolve new and real forms for the expression of democracy. The active agents in effecting the transition will probably be, not the working class, but some combination of lawyers, business and labor managers, politicians and intellectuals, in the manner of the first New Deal, or of the Labor government in Britain."⁴

Political murder called a "habit"

Although he favors a peaceful "creeping socialism", he looks upon the mass murder of millions in the Soviet Union as mainly a psychological problem of the murderers:

"The habit of violence is hard to abandon; especially when it has worked in the past. A revolutionary elite always has the wistful conviction, based on experience, that it is easier to dispose of opposition by firing squads than by arguments."⁵

In the first statement, Mr. Schlesinger concedes that under socialism there may be "a measure of freedom" and new forms "for the expression of democracy". He assumes the new ruling class will be made up of the intellectuals and the professional element. This would naturally lead to a caste system in which class rule would evolve into hereditary succession. Parents usually fight to pass on

² Arthur M. Schlesinger, Jr., *The Crisis of the Old Order, 1957, The Coming of the New Deal, 1959, and The Politics of Upheaval, 1960*, Houghton Mifflin, Boston. This series appears under the general title of *The Age of Roosevelt*.

³ The first book is dedicated to Reinhold Neibuhr; the second to his father and mother; and the third to J. K. Galbraith and Seymour Harris (Keynesian socialists.)

⁴ *Partisan Review*, Arthur M. Schlesinger, Jr., *The Future of Socialism: The Perspective Now*, p. 232.

⁵ *ibid*, p. 230

to their children the positions and status which they have acquired. This is wholly at variance with the ideal of rule by the most capable. Schlesinger's admission that at best only "a measure of freedom" will be allowed in the New Order, combined with his tolerance of the Soviet's mass murders, recalls the old adage that "if you scratch a socialist you will find a fascist".

Mr. Schlesinger's socialist orientation readily accounts for the true nature of his writings, which are a modern, slick exposition of the Fabian socialist approach. The books of both Senior and Junior Schlesingers are required reading in college classrooms throughout the United States, and their slant on history represents the current teaching in this country. Actually, they do not teach history, but politics,—a socialism of the Fabian variety.

The impact of Schlesinger socialism extends far beyond the classroom. The preachings of Arthur Schlesinger, Jr., as Special Assistant to the President of the United States were heard not only in the United States, but throughout the world. According to standard Fabian practice these avoid the name of socialism and masquerade under harmless sounding labels.

The Schlesingers are only the culmination of a long-time process of infiltration into the teaching and writing of history by the Socialists, who early began to use history as a political weapon.

History the Hidden Persuader

Socialist and communist academicians have over-run the field of history largely by default. History is commonly misconceived as a rather abstract subject little related to everyday life. But leftists realize that those who control the teaching of history set the tone for the philosophy of history. The philosophy of history in turn determines the thinking about the direction in which society is travelling. Socialist infiltrators into our colleges and universities are interested solely in proving that society is predestined towards socialism. Alternatives are either ignored or derided as unworkable. Professor F. A. Hayek in his *Capitalism and the Historians* says:

"The influence which the writers of history thus exercise on public opinion is probably more immediate and extensive than that of the political theorists who launch new ideas. It seems as though even such new ideas reach wider circles usually not in their abstract form but as the interpretations of particular

events. The historian is in this respect at least one step nearer to direct power over public opinion than is the theorist.”

Professor Hayek answers those who think that history does not have its direct impact upon the general public, as follows:

“Most people, when being told that their political convictions have been affected by particular views on economic history, will answer that they never have been interested in it and never have read a book on the subject. This, however, does not mean that they do not, with the rest, regard as established facts many of the legends which at one time or another, have been given currency by writers on economic history. Although in the indirect and circuitous process by which new political ideas reach the general public the historian holds a key position, even he operates chiefly through many further relays. It is only at several removes that the picture which he provides becomes general property; it is via the novel and the newspaper, the cinema and political speeches, and ultimately the school and common talk that the ordinary person acquires his conceptions of history. But in the end even those who never read a book and probably have never heard the names of the historians whose views have influenced them come to see the past through their spectacles.”⁶

Leftists take over history teaching

A survey of the overall teaching and writing of history in the United States soon reveals that socialistic philosophies predominate. Major textbooks and reference works in college courses in history throughout the nation are based upon the thinking of such persons as Charles A. Beard, James Harvey Robinson, E. R. A. Seligman, Carl Becker, Max Lerner, Henry Steele Commager, Allan Nevins, and the Schlesingers (father and son). All these have been leaders of leftist thinking in the United States. They have had overlapping connections with one another not only in their own particular chosen profession but also in general leftist associations.

This Fabian socialist slant has prevailed in American schools for over 50 years. Thousands of teachers of history have been compelled to teach the socialistic slant to each succeeding generation because their textbooks and manuals were socialist-oriented.

⁶ F. A. Hayek, editor, *Capitalism and the Historians*, University of Chicago Press, 1960, pp. 4, 8.

Many of these were not themselves socialistically inclined, but through the forced use of these leftist texts they became captives of the socialistic philosophies.

Socialistic propaganda in the teaching of history first appeared in 1876 with the founding of Johns Hopkins University.

Daniel Coit Gilman, the first President of Johns Hopkins “. . . placed before his trustees the idea of starting not with a college program but with a graduate school and research center; he sent his faculty to train in the great universities of Germany, and they came back with their booty of European techniques in science, medicine and historical research.”⁷

Gilman had a reputation as the stormy petrel in the educational field having resigned under fire as head of the University of California. In 1898 Gilman held a special reception for the Fabian socialist leaders Beatrice and Sidney Webb, at Johns Hopkins where the key personnel of the university were briefed on the latest techniques of socialist permeations.⁸ Incidentally, Gilman's daughter Elizabeth ran for Governor on the Socialist Party ticket in the State of Maryland in 1930.⁹

Herbert Baxter Adams, upon receiving a Degree of Philosophy at the University of Heidelberg in Germany in 1876, was promptly placed by Gilman at the head of the “Department of History and Politics at Johns Hopkins.”¹⁰

Adams adapted the theories that he and his fellow professors acquired in the German universities to fit the American terrain. Germany was then the intellectual battleground of various types of socialism. There was the combination of Marxian and Lasallean socialism reflected in the German Social Democratic party (socialist), and the state socialism of Bismarck, who advocated a socialistic monarchy with the Kaiser as titular head. There were also “*Katheder-Socialisten*” or Socialists of the Chair (academic socialists), who “agreed with the Social Democrats” in the main.¹¹ The Katheder Socialists had the greatest influence upon the Johns Hopkins group in America.

⁷ Max Lerner, *America as a Civilization*, Vol. 2, pp. 741-742.

⁸ *Beatrice Webb's American Diary 1898*, edited by David Shannon, p. 43.

⁹ David Shannon, *The Socialist Party of America*, p. 209.

¹⁰ *American Journal of Sociology*, May 1916, Albion W. Small, “50 Years of Sociology in the United States,” p. 731.

¹¹ *Encyclopedia Britannica*, Vol. 25, p. 305, 13th Edition.

German statist philosophy

German professors had developed the smooth technique of advocating socialism without compromising their respectability. They were the German precursors of the later Fabian socialists.

Herbert Baxter Adams as a professor of history and as a trainer of other teachers—expounded what amounted to a classic German type of socialism applied to the American scene. He wrote:

“American local history should be studied as a contribution to national history. This country will be yet viewed and reviewed as an organism of historic growth, developing from minute germs, from the very protoplasm of state-life. And some day this country will be studied in its international relations, as an organic part of a larger organism now vaguely called the World-State, but as surely developing through the operation of economic, legal, social, and scientific forces as the American Union, the German and British Empires are evolving into higher forms. . . . The local consciousness must be expanded into a fuller sense of its historic worth and dignity. We must understand the cosmopolitan relations of modern local life, and its own wholesome conservative power in the days of growing centralization.”¹²

Even at this early date academic socialists were busy covering their radical manipulations with the cloak of conservatism. We see a modern resurgence of this technique when old Fabian socialists like Felix Frankfurter are referred to as “conservative” today.

Herbert Baxter Adams was best known “not in writing history, but in training others to write it and he was a powerful influence in creating the New School of Historical Research.”¹³

The teachers in history indoctrinated at Johns Hopkins then fanned out impregnating most of the major colleges and universities in America with collectivist thinking. In the latter part of the 19th century this thinking soon gained the ascendancy.

At the time of Adams’ death in 1901 some 40 volumes of historical material had been published under his editorship. After 1887 he edited a series of monographs for the U.S. Bureau of Education

¹² *Varieties of History*, ed. Fritz Stern, article “American Definition of History” by F. J. Turner, (1861-1932) p. 206, Meridian Books, 1960.

¹³ Americana-Universal Reference Library, 1908, Vol. 1, HERBERT BAXTER ADAMS.

entitled *Contributions to American Educational History*, thus exerting a nation-wide influence on teachers of history. Instructors from the Johns Hopkins Graduate School taught in such institutions as Yale, Harvard, Columbia, University of Michigan, University of Wisconsin and the University of Chicago.

Adams and the head of the American Social Science Association, (*Frank B. Sanborn*) founded the American Historical Association in 1884. The leftists had an open field. "In all the universities and colleges of the country there were apparently only 15 professors and 5 assistant professors who gave all their time to history."¹⁴

Within the American Historical Association it was stated "it has never been questioned that the main influence in the movement was that of Herbert Adams, professor in the Johns Hopkins University. . . ."¹⁵

Another proficient promoter of the socialistic writings on history and sociology which entered the classrooms of American colleges at the turn of the century, was Albion W. Small (1854-1926). He was professor of history and political economics, and was also a reader of history at Johns Hopkins in 1888-1889. He attended the Universities of Berlin and Leipzig in Germany, where he thoroughly absorbed the viewpoint of state socialism then prevalent there. He was considered the major disciple of the German professor Gustav Ratzenhofer (1842-1904) who asserted that ". . . the universal extension of the socialization process tends to produce concord of interests through the increasing perfection of the social organization. . . ."¹⁶

In 1913, Small authored a book entitled *Between Eras, From Capitalism to Democracy*, wherein he enunciated a thinly disguised Marxian socialist doctrine of the class struggle. He used the term "democracy" as a transparent veil for socialistic ideas.¹⁷

However, his main function was to promote the socialistic works of others and to encourage the planting of teachers with a socialistic

¹⁴ *American Journal of Sociology*, May 1916, article quoting Professor J. F. Jameson, p. 777.

¹⁵ *ibid*, p. 778. This article notes that the American Historical Association then maintained close relations with various Departments within the United States Government.

¹⁶ *Encyclopedia of the Social Sciences*, Vol. 13, p. 121.

¹⁷ Albion W. Small, *Between Eras From Capitalism to Democracy*, 1913

bent, trained in Germany, into various American colleges and universities.¹⁸

He was a past master in the art of insinuating socialist ideas into the minds of students and professors through cleverly camouflaged terminology. He was also particularly adept at indoctrinating religious groups and pushing them by degrees towards a socialistic agnosticism.¹⁹

Professor Franklin H. Giddings, a colleague of Small, was located in Columbia University in 1891. Giddings was a professor of Sociology and of the History of Civilization. He was also editor of the *Annals of the American Academy of Political and Social Sciences* (1890-94). During the same period he was an "editor of publications" of the American Economic Association. Eventually, he became a member of the Board of Education of the City of New York (1915-17).

Giddings actively participated in socialist activities for many years. He was one of the pioneer members of the American Socialist Society and taught at the socialistic Rand School of Social Science.²⁰

At that time among textbooks used at the Rand School were the *Soviets at Work* by Nikolai Lenin, and *American Socialists and the War* by Alexander L. Trachtenberg. Trachtenberg later became known as a chief soviet agent in the United States and the head of the Kremlin publishing outlet in America, International Publishers.²¹

Another outstanding example of the manner in which the Johns Hopkins group germinated the socialistic teaching of history is the case of Frederick Jackson Turner (1861-1932). He secured his doctorate at Johns Hopkins in 1890. From 1910 to 1924 he taught history at Harvard. The *Columbia Encyclopedia* states that "Turner's ideas are now incorporated in all American history texts."

¹⁸ Albion W. Small's crusade to put across the work of Lester F. Ward, *Dynamic Sociology* (2 vols.) is well known in academic circles. Ward's book was a tirade against the system of private enterprise and individual freedom. Ward was at one time a teacher in the Rand School of Social Science on behalf of the American Socialist Society. A. W. Small was influential among instructors at Colby College (of which he had once been President), Cornell University, Columbia University, and the University of Wisconsin. He participated in the founding of the University of Chicago, where he became the head of the first Chair in Sociology in the United States.

¹⁹ The letters of A. W. Small to Lester F. Ward, *Social Forces*, (Dec. 1933); see article edited by Bernard J. Stern, well-known communist theoretician (pp. 163-173).

²⁰ *The Case of the Rand School*, published by the Rand School of Social Science, July 26, 1919, p. 13.

²¹ *ibid.*, p. 11.

During the 1890's a socialist publication, *The Review*, reprinted Turner's famous 1893 essay *The Significance of the Frontier in American History* with the note that it was "without doubt the greatest contribution yet made in the application of the materialistic conception of history to American conditions."²²

Since the materialistic conception of history is the foundation stone of the socialist movement and was invented by Karl Marx there is no doubt that Turner had produced an American historical account fitting into the socialist principle. Leftist books are replete with accounts of Turner's major theme that the frontier is gone and opportunities for personal advancement have dried up. This theme fits into the socialist premise that the only way out now is a controlled collectivist society.²³

F.D.R. at Harvard

Among those influenced by Turner was Franklin Delano Roosevelt, who absorbed his education in history from Turner and Edward Channing.²⁴ Channing was the son of William Ellery Channing, well-known Fourierist socialist advocate of a collectivist society.²⁵

The future president of the United States, while barely 20 years of age, was thus being taught that the system of private enterprise had run its course, and that a controlled social order must take its place. The germ of the New Deal was thus planted not in 1932, but soon after 1900.

Columbia University became a mecca for the socialistic teaching of history. The chain started by F. H. Giddings was soon joined by James Harvey Robinson, who also taught history. Robinson had absorbed German socialistic ideas in the University of Freiburg in Germany in 1890. The History Department at Columbia began to be converted into a socialistic center with Robinson as the chief

²² Shannon, *The Socialist Party of America*, pp. 18-19.

²³ *Crusades for American Liberalism*, Louis Filler, Harcourt Brace, 1939, p. 75.

The extent in which Turner's works were useful to the socialist movement is the fact that huge socialist tent encampments used his works to promote the socialist cause at the turn of the present century. Ref.: Shannon, *The Socialist Party of America*, p. 27.

²⁴ Arthur M. Schlesinger, Jr., *The Crisis of the Old Order*, 1957.

Schlesinger wrote that F. D. Roosevelt as a student ". . . listened to many of Harvard's best—Edward Channing and Frederick Jackson Turner in history . . ." p. 323.

²⁵ C. Sotheran, *Horace Greeley and Other Pioneers of American Socialism*, *Passim*.

mentor. In 1900 he was joined by James T. Shotwell, who had leftist connections throughout his career.²⁶

This group of socialistic historians was responsible for many influential textbooks, but these were only amateurish beginnings compared to what followed.

In 1902 Charles Austin Beard began his post-graduate studies at Columbia University and soon caught the attention of Professor James Harvey Robinson. By 1904 Beard had secured his doctorate and began teaching at Columbia. He was already a socialist of considerable experience. While at DePauw College in 1895-98, he was immersed in the study of Karl Marx's *Communist Manifesto*. He joined with the socialists of that day in the Free Silver Campaign.

Beard went to England in 1898 to do post-graduate work at Oxford University. There, with a group of leftists, he organized Ruskin Labor College, as an affiliate of the University. John Ruskin was one of the early precursors of British socialism. While at Oxford, Beard was in close contact with young socialist intellectuals, both orthodox Marxists and Fabians.²⁷

At that stage, Beard was already an expert on Marxism and a militant socialist. He frankly admitted that his Marxian bent was encouraged by the "... suggestive work already done by Professor Turner. . ."²⁸

Since the name of Charles A. Beard has been linked to the dominant school of historical thinking in the United States, it will be interesting to follow his career.

In 1901 the American Socialist Society was formed to replace the American Fabian Society, which had ceased publication of its journal, *The American Fabian*, the year before. The American

²⁶ At the time of the socialist-communist front honeymoon James T. Shotwell was active in organizations such as the American League for the protection of Foreign Born; the Free Earl Browder Committee, and the Conference on Pan American Democracy. All these were cited as subversive by various government agencies. Ref.: *Appendix IX of the Special Committee on Un-American Activities*, House of Representatives, 78th Congress H. Res. 282, pp. 348, 476, 620, 640, 673. In 1957, he signed a statement on behalf of the National Committee for a Sane and Nuclear Policy (SANE). This is a socialist controlled front. Sister McCarran in her unpublished manuscript *Fabian Socialism in the United States* refers to Shotwell as a Fabian socialist, p. 58.

²⁷ Sidney Fine and Gerald S. Brown, *The American Past*, Macmillan, New York, 1961, Vol. 1, p. 206n.

²⁸ Charles A. Beard, *An Economic Interpretation of the Constitution of the United States*, Preface, Feb., 1913.

Socialist Society, made up primarily of academic leftists, had decided to use "social science" to promote socialism.²⁹

In 1906 this group, after receiving funds from a wealthy socialist, organized a school called the Rand School of Social Science. Here Charles Beard, James Harvey Robinson, and James T. Shotwell, from the History Department of Columbia University, met with Franklin H. Giddings, sociologist, Alexander Goldenweiser, anthropologist, and William P. Montague, from the Department of Philosophy (and also from Columbia University).³⁰

Other professors and teachers from every part of the country gathered there periodically to discuss the best ways of using American education to bring about socialism. At these meetings Charles Beard and his cohorts were reinforced by top hard core socialist politicians who had extensive experience in the practical world of politics. These top level socialist staff meetings hammered out the overall strategy of putting over socialist ideas under the guise of impartial scholarship.

Founding Fathers smeared

The first problem was to change the attitude of Americans towards the history of their own country and the ideals of the Founding Fathers of the American Republic.

This was not an easy task. The American people had been brought up to believe that George Washington, John Adams, Thomas Jefferson, James Madison, Alexander Hamilton, and other statesmen of their time were men of patriotism and principle. Hundreds of authoritative books had praised the heroic stature and noble purpose of the heroes who had defied the British Empire and founded a new nation based on individual freedom.

History had been picked out as the vanguard of the "social sciences" in picturing socialism as an inevitable development. But first the image of the Founding Fathers as men of high purpose had to be destroyed. This done, the socialists had a ready-made Marxian

²⁹ *The Case of the Rand School*, published by the Rand School of Social Science, N. Y. C., July 26, 1919.

"The American Socialist Society was incorporated in the year 1901. During the first five years of its existence, it arranged a number of lecture courses and classes for the systematic study of Economics and Socialism, and matured plans for the School of Social Science whose establishment had been contemplated from the start." p. 10.

³⁰ *The Case of the Rand School*, p. 13.

formula to replace the traditional patriotic account of American history.

Charles Beard had co-authored with James Harvey Robinson *The Development of Modern Europe* in 1907. This was a highly successful work which popularized the socialistic teachings of Karl Marx. It achieved a wide acceptance as a textbook in American colleges.

Beard, at this time, became associated with the Intercollegiate Socialist Society (known today as the League for Industrial Democracy).³¹ The Intercollegiate Socialist Society had organized Fabian socialist branches in scores of universities and colleges of America.

With this socialist background Beard was in a position not only to write but also to find a market for his books.

In 1913, he wrote *An Economic Interpretation of the Constitution of the United States*.³² This was heavy artillery designed to demolish the lofty reputations of the Founding Fathers. It was one of the most audacious pieces of historical deception of all time. James Madison, one of the framers of the United States Constitution, and the fourth President of the United States, was caricatured as an exponent of a Marxist type of economic interpretation of history 21 years before Marx was even born.

Beard selected for his text a twisted extract from one out of 85 essays issued under the joint title of *The Federalist* in order to get support for adoption of the Constitution. The essay he chose was James Madison's *Federalist 10*, printed in the *New York Packet*, November 23, 1787. Beard used the unpardonable trick of quoting part of one paragraph and then skipping about 150 words before tacking on part of a later paragraph. Historian Douglass Adair states:

“Apparently Beard’s use of Madison’s Tenth Federalist was, in part, at least, a matter of political strategy—a device, quite self-consciously adopted, of wrapping himself in the American Flag as he muckraked the motives of the Founding Fathers, and, by implication, pointed to the Constitution as an instrument of class exploitation.”³³

³¹ L. I. D., *50 Years of Democratic Education*, 1905-1955.

³² Charles A. Beard, *An Economic Interpretation of the Constitution of the United States*, 1913, Macmillan Co.

³³ Fine and Brown, *The American Past*, Vol. 1, chapter by Douglass Adair, *The Tenth Federalist Revisited*, p. 207.

Beard, deliberately created the illusion that our Founding Fathers were “a conspiracy of predatory minority groups concealing their operations behind the rhetorical false face of ‘We, the People’ ”.³⁴

In the portion that Beard extracted out of context from Madison’s writings he tries to show that Madison attributed a purely economic and selfish motivation to the building of the American Republic. This accords with Marx’s economic interpretation of history propounded about 70 years after Madison wrote the *Tenth Federalist*. But part of the section omitted by Beard, reads:

“A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; an attachment to different leaders ambitiously contending for pre-eminence and power; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to co-operate for their common good. So strong is this propensity of mankind to fall into mutual animosities, that where no substantial occasion presents itself, the most frivolous and fanciful distinctions have been sufficient to kindle their unfriendly passions and excite their most violent conflicts.”³⁵

The above statements of Madison directly contradicts Beard’s false picture of Madison. Madison’s view of social relations as above expressed was certainly far broader and much more realistic and intelligent than either Marx’s or Beard’s.

Douglass Adair sums up this chicanery succinctly when he says: “In fact, when Beard paraphrases from *Federalist 10* what he calls Madison’s ‘masterly statement of the theory’ his method is to quote one passage of that essay incompletely; to change subtly, but decisively, a key element in Madison’s theory into Marxian terms; and then to buttress this misstatement of Madi-

³⁴ *ibid.*, p. 206.

³⁵ Alexander Hamilton, John Hay and James Madison, *The Federalist*, edited by Henry Cabot Lodge, G. P. Putnam & Sons, N. Y. and London, 1888, pp. 53-54.

son's 'economic determinism' with a footnote which is almost a verbatim transcription of a paragraph by Engels."³⁶

The introduction to one of Beard's essays states:

"Beard's main thesis that economic motives and interests dominated the 'Founding Fathers' in their drawing up of the new federal constitution in 1787 led scholars, in the main, during the twenties and thirties to subscribe to an economic interpretation of history."³⁷

Socialists twisted American history

Beard's slant was calculated to undermine not only the heroic picture of the founders of our nation, but also to denigrate those features of independence, individualism and self-reliance that characterized the pioneer era. Beard's historical muckraking, and Frederick Jackson Turner's prophesy of a future bare of opportunity for individual development represent two great strategic blows against the basic structure of American history and traditions.

The socialistic theme outlined by Beard in *An Economic Interpretation of the Constitution of the United States* was carried through all his subsequent works. Some eleven million copies of his 47 books have been sold.³⁸

As Beard's interpretations have dominated the teaching of history in American schools, there is hardly an American alive who has not been exposed to this leftist virus.

Since Beard's death (1948) the socialistic slant on history has been continued by such persons as Carl Becker, Max Lerner, and the two Schlesingers.

³⁶ Fine and Brown, *The American Past*, Vol. 1, p. 206, chapter by Douglass Adair, "The Tenth Federalist Revisited."

The portion quoted in the footnote referred to above was attributed to E. R. A. Seligman who also pretended to present items impartially while all the time being actuated by the socialist aim. The fact that Seligman's quotation makes no reference at all to Frederick Engels, who was internationally known as a revolutionary leftist, indicates that the policy of sly deception in the name of scholarship was an attribute not only of Charles Beard but also the entire corps of camouflaged socialists in the academic world commencing in the 19th century.

³⁷ *ibid.*, Vol. 1, p. 177-78.

³⁸ Fritz Stern, *The Varieties of History*, p. 314, Meridian Books, 1956. Huge distribution of Beard's *An Economic Interpretation of the Constitution of the United States* was assured by its publication by Macmillan Co. Richard T. Ely, a fellow socialist, was editor in charge of the Citizen's Library of Economics, Politics and Sociology for the Macmillan Co. for a number of years before this publication. Thus previous penetration of the publishing industry enabled socialist forces to flood the colleges and high schools of America with slanted material.

The historical perversions of Beard and his successors are not their own personal idiosyncracies, but are linked with the massive Fabian socialist movement in this country. The eleven million copies of Beard's works are a small part of the flood of socialistic material which has discolored American history. His followers and imitators have issued many millions more that are slowly corroding our people's veneration for the wise statesmen who conceived and made viable our constitutional form of government, the envy of all mankind.

This degrading process is not only reflected in college textbooks, but lurks in the pages of historical novels, in motion pictures and in television programs. It has set the tone of historical thinking for the whole country. The socialist game of "debunking history" has become a popular literary pastime. It festers in the Halls of Congress, the White House, and even in the Judiciary system.

* * *

V

MARXISTS TWIST HISTORY

When Charles Beard and his cohorts sold the idea to the American educational system that history is economically determined they pretended that this was a new American concept. Several generations of Americans have been taught this false historical principle without knowing that they were being inoculated with Karl Marx's old formula of historical materialism, or what is sometimes called the economic interpretation of history. The only thing unique about Charles Beard and his corps of undercover socialists was the smooth technique with which this whole process was put over on the American public. Millions of Americans, including teachers and academicians, did not suspect that this was a device to brainwash an entire nation and change the whole concept of national destiny.

In order to unravel the wordy superstructure which Marx foisted upon the world under the label of dialectical materialism and historical materialism, we must look into the motives behind Marx's theories. We must also remember the period in world history when his ideas were germinated.

Most observers, both leftist and conservative, who deal with the Marxist question, seem to forget that Karl Marx hatched his theorems in the middle of the 19th century, when the forces of private enterprise and individual initiative were still in their infancy, and had only recently emerged from the restrictions of feudalism. Karl Marx lived, wrote and died when daily life was characterized by horse-drawn transportation, primitive sanitation, backward farming, and almost no medicine in the modern sense. It was under these relatively backward conditions that Marx made the charge that capitalism had already outgrown its usefulness and was ripe for revolutionary overthrow.

Chroniclers of Marxism generally fail to note that Karl Marx did not arrive at his so-called "scientific socialism" by "scientific" investigation and testing. Marx embraced socialism as a teen age

youth, as an emotional belief and then spent the rest of his life in constructing theoretical justifications for his creed, — just the reverse of the “scientific” methods that Karl Marx and his followers profess.

Bigotry inspired Marx

Marx’s original historical theory was actually an anti-Jewish interpretation of history. He later refined it into the formula called “an economic interpretation of history.”

In 1844, having elected to become a professional revolutionary, Marx presented socialism as a revolution against the system of private enterprise which he characterized as a “Judaized” economy. He labelled the noble principles of individual dignity and personal freedom as “Judaistic” characteristics taken over by Christian society. He declared:

“The Jew has emancipated himself in Jewish fashion, not only by taking to himself financial power, but by virtue of the fact that with and without his cooperation money has become a world power, and the practical Jewish spirit has become the practical spirit of Christian nations. The Jews have emancipated themselves insofar as Christians have become Jews.”¹

“The Jew who exists as a peculiar member of bourgeois society, is only the particular expression of the Judaism of bourgeois society.

“Judaism has survived not in spite of, but by virtue of history.

¹ Karl Marx, *Selected Essays* (“On the Jewish Question”) translated by H. J. Stenning, International Publishers (Soviet publication outlet) N. Y., 1926 (pp. 89-90). First printed in the *Deutsch-Französische Jahrbücher*, Paris, 1844. (Marx was co-editor of this periodical).

Also see: Wilhelm Liebknecht, *Karl Marx—Biographical Memoirs*, Charles H. Kerr Co., (socialist), Chicago, 1901, translated by Ernest Untermann. Liebknecht, a close friend of Karl Marx, and later a leader in the International socialist movement, quotes Marx on the nature of the capitalist system:

“Now for the first time Judaism could gain universal supremacy and change dispossessed Man and Nature into disposable, salable objects, a prey to the serfdom of egoistic wants, of barter.”

“Disposal is the practice of dispossession. Just as Man, while he is religiously handicapped, knows no better way to make his being objective, than to change it into a strange, phantastic being, so under the supremacy of egoistic want he can only manifest himself practically, produce practical objects, by submitting his products as well as his activity to the supremacy of a strange being and giving them the meaning of a strange being—of money.” pp. 19-20.

“Out of its own entrails, bourgeois society continually creates Jews.”²

Having branded the private enterprise system as a “bourgeois” order he declared:

“Because the real essence of the Jew has been generally realized and secularized in bourgeois society, the latter could not convince the Jew of the unreality of his religious essence, which is merely the ideal reflexion of his practical needs.”³

According to Marx the United States was the classical example of a society that has become “Judaized” through private enterprise. He declared:

“The practical domination of Judaism over the Christian world has reached such a point in North America that the preaching of the Gospel itself, the Christian ministry, has become an article of commerce, and the bankrupt merchant takes to the Gospel, while the minister grown rich goes into business.”⁴

Marx called for the simultaneous elimination of individualism and the Jew:

“As soon as society succeeds in abolishing the empirical essence of Judaism, the huckster, and the conditions which produce him, the Jew will become impossible, because his consciousness will no longer have a corresponding object, because the subjective basis of Judaism, viz: practical needs, will have been humanized, because the conflict of the individual sensual existence, with the generic existence of the individual will have been abolished.”⁵

Marx’s point of view is made clear in the final sentence of this infamous essay when he concludes that:

“The social emancipation of the Jew is the emancipation of society from Judaism.”⁶

His use of the scapegoat device,—reviving the old prejudices of the Dark Ages in order to animate his dull socialistic propaganda—was the original matrix of Marxism.

² K. Marx, *Selected Essays*, p. 92.

³ *ibid*, p. 96.

⁴ *ibid*, p. 90

⁵ *ibid*, p. 97

⁶ *Id.*

Man debased to clay

At the same time that Marx announced his fight against "the capitalistic system" as a "Judaistic" emanation he began to fashion what has come to be known as "historical materialism" or the "economic interpretation of history". In 1845 Marx stated:

"The phantoms formed in the human brain are also, necessarily, sublimates of their material life-process, which is empirically verifiable and bound to material premises. Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life."⁷

By declaring that the entire thinking structure of society has "no history, no development" Marx at one stroke tried to deprive the finest concepts of human civilization of all "semblance of independence". He degraded them to mere material conditions of existence and made the human mind dependent upon production in the same way that the existence of a hog is determined by the swill dumped into the pig-pen. He drew the conclusion:

"As individuals express their life, so they are. What they are, therefore, coincides with their production, both with *what* they produce and with *how* they produce. The nature of individuals thus depends on the material conditions determining their production."⁸

Most commentators on Marx's materialist conception of history err by treating seriously his sleight-of-hand trick of semantics, designed to rationalize his attempt to bring all mankind down to his miserable level. He tried to put a straight-jacket on the creative spirit innate in the human race, and laid the basis for the senseless starvation and slaughter of millions of people in the Soviet Union and other socialist countries, who pursuant to the Marxist dogma were considered mere bits of material reflecting their productive environment.

⁷ Marx and Engels, *The German Ideology*, (Feuerbach), 1845, International Publishers, 1939, N. Y., p. 14

⁸ *ibid*, p. 7

Adoption by Marx of the theory of historical materialism did not mean abandonment of his concept of capitalism as an outgrowth of Judaism. He wrote (with Engels):

“It has been proved that the task of abolishing Jewry is really the task of abolishing the *Jewish spirit of bourgeois society*, the inhumanity of modern living practice, the culminating point of which is the money system.”⁹

To prove that the Judaistic interpretation of capitalism was not merely a pre-scientific phase of Marx, we have the testimony of Lenin, the first communist dictator of Russia, who wrote that Marx's essay *On the Jewish Question* and his book *The Holy Family* showed that Marx had already made the transition from idealism to communism and that with the publication of these works “this transition was definitely consummated.”¹⁰

These works by Marx, after being suppressed and hidden by socialist leaders for many years, have been published in many editions in Soviet Russia as a guide to the communist leadership. The principle of the persecutions of the Jews as a capitalistic element is not so recent as one is led to believe by current reports.¹¹

Conclusion preceded analysis

A concomitant of Marx's materialist conception of history is his theory of the class struggle. Socialists and communists regard the class struggle as the natural consequence of the materialist conception of history. In other words, the actions of men are a reflex of their economic conditions. Therefore, those who own and control the means of production, exchange and distribution are members of the capitalistic class (bourgeois). Those who do not own those means but work for the owners and controllers of the economic instruments are members of the working class (proletariat). The capitalists, being mere reflectors of their economic interests, are

⁹ Marx and Engels, *The Holy Family*, quoted in *Marxism and the Bolshevik State* by George Spiro, Red Star Press, N. Y., 1951, pp. 754-55.

¹⁰ V. I. Lenin, *The Imperialist War*, Vol. XVIII, International Publishers, 1930, p. 47

¹¹ Dagobert D. Runes, *Karl Marx—A World Without Jews* (translation and commentary on Marx's essay “On the Jewish Question”.) Philosophical Library, N. Y., 1959.

Runes gives the following Soviet sources as reference:

Marx-Engels GESAMTAUSGABE, MEGA, Moscow, 1927-35, and

Marx-Engels GESAMTAUSGABE, Third Section, MEKOR, Berlin 1929-31.

It is interesting to note that Marx's essay “On the Jewish Question” was given wide distribution by the Soviet-controlled communist press in Germany in the years just prior to Hitler's mass extermination of the Jewish people.

the exploiting class, that is, the enemy class. The workers, being reflectors of exploitation, are the revolutionary class, that is, the anti-capitalist class that will some day take the power away from the capitalists and institute a cooperative socialist society instead, thereby reducing mankind to a classless society.

Karl Marx, who posited the class theory, curiously arrived at the class struggle premise at exactly the same time that he wrote his views on the Jewish question.¹²

Like most of the so-called fundamental principles of Marxism, the concept of the class struggle came first and the so-called method of analysis called dialectical materialism and historical materialism came later. The so-called fundamentals were not the bases of a logical conclusion but ideological excuses invented to justify Karl Marx's original socialist bias. This, incidentally, has been the usual process in the socialist movement throughout its history. The conclusions came first and the reasons for the conclusions were manufactured as an afterthought. "Scientific socialism" in its own development followed a path that is the exact opposite of the methods of science.

Hitler borrowed "one enemy" from Marx

Curiously, Karl Marx and not Adolph Hitler was the evil genius who created the concept of the "one enemy". This is a propaganda device whereby all the evils besetting mankind, whether justified or not, can be heaped on one scapegoat. Marx preceded Hitler by some 90 years in projecting the "one enemy" technique, accompanied by its corollary, that is, another class exemplifying everything that is fine and noble and progressive.

In February, 1844, Marx wrote:

"A particular *social sphere* must be identical with the notorious crime of society as a whole, in such wise that the emancipation of this sphere would *appear* to be the general self-emancipation." (Italics ours.)¹³

After setting up one class as the sole representative of every-

¹² Karl Marx, *Selected Essays* (A criticism of the Hegelian Philosophy of Right) International Publishers, N. Y., 1926, pp. 32-39. This essay and *On the Jewish Question* appeared simultaneously in the *Deutsch Franzsiche Jahrbucher* in February, 1844. This was the one and only issue printed.

¹³ Karl Marx, *Selected Essays*, "Hegelian Philosophy of Right", p. 33

thing had Marx then proceeded to construct the proletariat, or working class, as the sole repository of all that is good. He declared:

“In order that one class should be the class of emancipation *par excellence*, another class must contrariwise be the class of manifest subjugation.”¹⁴

In a peculiarly Hitlerian vein, Marx outlined the strategic need for “. . . the concentration of all the defects of society in another class, and this particular class must be the embodiment of the general social obstacles and impediments.”¹⁵

Eighty years later, Adolph Hitler wrote: “. . . I, myself, began to trace the sources of the Marxist doctrine.”¹⁶

Hitler further declared:

“As a whole, and at all times, the efficiency of the truly national leader consists primarily in preventing the division of the attention of a people, and always in concentrating it on a single enemy. The more uniformly the fighting will of a people is put into action, the greater will be the magnetic force of the movement and the more powerful the impetus of the blow. It is part of the genius of a great leader to make adversaries of different fields appear as always belonging to one category only, because to weak and unstable characters the knowledge that there are various enemies will lead only too easily to incipient doubts as to their own cause.

As soon as the wavering masses find themselves confronting too many enemies, objectivity at once steps in, and the question is raised whether actually all the others are wrong and their own nation or their own movement alone is right.

Also with this comes the first paralysis of their own strength. Therefore, a number of essentially different internal enemies must always be regarded as one in such a way that in the opinion of the mass of one's own adherents the war is being waged against one enemy alone. This strengthens the belief in one's own cause and increases one's bitterness against the attacker.”¹⁷

¹⁴ *ibid.*, pp. 33-34

¹⁵ *ibid.*

¹⁶ Adolph Hitler, *Mein Kampf*, Reynal & Hitchcock, N. Y., 1940, p. 82

¹⁷ *ibid.*, pp. 152-53.

Hitler, cleverly utilizing the accumulated backlog of Marxist class propaganda in Germany, merely had to switch symbols and cash in. Marx's concept of capitalists as Jews plus Christians who have adopted the Jewish principle is but one short step away from Hitler's charge that the Jews and their agents were responsible for all the difficulties of the German nation. In each case all the evils of society are heaped, deliberately, upon "one enemy". On the obverse side Marx ascribed to one class, the workers, the progressive spirit and all the virtues. Hitler identified the mass of the German people with this same symbol, painting them as the Master Race and the standard bearers of all that is good and progressive. Hitler's *Mein Kampf* is replete with denunciations of the *bourgeoisie* and fulsome praise of the *proletariat*.

Fake "science" killed millions

In the name of such "science" and "progress" entire nations have been plunged into complete ruin, and tens of millions of people have perished miserably.

It is interesting to note that the word *appear* occurs in the quotations from both Marx and Hitler describing the technique of heaping of evil upon "one enemy". Both thus admitted they were guilty of fraudulent pretenses.

All these theories Karl Marx lumped together under the attractive title of "scientific socialism".

One outstanding authority observed:

"Just as he (Marx—ed.) laid down the theory of economic inevitability knowing nothing of economics, so he made up his mind on the proletarian formula knowing nothing of the proletariat. Only later did he try to make up for this lack of knowledge. In the meantime he committed himself to the proletarian formula. And to this he added the formula of science."

* * *

"Ah, science! Science had always been a favorite with all the socialists. To her they had attributed limitless power. They had all thought of their various philosophies as science. They had all of them believed it possible to find, by the methods of science and philosophy—by the right methods, naturally—the road to salvation which humanity must travel. Saint-Simon

had called his system 'the science of universal gravitation'; Fourier had called his 'the certain science.' 'It is the task of the human race to build the temple of science,' said Proudhon, and he had found a name for his doctrine which soon aroused envy: 'scientific socialism.'"¹⁸

Marx had studied the socialism of Saint-Simon and Fourier and had collaborated briefly with Proudhon. He appropriated without acknowledgment Proudhon's term "scientific socialism".

The term "science" had become a popular symbol among the literate population of the time and was the obvious catchword to make socialist ideas attractive.

Marx the phrenologist

What Karl Marx considered "scientific" has been carefully concealed by both socialist and communist sources. His "science" included some of the grossest superstitions. He insisted on subjecting all newcomers to his socialist clique to a phrenological examination of the bumps on their heads and the shapes of their skulls in order to determine whether they should be accepted or not. Harold J. Laski, a leading Marxist and Fabian socialist luminary, has written:

"A chosen band of helpers, all fellow-exiles used to accompany him and aid in the researches he conducted; though it should perhaps be added that they were not admitted as assistants until they had shown their agreement with Marx and passed certain craniological tests."¹⁹

Laski further indicated that Karl Marx had inherited this superstition from the so-called Utopian socialists Saint Simon and Fourier.

Wilhelm Liebknecht, a member of Marx's political clique, wrote in his memoirs:

" 'Pere Marx', whom I saw for the first time, began at once to subject me to a rigid examination, look straight into my eyes, and inspected my head rather minutely—an operation to which

¹⁸ Schwarzschild, *The Red Prussian*, (translated by Margaret Wing), Charles Scribner's Sons, N. Y., 1947, pp. 83-84.

¹⁹ Harold J. Laski, *Karl Marx — An Essay*, printed in the Communist Manifesto by Marx and Engels, (introduction by Norman Thomas), printed by the League for Industrial Democracy, 1933 (originally published by the Fabian Society 1925), p. 21.

I was accustomed through my friend Gustav Struve, who, obstinately doubting my 'moral hold' had made me the specially favored victim of his phrenological studies. However, I safely passed the examination, . . . "20

Karl Marx was firmly convinced that an understanding of the cranial protuberances and depressions was a positive "scientific" method with which to judge whether a person was suited for leadership in the socialist movement.

Liebknrecht wrote further:

"Marx endeavored to make sure of his men and to secure them for himself."

* * *

"I have already mentioned it—he not only examined me with questions, but also with his fingers, making them dance over my skull in a connoisseur's style. Later on he arranged for a regular investigation by the phrenologist of the party, the good old painter, Karl Pfaender, one of the 'oldest', who helped to found the Communist Alliance, and was present in that memorable council to whom the Communist Manifesto was submitted, and by whom it was discussed and accepted in due form."

* * *

"Well, my skull was officially inspected by Karl Pfaender and nothing was found that would have prevented my admission into the Holiest of Holies of the Communist Alliance."²¹

A master propagandist

Obviously Marx was neither a "scientist" nor "scientific". However, he was a master improviser of propagandistic theory and he took those features of scientific language which were becoming popular and clothed his socialist movement in them.

Writers on the subject of Marxism and Karl Marx are legion. However, very few of them have presented a realistic picture of the origins of Marxism and the true motives of Karl Marx.

20 Wilhelm Liebknrecht, *Karl Marx — Biographical Memoirs*, p. 52.

Gustav Struve was a German socialistic professor who had fought in the Baden Insurrection in Germany.

21 Wilhelm Liebknrecht, *Karl Marx — Biographical Memoirs*, pp. 64-65.

Throughout his whole life, Marx only dealt with those branches of human thought which he felt could be used as weapons for the promotion of socialism. Many new scientific divisions and subdivisions sprang up in the 19th century. Marx only touched those sciences that he felt he could twist into his socialist program.

Those who tell us that "Karl Marx the economist" must be separated from "Karl Marx the revolutionary" are deliberately trying to keep us from a true understanding of Marxism.²²

Marx and his chief disciple, Frederick Engels, did not waste a moment in writing or expounding theories that did not advance socialist purposes. Marx was never interested in "science" for the sake of knowledge or truth. He confined himself strictly to such parts of sciences and other academic studies as he thought he could adapt to make socialism appear both inevitable and desirable. "Scientific" facts that contradicted the Marxist thesis he either subjected to a conspiracy of silence or viciously and unscrupulously attacked.

* * *

²² Robert L. Heilbroner, *The Worldly Philosophers* (Karl Marx) Simon & Schuster, N. Y., 1953, p. 160; and also E. R. A. Seligman, *The Economic Interpretation of History*, Columbia University Press, N. Y., 1902.

Seligman had many years of collaboration with socialist elements; was once president of the American Economic Association. He was the editor-in-chief of the *Encyclopedia of the Social Sciences*, which was staffed by the top socialist and communist elite in this country. He wrote the following observation fraught with sly double meaning:

"We need to lay stress on Marx's philosophy, rather than on his economics; and his philosophy, as we now know, resulted in his economic interpretation of history. It chanced that he also became a socialist; but his socialism and his philosophy of history, are as we shall see later, really independent. One can be an 'economic materialist' and yet remain an extreme individualist. The fact that Marx's economics may be defective has no bearing on the truth or falsity of his philosophy of history." p. 24.

Mr. Seligman presents his argument in such a way that Marx's socialism appears a chance by-product, whereas Mr. Seligman knew full well that his economic interpretation of history was a deliberate synthetic device to re-inforce and promote socialism.

VI

LEFTISM: PROGRESS OR REACTION?

The all-embracing theme of socialist and communist propaganda is that their movements are "progressive". Leftists label all those who stand for personal freedom and individual rights as "conservative" or "reactionary". They have tried to make the term "progressive" a synonym for all leftists and the term "reactionary" a synonym describing all their opponents.

The clearest example of this meaning of progressivism is the manner in which it has been concretized in the mind of the educated soviet citizen. "For he is convinced that capitalism is *basically* bad and is destined for disaster, and that socialism is *basically* good; basically progressive, fair and desirable."¹

All his criticisms are directed only at the way in which socialism is being administered. There is no attempt to inquire whether socialism itself is at fault. He is convinced that:

"You cannot have a free people and real progress toward a perfect society unless you have socialism."

The reporter of the above remark observes:

"This basic issue settled, everything else falls into place."²

This mental straight-jacket is not confined to those brain-washed by soviet propaganda alone. The basic semantics referring to collectivism as "progressive" and the anti-collectivists as "reactionary" is applied by the entire left-wing without exception. Actually, capture of the symbol "progressive" was a master stroke of socialist propaganda.

The question arises, how did the leftists manage to acquire almost exclusive ownership of the title "progressive"? Is it a true

¹ *New York Times*, April 28, 1963, Magazine Section, article "Sasha's Creed: 'Russia Right or Wrong'," by George Feifer, p. 113.

Mr. Feifer spent a year in the Moscow State University and wrote this article basing his observations of those who were most critical of the soviet regime

² *id.*

or false label? This symbol is particularly effective in the United States, where something progressive is identified with all of the material and technological advances characteristic of the American way of life. The stock-in-trade of all socialists since the days of Claude Henri Saint-Simon (1798) has been to present themselves as bearers of ideas which are new, futuristic and progressive. Thus the left-wing has managed at one stroke to place all of its opponents on the defensive. In this modern age no one wants to be categorized as unprogressive.

Walter Lippmann, who had been an old Fabian socialist, gave a succinct sketch of how the concept "progressive" has been appropriated by the collectivists, during a temporary lapse from leftism, while personally feuding with F. D. Roosevelt:³

"Throughout the world, in the name of progress, men who call themselves communists, socialists, fascists, nationalists, progressives, and even liberals, are unanimous in holding that government with its instruments of coercion must, by commanding the people how they shall live, direct the course of civilization and fix the shape of things to come. They believe in what Mr. Stuart Chase accurately describes as 'the overhead planning and control of economic activity.' This is the dogma which all the prevailing dogmas presuppose. This is the mold in which are cast the thought and action of the epoch. No other approach to the regulation of human affairs is seriously considered, or is even conceived as possible. The recently enfranchised masses and the leaders of thought who supply their ideas are almost completely under the spell of this dogma. Only a handful here and there, groups without influence, isolated and disregarded thinkers, continue to challenge it. For the premises of authoritarian collectivism have become the working beliefs, the self-evident assumptions, the unquestioned axioms, not only of all the revolutionary regimes, but of nearly every effort which lays claim to being enlightened, humane, and progressive."

* * *

"For virtually all that now passes for progressivism in countries like England and the United States calls for the increasing ascendancy of the state: always the cry is for more officials

³ See the book *Keynes at Harvard* for a description of Lippmann's Fabian socialist background, pp. 46-47, 54-55, 83, 106.

with more power over more and more of the activities of men.”⁴

The medieval straight-jacket

In order to probe the socialist claim of being progressive it is necessary to check the history of socialist thought. People are led to believe that socialism is something new and modern, evolved out of the present day high technical level of production. However, all the basic essentials of modern socialism, as they exist today, were formulated between the years 1803 and 1848.⁵ This was a period when the benefits of private enterprise and free competition had barely made their appearance. The American Revolution and the French Revolution had taken place scarcely a generation before Saint Simon formulated his socialistic theories. The breath of the Middle Ages could still be felt upon the civilizations of Europe. The German principalities in particular were still saturated with medieval trappings and customs.

The Germany of Karl Marx was just beginning to develop the embryo of the modern factory system. Much of the oppression, brutality, avarice and abuse of power was merely a feudalistic disregard of human worth.

Socialists and left-wingers, of all stripes, maintain that their theories are “progressive” and had been developed as a result of the industrial revolution. However, the “industrial revolution” is one of those peculiar terms which is actually a misnomer. What is called the industrial revolution was a process that extended over decades and to call it a “revolution” contradicts the usual definition of the word. “Revolution” generally signifies a sudden and drastic change from one order to another.

Upon examination, it appears that the industrial revolution which was supposed to have impelled the early socialists to fashion the fundamental socialist creed did not occur in any country until

⁴ Walter Lippmann, *The Good Society*, Little Brown & Co., Boston, 1937, pp. 3-4, 5.

⁵ The first definite pronouncements of Saint Simon's socialist ideas came about the year 1803. Charles Fourier and Robert Owen first coalesced their socialistic schemes about 1815. Ref., *Encyclopedia of the Social Sciences*.

Marx laid down all of his basic fundamentals between the years 1844 and the beginning of 1848. The modern socialist program was actually developed within the years 1844 and 1847. Thus about 36 months of Marxian denunciations is responsible for the basic core of the socialist thought. This heritage remains the fundamental basis of socialism to this very day. The above socialist founders find their reflection not only in the open socialist and communist movements but also in such socialistic agencies as the League for Industrial Democracy and Americans for Democratic Action.

long after the socialist principles were first proclaimed there. Saint Simon and Charles Fourier promulgated their socialist theories 27 and 15 years respectively before the industrial revolution began in France in 1830.⁶ Karl Marx laid down the entire basic super-structure of his theories within 36 months, beginning with 1844. He was then 26 years of age. He had spent 25 of those 26 years in Germany, and his program was oriented towards the German situation. The industrial revolution in Germany did not get under way until six years later, with the formation of the German Empire under Prussian leadership (circa 1850).⁷

The industrial revolution in the United States did not begin until after the Civil War. The denunciation of American capitalism occurred 22 years before.⁸

Socialism a reaction

One can only imagine how all the subsequent progress of human society would have suffered if humanity had listened to the socialists at that time and allowed itself to be constricted in a socialized straight-jacket into a closed social order with no chance of further industrial expansion and development.

In the overwhelming number of cases, school textbooks create the impression that socialistic theories arose out of the conditions brought about by the industrial revolution. This is a gross misstatement from which the left-wing has reaped tremendous political capital. The truth is that the period during which the basic socialist tenets were fashioned was a period when society was throwing off the chains of medievalism.

For the first time, in many centuries, men began to fight for the principles of individual liberty and personal dignity. The ignorance, disease, brutality and abysmal poverty of the Dark and Middle Ages finally caused courageous and intelligent men to rebel against the feudal "closed society". The industrial fruition of this freedom was still to come. The fight to free the human spirit from the

⁶ As previously indicated, Saint Simon enunciated his basic principles in 1803. The *Columbia Encyclopedia*, 2nd Edition, indicates that the industrial revolution did not develop in France until after 1830, p. 957.

⁷ *New International Encyclopedia*, Dodd Mead & Co., N. Y., 1926, 2nd ed., Vol. 12, p. 150;

William L. Langer, *An Encyclopedia of World History*, Houghton Mifflin, Boston, 1960, p. 678.

⁸ Charles Sotheran, *Horace Greeley and Other Pioneers of American Socialism*, *passim*.

shackles of medieval collectivism came several generations before the ripening of an economic system which developed on the basis of competition freed from feudal restrictions. The struggle for the freedom of the individual man came first and the economic results in the form of the system of private enterprise developed later as a natural result. This is in complete contradiction to the erroneous prevailing view that the system of private enterprise came first and that the ideas of individual rights came later as a reflection of the new means of production.

The main reason why the poverty, ignorance, filth and disease in the factory slums were so glaring during the early part of the industrial revolution was that these were the accumulations of the barbaric backwardness of the recently overthrown feudal order. The liberated serf-like population had brought to the cities all the ancient habits of ignorance, lack of sanitation, primitive morals and misconduct. Conditions in a serf's hovel were immeasurably worse than the poorest of the city slums of the industrial revolution. However, the serf's lot was not as socially noticeable in the rural environment, since each family was relatively isolated. The sudden influx of brutalized and impoverished masses from the feudal countryside into the new industrial areas dramatized the degeneracy and poverty which had been fermenting for centuries under feudalism. The fledgling system of free enterprise was immediately loaded with a terrible legacy of pre-existing mass misery.

Socialist propagandists wrote as if the business world had taken people of high calibre and brutalized them through the process of industrialization. This is a great historical fraud.

Karl Marx, in his *Communist Manifesto*, carried out the fiction of his socialistic predecessors that capitalism had degraded human beings from a formerly higher level. He charged that the new industrial system had "changed personal dignity into market value, and substituted the single unprincipled freedom of trade for the numerous, hardly earned, chartered liberties of the middle ages."⁹

Freedom called "outmoded" at birth

The system of business enterprise was just beginning. The great technological and industrial development was to follow. However, Karl Marx and his cohorts had already proclaimed that "The

⁹The "*Communist Manifesto*" (printed for the first time in English in the United States) *Woodhull & Claflin's Weekly*, Dec. 30, 1871, p. 3.

conditions of bourgeois society are too narrow to comprise the wealth created by them” and that “The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself. But not only has the bourgeoisie forged the weapons that bring death to itself, it has also called into existence (the men who are to wield those weapons)—the modern working class—the proletarians.”¹⁰

These remarks were addressed to the German population and announced the end of private enterprise two years before the beginning of the industrial revolution in Germany. Marx and Engels had managed somehow to proclaim the overthrow of capitalism before its real birth. It is interesting to note that the term “bourgeoisie” was taken over by Marx from the nobility who had used the word as a term of opprobrium against those who had recently deposed them from positions of tyrannical oppression.¹¹

In 1843, Frederick Engels, Karl Marx’s life-long collaborator, had declared: “Competition is the great mainspring which again and again jerks into activity our aging and withering social order, or rather disorder; but with each new exertion it also saps a part of this order’s waning strength.”¹² It was the convinced opinion of Marx and Engels that the system of private enterprise, which was just beginning, was already outworn and ready for socialism. Their socialism in effect was designed to create a universal industrial monopoly reorganizing the new factories under a paternalistic feudalism. Marx’s personal notes include the following nostalgic reference:

“This distinction of industry only continues to exist as a *special* sort of work—as an *essential, important* and *life-embracing* distinction—so long as industry (town life) develops *over-against* landed property (aristocratic feudal life) and itself continues to bear the feudal character of its opposite in the form of monopoly, craft, guild, corporation, etc., within which labour still has a *seemingly social* significance, still the significance of

¹⁰ *Communist Manifesto*—1847-1848 by Karl Marx and Frederick Engels, published by the Fabian Society, 1925, p. 66.

¹¹ *The Americana*—Universal Reference Library, Vol. 2. In the Middle Ages the nobility considered that the “bourgeoisie possessed little culture and refinement.”

¹² Karl Marx, *Economic and Philosophic Manuscripts of 1844*, Foreign Language Publishing House, Moscow, U.S.S.R., (1961), p. 207, consisting mostly of unpublished personal notes of Marx jotted down in 1843-44. The above excerpt is taken from Frederick Engels’ article “Outlines of a Critique of Political Economy” written in 1843 and published in the journal *Deutsche-Französische-Jahrbucher* 1844, edited by Karl Marx.

real community-life, and has not yet reached the stage of *indifference* to its content, of complete being-for-self, i.e., of abstraction from all other being, and hence has not yet become *liberated capital*.”¹³

Marx idealized savagery

Marx's reactionary perspective, however, harked back beyond the Middle Ages to the period when mankind lived an animal like existence in direct contact with raw nature. He adopted the position that mankind had “estranged itself” from nature and that the purpose of future society is to re-establish this contact between nature and man.¹⁴ His first concept of the determinism of history was based upon this return to man's original “golden age in nature”, the progress of civilization being merely a march back to his original rapport with nature. He wrote:

“All history is the preparation for ‘man’ to become the object of *sensuous* consciousness, and for the needs of ‘man as man’ to become (natural, sensuous) needs. History itself is a *real* part of *natural history*—of nature's coming to be man.”¹⁵

Marx complained that “the last vestige of common interest, the community of possessions constituted by the family, is being undermined by the factory system.”¹⁶

It is no wonder that in the *Communist Manifesto* Marx and Engels often refer to the fallen estate of the average factory laborer compared to his counterpart under feudalism.¹⁷

Curiously, it was the emergence of a new order based on individualism and personal freedom that Karl Marx had already condemned in 1844. Marx then declared:

“In Germany emancipation from the Middle Ages can only be effected by means of emancipation from the results of a partial freedom from the Middle Ages.”¹⁸

¹³ *ibid.*, p. 87.

¹⁴ *ibid.*, pp. 74-75

¹⁵ *ibid.*, p. 111

¹⁶ *ibid.*, p. 183

¹⁷ See, in particular, the first publication of the *Communist Manifesto* in America in Woodhull & Claflin's Weekly, Dec. 30, 1871. This is an unexpurgated translation. Later editions were considerably watered down, particularly, the fact that the words “middle class” has been reinterpreted in the sense of big capitalists in later editions of the *Manifesto*. This change of emphasis radically alters the meaning of this document.

¹⁸ Karl Marx, *Selected Essays*, International Publishers, p. 39. A translated reprint of Marx's article “A Criticism of the Hegelian Philosophy of Right,” appearing in the *Deutsch-Französische Jahrbücher* (Franco-German Annuals), Feb., 1844.

Here, Karl Marx frankly admitted that Germany had not yet completed its emancipation from medievalism. His main objection was to the limited freedom that the German people had wrested from the aristocracy. In effect Marx's demand "of emancipation from the results of a partial freedom from the Middle Ages" was reactionary to the core and meant in effect a reversion to a "closed system" of collective tyranny.

The fact is that Karl Marx's fatherland at the time that he formed his socialistic theories was in the throes of a struggle to emerge from the Middle Ages.

Actually the early founders of socialism had practical knowledge of only two phases of social order. They were living in the period of gestation of the private enterprise system. Society was just rising out of centuries of social ossification and a stationary economy. The medieval period was characterized by social stability. Those who were poor endured their poverty without hope of any change from the cradle to the grave. Laboring 14 to 18 hours a day was the rule rather than the exception. Brutality, torture, executions were a regular feature of medieval society. The various gradations of the population were rigidly stratified and the future of every child was predetermined at birth.

During the 15th, 16th and 17th centuries there were various stirrings by men dedicated to the idea of individual freedom, and personal worth. These manifestations occurred long before there was any important economic development of private enterprise in industry.

Return to Middle Ages demanded

Actually, the active socialist movement in Germany during the youth of Karl Marx formed his basic socialist points of view. Early German socialism openly and actively supported a return to the principles of the Middle Ages.

In Germany during 1848 the master craftsmen and journeymen, who numbered about a million persons, organized a social program revolving around the "dependence on the Guild system, opposition to industrial freedom, while recognizing that a reorganization of the Guild system was necessary, as a simple return to the Middle Ages had been made impossible by modern economic life."¹⁹

¹⁹ Max Beer, *A General History of Socialism and Social Struggles*, Vol. 2 (Social Struggles and Modern Socialism) Russell & Russell, N. Y., 1957, p. 109. Max Beer, a German, is a recognized historical authority in the socialist camp.

At that time, a social reform movement arose which advocated "a modernized medieval order or a social monarchy." The movement was composed of "clergymen, nobles, guild masters, romantic thinkers and poets."²⁰

They developed a program that they:

"... could not accept ideas and demands and economic practices which were based on individual freedom of judgment and of action—without regard to the Church, the State, and the community, and placed egoism and self-interest before subordination, commonality, and social solidarity. The modern era seemed to them to be built on quicksands, to be chaos, anarchy, or an utterly unmoral and godless outburst of intellectual and economic forces, which must inevitably lead to acute social antagonisms, to extremes of wealth and poverty, and to an universal upheaval. In this frame of mind, the Middle Ages, with its firm order in church, economic and social life, its faith in God, its feudal tenures, its cloisters, its autonomous associations and its guilds appeared to these thinkers like a well-compacted building. . . ." ²¹

The two theoreticians laying the foundation of the German socialistic movement were Marlo (real name Karl Winkelblech, 1810-1865) and Karl Rodbertus (1805-1875). Rodbertus has been credited for having anticipated Marx in most of his so-called fundamental theories of socialism. These men openly asked for the reorganization of society based upon the principles of the Middle Ages.²²

Fabians admitted reactionary origin

Fabian socialists, both in the United States and Britain, openly admit their kinship with the restricted and controlled social order of the Middle Ages. W. D. P. Bliss, a founder of American Fabianism, wrote a definitive eulogy of the socialistic nature of the medieval cities in Europe. He glorified the old German city of Nuremberg as an ideal socialistic feudalism that should be imitated by present day society.

²⁰ *ibid*, p. 88

²¹ *ibid*, pp. 88-89. (The criticism of "egoism and self-interest" by the feudalists are identical with phrases used by Karl Marx.) (See Karl Marx "On the Hegelian Right" and "On the Jewish Question" *op. cit.*)

²² *ibid*, pp. 91-102.

He wrote that:

“These guilds, of one kind or another, extended all over Germanic Europe and endured in most countries till the time of the Reformation and in a few instances to the nineteenth century.”

* * *

“The Middle Ages were a period of customary, not of competitive prices, and the idea of permitting agreements to be decided by the ‘higgling of the market’ was an impossibility, because the laws of the market were not left to the free arbitrament of the contracting parties. The severance of occupations was imposed upon the trades, not spontaneously adopted by them, and the medieval statutes teem with provisions of this nature, as, for instance, that shoemakers shall not be tanners, brewers not be coopers, cordwainers not be curriers, butchers not be cooks, drapers not be ‘listers,’ while a statute of 1363 admonishes all artificers and handicraft people to use only one mystery or occupation.”²³

Bliss quoted E. R. A. Seligman, who spent a lifetime extolling leftist views, as stating that at the time of the guilds “it was a period of supremacy of labor over capital, and the master worked beside the artisan.”²⁴

Feudalism praised as socialistic

What is it that the Fabian socialists found so noble in the medieval “closed economy”? The following is a Fabian socialist eulogy of the feudal collectivized trade system:

“No Nuremberger ever seriously dreamed of leaving trade or art or manufacture, or indeed any portion of life, to the accident and incident of unrestricted competition. ‘Competition,’ the Nuremberger would have said, ‘is the death of trade, the subverter of freedom, above all, the destroyer of quality.’ Every Nuremberger, like every medieval man, thought of himself, not as an independent unit, but as a dependent, altho component, part of a larger organism, church or empire or city or gild. This was of the very essence of medieval life. According to the theory of the times, the town held the right to practise trades as a feudal tenure from the emperor, who held it

²³ Bliss, *New Encyclopedia of Social Reform*, pp. 544, 545.

²⁴ Bliss, *New Encyclopedia of Social Reform*, p. 546.

from God. This tenure—the right to practise trades—the Rath, or Town Council, parceled out between the gilds or groups of citizens, each gild having the right to practise only that art or subdivision of art granted it by the Rath. Finally, in its turn, the gild granted to its different individual members the right to practise the trade, conditioned, however, upon restrictions and within very definite limits. The gild determined what raw material might be bought and how much, the number of apprentices any master might employ, and the conditions under which they should work. It determined the number of journeymen in any shop, and the wages they were paid. It held the right to determine, and often did determine, the very methods and mechanism of production. Above all, it fixed the price of the finished product and scrupulously controlled the market.”

* * *

“The gild did not allow the untrained workman or the mean-spirited trader to cut prices to spoil or steal the market. The gilds measured and weighed and tested all materials, and determined how much each producer could have. The gilds said where materials should be bought. No open market or free trade for them. They equally measured or counted, weighed and tested the finished product.”

* * *

“As late as 1456 two men were burned alive at Nuremberg for having sold adulterated wines.”

* * *

“The gild laws determined even what the artisan should wear and eat.”

* * *

“Nuremberg thus saw very well that competition only served the rich and the strong. That collective trading was the hope of the poor and the plain people.”

* * *

“Only limited amounts of material could be bought.”

* * *

“Money was not to be lent on usury (interest).”

* * *

“This was paternal. Often socialistic in the extreme. It was as we have seen cruel—but it was with a just cruelty.”

* * *

“Extortion, false measures, adulteration of goods, were abominations in a trading town and punished usually by death.”

* * *

“The town government, if not by the people, was of the people, and for the people.”²⁵

Praise of the medieval town systems as socialistic forms was an important part of the education of the early socialists in this country. The *Encyclopedia of Social Reform*, which contained the article just quoted was for many years a basic reference work in most high schools and colleges in the United States and Britain.²⁶ It was eventually superseded by another leftist slanted compendium, the 15-volume *Encyclopedia of the Social Sciences*.

When modern socialists praise the collectivist nature of feudalism and yearn for a return to some of its social features, they neglect to mention its more onerous aspects. When a Fabian socialist like Bliss mentions that justice meted out in a socialistic feudal society was cruel “but it was with a just cruelty” he uses as an example two men burned to death for violating economic regulations. In fact, medieval justice was permeated with cruelty and torture on a grand scale. This was the age of persecutions for witchcraft, with several million persons (mostly female) tortured and burned alive for that imaginary crime.²⁷ In fact, the confessions extracted during medieval days from so-called witches bear a startling resemblance to the confessions elicited by Soviet persecutors in modern Socialist Soviet Republics.

Since the latter part of the 19th century, socialism has attracted thousands of clergymen of all faiths. Perhaps some of these have a nostalgic yearning for the great secular powers of the medieval clergy. This motivation would be reactionary rather than progressive. In modern times we have observed how easily socialist forces in Soviet Russia have grafted Marxian socialism upon the feudal habits and the dark superstitions inherited from Czarist feudalism.

²⁵ p. 842, *New Encyclopedia of Social Reform*, Bliss. The article in question was written by the editor of the Encyclopedia, W. D. P. Bliss, founder of Fabian socialism in the United States in 1885, also publisher and editor of the *American Fabian* which was eventually dissolved into the American Socialist Society in 1901. The successor today of the early Fabian movement is the League for Industrial Democracy, and its co-operating organizations such as the Americans for Democratic Action.

²⁶ We have previously indicated the socialist-communist makeup of the *Encyclopedia's* personnel.

²⁷ *Encyclopedia Britannica*, 11th Edition, Vol. 28, pp. 756-57

Communism appeals to backward peoples

Joseph Stalin, in his mastery of practical socialist politics, recognized the reactionary appeal of socialist propaganda. He broke with Leon Trotsky primarily due to his insistence that the main emphasis of socialist propaganda should be aimed at the backward populations of the world rather than the highly industrialized areas. Stalin's policies proved much more fruitful than Trotsky's.

Today the spread of socialism and communism to the most backward areas is a common occurrence. Government control and ownership appeal to those cultures which reflect recent feudal tyranny or tribal savagery. Outstanding examples are the areas which formerly comprised French Indo-China, and the new-born "nations" of Darkest Africa. This is one reason why a communist trained Negro is able to impose a leftist despotism on Ghana. We have the anomaly of so-called modern "progressive" socialism thriving among cannibals. In practice as well as theory socialism is a long step backward in civilization.

Walter Lippmann had once pinpointed the matter succinctly when he wrote:

"And so I insist that collectivism, which replaces the free market by coercive centralized authority, is reactionary in the exact sense of the word. Collectivism not only renders impossible the progressive division of labor, but requires, wherever it is attempted, a regression to a more primitive mode of production."²⁸

Since the socialist pedigree is a reactionary one, the question naturally arises how they have managed to assume such an exclusive claim to the labels "progressive" and "scientific." The answer lies in the techniques of propaganda. Whereas, the rest of the world is busy with the task of working and managing the practical production, distribution and vending of products and services, the socialists concentrate on psychological factors aimed at controlling the sensitive nerve centers of society. Socialists have made a special study of all the historical methods and techniques of control over the masses. The teachings of Machiavelli are required study in all socialist and communist educational programs.

In the 160 years that the socialist movement has been actively operating, all the accumulated lessons of infiltration, deception and

²⁸ Walter Lippmann, *The Good Society*, p. 205. Lippmann since has slipped back to the Fabian methods.

double-dealing have been accumulated, systematized and improved. Those who fight socialist and communist forces today are 100 years behind in the practical experience of organizing political and propagandist action. The entire socialist movement is a continuous school in the art of feeding parasitically upon the institutions, ideas, and wealth of others who are too busy with their creative activities to counter effectively the massive and manifold mendacity of the well-managed propaganda of the left.

Masked reaction

The socialist siren song has caused untold harm to society through organized upheavals and continuous destructive disturbances. It gave birth to the nazi and fascist movements, and thereby tortured and killed tens of millions of people. And while doing this, at all times, it loudly claimed to represent the finest instincts, and ethics of man, so that even conservatives are often deluded into thinking "that socialists may be wrong but they are good people with the best intentions." This virtuous mask is highly valued by the leaders of the left extremists who have long realized that they are vulnerable on the score of their heritage from the despotism of feudalism and the decadent Roman Empire.

The leftists are the dominant influence in such internationalist movements as the Atlantic Union and the United World Federalists, and constitute the formative and continuing leadership of these organizations.²⁹ Although the World Government forces include as sponsors many prominent non-leftists their own purpose is the long range socialistic one of creating one huge centralized and collectivized world government.

The leftists, plus their soft-headed and emotional hangers-on, have as usual built up a new super-progressive theory to justify their

²⁹ The Appeal for Atlantic Union (AAU) is studded with such leftist personalities as Norman Cousins, Chester Bowles, Edward R. Murrow and Elmer Davis. All of these have been active in promoting leftist causes of a Fabian socialist nature. Its principles were introduced into the United States Senate by Senators Estes Kefauver, Hubert Humphrey, Herbert H. Lehman and Francis Murray. All of these had been endorsed by the Americans for Democratic Action and National Committee for Effective Congress, both Fabian socialist emanations.

Ref.: Unpublished manuscript by Sister M. Margaret Patricia McCarran, *Fabian Socialism in the United States*, p. LIII.

United World Federalists (UWF) was a merger of five existing World Federalist Government Groups (1947). It had among its leaders such socialistic personages as Walter Reuther, James B. Carey, Norman Cousins, Lewis Mumford, Robert E. Sherwood, Allan Nevins, A. Phillip Randolph, J. Robert Oppenheimer and Harry A. Overstreet, among many others. Ref.: *ibid*, p. LXIV.

longing for international government. They argue that the increasing economic interdependence of nations plus the speed-up of transportation and communications, inevitably drives humanity toward one political world union. They minimize or wholly conceal their accompanying intention to set up a unified political control, as well as a socialistic one, of course.

"One World" an old idea

The truth is that the original socialistic concept of the One World Government had absolutely nothing to do with modern technology or the increased tempo of modern life. In 1803, the socialist Saint-Simon wrote a platform calling for a One-World Government very similar to Soviet Russia today.³⁰

Thus, far from growing out of the matrix of our rapidly changing and dynamic nuclear age the leftist One-World program is an old bromide carried round in the socialist baggage for more than 160 years. Considering that in Saint-Simon's day land transportation was by horse or on foot throughout the world, there was no telegraph or railroad, and goods were still borne overseas by slow-moving sailing ships, the original socialist conception of World Government could not be ascribed to modern technological civilization by any stretch of the imagination. This platform preceded the French industrial revolution by more than 25 years. With each succeeding generation the socialists have revamped the demand for World Government and claimed that contemporary conditions made the World State imperative. As with most left-wing principles, the emotional idea comes first and the justifying evidence is fabricated later.

³⁰ George G. Iggers, *The Doctrine of Saint Simon*, (see pp. xlvi, xlvii). "Saint Simonian political thought has affinities with modern totalitarianism in both its conception of the scope of state power and of the inner organization of the state." p. xliii.

"The goal is *universal association* which is to say, the association of all men on the entire surface of the globe in all spheres of their relationships." p. 58

"The entire world is progressing toward unity of doctrine and action. This is our most general profession of faith. This is the direction which a philosophical examination of the past permits us to trace. Until the day when this great concept, born of the genius of our master, together with its general development, can become direct object of the endeavors of the human spirit, all previous social progress must be considered as preparatory, all attempts at organization as partial and successive initiation to the cult of unity and to the reign of order over the entire globe, the territorial possession of the great human family. However, when these preparatory labors, this provisional organization of families of castes, of races and of past nations are studied in the light of a new day, they will show evidence of the goal at which we are aiming and of the means by which to attain it." p. 71.

(All of the above bearing the pagination in arabic numerals were compiled in 1829 by the followers of Saint Simon. Saint Simon died in 1825).

Of all the socialist dogmas, World Government is claimed to be the most up-to-date. On the contrary, the real parent of the World Government idea was the old-time reactionary—internationalist Roman Empire in its declining period.

With the break-up of the feudal order in Europe toward the end of the 18th century, certain Catholic thinkers began to agitate for a huge collectivist international government, in structure resembling the Catholic Church. Their ideal was a secular world government matching the universal church's spiritual apparatus.

George Iggers, who translated the Saint Simonian philosophy into the English language for the first time, states in his introduction:

“ . . . the spirit of the medieval social order was expressed for the Saint Simonians by the post-revolutionary theocrats, the early 19th century Catholic thinkers—Bonald, Ballanche, Lamennais—but above all by de Maistre, who in defense of the modern Church and the modern monarchy expounded a unitary collectivism quite different from medieval particularism. The Christian-Feudal or perhaps more correctly the Catholic-Restoration legitimist idea asserted the supremacy of historical forces over deliberate action, of society over the individual, and of collective faith over individual reason, and the need for authority and hierarchy. Deliberate action based upon abstract reason disturbed the harmony of society based on traditional forces and inevitably had to result in anarchy.”³¹

Roman tyranny inspired world socialism

From the very beginning the early socialists emulated the worshippers of the ancient Roman tyranny. The direct ancestor of the modern One Worlders is the Roman Empire. They echo the nostalgic yearnings for its return which were expressed often during the Middle Ages. A social order based upon bloody conquests and human slavery, and garnished by public spectacles of human beings torn apart by wild beasts, is the original inspiration for the so-called “progressive” One World movement, which is an old reactionary imperial and authoritarian concept in modern propaganda dress. It is a reactionary hangover from a society that collapsed in bloody ruins 1,500 years ago.

³¹ *ibid.*, p. xv

Some early socialists frankly admitted that their political model was the authoritarian internationalism of the medieval Catholic Church.

Iggers explains:

“The influence of the Catholic Restoration traditionalists on their thought was freely admitted by the Saint-Simonians.”³²

The Catholic Restoration traditionalists advocated an adoption of the old Roman form to organize Europe, Asia, North Africa and the Americas. They desired one gigantic empire controlled by a single government. The early socialists borrowed this concept. Today, their political heirs conveniently avoid mentioning the reactionary sources of their internationalism. Thus, original socialist collectivism was based not only upon the closed static society of medieval Europe but also upon the degenerate Roman Empire.

Iggers remarks:

“Hayek, who attempts to demonstrate that both modern positivism and modern socialism began as essentially ‘reactionary and authoritarian movements,’ cites Saint Simonianism as a prime example of the joining of positivism and authoritarian socialism.”³³

The early socialists frankly boasted:

“We have no doubt that our doctrine will dominate the future more completely than the beliefs of antiquity ever dominated their epoch and more completely than Catholicism dominated the Middle Ages. More powerful than its predecessors, its benevolent influence will extend to the whole world.”³⁴

Karl Marx came by his socialist ideas through Saint Simon’s teachings. Karl Marx’s father was a prominent German attorney and had made friends with the aristocratic von Westphalen family. Ludwig von Westphalen, the Privy Councillor to the Prussian Provincial Government and descendant of one of Europe’s most aristocratic families, taught the socialism of Saint Simon to Marx, while he was still in his teens.³⁵

³² *ibid.*, p. xlii

³³ *ibid.*, p. xxxix. This reference is to Professor F. A. Hayek, *The Counter-Revolution of Science; Studies on the Abuse of Reason*, Glencoe, Illinois, The Free Press, 1935, p. 123.

³⁴ Iggers, *op cit* p. 2.

³⁵ *Reminiscences of Marx and Engels*, printed by the Soviet Union Foreign Languages Publishing House, Moscow, U.S.S.R., p. 298, article by M. Kovalevsky.

“The old von Westphalen, Marx told me, was a fervent supporter of the doctrine of Saint Simon and one of the first to speak to the future author of *Capital* about it.”

Saint-Simon, an aristocrat, created a philosophy designed to counteract the French Revolution and to push back the world to an industrial feudalism under a political structure patterned upon the old Roman Empire. Ludwig von Westphalen, a Prussian aristocrat, absorbed Saint Simon's teachings and passed them on to Karl Marx, who later became his son-in-law. The aristocrats, smarting under defeats by the forces of freedom, exhumed an old device to return humanity to a collectivist tyranny. Such was the birth of modern "scientific" socialism.

It is not generally known that before the advent of the system of private enterprise a monopolistic collectivism existed under the monarchies of Europe. An outstanding example was the British East India Company. This monopoly was chartered by Queen Elizabeth in 1600. The charter "conferred the sole right of trading with the East Indies i.e., with all countries lying beyond the Cape of Good Hope or the Straits of Magellan." Nine years later, King James I renewed the company's charter "forever".³⁶

Boston Tea Party was revolt against a collectivism

These monopolies were out-and-out collectivistic tyrannies. They had power of life and death in the areas under their control. Their managing personnel was made up largely of feudal-minded aristocrats with all the repressive habits of their background. It was the abuses of such monopolies that often led their victims to fight for individual rights and personal freedom. The "Boston Tea Party," when American colonists dressed as Indians in 1773 threw 340 chests of tea into Boston Harbor, was a forerunner of the American Revolution. The tea belonged to the East India Company, which had instigated monopolistic legislation by the British Parliament, to raise the price of tea.³⁷ The American Revolution, thus began as a battle between colonists fighting for individual liberty and unrestricted commerce on the one hand, and the gigantic collectivist monopolies created by the British Crown on the other. The socialistic nature of these monopolistic companies has been largely overlooked in the study of early socialism.

Fabian founder warned against feudal socialism

Perhaps the most frank admission of the reactionary nature of

³⁶ *Encyclopedia Britannica*, 13th Ed., Vol. 8, p. 834.

³⁷ *Encyclopedia Britannica*, 13th Ed., Vol. 27, p. 675.

socialism was made by Thomas Davidson, one of the founders of the British Fabian Society, and a long-time devotee of socialist theories. Shortly before his death, Davidson wrote to Morris Raphael Cohen, life-long socialist, and professor of Philosophy of the College of the City of New York from 1912-1938, about socialism:

“I once came near being a socialist myself; and, indeed, in that frame of mind founded what afterwards became the Fabian Society. But I soon found out the limitations of socialism, and so I am sure will you, ‘if you are true to yourself’ ”.

* * *

“Historically, nations have been great, I believe, in proportion as they have developed individualism on a basis of private property. . . . If socialism once realized should prove abortive, and throw power and wealth into the hands of a class, that class would be able to maintain itself against all opposition, just as the feudal chiefs did for so long. Feudalism was socialism; that is often forgotten.”³⁸

Non-socialist scholars are now just beginning to probe effectively into the origins of the socialist and communist movements. Previously, critics of socialism were sidetracked by aggressive socialistic propaganda and its multifarious falsehoods. The leftist extremists are expert in the field of propaganda. With an accumulation of experience and skill, and a widespread control over all mass communication media, they generally managed to confuse or silence all opposition. By putting non-socialists continuously on the defensive, they succeeded in escaping from effective criticism.

However, the investigations of such scholars as Professors von Mises, F. A. Hayek, the powerful voice of Professor Olin Glenn Saxon, and the researches of scores of other serious-minded and authentic scholars have currently brought the socialists to book at last.

A most illuminating historical treatment of the medieval origins of modern socialism can be found in a scholarly essay by Professor E. Harris Harbison of Princeton University.³⁹ Harbison wrote: “The truly ‘radical’ movement of the later medieval and early modern period was the growth of economic individualism, not the appearance

³⁸ William Knight, editor, *Memorials of Thomas Davidson*, Ginn & Co., Boston, 1907, pp. 142-143.

³⁹ Egbert and Persons, editors, *Socialism and American Life*, Vol. 1, Princeton University Press, 1952, article by E. Harris Harbison, “Socialism in European History to 1848” pp. 23-51.

of a few communistic books, sects, and communities. Against the background of nineteenth century individualism, 'radical' is today almost synonymous with 'socialist' or 'communist'.⁴⁰ He explains "It is essential to the understanding of utopian socialism to remember that when it first appeared in European history as a fairly consistent theory, it was very largely a reactionary protest against a new, 'progressive', and poorly understood economic movement, an appeal to turn the clock backward."⁴¹ "Early modern socialism" Professor Harbison explains "was essentially a conservative critique of a new and strange individualism felt to be excessive."⁴²

He characterized the beginnings of socialism as "essentially, good medieval doctrine on the ownership of property applied to and shaped by contemporary problems."⁴³

Today's leftists hide their medieval birth

Leftists have been particularly concerned lest the reactionary medieval ancestry of their own movement be disclosed. As long ago as 1948, communists and socialists through the medium of the Soviet dominated magazine *Science & Society* (A Marxian Quarterly) began to mend their fences against the expected exposure of socialist origins.

Paul M. Sweezy, well-known Marxist economist and darling of the left-wing intellectual crowd, wrote a bellwether article which stated: "There are many misconceptions about the origin and nature of socialism. . . . One of these is that socialism is as old as recorded history, that every age has its socialists, and that ours is therefore in this respect not at all unique." He went to great lengths trying to disassociate modern leftism from "ancient and medieval socialism". With typical socialist dialectical jargon, he tries to prove that "socialism is both a modern and western phenomenon. It is as modern as industrial capitalism and as western as the idea that all men are created equal. In fact, capitalism and the doctrine of human equal-

⁴⁰ *Ibid.*, p. 30

⁴¹ *Ibid.*, p. 31

⁴² *Ibid.*, p. 34. Professor Harbison pinpoints the reactionary nature of early socialism when he explains:

"Every major feature of pre-Marxian socialism is present in this, its first classic expression: the optimistic faith in human nature, the overweening emphasis upon environment and proper education, the nostalgia for lost innocence and integrity, and the exaggerated uniformitarianism which is the measure of every utopian's revulsion from rugged individualism," p. 33.

⁴³ *Ibid.*, p. 35

ity can be described without exaggeration as the true parents of socialism.”⁴⁴

Professor Sweezy and his cohorts are very anxious to clear their movement of any connection with medieval reaction, which is the true parent of the socialist movement. By reversing the meaning of the words “progressive”, “liberal”, and “reactionary”, the socialists have had a field day, confusing the world and perverting and misdirecting the so-called social sciences.

The leftists have good reason for their concern to hide the true background and the primary motives which have given birth to the socialist and communist movements. As this chapter has shown, they have been operating under false colors for more than 160 years in the guilty knowledge of their reactionary ancestry. This is reflected in their desperate attempts to stifle all efforts to probe into the early development of the socialist movement. Of course, in a broader sense, the main characteristics of socialist-communist government—the monolithic enslavement of its people—can be traced as far back as the first Oriental despotisms, at the dawn of history.

⁴⁴ *Science & Society* (A Marxian quarterly) Winter 1948, Vol. XII, No. 1, p. 65, article by Paul M. Sweezy “Origins of Present Day Socialism”. The article was advertised as a “draft of a chapter in a forthcoming work by the author entitled *Socialism* which will be one of the Harvard Economics Handbooks, published by the McGraw Hill Book Company under the editorship of Seymour E. Harris”. (Seymour E. Harris is a well-known Fabian-type socialist economist. The evidence of the communist-socialist amalgam is evident here.)

VII

THE ANATOMY OF PREJUDICE

Leftist elements who dominate the field of "social science" have saturated "social science" literature with the theme that Jew-haters, or anti-Semites, by their very nature, gravitate towards the camp of the conservatives.

Gordon W. Allport, well-known leftist and pro-Marxist, sums up this position for this school of thought:¹

"Whether the tolerant person is militant or pacifistic, he is very likely to be liberal in his political views. Prejudiced individuals are more often conservatives."

* * *

"The fact that liberalism and radicalism both correlate positively with ethnic tolerance places a strong weapon in the hands of bigots (who are likely to be political conservatives)."²

Professor Allport drags in the Marxian theory as an authority that "prejudice is fostered by capitalists in order to keep control over the proletariat which they exploit."³

¹ Gordon W. Allport, Professor of Psychology of Harvard University and editor of the *Journal of Abnormal and Social Psychology*. Ref.: *Who's Who in America*, 1956-57.

Gordon W. Allport has a long record of consistent association and activity on behalf of communist and socialist causes. The following is a partial record of his associations in communist fronts alone:

Gordon W. Allport signed the petition published in *New Masses* demanding civil liberties for communists. Ref.: *New Masses*, April 2, 1940, p. 21 (*New Masses* cited as a communist magazine by the U. S. Attorney General, Sept. 24, 1942.)

Signed statement printed in the *Daily Worker* to discontinue the un-American Activities Committee. Ref.: *Communist Daily Worker* 2-5-43, p. 6.

Member of the National Committee to repeal the McCarran Act, listed as a communist front created to defend the Communist Party (Ref.: Internal Security Subcommittee of the Senate Judiciary Committee April 23, 1956).

Allport is cited as belonging to 8 communist front organizations in Appendix Part 9 of the Special Committee on un-American activities, House of Representatives 1944, pp. 350, 353, 668, 1125, 1206, 1240, 1356, 1650.

² G. W. Allport, *The Nature of Prejudice*, Doubleday & Co., Anchor Books, 1958, pp. 403-404.

³ *ibid.*, p. 226. The quotation in full, is as follows:

"In the preceding chapter we stated briefly that the Marxist view that prejudice is fostered by capitalists in order to keep control over the proletariat which they exploit.

"This theory improves in credibility if we enlarge it to mean that exploitation occurs in many ways in addition to the economic and that any form of exploitation brings prejudice in its train."

Allport's works are required reading in almost every college and university in the United States. His cohorts in collectivist beliefs practically dominate the entire field of what are called "social sciences". These views have found their reflection in all stages of social and political life in America.

Paid professionals working for Jewish organizations, with the avowed intention of ferreting out anti-Semitism, have picked up this same chant. In a book printed by the Anti-Defamation League of B'nai B'rith reference is made to a conservative organization as follows:

"Although no evidence of anti-Semitism was apparent, and its purposes were well within legitimate political and economic bounds, the persistent attempts of notorious patrioteers to join its ranks could only excite suspicion."

Further it is stated that:

"A new movement has cropped up. There are many personalities in it who have not been participants in the Congress of Freedom, who are extremely conservative, and have never shown signs of religious prejudice. However, others in the new organization are either themselves anti-Semitic or are intimately associated with known anti-Semites. The new organization is called For America."⁴

The anti-Semitic bogey

This bit of semantic trickery could be applied to any organization of mixed ethnic content, including the Republican and Democratic parties. Practically every person in the United States is bound to associate with some anti-Semite. This includes those of Jewish origin. *Cross Currents* itself is a clumsy attempt to push conservatives into the anti-Semitic camp by some form of association.

There is a further attempt to tie patriotic Americans into the anti-Semitic classification. Professor Allport in typical left-wing fashion tries to smear those who love their country with the anti-Semitic label. He states:

"Many studies have discovered a close link between prejudice and 'patriotism'".

* * *

⁴ Forster and Epstein, *Cross Currents*, N. Y., published by the Anti-Defamation League of B'nai B'rith, Doubleday, N. Y., pp. 144, 152.

"Schools have always inculcated patriotism, but the terms of allegiance are often narrowly conceived. . . . The teaching of exclusive loyalty, whether to nation, school, fraternity, or family—is a method of instilling prejudice."⁵

Using the symbol of "social science" to combat "patriotism" and "loyalty" is a crude attempt to implement the old socialist-communist line of undermining patriotism and family loyalties.

The leaders of this "social science" must have been somewhat taken aback on July 4, 1963, when anti-Semitic bigots publicly distributed a leaflet which attacked Senator Barry Goldwater, national leader of conservatives, as a Jew. This attack has been continued in the most Hitlerian language. This included a studied attempt to disrupt and sabotage a mass rally of conservatives in Washington, D.C.⁶

A flood of publications couched in the most extreme language have been distributed throughout the nation using Goldwater as a theme and ascribing to him a role in a so-called "Jewish plot" to control the nation.⁷

Even the ancient falsehood charging that Jews practised ritual murder of gentile children has been dredged out of medieval inquisitorial literature. By clumsy inference, even this is tied to Senator Goldwater.

It has long ago been proved that the first ritual murder accusations were made against the early Christians. The scholarly eleventh edition of the *Encyclopedia Britannica* states:

"The Christians of the second and third centuries suffered severely under them.' Justin Martyr (100-165 A.D.) in his Second Apology vigorously defends the Christian community against this charge; Octavius Minucius Felix, Tertullian, Origen and other Church Fathers all referred to the subject and indignantly repudiated the atrocious libel that the Eucharist involved human sacrifice. The myth was revived against the

⁵ G. Allport, *The Nature of Prejudice*, pp. 380, 475.

⁶ The leaflet distributed by fascist group in front of the National Armory, Washington, D. C., July 4, 1963, entitled "National Dump Goldwater Rally".

⁷ An example, is a publication calling itself *The Thunderbolt* which called Senator Goldwater a "kosher conservative" and "Jew Goldwater". This publication also charged that the Jews in this country were guilty of child ritual murders. This ancient falsehood springing from the bigotry of the Dark Ages in Europe is being revived as an appeal to the more ignorant element of the population.

Montanists, and in the later middle ages against various sects of heretical Christians.”⁹

In recent times, the blood ritual accusations have been made against Christian missionaries by anti-foreign Chinese in China. The *Encyclopedia Britannica* points out that:

“The first occasion on which the medieval Jews were accused of the murder of a Christian child was at Norwich in 1144.”⁹

A concerted effort is being made to cripple the conservative movement by charging that Goldwater and others are part of a “Jewish plot” to control the world.

These actions give the lie to leftist elements who have infiltrated such Jewish organizations as the Anti-Defamation League and the American Jewish Committee that anti-Semitism is primarily a creature of the conservative movement.¹⁰

Socialists fostered political anti-Semitism

A study of the socialist and communist movements proves conclusively that the left-wing has actually been largely responsible for what is today called “modern anti-Semitism”.

In 1914, Nicolai Lenin, the head of the Bolshevik Party in Russia, praised an article written by Karl Marx in 1844 entitled “On the Jewish Question”. Lenin declared that this article marked “Marx’s transition from idealism to materialism and from revolutionary democracy to communism.”¹¹ The full text of Marx’s article “On the Jewish Question” is distributed by the State Publishing House in Moscow, and is required reading for Soviet citizens.¹²

Actually, this essay by Marx is one of the most bigoted attacks against the Jews as a community ever published in the history of

⁹ *Encyclopedia Britannica*, 11th edition, Vol. 23, p. 373.

⁹ *id.*

¹⁰ In the *New York Times* of May 12, 1956, p. 11, an article reporting on proceedings of the American Jewish Committee quoted them as warning about “the danger from a possible coalition of bigoted agitators with political dissidents among the ultra-conservatives.” The same group reported that agitators “are interlarding openly anti-Semitic and anti-Negro appeals with legitimate stands being favored by ultraconservatives.”

¹¹ Nicolai Lenin, *The Imperialist War*, International Publishers, N. Y., 1930, authorized edition by the V. I. Lenin Institute, Moscow, p. 47.

¹² Dagebert D. Runis, *Karl Marx—A World Without Jews*, Philosophical Library, N. Y., 1959, p. XII (This is a translation and critical commentary of Marx’s essay “On the Jewish Question”. See also, “Karl Marx: Father of Modern Anti-Semitism” by Zygmund Dobbs, *Plain Talk Magazine*, Sept., 1949, p. 35.

anti-Jewish literature. In fact, the impelling motive for Marx's turn to socialism was his belief that the system of private enterprise, i.e., "bourgeois society", was a Judaistic manifestation by its very nature.

Marx declared:

"The Jew who exists as a peculiar member of bourgeois society, is only the particular expression of the Judaism of bourgeois society.

"Judaism has survived not in spite of, but by virtue of history.

"Out of its own entrails, bourgeois society continually creates Jews.

"What was the foundation of the Jewish religion? Practical needs, egoism. Consequently the monotheism of the Jew is in reality the polytheism of many needs. Practical needs or egoism are the principles of bourgeois society, and they appear openly as such so soon as bourgeois society gives birth to the political state. The God of practical needs and egoism is money.

"Money is the jealous God of Israel, by the side of which no other God may exist. Money degrades all the gods of man and converts them into commodities. Money is the general and self-constituted value of all things. Consequently it has robbed the whole world—the world of mankind as well as Nature—of its peculiar value. Money is the being of man's work and existence alienated from himself, and this alien being rules him; and he prays to it.

"The God of the Jews has secularized himself and become the universal God. Exchange is the Jews' real God."¹³

Karl Marx explained carefully that his remarks were directed against the general Jewish community. He stated at the outset:

"Let us consider the real worldly Jews, not the Sabbath Jews. . . ."

He further declared:

"We will not look for the secret of the Jew in his religion, but we will look for the secret of religion in the real Jew.

¹³ *Karl Marx Selected Essays*, translated by H. J. Stenning, International Publishers (Soviet Publishing House) N. Y., 1926, pp. 91-93. This translation is the officially quoted communist translation in the English edition of Lenin's works.

“What is the secular basis of Judaism? Practical needs, egoism.

“What is the secular cult of the Jew? Huckstering. What is his secular God? Money.

“Very well. Emancipation from huckstering and from money, and therefore from practical, real Judaism would be the self-emancipation of our epoch.

“An organization of society, which would abolish the fundamental conditions of huckstering, and therefore the possibility of huckstering, would render the Jew impossible.”¹⁴

Five years after Karl Marx's death some of his personal notes were uncovered. In making a private notation on the defects of non-socialist materialist philosophy he complained: “. . . practice is understood and established only in its ‘dirty Jew’ appearance.” *

As pointed out previously, Karl Marx had been a student of Saint-Simon, the early French socialist, through the medium of Ludwig von Westphalen, the aristocrat friend of Marx's father. Saint-Simonians attacked Jews as having “a spirit of greed and cupidity” and declared that “we are up in arms against the *Jewish spirit*. . . .” and that the Jewish people are “the very incarnation of the capitalist system of exploitation. . . .”¹⁵

Heinrich Marx, the father of Karl, idolized Voltaire and his preachments,¹⁶ which set the tone of anti-Jewish teachings. These influenced the generation that brought about the French Revolution and the reign of terror as well as the socialists who followed.

Voltaire declared:

“Hebrews have ever been vagrants, or robbers, or slaves, or seditious. They are still vagabonds upon the earth, and abhorred by men, yet affirming that heaven and earth and all mankind, were created for them alone.”¹⁷

¹⁴ *ibid.*, p. 88

¹⁵ *Scripta Hierosolymitana*, Edmund Silberner, pp. 380-381.

* Houston Peterson, ed. *Essays in Philosophy*, Pocket Library, 1959. “Theses On Feuerbach”, pp. 195-96. This chapter was a reprint from the official communist translation appearing in *The German Ideology* by Karl Marx and Friedrich Engels issued by International Publishers.

¹⁶ Leopold Schwarzschild, *Karl Marx—The Red Prussian*, p. 12

¹⁷ Voltaire, *Philosophical Dictionary*, Vol. VI, pp. 278-279.

Jews pioneered private enterprise

Modern anti-Semites who give lip-service to the principle of free enterprise omit the fact that the Jews were a primary force in bringing about the breakdown of reactionary feudalism and aided the emergence of private enterprise and the modern industrial system. The breakdown of feudal restrictions brought about by the development of the industrial system was a concomitant of the growth of personal freedom and the basic liberties which make up our modern society.

In the authoritative eleventh edition of the *Encyclopedia Britannica*, the following observation is made:

“In the ghetto, the pastoral semite, who had been made a wanderer by the destruction of his nationality, was steadily trained, through centuries, to become an urban European, with all the parasitic activities of urban economics, and all the democratic tendencies of occidental industrialism. Excluded from the Army, the land, the trade corporations and the artisan guilds, this quondam oriental peasant was gradually transformed into a commercial middleman and a practised dealer in money. Oppressed by the Church, and persecuted by the State, his theocratic and monarchical traditions lost their hold on his daily life, and he became saturated with a passionate devotion to the ideals of democratic politics.”¹³

During the Middle Ages, the Jew did not have to go through a slow transformation in breaking away from the oppressive feudal collectivisms and regulations. The Jew was a ready-made product by the very fact that he was excluded from participation in the institutions which were holding society back from progress and development. Being denied membership in the guilds and not being allowed to own property, the Jew naturally gravitated towards the development of an unrestricted free enterprise. He was actually driven to engage in free-lance industrial operations minus the guild restrictions and controls. The Jewish entrepreneur was also forced to use unskilled labor since the skilled craftsmen were denied him. This impelled the Jewish industrialists to seek out new methods, with the aid of mechanical devices, and the division of labor, which resulted in more efficient production and cheaper products on a mass volume. This basic impetus was necessary in order to undermine,

¹³ *Encyclopedia Britannica*, 11th edition, Vol. 2, p. 135.

and eventually overthrow, the ancient stratification and economic inertia of the feudal order.

The same *Encyclopedia Britannica* observes:

“The Jews, however, through no fault of their own, belonged to only one class in European society—the industrial bourgeoisie (capitalist—ed.). Into that class all their strength was thrown, and owing to their ghetto preparation, they rapidly took a leading place in it, politically and socially. When the mid-century revolutions made the bourgeoisie the ruling power in Europe, the semblance of a Hebrew domination presented itself. It was the exaggeration of this apparent domination, not by the bourgeoisie itself, but by its enemies among the vanquished reactionaries on the one hand, and by the extreme Radicals on the other, which created modern anti-Semitism as a political force.”¹⁹

Intelligentsia yearns for a closed society

As pointed out previously, it was largely a resentment against the new freedoms including the freedom of trade, manufacture and selling, which caused the intelligentsia to yearn for a return to a controlled society where they had occupied a special and privileged position. Early socialism was clearly a device to return society into the hands of an elite which presumably would rule society on behalf of something called the ‘collective will’. Saint-Simon, Fourier, Karl Marx, and all the other early socialistic advocates, were unanimous in condemning the fluidity and competition which was driving society into ever greater industrial and technological development. If these early socialists had been successful, then social progress would have been arrested and the world today would be at least 150 years behind the times.

The socially disenfranchised Jew, forced to be a free agent, played a vital part in showing the rest of the world that a free and untrammelled enterprise, without restrictions, could create wonders in production and distribution of goods. This demonstration of the superior efficiency of free and unrestricted industry and commerce gave an impetus to the growing force of freedom which had been trying to break out of the feudal shell for centuries. Socialists and feudalists united in attacking the Jews as a menace to their program.

¹⁹ *id.*

Today, in Soviet Russia, the greatest threat to the huge continental collectivism is the spirit of business enterprise. Large numbers have been executed by the Soviet terror machine on the charge of "profiteering". Recently, a number of persons were executed by firing squad after "having manufactured pens, razors and similar articles privately. . . ." Newspaper accounts report that "a relatively large number of Jews have figured among those accused of economic crimes."²⁰

Thus, Jews again appear in the role of promoting private enterprise within the greatest collective tyranny of all times. History seems to repeat itself in this case.

Every branch of the socialist movement used the anti-Jewish theme, likening capitalism to Judaistic practices. The socialist groups picked up the anti-Jewish line of thinking as expressed by Voltaire, who declared that "the Jew is the cruel enemy of all the people."²¹ This same influence made itself felt during the French Revolution, when the Jews had considerable difficulty in securing equal rights and full grants of citizenship from those who claimed to liberate all peoples.

An anti-Semite coined "socialism"

Ironically, the original creator of the term "socialism" and the first user of the word "socialist" in its "present ethical meaning" was also one of the architects of modern anti-Semitism. He was Pierre Leroux, "one of the most important disciples of Saint-Simon" who used the word "socialism" in an article entitled "'De l'individualisme et du socialisme' in *Revue encyclopedique* for 1834".* In ascribing to the Jewish people a pioneer role in the development of the private enterprise system, Leroux, like Marx and other early socialists, took the position that "*This merchant is a real Jew. It is applied, in familiar style, to all those who show great greed for money and eagerness to make it.*" "It is quite evident, is it not, my friends", wrote Leroux, "that when we speak of Jews we mean *the Jewish spirit*, the spirit of profit, of lucre, of gain, the spirit of *commerce*, of speculation, in a word, the *banker's spirit*".** Thus, the birth of the term "socialism" and the cancer of modern anti-Semitism flowed

²⁰ *New York Times*, July 7, 1963, p. 4.

²¹ Spiro, *Marxism and the Bolshevik State*, p. 724.

* *Encyclopedia of Social Sciences*, Vol. 9, pp. 413-14.

** *Jewish Social Studies*, Vol. XII, 1950, article by Edmund Silberner, "Pierre Leroux's Ideas on the Jewish People", pp. 368, 369.

from the same source. Both were a reactionary excrescence of a recently overthrown feudal order.

Charles Fourier (1772-1837), called "the father of socialist anti-Semitism", complained that "to grant the Jews citizenship" was "the most shameful of all the recent vices of contemporary society." He branded the Jews as "parasites, merchants, usurers", who "pillage the country like pirates and were guilty of mercantile depravities".²²

Modern socialism and anti-Semitism have common origin

Edmund Silberner, in his "The Anti-Semitic Tradition in Modern Socialism", declares:

"The doctrinaire may argue that it is absurd to speak about Socialist Jew-hatred, since no 'genuine' Socialist can be an anti-Semite. Yet whatever the doctrinaire may wishfully think, it is not in their power to alter facts which conclusively prove that many great Socialists were anti-Semitic.

"Socialist anti-Semitism is indeed almost as old as modern Socialism, and is not limited to any particular country."²³

The movement known as Blanquism, being led by Louis Auguste Blanqui (1805-1881), which originated the concept of the dictatorship of the proletariat and the armed seizure of government, used anti-Semitism as a part of its political program. The *Encyclopedia of Social Sciences* states:

"There can be no doubt that the Marxian concept of proletarian dictatorship can be traced to Blanqui and that Blanqui's ideas as formulated in his 'Instruction' anticipated the strategy of Lenin and of the Bolsheviks."

They also make the significant observation that: "Marx came in contact with Blanquism in his early years and during the period of the first International, where Blanquist delegates under the leadership of Eudes were given adequate recognition."²⁴

²² *Scripta Hierosolymitana*, the Hebrew University, Jerusalem, 1956, by Edmund Silberner, "The Anti-Semitic Tradition in Modern Socialism", pp. 378-379.

²³ *ibid.*, p. 378

²⁴ *Encyclopedia of Social Sciences*, Vol. 2, p. 585.

Blanquists called the Jews "an insatiably devastating element in all countries" and asserted that "Semitism must therefore be eliminated from Aryan society."²⁵

Every variety of the Marxist, Anarchist and Lassallian movements regularly included anti-Semitic statements in their social program. The general position taken by all of these movements was the same as that reflected by Karl Marx when he declared:

"It has been proved that the task of abolishing Jewry is really the task of abolishing the *Jewish spirit of bourgeois society*, the inhumanity of modern living practice, the culminating point of which is the money system."²⁶

Until the terrible anti-Jewish excesses of Nazi Germany, the anti-Semitic movements were considered progressive ones by the socialists of Germany and France and other countries.

Socialists promoted anti-Semitism

The German socialists believed that the anti-Semitic movement was fundamentally progressive because they said when anti-Semitism runs its course "it will ultimately be beneficial to us."²⁷

Wilhelm Liebknecht, head of the Second Socialist International, declared:

"Yes, the anti-Semites plough and sow, and we social democrats will reap. Their successes are therefore not at all unwelcome to us."²⁸

Liebknecht was a close confidant of Karl Marx and Frederick Engels. Like Karl Marx, Liebknecht had publicly observed that the Jews were the "most rapacious tyrants of private property."²⁹

In conjunction with August Bebel (1840-1913) Liebknecht organized the German socialists into the Social Democratic Party in 1869. Bebel is credited with having issued the classic remark that "anti-Semitism is the socialism of the stupid man."³⁰

²⁵ Edmund Silberner, "French Socialism and the Jewish Question", *Historia Judaica*, April, 1954, p. 5.

²⁶ Karl Marx, *The Holy Family*, p. 137, quoted in Spiro, *Marxism and the Bolshevik State*, pp. 754-55.

²⁷ *Historia Judaica*, Silberner, April, 1953, p. 11.

²⁸ *Historia Judaica*, Silberner, April, 1953, p. 14.

²⁹ *Historia Judaica*, Silberner, April, 1953, p. 17 (Remark of Wilhelm Liebknecht in *Grund-und Bodenfrage*)

³⁰ *Historia Judaica*, Silberner, April, 1953, p. 14.

Johann Gottlieb Fichte (1762-1814) whose ideas were inspired by the French Revolution, laid down the fundamental principles of socialism as later followed by Marx and Engels in the development of their so-called "scientific socialism".³¹

The leftist *Encyclopedia of Social Sciences* states: "in perceiving that every economic organization must be regulated by law Fichte held that it must be controlled by the commands of a state. . . ." ³²

"Fichte's ideas have, therefore, acquired a double influence in the history of socialist doctrines".³³

The philosophy of Fichte influenced the collectivist movements of Proudhon in France and Ferdinand Lassalle in Germany over 50 years after the publication of his work. Fichte was very frank about the anti-Semitic nature of his socialism and declared:

"The Jews must not be granted civil rights, unless one night one could cut off all their heads and replace them by others in which there would not be a single Jewish idea."³⁴

Fichte reflected in large measure the anti-Jewish bias enunciated by Voltaire and his coterie.³⁵ Fichte was also praised by Adolf Hitler as one of the ancestors of the Nazi thesis.³⁶

The anti-Jewish manifestations in the socialist movement were so pronounced and so consistently voiced that it would take a huge volume to record them.

Starting with Fichte, at the end of the 18th century, the anti-Semitic diatribes of German socialists continued steadily for at least 100 years more. Beginning about 1830, the anti-Jewish rantings of Charles Fourier, the French socialist, were distributed throughout Germany. As previously explained, Karl Marx gave an impetus to anti-Jewish propaganda in his essay "On the Jewish

³¹ Frederick Engels stated in a preface to his *Socialism: Utopian and Scientific* in 1882:

"We German socialists are proud of the fact that we are derived not only from Saint-Simon, Fourier and Owen but also from Kant, Fichte and Hegel." (Extracted from George Spiro, *Marxism and the Bolshevik State*, p. 744)

³² *Encyclopedia of Social Sciences*, Vol. 6, p. 224.

³³ *id.*

³⁴ Silbner, *Scripta Hierosolymitana*, pp. 382-383.

³⁵ See Spiro, *Marxism and the Bolshevik State*, p. 744ff and Edmund Silbner, *Scripta Hierosolymitana*, pp. 282-3.

³⁶ Adolf Hitler, *My New Order*, Reynal & Hitchcock, N. Y., 1941, p. 32.

Question". Hereafter, the Marxian theme was to be that "bourgeois society is of a completely commercial Jewish character".³⁷

In 1845, a year after the publication of Karl Marx's infamous anti-Jewish characterization of the industrial system, Moses Hess, also of Jewish ancestry, said of the Jews that "in the natural history of the social animals they had the world-historical function to develop the beast of prey out of humanity."³⁸

Moses Hess was an original member of the world's first Communist Party organized by Marx in 1845, which contained seventeen members. Of this number, fourteen were either capitalists or sons of capitalists, and a number were of Jewish background.³⁹

Ferdinand Lassalle was the leading organizer of the socialist movement within Germany. He was of Jewish birth. He also displayed anti-Jewish colors. He declared: "The workers' movement has to be freed from capitalists and Jews."⁴⁰

Marx abused "a Jewish nigger"

A rivalry between Marx and Lassalle for control of the German socialist movement soon gave rise to a stream of vilification which culminated in Marx's characterizing Lassalle as "a Jewish nigger".⁴¹

An outstanding researcher of anti-Semitism in the socialist movement, Edmund Silberner, wrote:

"Even after the unification of the German Socialist movement (1875), the party press used the words Judaism, Judaization, and Jew—*Judentum, Verjudung, Jude*—as synonymous with exploitation, cheating, and swindling. It reprinted the well-

³⁷ Franz Mehring, *Karl Marx* (endorsed by the Marx-Engels Institute in Moscow) Covici, Friede, Inc., 1935, N. Y., p. 101.

³⁸ Quoted by Spiro, *Marxism and the Bolshevik State*, p. 754, from *Jewish Social Studies*, April, 1945, p. 141.

³⁹ Schwarzschild, *The Red Prussian*, pp. 133-134.

⁴⁰ Spiro, *Marxism and the Bolshevik State*, p. 754.

⁴¹ Marx-Engels *Briefwechsel*, Dietz Verlag, Berlin, 1950, endorsed by the Marx-Engels-Lenin Institute, Moscow, Vol. III. The full paragraph of Marx's characterization of Lassalle follows. Note the use of the vulgar English term "nigger" rather than the German word "neger".

"Es ist mir jetzt völlig klar, dass er, wie auch seine Kopfbildung und sein Haarwuchs beweist,—von den Negern abstammt, die sich dem Zug des Moses aus Ägypten anschlossen (wenn nicht seine Mutter oder Grossmutter von vaterlicher Seite sich mit einem nigger kreuzten). Nun, diese Verbindung von Judentum und Germanentum mit der negerhaften Grundsubstanz müssen ein sonderbares Produkt hervorbringen. Die Zudringlichkeit des Burschen ist auch niggerhaft."

known anti-Jewish passages of Marx's essay on the Jewish question."⁴²

In 1881, the official socialist newspaper *Sozialdemokrat* called Bismarck, the Iron Chancellor of Germany, a "revolutionary despite himself. On the path that he incites the masses to follow, the Jews are being killed *today*, and *tomorrow* it will logically be the turn of the court chaplains, Imperial Chancellors, Kings, Emperors, and all the rest of the 'unproductive' gang."⁴³

It is interesting to see that the killing of Jews as an "unproductive" element was tied in by the German socialists to the Marxist aim of killing off the financial and political rulers of Germany.

Shortly before his death, Frederick Engels began to give lip-service in opposition to anti-Semitism in Germany. The influx of thousands of young German Jews into the socialist movement had made the anti-Jewish theme in the socialist movement somewhat unpopular. However, in 1890, Engels could not resist a last blow against the Jews by the expedient of directing his barbs against Jews outside of Germany. He declared that "the Polish Jew is a caricature of the Jew".⁴⁴

The same anti-Jewish manifestations occurred in all European and American socialist parties during the 19th and 20th centuries. The French socialist movement was saturated with anti-Jewish feeling throughout its long history. Taking over the anti-Jewish calumnies of Voltaire and certain kindred elements during the French Revolution, the French socialists can properly be given credit for laying the basis for modern anti-Semitism. Marx's labelling of the capitalistic system as a Jewish manifestation was written in Paris in 1843-44. Charles Fourier's violent anti-Jewish propaganda was echoed throughout the 19th century by his leading disciple, Alphonse Toussenel (1803-1885). During the same period that Marx was distributing his violent anti-Jewish diatribes, Toussenel published a book *Les Juifs, rois de l'epoque* (1845). This book attained tremendous success in the course of the 19th century. Toussenel, like Marx, called the system of private enterprise "industrial feudalism". He wrote that this system "is personified in the cosmopolitan Jew.

⁴² Silberman, *Historia Judaica*, April, 1953, p. 6.

⁴³ Edmund Silberman, "German Social Democracy and Problems Prior to World War I" in *Historia Judaica*, April, 1953, Part 1, pp. 11-12 quoted as an article in *Sozialdemokrat*, Aug. 18, 1881.

⁴⁴ Letter to Paul Ernst, dated June 5, 1890, quoted in Spiro, *Marxism and the Bolshevik State*, p. 792.

Europe is entailed to the domination of Israel. This universal domination of which so many conquerors have dreamed, the Jews have in their hands.”⁴⁵

Toussenel's hatred of the Jews was so strong that he approved of the anti-Semitism of all the preceding centuries.

Condoned Dreyfus frame-up

The Paris Commune (1871) was used by Karl Marx, and the subsequent Bolshevik leaders, as a shining example of an attempt to institute socialism by violent means. The Paris Communards established a reputation for murder, shooting of hostages, and the destruction of some of France's greatest art treasures. What is not generally publicized is the fact that the Communards were saturated with anti-Jewish feeling. Typical of French socialist anti-Semitic leaders of the Paris Commune was Benoit Malon (1841-1893). Malon denounced the Jews as “an egoistic and hardhearted people” and “a particularly harmful caste of rapacious hucksters and unscrupulous usurers.” Malon introduced into socialist circles one Edouard Drumont.⁴⁶ Drumont was the leading anti-Semite of France and edited a periodical called *Libre Parole* which laid the basis for the infamous Dreyfus frame-up by French anti-Semites in 1894. Captain Alfred Dreyfus was sentenced to Devil's Island on the trumped-up charge of spying for Germany. Drumont, who had been born a Jew, was the main source of the invective which was responsible for railroading Captain Dreyfus into the infamous penal colony. This incident was eventually exposed by Emile Zola, among others, and Dreyfus was exonerated.

On January 20, 1898, the entire French socialist press published a manifesto of the socialist group in parliament. This manifesto called for “non-participation in the Dreyfus affair on the ground that while the reaction wishes to exploit the conviction of one Jew to disqualify all Jews, Jewish capitalists would use the rehabilitation of a single Jew to wash out ‘all the stains of Israel.’”⁴⁷

One of the signers, Jean Jaures, the leading orator of the French socialist movement, declared:

⁴⁵ Silberman, *Scripta Hierosolymitana*, p. 379.

⁴⁶ Edmund Silberman, “French Socialism and the Jewish Question”, *Historia Judaica*, April, 1954, Part I, pp. 7-9.

⁴⁷ Edmund Silberman, *Historia Judaica*, April, 1954, pp. 13-14. Among those who signed were the deputies Gabriel Deville, Gerault-Richard, Jules Guesde, Jean Jaures, Alexandre Millerand, Gustave Roianet, Marcel Sembat, Edouard Voillant and Rene Viviani.

“What is it still if not these Jews, closely knit together among themselves, who are separated from other men as enemies and who are isolated effectively by blood, religion, lucrative profession, and by a common hate of the rest of humanity, who control all business, all wealth, who bend all free men under the yoke of money? What is therefore the Jewry if it is not a dangerous State within a State?”⁴⁸

The volume of anti-Jewish expressions by the French socialist movement steadily grew. In 1911 Pierre Myrens, a socialist deputy, published the following statement:

“The kike (le youtre) is an Israelite by religion, a Jew by race, and, moreover, a capitalist.”⁴⁹

Pioneer communist an anti-Semite

In the same year Victor Merrick, a prominent socialist, declared:

“I, a Socialist revolutionary, firmly intend to attack the Jews whenever I see fit.”⁵⁰

Incidentally, Merrick joined the group splitting off from the Socialist Party after the Bolshevik Revolution and became one of the founders of the French Communist Party.

Any discussion of modern anti-Semitism is, of course, incomplete without considering the role of the German Nazi movement under Hitler. The extermination of millions of Jews in the streets, in concentration camps, and in the gas chambers, is one of the modern horrors which has made an indelible impression among men and women throughout the world.

There has been a consistent attempt among leftist and so-called “liberal” circles to picture Nazism as completely opposite and unrelated to the socialist-communist movement. The *Columbia Encyclopedia*, in comparing the communist and Nazi movements declares that “they are at opposite poles in their ideologies and their stated aims.”⁵¹

⁴⁸ Jean Jaures, *De L'etat Chez Kant et Fichte* in a series *Les Origens Jean Jaures*, III, *Etudes Socialistes*, 1, 1888-97, 84-87, Spiro, *Marxism and the Bolshevik State*, p. 790.

⁴⁹ Edmund Silberner, *Historia Judaica*, April, 1954, p. 16.

⁵⁰ Spiro, *Marxism and the Bolshevik State*, p. 798.

⁵¹ *Columbia Encyclopedia*, 2nd edition, p. 1362.

The Hitler regime was categorically listed as a Nazi tool whereby "the big bankers, manufacturers and landlords figured to overcome the general crisis of capitalism and to liquidate once and for all the menacing threat of socialism, on both a national and international scale."⁵²

Communists reflected the general attitude of the socialist-communist movement when they began to chant, "Hitler, the agent of German monopoly capital. . . ." ⁵³

However, after World War II, Norman Thomas, the socialist leader, began to have a change of heart about the analysis of the Nazi regime. He declared:

" . . . The Nazi government established a rigor of control over the whole economic system and a degree of planning completely inconsistent with the economics of private capitalism or anything remotely like 'free enterprise.' The government could remove the heads of the great corporations."

He further stated:

"The social and economic consequences of former triumph under the German form were revolutionary, unless one insists on reserving the word *revolutionary* for a triumph of the working class. In no way was Hitler the tool of big business."⁵⁴

Arthur M. Schlesinger, Jr., of Fabian socialistic persuasion, wrote:

"There are important differences between communism and fascism which one must understand if one is to cope with each effectively. But, from one viewpoint, the similarities are vastly more overpowering and significant than the differences."⁵⁵

An important point continually emphasized by leftists was that the anti-Semitic basis of the Nazi movement was entirely foreign to both the socialist and communist camps. However, recent events have demonstrated that anti-Semitism has been practised in Soviet Russia and other Iron Curtain countries on a massive scale, except that it was more subtle and devious in disposing of its victims.⁵⁶

⁵² William Z. Foster, *History of the Communist Party of the United States*, International Publishers (communist) 1952, p. 295.

⁵³ *id.*

⁵⁴ Norman Thomas, *A Socialist's Faith*, W. V. Norton & Co., N. Y., 1951, p. 53.

⁵⁵ A. M. Schlesinger, Jr., *The Vital Center*, Houghton Mifflin, 1949, p. 59.

⁵⁶ See Schultz, *Anti-Semitism in the Soviet Union*, and Capt. J. L. Goldberg, *Soviet Anti-Semitism*, *Look Magazine*, Oct. 24, 1961, VI. 25, No. 22.

Nazis and socialists have common ancestors

Actually, the nazi and the socialist-communist movements have a common ancestor and a single origin, historically speaking.

As previously noted, Johann Gottlieb Fichte (1762-1814) influenced Karl Marx and Frederich Engels in the development of the socialist-communist forces. "His (Fichte—ed.) political theory had socialistic aspects which influenced Lassalle."⁵⁷ After Fichte, the philosopher, Hegel assumed the development of the theory of the collectivist State. Marx, Engels, Bakunin, Proudhon, and the whole host of the socialist-communist ideologists based their socialistic ideas on the Hegelian premise.

William L. Shirer writes:

"On Fichte's death in 1814, he was succeeded by Georg Wilhelm Frederich Hegel at the University of Berlin. This is the subtle and penetrating mind whose dialectics inspired Marx and Lenin and thus contributed to the founding of communism and whose ringing glorification of the State as supreme in human life paved the way for the second and third Reichs of Bismarck and Hitler. To Hegel the State is all, or almost all. Among other things, he says, it is the highest revelation of the 'world spirit'; it is the 'moral universe'; it is 'the actuality of the ethical idea . . . ethical mind . . . knowing and thinking itself'; the State 'has the supreme right against the individual, whose supreme duty is to be a member of the State . . . for the right of the world spirit is above all special privileges . . .'"⁵⁸

What Mr. Shirer fails to point out is that the same foundation gave rise to the socialist movements as well.

The Nazi movement can be traced back to the main trunk of German Marxian-Lassallian socialism as early as the year 1863. In that year, Bishop Baron Wilhelm Emanuel von Ketteler "adopted Lassalle's socialistic view, and published his *Die Arbeitfrage und das Cristenthum*" (The Labor Question and Christianity).⁵⁹

The Fabian socialist *Encyclopedia of Social Reform*, in 1898 stated: "He (Lassalle—ed.) claimed that he had converted the king,

⁵⁷ *Columbia Encyclopedia*, 2nd ed., p. 672 (Ferdinand Lassalle 1825-1864—ed.)

⁵⁸ William L. Shirer, *The Rise and Fall of the Third Reich*, Crest Books, Greenwich, Conn., 1963, pp. 143-144.

⁵⁹ *Encyclopedia Britannica*, 11th ed., Vol. 15, p. 763.

Bismarck, and Bishop von Ketteler of Mainz.”⁶⁰ Bishop Ketteler, however, had embraced the socialist cause as far back as 1848, the year of the publication of the *Communist Manifesto*. He then denounced “irresponsible capitalists” and “largely endorsed the socialistic program of the day.”⁶¹ “Ketteler, who had been under the influence of Lassalle, had hopes that the church would make productive associations her special care.”⁶²

In 1877, Adolf Stocker organized “The Christian Social Workingman’s Union”. His principles were “adopted from the teachings of the Jew Lassalle.”⁶³ This group was the leading Christian socialist movement among the Protestants while Archbishop Ketteler organized the Catholic Christian Socialist Movement in 1862.⁶⁴ Both organizations were inspired by the socialist teachings of Ferdinand Lassalle, who inspired the founding of the Social Democratic Party of Germany (socialist). This party eventually gave birth to the Communist Party of Germany, after a split-off of socialists from the parent body, following the Bolshevik Revolution in 1917.

To recapitulate; the Jewish people, due to their exclusion from the collectivist guilds of the Middle Ages, were among the first to engage in industry and commerce as free enterprisers, and, uninhibited by guild rules, they greatly contributed to the growth of modern industry. Their isolation from the regular controlled channels of production and commerce encouraged them to serve, largely, as the pioneers of the new system of private enterprise. Many Jews, as a result, were in on the ground floor of the new rapidly expanding social order of new unrestricted manufacture, trade, and banking systems. They gained wealth, but at the same time their social position still suffered from anti-Jewish restrictions which were a hangover from the Middle Ages.

They sent their children to the universities, where they were saturated with the socialistic theories of Fichte, Hegel, Marx, Engels and Lassalle.

Large numbers of these university-trained Jews in time flooded the secular socialist movement. They could join only the Marxian-

⁶⁰ *Encyclopedia of Social Reform*, W. D. P. Bliss, 1898, p. 806.

⁶¹ *Encyclopedia of Social Reform*, W. D. P. Bliss, 1898, p. 254.

⁶² *Encyclopedia Britannica*, 11th ed., Vol. 25, p. 305.

⁶³ *Encyclopedia Britannica*, 11th ed., Vol. 2., p. 136.

⁶⁴ Bliss, *Encyclopedia of Social Reform*, 1898, pp. 254-255.

Ketteler’s Catholic Socialists originally called themselves the Christian Social Workingman’s Association, while Stocker’s Protestant Christian Socialists called themselves Christian Social Workingman’s Party.

Lassallean socialist parties since the other two socialist groups were restricted to Roman Catholics or Protestants. By the end of the 19th century, the large Jewish membership in the European Marxian socialist parties had the effect of discouraging open anti-Semitic declarations.⁶⁵ However, as has been shown, Marxian socialist anti-Semitism continued on well into the 20th century. The Christian Socialist movements, having no Jewish membership, continued their public expression of anti-Semitism without any inhibitions.

In Austria, as elsewhere in Europe, the socialist movement was strongly anti-Jewish. When Adolf Hitler came to Vienna in 1907, both the Protestant and the Roman Catholic Christian Socialist movements were in full swing. Hitler was attracted to the Pan-German movement of George Ritter von Schoenerer, whose violent anti-Semitism was studied assiduously by the future German dictator.⁶⁶ According to the American editors of *Mein Kampf*, the Schoenerer movement was a development of protestant Christian socialism headed by Adolph Stocker.⁶⁷

Socialist anti-Semitism attracted Hitler

From 1907 to 1913, Adolf Hitler saturated himself with the Christian Socialist doctrines as reflected by the Christian Social Party. The leader of the Christian Social Party "was Dr. Karl Lueger, the burgomaster of Vienna and leader of the Christian Social Party, who more than any other became Hitler's political mentor. . . ." ⁶⁸

The leading organ of the Christian Socialists was the *Volksblatt*. Hitler wrote in *Mein Kampf* that "I turned more and more to the *Volksblatt*. . . ." ⁶⁹ At first, Hitler said he was not anti-Jewish:

"I did not agree with its sharp anti-Semitic tone, but now and then I read explanations which made me stop and think.

⁶⁵ Spiro, *Marxism and the Bolshevik State*.

"With the steady influx of the Jewish masses into the Marxist movement it became imperative for the German, Russian and other national bureaucrats to conceal the anti-Semitism of the founders of the movement, and often their own. Since it was impossible for them to make an honest study and presentation of the subject, for it would have inevitably involved the exposure of Marx and Engels—the only alternative was the introduction of a brand of anti-Semitism with its supposedly underlying warmth and sympathy for the persecuted Jews." pp. 786-787.

⁶⁶ Bullock, *Hitler*, p. 21.

⁶⁷ Hitler, *Mein Kampf*, p. 824n.

⁶⁸ Shirer, *The Rise and Fall of the Third Reich*, Simon & Schuster, N. Y., 1960, p. 24.

⁶⁹ Hitler, *Mein Kampf*, p. 71.

“At any rate and because of this, I gradually learned to know the man and the movement who rules Vienna’s destiny: Doktor Karl Lueger and the Christian Socialist Party.

“When I first came to Vienna I was inimicable to both of them.

“In my opinion, the man and the movement were ‘reactionary’. My usual sense of justice made me change this opinion as I had the opportunity of getting acquainted with the man and the movement; and slowly my fair judgment turned into open admiration. Today more than before I look upon this man as the greatest German mayor of all times.

“How many of my deliberate opinions were thrown over by my change of attitude toward the Christian Socialist Movement!

“When because of this my opinions in regard to anti-Semitism also slowly began to change in the course of time, it was probably my most serious change.

“This change caused me most of my severe mental struggles, and only after months of agonizing between reason and feeling, victory began to favor reason. Two years later feeling had followed reason, and from now on became its most faithful guard and monitor.”⁷⁰

A socialist Jew fathered nazism

Thus the movement which began with the harangues of Ferdinand Lassalle, born a Jew addicted to anti-Semitism, but finally buried in a Jewish cemetery, eventually established the basic principles of National Socialism or Nazism. This is recognized by the American editors of *Mein Kampf*, who observe that “a more typically Jewish labor leader was Ferdinand Lassalle, whom the nazis almost never attack because he affirmed the nationalist State and influenced Bismarck. Lassalle’s influence also survived in the Christian Labor Union Movement.”⁷¹ The Christian Socialist Party of Karl Lueger, the mentor of Hitler, was a direct descendant of Archbishop Ketteler’s Christian Socialist movement based on the socialistic theories of Ferdinand Lassalle.

⁷⁰ Hitler, *Mein Kampf*, pp. 71-73. “Nevertheless, Lueger’s newspaper, the *Volksblatt*, read by Hitler was so violently anti-Semitic that the Archbishop of Vienna rebuked it in a pastoral letter which denounced ‘heathenish race hatred.’” p. 72n.

⁷¹ Hitler, *Mein Kampf*, p. 442n.

On April 14, 1921, a leaflet was distributed calling for a mass meeting of Nazis signed "Summoner: For the party management: —Adolf Hitler." Emblazoned on this leaflet was the declaration: "Lassalle's words that 'A Worker's movement has to keep itself free from Jews and capitalists' is forgotten."⁷²

The foul seed of anti-Semitism, so widely planted and carefully cultivated and exploited by the founders of the socialist movement and their successors, finally grew into monstrous maturity in Hitler's National Socialism.

* * *

⁷² Hitler, *Mein Kampf*, Appendix, pp. 530-31. "The meeting was attended by more than 4,800 persons."

VIII

BIGOTRY OF AMERICAN SOCIALISTS

Many people take the attitude that anti-Semitism is a European phenomenon, and that the areas based on Anglo-Saxon tradition are largely free from such excrescences. Nothing could be farther from the truth.

As has been noted previously, the first large scale socialist movement in America was that based upon the teachings of the French socialist Charles Fourier. Albert Brisbane, Ralph Waldo Emerson, Nathaniel Hawthorne, Horace Greeley, Charles A. Dana, and many others, had pioneered socialism in America via the Fourierist philosophy. The works of Charles Fourier were widely disseminated throughout America from 1830 on.¹ In fact, the United States represented the largest contingent of the Fourierist socialist colonies. These works were full of anti-Jewish charges, reflecting the general socialist claim that the system of private enterprise was a Jewish development.

Edmund Silberner, in his work "Fourier on the Jewish Question", says:

"Fourier attributed to commerce a multitude of sins. 'Trade', he wrote, is nothing but 'a method of exchange in which the seller has the right to cheat with impunity.' It stimulates a 'general egoism' and sacrifices collective interest to individual greed."²

* * *

"Convinced that the Jews were the incarnation of commerce, the basis of Fourier's anti-Semitism is patent."³

¹ Sotheran, *Horace Greeley*, p. 83.

² Karl Marx was obviously influenced by the Fourierist fight against 'egoism' which is another term describing the principle of individual freedom. For a detailed Marxist description or exposition of this fight against 'egoism' read *Karl Marx Selected Essays*, translated by H. J. Stenning in 1926, *passim*.

³ Edmund Silberner, "Fourier on the Jewish Question", *Jewish Social Studies*, Oct. 1946, p. 257.

Early American socialists had been inspired by such statements from Fourier as:

“Ah! Has there ever been a nation more despicable than the Hebrews, who have achieved nothing in art and science, and who are distinguished only by a record of crime and brutality which at every page of their loathesome annals makes you sick!”⁴

The above were widely read throughout the United States in the early part of the 19th century.⁵

Interestingly enough, “Victor Considerant, a gifted popularizer of Fourier’s ideas, published in 1845, the *Manifeste de la démocratie*, many passages of which, as some unfriendly critics of Marx claimed, reappeared three years later in a somewhat ‘rewritten’ form in the *Communist Manifesto*.”⁶ The *Communist Manifesto*, by Karl Marx, as we have noted before, was written as a sequel to Marx’s contention that the Jews were a prototype of the capitalist system. Considerant himself, “where he expresses himself on the Jews speaks of ‘the egotism and incivility of this people,’ for whom the idea of the Redemption is nothing else but ‘its triumph and its domination over all the other nations of the world.’”⁷

The transition from Fourierist socialism to Marxist socialism occurred almost without effort. In 1848, Albert Brisbane, leading American Fourierist socialist, and his disciple Charles Dana, the publisher of the *New York Tribune*, met with Karl Marx in England. Brisbane called Karl Marx, “the leader of the people’s movement” and said that he could “detect the passionate fire of a daring spirit.”⁸

N. Y. Tribune printed Marx’s anti-Semitism

Marxian socialism also was reinforced in the United States by a wave of German immigrants who fled Germany after the putting down of the abortive revolution of 1848. Large numbers of German immigrants immediately formed conspiratorial socialist organizations in America and published many newspapers and radical tracts. The anti-Semitism of the Fourierist socialists was reinforced by the anti-

⁴ *ibid*, pp. 248-49.

⁵ Some of these works were *Theorie de l’unité universelle; Theorie des quatre mouvements; La Fausse industrie*.

⁶ Max Nomad, *Political Heretics*, University of Michigan Press, Ann Arbor, Mich., 1963, p. 28.

⁷ E. Silberman, “The Fourierist School and the Jews”, *Jewish Social Studies*, Vol. IX, 1947, p. 347.

⁸ Franz Mehring, *Karl Marx*, p. 199.

Jewish position of Karl Marx. The visit of Brisbane and Charles Dana to Karl Marx in London resulted in Marx being retained as a European correspondent for the *New York Daily Tribune*. Marx began almost immediately to insert his anti-Semitic line. In reporting about socialist agitation in what is now Poland and Czechoslovakia, he declared:

“ . . . the money lender, the publican, the hawk— a very important man in these thinly populated countries—is very generally a Jew, whose native tongue is a horribly corrupted German.”⁹

In 1856 in a *Tribune* article aimed at the American public Marx characterized loans by Jews to European governments as follows:

“Thus do these loans, which are a curse to the people, a ruin to the holders, and a danger to the Governments, become a blessing to the houses of the children of Juda.”¹⁰

Marx in this same article tied his anti-Jewish barbs to the American scene by charging that Jews had been “enriched by the money earned by the Hessians in fighting the American Revolution.”¹¹ At that time, Karl Marx carried on the traditional socialist-communist method of concealment by inserting this article in the *Tribune* anonymously. It was only many years later that his authorship was brought to light by modern left-wingers through the medium of communist printing houses which included it in a volume of selections entitled *Karl Marx, On the Eastern Question*.

The German immigrants of 1848 also brought with them the philosophy of Fichte who, with Hegel, helped lay the foundation of Marxian socialism. As previously noted, Fichte’s anti-Jewish preachments not only helped launch the socialist movement, but eventually spawned Marxism. The Fichtean teachings were broadcast throughout America as a result, and added to the anti-Jewish prejudice that had been previously implanted by the Fourierist socialists.¹²

⁹ *New York Daily Tribune*, Friday, March 5, 1852, p. 7.

¹⁰ Spiro, *Marxism and the Bolshevik State*, p. 779, quoting an article in the *New York Daily Tribune*, Jan. 4, 1856, entitled “The Russian Loan.”

¹¹ *id.*, p. 779.

¹² Sotheran, *Horace Greeley*, pp. 108-110.

The socialistic ideas of Fichte were widely disseminated during the 19th century, beginning in 1830, by Edward Everett, who eventually became Governor of Massachusetts, U. S. Ambassador to England, President of Harvard University, and Secretary of War under President Zachary Taylor.

During the Civil War, the Fourierist socialists, along with the German Marxist immigrants, blended themselves into the radical wing of the Abolitionist movement, whose slogan during that time was "Down with all slavery, both chattel and wages."¹³

A leader of this radical wing, Thaddeus Stevens, laid the basis for much of the race hatred today, by his fanatic campaign of revenge against the Southerners. He also contributed to an attack against Jews, laying the basis for the anti-Semitic outbursts later reflected in the Greenback and Peoples Parties.¹⁴ Today Stevens is lauded by both the socialist and communist movements.

A notable promoter of Marx's anti-Jewish influence in America was Joseph Dietzgen, who journeyed to the United States from Germany intermittently between the years 1849 and 1884.¹⁵ Dietzgen's primary book, *The Positive Outcome of Philosophy*, was widely praised by Karl Marx, who introduced Dietzgen to an assembly of International socialists, with the words: "Here is our philosopher."¹⁶ In his book "Dietzgen contemptuously linked evil spirits with the Polish Jews."¹⁷ In order to demonstrate Marxian dialectics, Dietzgen had used the example: "Goblins exist in fancy, in idea, and Polish Jews exist in a tangible form, but they both exist."¹⁸

Following the Civil War, there was an upsurge of the Greenback-Populist Parties. This has been generally lumped together under the designation of "The Populist Movement."¹⁹

The Populist movement has been characterized in both socialist,

¹³ James S. Allen, *Reconstruction*, International Publishers, N. Y., (Soviet publishing outlet in America) 1937, p. 24.

¹⁴ Hofstadter, *The Age of Reform*, p. 77n.

¹⁵ Joseph Dietzgen, *The Positive Outcome of Philosophy*, Charles H. Kerr & Co., (socialist publishing house) Chicago, 1928, pp. 7-35, "Life of Joseph Dietzgen".

¹⁶ "The Positive Outcome of Philosophy" quoting Marx at the International Congress at The Hague in 1872, p. 15.

¹⁷ Spiro, *Marxism and the Bolshevik State*, p. 895.

¹⁸ Dietzgen, *The Positive Outcome of Philosophy*, p. 354.

¹⁹ R. Hofstadter, *The Age of Reform*.

"By 'Populism', I don't mean only the People's (or Populist) Party of the 1890's; for I consider the Populist Party to be merely a heightened expression, at a particular moment of time, of a kind of popular impulse that is endemic in American political culture." p. 4.

"The Populist spirit captured the Democratic Party in 1896, and continued to play an important part in the politics of the progressive era." p. 5.

communist and general left liberal literature as “progressive” and as a basic foundation for the leftist movement of today.²⁰

Bigotry marked early socialists

Richard Hofstadter, in a recent work, traces the link between the Greenback-Populist tradition and the anti-Semitic movement in the United States starting with Thaddeus Stevens, Brooks Adams and Henry Adams, and continuing in modern times through Father Coughlin and Ezra Pound. He makes the interesting observation that “Henry Ford’s notorious anti-Semitism of the 1920’s along with his hatred of Wall Street, were the foibles of a Michigan farmboy who had been liberally exposed to Populist notions.”²¹

The same author notes that Carey McWilliams in a book on anti-Semitism “deals with early American anti-Semitism simply as an upper-class phenomenon. In his historical account of the rise of anti-Semitism he does not mention the Greenback-Populist tradition.”²² What Mr. Hofstadter fails to realize is that the attempt to wed anti-Semitism to the “upper class” and the conservative movement is an old communist-socialist device. McWilliams’ record in socialist-communist activities is so extensive that limitations of space prevent its full publication here.²³

Hofstadter observes:

“One feature of the Populist conspiracy theory that has been generally overlooked is its frequent link with a kind of rhetorical

²⁰ See *Reconstruction*, James S. Allen (communist); *History of the Communist Party*, William Z. Foster (communist), pp. 85, 18; *Socialism in Thought and Action*, Harry W. Laidler, (Fabian socialist), Macmillan, 1920, N. Y., p. 106;

Encyclopedia of Social Reform, 1898, 2nd edition, pp. 1001-1004, 1429-1430, edited by W. D. P. Bliss (founder of American Fabian Socialist Party).

²¹ Hofstadter, *The Age of Reform*, pp. 80-81.

Other anti-Semitic exponents who reflect the Populist tradition are such persons as Conde McGinley, Charles B. Hudson, Gerald Winrod and Gerald L. K. Smith. (There is some question about the true role of Gerald L. K. Smith, due to his kiss-of-death tactics. He keeps moving all over the country ruining the chances of conservatives by endorsing them. The motives in back of these tactics should be thoroughly looked into by proper investigative bodies. Too many times Smith has furnished the leftists with effective ammunition just in the nick of time. His posing as the leader of the MacArthur for President Movement was one such example.)

²² *id.*, p. 81n.

²³ See all Government Appendices relative to Communist and other left-wing movements, especially *Appendix IX* of the Un-American Activities Committee of 1944, and the Fourth Report of the Un-American Activities Committee in 1948-1955. There are hundreds of entries of McWilliams’ communistic associations. Among his Fabian-type socialist activities McWilliams has been an editor of *The Nation* from 1945-1951. This publication has been the voice of American Fabian socialism for several generations.

anti-Semitism. The slight current of anti-Semitism that existed in the United States before the 1890's had been associated with problems of money and credit. During the closing years of the century it grew noticeably. While the jocose and rather heavy-handed anti-Semitism that can be found in Henry Adams' letters of the 1890's shows that this prejudice existed outside Populist literature, it was chiefly Populist writers who expressed that identification of the Jew with the usurer and the 'international gold ring' which was the central theme of the American anti-Semitism of the age."²⁴

What is not generally known is that the Populist movement was held together and directed primarily by socialist forces. The Populists' platform in 1891 came out "For the union of the labor forces of country and cities, for the nationalization of railroads, telegraph and telephone; . . .", and also inserted the old socialistic demand for "a graduated income tax. . ." "²⁵

Out of the Populist movement came such people as socialist leader Eugene V. Debs who was "a socialist oriented Populist".²⁶ There are indications that people like Thomas J. Morgan "had been in the Knights (Knights of Labor—ed.), the Socialist Labor Party, the Populist movement, and the Socialist Party. . . ." "²⁷

Positive evidence of the socialist nature of the Populist Party is seen in this declaration by American Fabian socialists in 1895:

" . . . all these facts show that the People's Party is collectivist and the political hope of socialism in this country, and as an organ of practical educational socialism, and working for the union of the farmer and the factory employee, we say 'Aid The People's Party' ". (Populist is the general designation of The People's Party—ed.)²⁸

²⁴ Hofstadter, *The Age of Reform*, pp. 77-78.

Hofstadter also writes:

"By the time the campaign of 1896 arrived, an Associated Press reporter noticed as 'one of the striking things' about the Populist Convention at St. Louis 'the extraordinary hatred of the Jewish race. It is not possible to go into any hotel in the city without hearing the most bitter denunciations of the Jews as a class and of the particular Jews who happen to have prospered in the world.'" p. 80.

Henry Adams, mentioned above, had once declared: "By rights, he should have been a Marxist." Van Wyck Brooks, *Opinions of Oliver Allston*, p. 132.

²⁵ W. D. P. Bliss, *The New Encyclopedia of Social Reform* (Fabian socialist) p. 889.

²⁶ Shannon, *The Socialist Party of America*, p. 3.

²⁷ *ibid.*, p. 68.

²⁸ *American Fabian*, March, 1895, p. 5.

The very beginning of the Populist era was marked by a merger of the Socialist Labor Party, comprising mostly of foreign born, and the Greenback Party (1880).²⁹ This socialist cadre dominated the Populist thinking, including its anti-Semitic aspect, until Populism eventually developed movements such as the Socialist Party (1901) and the International Workers of the World (I.W.W., 1905).³⁰ The Communist Party (1919) grew out of a split in the Socialist Party ranks.

Modern anti-Semites have socialist roots

However, another off-shoot of the Populist movement developed into what may be loosely termed American fascistic movements. The anti-Semitic coterie in this country generally expounds the theme which was belabored in the Populist movement. Populists espoused the view that the capitalist system is a Jewish conspiracy and a part of a "Jewish world plot." Many modern anti-Semites by an intellectual sleight-of-hand have added the communists and socialists as agencies to this "Jewish world plot." There is an amazing parallel between the development of anti-Semitic movements in this country and in Europe. As was shown, the European nazi and socialist-communist movements both grew out of the same root, that is, Marxian-Lassalleian anti-Semitic socialism. In the United States during roughly the same period, the Populist movement, guided by socialist tacticians, gave birth to the socialist-communist movements, and also to the anti-Semitic groups.

In fact, there have been individuals who managed to straddle both movements intellectually. An example is Theodore Dreiser (1871-1945) who shared the ideas of both the socialists-communists and the anti-Semites. Dreiser's life span covered the period of development, which included the Populist movement, and culminated in his membership in the Communist Party at the time of his death in 1945.³¹

Dreiser had written:

"If you listen to Jews discussing Jews, you will find that they are money-minded, very pagan, very sharp in practice, and usually, so far as the rest is concerned, they have the single objective of plenty of money by means of which they build a fairly material surrounding. . . . The Jews lack, if I read the

²⁹ *Columbia Encyclopedia*, 2nd edition, p. 1845.

³⁰ Wm. Z. Foster, *History of the Communist Party of the United States*, p. 110.

³¹ *Columbia Encyclopedia*, 2nd ed., p. 563.

Pennsylvania Bar Association correctly, the fine integrity which at least is endorsed and, to a degree followed by the lawyers of other nationalities. Left to sheer liberalism as you interpret it, they could possess America by sheer numbers, their cohesion, and their race tastes, and as in the case of the negro in South Africa, really overrun the land.”³²

This disclosure of Dreiser’s anti-Semitism coincided with the beginning of the brutal treatment of the Jews by the Nazis in Europe in 1933. As is fairly obvious, his position on the Jews matched the classic exposition of professional anti-Semites. It is interesting to note that Dreiser reflected anti-negro feeling as well. Upon Dreiser’s death, ignoring his anti-Semitism, the communist *New Masses* observed:

“It was with deep sorrow that Soviet intellectuals and the Soviet reading public learned of Theodore Dreiser’s death. . . The Soviet people were aware that in Dreiser they had an earnest and high-principled friend. . . On the occasion of his death commemorative meetings and lectures were held in Moscow, Leningrad and other Soviet cities. . . The State Publishing House is to issue a new edition of his collected works.”³³

British socialists export bigotry

Another major influence of socialist anti-Semitism in America came from England, in the shape of anti-Semitic insinuations by Fabian socialist leaders. At the turn of the century, a socialist book entitled *Merric England* (1895) authored by Robert Blatchford, leading British Fabian socialist, sold over a million copies in the United States.³⁴ Blatchford in this work used the Jew as his favorite example of a usurer who lends money for public works, explaining that “the Jew gets his interest forever.”³⁵ *Merric England* was distributed in the United States by the American Fabian Society and other socialist outlets. Blatchford was also the editor of the British socialist newspaper the *Clarion* which had a large circulation in America.³⁶

³² Quoted by Spiro in *Marxism and the Bolshevik State*, p. 901 from *The Nation*, April 17, 1935.

³³ *Ibid.*, p. 903.

³⁴ *Ibid.*, p. 894.

³⁵ Blatchford, *Merric England*, p. 56.

³⁶ Sister M. Margaret Patricia McCarran, *Fabianism in the Political Life of Britain, 1919-1931* states: “To abolish capitalism was its (*Clarion*) constant preachment and its preachers were all Fabians.” p. 439n.

Silberner, in an article on British socialist anti-Semitism, mentioned that Robert Blatchford in the *Clarion* “expressed concern over the influx of ‘poor unshorn and unsavoury children of the Ghetto’ into England. The number of Jewish aliens in East London said *Clarion* was alarming, ‘and their increase appalling.’ It also declared that their habits were ‘unclean,’ and that ‘their presence is often a menace and an injury to the English working classes.’”²⁷

Strong anti-Jewish attitudes were also expressed by Sidney and Beatrice Webb, the husband and wife team heading the British Fabian Socialist Society. Beatrice Webb (nee Potter) began making anti-Semitic observations as far back as 1887. Edmund Silberner writes that while still single Beatrice Webb:

“... spent a few weeks in the East End of London as a working girl and investigator of ‘sweated’ labour. On the basis of this research she drew some far-reaching conclusions about the Jews in general, which were published in a leading British magazine, *The Nineteenth Century* (1888). There she states that ‘the love of *profit* as distinct from other forms of money-earning’ is ‘the strongest impelling motive of the Jewish race’. Jewish workers, noted Miss Potter, have ‘neither the desire nor the capacity of labour or trade combinations’. They are deficient in ‘social morality’. It is by competition only that the Jews seek success, and in the process of competition they do not recognize any moral rules. Their competition, she concluded, is unchecked by the social feeling of class loyalty and trade integrity.”²⁸

In a treatise entitled *Industrial Democracy* written by the Webbs, they refer to Jews in England as “a constant influence for degradation.”

Life is cheap to leftists

Upon the killing of 150 Jews in the Palestine Pogroms of 1929, Chaim Weizmann reported that Beatrice Webb exclaimed to him: “I can’t understand why the Jews make such a fuss over a few dozen of their people killed in Palestine. As many are killed every week in London in traffic accidents, and no one pays any attention.”²⁹

This type of cold-blooded reasoning is typical of socialist morality in respect to human life. It reminds one of the Stalinist attitude

²⁷ Edmund Silberner, “British Socialism and the Jews”, *Historia Judaica*, XIV 1952, pp. 40-41.

²⁸ Edmund Silberner, *Hierosolymitana*, pp. 386-7.

²⁹ Edmund Silberner, “British Socialism and the Jews”, *Historia Judaica*, XIV, p. 38.

that the murders of millions of people is a mere statistical item under the heading of "liquidations." Stalin had once remarked, "A single death is a tragedy, a million deaths is a statistic."⁴⁰ Beatrice Webb's low value of human life has been echoed in America by such persons as Stuart Chase, an early Fabian socialist, who in 1932 advocated enforcement of socialist planning "by firing squad if necessary."⁴¹

The Rand School for Social Science (American Socialist Society) and its political associate the League for Industrial Democracy, filtered the English Fabian socialist attitudes into the United States. Such Fabians as the Webbs, H. G. Wells, George Bernard Shaw and G. D. H. Cole all reflected anti-Semitic bias.

A socialist straddles nazism and fascism

Bernard Shaw, who, with the Webbs, laid the foundations for the Fabian socialist movement in Britain and America, is the perennial darling of the leftist literary set. However, they fail to mention the fact that he characterized the Jews as "the real enemy, the invader from the East, the Druze, the riffian, the oriental parasite, in a word the Jew."⁴² During that period, Henri Bernstein, the French Jewish writer, sarcastically referred to Shaw as "Dear socialist, multi-millionaire and anti-Semite".⁴³ Bernard Shaw's advice to the nazis on the Jewish question was "Force the Jews to wed Aryans" and thus he claimed the Jewish question would be solved.

In the *American Hebrew* in 1938 there was the following observation:

"Mr. Shaw has often been a conundrum to our more ordinary folk, and never more so than with regard to his attitude toward Hitler and nazism. He has indulged in glowing praise of the nazi dictator, has described Austro-German Anschluss as 'a highly desirable event' and has publicly given the Hitler salute. . . 'I appreciate,' he declares, 'the political sagacity and courage with which he (Hitler) has rescued Germany from the gutter and placed her once more at the head of Central Europe.'"⁴⁴

⁴⁰ Seldes' *An Encyclopedia of Great Quotations*, p. 658.

⁴¹ See Keynes at Harvard, p. 79.

⁴² Quoted from the *Morning Post* (London) December 3, 1925, in Spiro, *Marxism and the Bolshevik State*, pp. 888-889.

⁴³ *id.*

⁴⁴ *American Hebrew*, July 15, 1938 quoted in Spiro, *Marxism and the Bolshevik State*, pp. 888-889.

Bernard Shaw's fascistic bent was curiously coupled with an intense sympathy for the communist world. All totalitarianisms fascinated him 'since they fitted into his plans for a rigid collectivism' therefore he declared:

"You would be forcibly fed, clothed, lodged, taught and employed whether you liked it or not. If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed in a kindly manner;"⁴⁵

Since Shaw characterized Jews as "the real enemy" and "the oriental parasite" it is understandable why he had such a sympathy for the Hitlerian system. It cannot be said that he was one-sided in his attachment to totalitarianisms. He once wrote:

"We, as socialists, have nothing to do with liberty. Our message, like Mussolini's, is one of discipline, of service, of ruthless refusal to acknowledge any natural right of competence. . . ."⁴⁶

Another who laid the early foundation for British and American Fabian socialism was H. G. Wells. His opinion of the Jews was pinpointed in *The Outline of History*, a book which is required reading in almost every high school and college in the United States. There, he stated:

"The Jews looked for a special savior, a messiah, who was to redeem mankind by the agreeable process of restoring the fabulous glories of David and Solomon, and bringing the whole world at last under the benevolent but firm Jewish heel."⁴⁷

It is important to note that over two million copies of *The Outline of History* were sold, most of them in the United States. However, the Fabian socialist tactic in America, just as in Britain, was to avoid public admissions of anti-Semitism and even to make

⁴⁵ Bernard Shaw, *Intelligent Woman's Guide to Socialism*, p. 470, Brentanno's N. Y., 1928.

⁴⁶ Margaret Cole, *The Story of Fabian Socialism*, p. 197.

It must be remembered that Shaw was not the only one to idolize Mussolini. During the early days of the New Deal fabian socialist infiltrators in America also patterned much of the N.R.A. and other administrative legislation after the Italian fascist model.

⁴⁷ H. G. Wells, *The Outline of History*, Garden City Books, 1961, p. 417 (revised and brought up to date by Raymond Postgate. Postgate was an old Fabian socialist and brother of Margaret Cole, veteran Fabian socialist leader. The above quotation of Wells was also referred to in an anti-Semitic attack in *The Southern Patriotic Breeze*, Dec., 1953, p. 6.

political capital by claiming to be opponents of anti-Semitism. This double standard is not unusual in the socialist movement, and is quite evident in the communist world. The Jew thus eternally represents the entrepreneur, the capitalist, in other words, the man who upsets established norms by new advances in sales methods, production and technology.

Beatrice and Sidney Webb summed up the socialist-communist attitude on the Jew, in writing about the fate of the Jewish people in the Soviet Union, after the Bolshevik Revolution:

“Its condemnation of profit-making trading, as of usury, bore harshly on the Jews of White Russia and the Ukraine, whose families had been for centuries excluded alike from agriculture and the professions, and confined to the towns of the Jewish Pale. In 1921 the New Economic Policy temporarily enabled many of them to resume their businesses; but by 1928 the all pervading collectivist enterprises of the trusts and the cooperative societies, aided by penal taxation and harsh measures of police, had killed practically all the little profit-making ventures to which the Jewish families were especially addicted.”⁴⁸

The Webbs reflected the perennial socialist and nazi theme; that the Jew is the main factor in the rebirth of private enterprise wherever the opportunity presents itself.

The leftists who are so anxious to tar conservatives with anti-Semitism have naturally concealed the true nature and development of anti-Semitic thought. This tactic is purely political. It is designed to discredit conservative thought and to make it a disreputable scapegoat. Hitler used the same one enemy concept.⁴⁹

⁴⁸ Sidney and Beatrice Webb, *Soviet Communism: A New Civilization?* Charles Scribner's Sons, N. Y., 1937, p. 150, Vol. I.

⁴⁹ Adolf Hitler, *Mein Kampf*, pp. 152-153.

Karl Marx actually laid the basis for the “one enemy” concept where he mentioned that:

“A particular social sphere must be identical with the notorious crime of society as a whole, in such wise that the emancipation of this sphere would appear to be the general self-emancipation. In order that one class should be the class of emancipation *par excellence*, another class must contrariwise be the class of manifest subjugation.”

Karl Marx Selected Essays, article: “A Criticism of the Hegelian Philosophy of Right” translated by H. J. Stenning, International Publishers (communist) N. Y., 1926, pp. 33-34.

The leftists' accusation is just as invalid as that of the anti-Semites who claim that all the evils of the world are due to an imaginary "Jewish Plot."

Leftist emotionalism in Jewish groups

Prominent Jewish groups have been enlisted in support of leftist-liberal distortions. As brought out in the previous chapter, such Jewish organizations as the Anti-Defamation League of the B'nai B'rith and the American Jewish Committee have followed the same line in ascribing to the conservative movement either actual or potential anti-Semitism. This shows not only poor scholarship and inadequate research, but also the large degree of leftist emotionalism that has replaced reason in these organizations.

All those not belonging either to the leftist or to the anti-Semitic extremes are abused by both sides, and the anti-Semites accuse all who disagree with them, including Barry Goldwater, of aiding the "Jewish plot" to control the world. Both extremes are obsessed with "plots" which either do not exist or are inconsequential. Leftists have had the advantage among the extreme movements, for they have managed both to plant anti-Semitism and also to reap the harvest as "defenders" of the Jews.

In reality, the mechanics of leftism in Jewish life in America is the exact opposite of the role ascribed to them by the anti-Semites. The Jews do not use the radical movement as part of a "plot" to control the world. It is the radical socialist-communist amalgam that plots to use the Jews, and everybody else, plus every conceivable institution, in its march to secure control over all of society.

The bulk of the Jewish population in the United States trace their ancestry to nations that are now behind the Iron Curtain, and the pressure and influence of their land of origin has a tremendous bearing upon the Jewish climate of opinion. Russian and Polish Jews were largely of a socialistic bent due to persecutions by the old governments on the one hand, and the energetic attempts of leftists to infiltrate and influence Jewish life on the other. American Jewry, as a result, has inherited a heavy load of socialistic tradition from some of the most backward nations of the European continent.

One result has been the establishment of Jewish socialistic organizations in this country that are almost ludicrous in their com-

position. Organizations such as the Jewish branches of the *Workmen's Circle* are hard put to it to find members who are actually workingmen, since the majority are usually business men or professional men. But they retain a traditional leftist climate of opinion.

The largest Yiddish newspaper in the United States is the *Jewish Daily Forward*, a socialist paper, which also has helped to spread and maintain the fiction that socialism is a natural defender of Jewish rights. Thus, the permeation by socialistic-communistic forces into American Jewish life has proceeded under the false pretense that they are the defenders of the Jewish people.

Traditionally the Jews were thus even more enthusiastic than the other Americans over the overthrow of the Czar in 1917, and their enthusiasm carried over illogically into considerable sympathy for the communist tyranny which later destroyed the free government. The lasting power of such emotionalism was never better exemplified than in the existing tolerance still shown by so many Jews toward Communism, despite overwhelming proof of anti-Semitism in Russia, and of the settled policy of the Soviet to help fanatical Arab nationalists to annihilate the State of Israel and its inhabitants. Comparing this with the Jewish reaction to Hitler's anti-Semitism shows the reluctance of those indoctrinated with socialistic propaganda to accept the facts of life in relation to anti-Semitism perpetrated by the Soviet Socialist Republics.

Political anti-Semitism means collectivist tyranny

Protagonists of anti-Semitism generally avoid mentioning the political implications of their campaign against the Jews. They fail to spell out the process of disenfranchizing, expropriating and eliminating the Jewish people and their holdings. Such a process can only be enforced and carried out by a totalitarian collectivist government, after annulment of all our Constitutional liberties. As during the Spanish Inquisition and the Hitler heyday, the numbers of victims among the gentiles would far exceed those of the persecuted Jew. While the estimated 5 million Jewish victims of the Hitler terror form an indelible blot upon the Nazi regime, it is often overlooked that over 20 million gentile non-combatants were killed in the anti-Semitic vortex. Such tyrannical suppressions of necessity connote rigidly organized socialistic forces.⁵⁰

⁵⁰ The term "nazi" was an abbreviation for the National Socialist German Workers' Party.

Fundamentally, the Jewish question is used by all these extremists as a means of decoying the general population into enslavement.

The socialists have often pictured the capitalist as a kind of universalized Jew. Both the nazi and the Marxist-Fabian socialist alternatives spell tyranny for modern civilizations. Both claim to be based upon "science". The nazis used the scientific catchword "geo-politics", just as the socialist-communists use the term "social science". The long-continued attempt of the socialists to raise anti-Semitism to a science was as fraudulent as their later effort to fasten this illegitimate offspring of their own on innocent conservatives.

* * *

IX

THE SCIENCE OF MAN IS BLACKED OUT

We live in confused and disordered times. The American people are being saturated by a bombardment of articles and radio and television broadcasts carrying the same basic theme on race relations. We are told that the white man bears the onus of past and present injustices against the Negro. The white man is perpetually cast in the role of the villain of the piece while the Negro is pictured as the constantly persecuted hero.

Any reference to racial differences between whites and Negroes are immediately howled down by a united chorus emanating from all our media of information. Those who dare to raise their voices to bring out the differences in physiological and psychological responses between the Negro and the white are subjected to such calumny and denunciation that they are quickly reduced to silence.

The white population is fleeing the large cities of America in numbers reminiscent of the European refugees fleeing the large cities during the worst bombings of World War II. That this exodus is due mainly to racial pressures is carefully omitted from most accounts of this phenomenon. The movement to suburbia is no longer confined to the upper classes of the population. Even the lowest income groups within the laboring population today feel the compulsion to move their families away from a deteriorating racial environment. The consequent losses through decline of property values affects investments totalling billions of dollars. The cumulative effect of wiping out lifetime investments in private homes represents one of the great social tragedies of our times.

Officially enforced special benefits to Negroes have had social, economic and psychological repercussions which threaten to grow into a national disaster.

We also have the mass phenomenon of arbitrary decisions to upset school patterns in northern cities. Pupils are transported many miles from their own homes to distant schools and a strange

environment. Strictly for the political reason of forcing integration, the strange and quixotic attitude is taken that somehow a Negro student will receive greater intellectual capacity and ability by rubbing shoulders with a white student. Emphasis is placed on arbitrary racial mixture rather than on individual excellence in study. Educational methods based on the application of hard work and the cultivation of superior talent is somehow interpreted as a discriminating practice by pro-Negro agitators.

The question is being asked more and more: what force and what authority is responsible for these sudden racial convulsions? After delving into the subject, we find that the entire superstructure of the new racial tactics rests upon conclusions propounded by some academic authorities and covered with the mantle of "social science". Although various aspects of "social science" such as history, sociology, economics and social psychology are invoked on behalf of this racial movement, the little-known social science discipline of anthropology is made to serve as the main carrier for the present official public determinations on the racial dilemma.

Thus a small group of anthropologists must bear direct responsibility for a national disorder in which citizen fights citizen and races have been provoked to distrust and hate one another.

Millions of persons of good will who had previously looked upon the Negro sympathetically are being aroused to violent racial antagonism for the first time in their lives.

Most people are confused and perplexed because the new racial policy is camouflaged by a screen of so-called "scientific facts" which bears its impressive academic imprint.

The entire nation has been shaken to its very foundations by policies based, we are told, on the so-called scientific axioms of anthropology.

Racial theory becomes law

Anthropology has the singular distinction of being an academic discipline whose conjectural opinions have been written into law and whose hypothetical conclusions have been enforced at the point of the bayonet.

A theory propagated by a small group of anthropologists found its most dramatic expression in the marshalling of tanks, artillery

and helmeted soldiers against the civilian population of American cities.

These anthropological opinions have influenced the policies of presidents of the United States and the Houses of Congress ever since 1954, straddling both major political parties.

They have largely shaped the collapse of civilization in Africa and have affected the economic and social life of the entire western world. But nowhere have they had a stronger impact than in the United States.

To the average layman anthropology appears to be an abstruse study of purely academic character. There is very little in its public image as such to excite the average person, who has little, if any, interest in it or knowledge of it, in the abstract.

Nevertheless, one book alone, authored by an anthropologist, has sold over a million copies in this country. Today it is to be found on almost any counter where paper back editions are sold.¹ Popularizers of anthropological topics such as Margaret Mead, J. Ashley Montagu, Gene Weltfish, Theodosius Dobzhansky and Bernard J. Stern have reached millions of persons through books, pamphlets and magazine articles. Members of this same group have had a hand in almost every modern textbook on anthropology as well as the other social sciences. They are cited as basic authorities in almost every college and university in the United States.

The preachments of this small group of anthropologists are the basis of Supreme Court decisions affecting the question of civil rights which have shaken the social fabric of the entire nation.²

A massive volume entitled *An American Dilemma*, compiled under the direction of the socialist Swedish economist, Gunnar Myrdal, has been used by the Supreme Court as the keystone of these decisions.³ This book is a 1,400 page compendium of anthropological and sociological pronouncements on the racial situation in the United States.

¹ *Patterns of Culture* by Ruth Benedict, with an introduction by Franz Boas and preface by Margaret Mead, Mentor Books, 1959. Mead wrote: "Translated into 14 languages, with more than 800,000 copies printed in the Mentor edition alone. At this writing (1958-ed.), *Patterns of Culture* has helped to knit the sciences and the humanities together during a period when they had drawn very far apart." p.v.

² See article by James Reston, *New York Times*, May 18, 1954, p. 14, where he relates the role of anthropology in the decision of the Supreme Court in the anti-segregation ruling.

³ See footnote 11 of the Supreme Court decision in *Brown v. Board of Education*, U. S., May 17, 1954.

This same group of anthropologists has convinced the United States Supreme Court, and a large segment of the more literate population, that anthropology is an exact science with well established hard and fast rules that can properly be written into law, and enforced by the military forces of the Federal Government. However, inquiry into the nature of modern social anthropology fails to show any justification for these pretensions.

On the contrary, a study of the background of the most publicized anthropologists explains their fanatical zeal in propagating their dubious dogmas. The great majority have a consistent tie up with both socialist and communist movements. These extremist movements require that their followers promote the overall socialistic aims. It was a foregone conclusion that their members and partisans in the field of anthropology would never permit facts to stand in the way of their collectivist aims.

In order to deal with this subject intelligently, it is necessary to sketch briefly the history of modern anthropology.

As late as 1883, the *American Cyclopaedia*, which was edited by two pioneer socialists, had a definition which, in total, consisted of only the following: "ANTHROPOLOGY, the science of man."⁴ The editors, George Ripley and Charles Dana, allotted 250 times as much space to phrenology, the superstitious claim that bumps on the skull determined the nature of man. Since their friend Karl Marx was a fanatic believer that phrenology was a science, this possibly explains the emphasis on that topic in the *American Cyclopaedia*.⁵

Obviously, American socialists were not overly interested in anthropological matters on that date (1883).⁶

⁴ *American Cyclopaedia*, edited by George Ripley and Charles Dana, D. Appleton & Co., N. Y. and London, Vol. 1, p. 559. As mentioned previously, Ripley and Dana had met with Karl Marx in Europe. They were both pioneer leaders of the Fourierist socialist movement in this country around 1840. They had many contacts with Marxist elements in the United States, including Alfred Wedemeyer, Abraham Jacobi, and others.

⁵ Marx Engels *Briefwechsel*, Vol. III, Letter of Karl Marx, June 9, 1861, mentions Ripley and Dana in respect to his articles in the *New York Tribune*, p. 31. Aug. 26, 1857 Vol. II Marx mentions Ripley and Dana in connection with the *Cyclopaedia*. Karl Marx was listed in the *American Cyclopaedia* as a contributor, Vol. II, *Briefwechsel*, p. 265.

⁶ The Fabian socialist controlled *Encyclopedia of Social Reforms* (1898) edited by W. D. P. Bliss, does not even list the subject of Anthropology in its index.

Founders of anthropology now ignored

The founding of modern anthropology has been ascribed to Dr. J. C. Prichard (circa 1843). In his *Natural History of Man*, Prichard declared:

“The organized world presents no contrast and resemblances more remarkable than those which we discover on comparing mankind with the inferior tribes. That creatures should exist so nearly approaching to each other in all the particulars of their physical structure, and yet differing so immeasurably in their endowments and capabilities, would be a fact hard to believe, if it were not manifest to our observations.”⁷

Curiously, Prichard’s name is almost completely missing from the indices of current anthropological works. The above statement describing the wide differences in “endowments and capabilities” of various races of mankind strikes at the root of the modern leftist oriented social anthropology. The result has been the deliberate attempt to erase mention of the “founder of modern anthropology.”⁸

Nineteenth century anthropological activities were largely concentrated on physical anthropology. The wide gap between the primitive Negro societies of Africa and the much more advanced civilizations of Europe and Asia caused the feeling among scientists that perhaps the reason for this disparity might lay largely in the different physical and mental potential of the Negro people. They noted that while civilization flowed in all directions from the Mediterranean hub, it made no permanent impression upon the large bulk of the Negro population in Africa, though the Egyptians had direct contact with African Negroes as early as 2300 B.C. and “represented them on their monuments as early as 1600 (B.C.).”⁹

These same anthropologists noted the proof of contact with bordering civilizations found in traces of Semitic and Hamitic languages in adjacent Negro areas. It was also noted that “architecture

⁷ Quoted in *Encyclopedia Britannica*, 9th ed., Vol. 2, p. 107, 1878.

⁸ *Ibid.*, p. 107.

⁹ *American Cyclopedia* (1883), Vol. 12, p. 216.

“They (Negroes—ed.) lived undoubtedly much further north at a very remote time; but the immigration of the Mediterraneans (Caucasians), and especially the Hamites, across the Isthmus of Suez, compelled them to cede their original habitation to the superior foreigners. Bearing in mind the age of the Egyptian Empire, and the time previously needed for its establishment, it is considered probable that the Hamitic invasion took place about 6000 B.C.” *American Cyclopedia*, Vol. 6, (1883), p. 757, Prof. G. A. F. Von Rhyn.

has no existence, nor are there any monumental ruins or stone structures of any sort in the whole of Negroland except those erected in Soudan under Hamitic and Semitic influences. No fullblood Negro has ever been distinguished as a man of science, a poet, or an artist, and the fundamental equality claimed for him by ignorant philanthropists is belied by the whole history of the race throughout the historic period.”¹⁰

The latter half of the 19th century saw a most extensive and detailed measurement and anatomical analysis of the various races of mankind. This was particularly true of the Negroes and Caucasians. An important segment of the scientific world was directed towards classifying and analyzing man and in recording the various physical, mental and emotional differences between the various races and sub-races and hybrids throughout the world.

The path of physical anthropology, however, was not smooth. Many of its findings began to clash with preconceptions of religious, political and traditional ideology.

Socialists infiltrated anthropology

Any study involving the nature and the inherent capabilities of mankind naturally attracted the attention of the socialist forces. Socialist leaders of all shades openly proclaim their ultimate goal as being the full control and socialization of all mankind.

Proof of variations among human beings mitigated against the socialistic principle which demands a levelling off of differences to be successfully operable. All socialist philosophies have as their basis the theme that man is a mere creature of his environment. This notion is essential to a fully controlled social order. Differences in racial characteristics as well as individual variations are a threat to the socialistic theme.

The left wing early seized upon anthropology and took action to bend it in socialistic directions.

The personal letters of Marx and his life-long disciple Engels show that they were much concerned with the growing anthropological data about the races of mankind. Marx busily searched for confirmation of the socialist premise that human beings are completely environmentally conditioned. During the same year that he had completed his basic work *Das Kapital* Marx had seized upon the

¹⁰ *Encyclopedia Britannica*, 9th ed., Vol. 17, p. 318, Augustus Henry Keane F.R.

work of P. Tremaux, who wrote a book *Origine et Transformation de l'Homme et des autres Etres* (Paris, 1865). Tremaux propounded the theory that soil and climate can change races of man. Marx observed that Tremaux "shows that the common Negro type is merely a degeneration of a much higher type."¹¹

Since Charles Darwin's evolutionary premise of the "survival of the fittest" indicated support for a creative and competitive system of society, Marx seized upon this alternate theory and wrote that "in his historic and political application he (Tremaux—ed.) is much more important and rewarding than Darwin."¹²

Needless to say, the name of Darwin is familiar to any school child in the civilized world, whereas Tremaux cannot be found in any of the major English encyclopedias.

According to pattern, Marx and Engels proceeded to attack as conspirators anthropologists having views opposed to theirs. The views held by the socialist anthropologists according to Engels were "systematically suppressed" by the conspiracy of silence of English anthropologists.¹³

In the major Marxist work on anthropological questions in the 19th century Frederick Engels tried to upset the evolutionary concepts of the development of man and to place the whole basis of man's racial characteristics on a foundation of dietary environment.

He wrote:

"The plentiful supply of milk and meat and especially the beneficial effect of these foods on the growth of the children account perhaps for the superior development of the Aryan and Semitic races. It is a fact that the Pueblo Indians of New Mexico, who are reduced to an almost entirely vegetarian diet, have a smaller brain than the Indians at the lower stage of barbarism, who eat more meat and fish."¹⁴

Aside from Engels' assumption of Aryan and Semitic superiority the idea that racial differences are developed by means of food supply is a socialistic conception. The result would be, of course, that since socialist governments will control and distribute the food

¹¹ Marx Engels *Briefwechsel*, Vol. III, Aug. 7, 1866, Marx to Engels.

¹² *ibid.*, Aug. 17, 1866. See also Z. Dobbs, *Red Intrigue and Race Turmoil*, p. 40.

¹³ *The Origin of the Family, Private Property, and the State*. F. Engels, International Publishers (communist) 1942, p. 16.

¹⁴ *ibid.*, pp 22-23.

supply they will be able to fashion the human type most amenable to their socialist purposes.

Since Engels was of so-called Aryan stock and Marx was of Semitic descent, these two branches had to be recognized as a "superior development". Since Negroes seemed much more primitive in their social development, Marx and Engels explained "that the common Negro type is merely a degeneration of a much higher type."¹⁵

"Nigger" was early Marxist epithet

Incidentally, in a communication written during the same period, Engels made a comparison of "idiots and niggers".¹⁶ The use of the English word "nigger" instead of the German *neger* occurs throughout the Marx-Engels correspondence. Both men lived in England at the time and liked to use the derogatory term "nigger".¹⁷

The personal attitude of Marx and Engels reflected the point of view that Negroes are inferior; "nigger" was their most abusive epithet. For example, in their private correspondence, Marx and Engels not only referred to Ferdinand Lassalle, their rival in the socialist movement, in the most vicious anti-Semitic manner, but also called him "nigger". Since Lassalle had a rather kinky type of wavy hair, he was referred to as "the Jewish Nigger Lassalle", by Karl Marx who also said "the obtrusiveness of this fellow is also nigger-like".¹⁸

To Karl Marx the practical application of anthropology meant running his fingers over the skulls of new recruits to his socialist movement in order to determine their potentialities for leadership. He was a life long devotee of the superstitious doctrine of phrenology. In 1848, the year he published the *Communist Manifesto*, he subjected all recruits to the Communist League to the skull test via his

¹⁵ Marx-Engels *Briefwechsel*, Vol. III, p. 424, Aug. 7, 1866, Marx to Engels.

¹⁶ Marx-Engels *Briefwechsel*, Vol. III, p. 431, Oct. 2, 1866, Engels to Marx.

¹⁷ The standard English definition of the word "nigger" during the lifetime of Marx and Engels was "nigger—a negro: in depreciation or derision". Ref.: Imperial Dictionary, London, 1883, Vol. 3, p. 259.

¹⁸ "Der judische Nigger Lassalle, der glucklicher Weise Ende dieser Woche abreis, hat glucklich wieder 5000 Taler in einer falschen spekulation verloren." p. 100, letter of Marx to Engels, July 30, 1862, *Briefwechsel*.

"Die Zudringlichkeit, des Burschen ist auch niggerhaft." *ibid.*, p. 102. (Marx was shedding crocodile tears over the fate of the Negro in the United States during this same period in the pages of the *New York Daily Tribune*, published and edited by Charles A. Dana and Horace Greeley. Both were acknowledged socialists. The Civil War was raging at the time. This double standard has been typical of socialists in respect to the Negro question ever since.)

fingers in order to rate them.¹⁹ Liebknecht reports that upon meeting Karl Marx: "Well, my skull was officially inspected . . . and nothing found that would have prevented my admission into the Holiest of Holies of the Communist Alliance." (circa 1850).²⁰ Phrenology was the extent of Marx's anthropological science.

Incidentally, Wilhelm Liebknecht, who became the leader of the International Socialist Movement, made the anthropological observation that "the German empire could not have been founded by a nation of Dahomey Negroes."²¹ He reflected the violent anti-Negro views of his master Marx.

The preoccupation of the early socialists with the anthropological question was motivated mainly by their interest in the Negro question. It has remained so to the present day, but the ostensible point of view is now completely reversed, to conform to the present communist world-strategy.

The socialist-communist preoccupation with the Negro question was never due to any humanitarian motives. They were mainly concerned with the strategic importance of Africa and other parts of the world which had a sizeable Negro segment. The use of the Negro for political purposes fitted into the socialist project of an ultimate world socialist government. Actually the interest of Marx and the host of socialists who followed him, has been predicated mainly on their image of the Negro as a potentially submissive and slavish tool for a socialist order. They believed then, and still believe that the Negroes possess qualities which lend themselves to a socialist order, where a docile and controllable element is required. There remained also the strategic value of the Negro as a means of agitating and disrupting society through campaigns for extreme social demands under the label of anti-discrimination. Karl Marx was very bitter in his denunciations of Abraham Lincoln for his policy of compromise and the easing of hatreds.²² However, in a

¹⁹ Wilhelm Liebknecht, *Karl Marx—Biographical Memoirs*, Charles H. Kerr & Co., Chicago, 1907, p. 52.

²⁰ *ibid.*, p. 65. Karl Marx still believed wholeheartedly in the phrenological thesis 20 years later. On Jan. 11, 1868, he wrote: "So you see, phrenology is not the baseless art which Hegel imagined." p. 59, *Letters to Kugelmann by Karl Marx*, 1934. printed in the U.S.S.R.

²¹ *ibid.*, pp. 49-50.

²² Marx influenced his followers in the United States (especially the Germans in Missouri and Wisconsin) to support John C. Fremont against Lincoln. After Lincoln was nominated and elected Marx wrote an article in *Die Presse*, Nov. 26, 1861 (Vienna) denouncing Lincoln as having "an aversion for all genius" and as a compromiser, p. 99. "Lincoln wages a political war. Even at the present time he is more afraid of Kentucky than of the entire north. He believes in the south." p. 203, article, *Die Presse*, Aug. 30, 1862, *Civil War in the United States*. International Publishers (communist) 1937.

classical example of socialist hypocrisy, when Marx realized that the Southern forces were irrevocably defeated, he wrote to Lincoln: "They" (the workingmen of Europe) "consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead the country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world."²³

Lincoln believed in 'separate but equal'

The early trends of modern anthropology resembled Abraham Lincoln's position in the Lincoln-Douglas debates. Lincoln said:

"I have no purpose to introduce political and social equality between the white and the black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality; and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong having the superior position."

Lincoln summed up the anthropological conclusions of the day when he said that the Negro "is not my equal in many respects—certainly not in color, perhaps not in moral or intellectual endowment." Lincoln held that the Negro is "entitled to all the natural rights enumerated in the Declaration of Independence—the right to life, liberty and the pursuit of happiness."²⁴ He expected this to be realized within the framework of social segregation of whites and Negroes.

Anthropological opinion of the day was very much taken up with the question of the white and Negro races because the entire nation was sharply divided on the basic question of slavery. The differences between the Negro and white races were discussed exhaustively and in great detail. Even the most rabid abolitionists, including those of socialist belief, printed anthropological data showing the wide diversity of brain, skull, skeleton, muscles, nervous system and psychic response between the white and Negro races. Related studies marked the physical and psychological differences observable among the oriental peoples, American Indians, Eskimos, South Sea Negritos, and the Australian aborigines.

²³ Address of the International Workingmen's Association to Abraham Lincoln, Jan. 7, 1865, authored by Karl Marx, *Civil War in the United States*, p. 281.

²⁴ *Abraham Lincoln Complete Works*, edited by John G. Nicolay and John Hay, Vol. 1, Century Company, 1894, N. Y., all the above quotes can be found in page 289.

The point of view of most anti-slavery leaders in Northern United States before and during the Civil War was that the Negroes were a radically different branch of the human race, and that integration of the two races was not practical, nor possible. This is why such strenuous efforts were made to colonize the Negroes in tropical climes far removed from the United States. Contrary to common belief, the movement against slavery was not a movement for integration. It was basically philanthropic and humanitarian in nature carried out by persons who, for the most part, did not believe the Negro to be as well constituted as the white man for complex civilized living.

In the midst of the Civil War, Lincoln probably summed up this anthropological attitude when he told a Negro audience:

"We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them by living among us, while ours suffer from your presence. In a word we suffer on each side. If this is admitted it affords a reason at least why we should be separated."²⁵

The socialist coterie reflected this same point of view in the first edition of the encyclopedia edited by Dana and Ripley. In several articles they present detailed information emphasizing mental and physical variances between the white and Negro races.²⁶ It must be remembered that Karl Marx collaborated journalistically and scholastically with both these American socialists.²⁷

Early socialists were segregationists

The socialistic Henry Adams observed in the 1890's:

"I am satisfied that Pearson is right, and that the dark races are gaining on us, as they have already done in Haiti, and are doing throughout the West Indies and our Southern States. In another fifty years, at the same rate of movement, the white

²⁵ *New York Tribune*, Aug. 15, 1862, "The Colonization of the People of African Descent" — interview with President Lincoln (He holds that white and black races cannot dwell together.) p. 1.

²⁶ *American Cyclopaedia*, 1858-62, edited by Charles A. Dana and George Ripley, Appleton & Co., N. Y., see articles on NEGRO, ANTHROPOLOGY, NATURALIZATION, etc. Curiously, the second edition (1883) omitted the items previously dealt with under ANTHROPOLOGY.

²⁷ Karl Marx wrote a large number of articles for the first *American Cyclopaedia* under the name of Charles Marx.

racess will have to re-conquer the tropics by war and nomadic invasion, or be shut up, north of the fortieth parallel.”²⁸

This was then the prevailing point of view among a large segment of the socialistic fellowship.

But at about the same period, anthropological research by such men as William Graham Sumner, in America, and Herbert Spencer, in England, spread the ideas of Social Darwinism. The theory of selectivity based upon the principle of the “survival of the fittest” supplied scientific justification for personal freedom and the free play of individual talent and creativity.

Sumner’s book *Folkways*, which appeared at the turn of the century, demonstrated the tremendous impact of the infinite mass of traditions, habits and myths in influencing the course of human conduct and social organization. Sumner, however, continually emphasized that it was the unusual and creative people in society who altered and improved prevailing folkways and customs. Sumner used the designation of *Folkways* for the accumulation of a mass of custom and tradition within society. The impact of Sumner’s *Folkways* upon the Western intellect was tremendous.

Socialists were greatly disturbed by this development. Not only anthropology but other sciences began to build up evidence that a society built upon individual freedom, which allowed free play of creativity and enterprise, could bring about the greatest amount of progress for humanity. This principle struck at the very roots of the contrary socialist premise.

The socialists, finding that they could not destroy Sumner’s popularity or his premises, proceeded to adopt his symbols and twist them in socialist directions. They found in the words of R. Hofstadter that “on the subject of laissez-faire and property rights, however, Sumner was uncompromising and absolute.” Hofstadter echoes the socialist attitude during the beginning of the 20th century when he states: “The ideas for which *Folkways* is most esteemed were never reconciled with the rest of his thought.” Tearing fragments of Sumner’s *Folkways* out of the context and denigrating his conclusions, the leftists proceeded to use his data as a weapon for socialism. They distorted the *Folkways* data to “prove” that the

²⁸ *Social Darwinism in American Thought*, R. Hofstadter, George Braziller, Inc., N. Y., 1959, p. 186.

environment consisting of the hundreds of traditions, folkways and mores of society determines automatically what kind of person the individual will be.²⁹

Marxists recognize only one commandment,—to socialize all of humanity under a socialistic regime. All other actions are rated according to their effect in accomplishing this aim. If facts and sciences appear to contradict the basic theme of socialism then the facts must be falsified and the sciences re-interpreted.

Anthropology added to social sciences

Modern American anthropology received its new direction and slant from a group of leftist sociologists before the turn of the century (circa 1890). It was during this period that anthropology was garnered into the big basket of "social sciences". The major influence came from Germany. Germany, at that time, was firmly in the grip of various brands of collectivism. The entire intellectual class was monopolized by socialistic theories which went under the various names of Bismarckian State Socialism, Christian Socialism, Marxian Socialism and Lassallian Socialism. These various schools of thought pushed all other considerations into the background. German intellectuals who upheld the dignity of the individual and personal freedom were a small and generally muted minority.

Unfortunately, the fashion of the day was to send young Americans to Germany to finish their education. The thinking of a whole generation of Americans was infected with the virus of German collectivism. This was true of Economics, History, Sociology, and Jurisprudence, as well as Anthropology.

Among the chief architects of American anthropology were Lester Ward and Albion Small, who worked as a team to found American sociology. They could not tolerate the data that physical anthropology was collecting which showed the diversity and complexity of the human family. Human diversity and variations of adaptability existing among different racial stocks struck a telling blow against the socialist philosophy which was predicated upon the premise that all people were uniformly plastic and should be molded into a common form.

Since a frontal attack upon these data seemed impractical, these early socialistic academicians decided to use diversionary tactics.

²⁹ *Social Darwinism in American Thought*, R. Hofstadter. p. 64-65.

Having been, in the main, educated in Germany, they borrowed a concept which was in great vogue with all the collectivistic German philosophies,—“Kultur”.³⁰

Actually, in 1844, four years before the *Communist Manifesto* was issued, Karl Marx had outlined the cultural environment concept as being the socialist key to human conduct. In propounding anthropological opinions, at the age of twenty-six, Marx laid the basis for a policy which has remained basically unchanged for over 120 years in the socialist-communist movement. He wrote:

“The primitives *actually* do not ‘see’ the same thing as the more developed races even though their biological structure may be the same. It is precisely because of the different character of their social environment that they *see* differently. What one is attentive to, the other overlooks; what is significant here is indifferent there.”³¹

Modern Supreme Court decisions relative to the question of Negro segregation sound like an echo of Marx’s premise that men are merely plastic reflectors of the “social” i.e., “cultural” environment. Marx’s collaborator Frederick Engels, seven years after the death of Marx, admitted that their emphasis on the economic structure of society as being the sole determining basis of all ideas was one-sided. He asked the socialist movement to fill in the gaps with a broader and more detailed series of environmental items in order to buttress up the then already inadequate theory of economic determinism.³²

³⁰ *Culture*, A. L. Kroeber and Clyde Kluckhohn, Random House, Vintage books, N. Y., 1963, p. 47-53.

³¹ *Modern Monthly*, Oct. 1933, Vol. 7, No. 9, (a radical magazine serving as sort of a trade journal for various socialistic and communist groups) “Karl Marx and Max Stirner” translated by Sidney Hook, p. 554.

Marx also wrote:

“They” (interests—ed.) “are socially conditioned not psychologically primitive. They cannot be discovered merely by studying minds or bodies, immediate desires or thought. These are all mediated by a highly complex social environment which gives a definite cast to man’s psychological drives.” *Modern Monthly*, p. 569.

³² On September 21, 1890, Engels wrote in a private letter: “Marx and I are ourselves partly to blame for the fact that the younger people sometimes lay more stress on the economic side than is due to it.”

In the same communication, Engels wrote:

“The economic situation is the basis, but the various elements of the superstructure—political forms of the class struggle, and its results, to wit: constitutions established by the victorious class after a successful battle, etc., judicial forms, and even the reflexes of all these actual struggles in the brains of the participants, political, juristic, philosophic theories, religious views, and their further development into systems of dogmas—also exercise their influence upon the course of the historical

Footnote 32 continued on next page

The cultural device was projected as a scientific facade to justify socialistic aims. Engels, at the same time, gave the direction to all subsequent leftist anthropologists who continuously called for "social control" by the manipulation of cultural influences and social structures.³³

Communitistic elements tried to exploit the revolt in Germany in 1848-49. After the suppression of that uprising, they continued to bore into German thinking by promoting a school of thought which they labelled "culturgeschichte" (cultural history). This they designated as a new science. It taught that the German nation represented an advanced and cultural syndrome; further, that the nature of a people could be shifted into an entirely new direction merely by imposing radically different cultural teachings, i.e., a different ideology and social perspective.³⁴

German "kultur" becomes American "culture"

Bismarck in 1870 seized upon this ideal of "German culture" and used it as the rallying cry in his battle to set up a monarchical

Footnote 32 (cont.)

struggles and in many cases preponderate in determining their *form*. There is an interaction of all these elements in which, amidst all the endless host of accidents (that is, of things and events whose inner interconnection is so remote or so impossible of proof that we can regard it as non-existent, as negligible), the economic movement finally asserts itself as necessary." Letter by Engels to Joseph Bloch, Sept. 21, 1890, Lewis S. Feuer, Editor, *Marx & Engels*, Doubleday Anchor Books, N. Y., 1959, pp. 398-399. (Joseph Bloch was the editor of the socialist publication *Sozialistische Monatshefte*).

"Political, juridical, philosophical, religious, literary, artistic, etc. development is based on economic development. But all these react upon one another and also upon the economic basis. It is not that the economic situation is *cause, solely active*, while everything else is only passive effect." *Ibid.*, Letter of Engels to Heinz Starkenburg, Jan. 25, 1894, pp. 410-411.

³³ In 1894, Engels laid down the theme which has been consistently carried out by all leftist cultural anthropologists, — that until there is a collectivist control and direction of society all events happen more or less accidentally and haphazardly and that the socialists will eventually change all that by a conscious direction, Engels wrote:

"Men make their history themselves, but not as yet with a collective will according to a collective plan, or even in a definite, delimited given society. Their aspirations clash, and for that very reason all such societies are governed by *necessity*, the complement and form of appearance of which is *accident*." *Ibid.*, p. 411.

³⁴ The socially slanted *American Cyclopedia*, 1859, had the following to say about this new cultural tactic:

"This has culminated in what may be designated as a new science, which the Germans call *Culturgeschichte*, i.e., a history which treats of the moral, intellectual, social and politico-economical, as well as political development of the people."

"The same tendency to dwell upon the practical realities of life extends over many other departments of literature in Germany, and is most strongly expressed in many recent biographies and autobiographies, especially in that of Perthes. A more physiological method in these branches of investigation has been adopted by Riehl in his *Naturgeschichte des Volkes als Grundlage einer deutschen Socialpolitik* (3 vols., 1853-'5)." Part 22, pp. 225-26.

German state socialism, against the opposition of the Catholic Church. He declared a "Kulturkampf" (culture war) of the German government against the Roman Church.³⁵

The German socialistic cultural method was imported into this country through the large numbers of American students who had been educated and trained in German universities after the Civil War. The socialist movement in the United States at that time was already under domination of large numbers of German immigrants who had fled to this country. The "*culturgeschichte*" ideas were also nurtured by this element.

The *culturgeschichte* school was supported here by a group of socialist professors, the most prominent of whom were Lester F. Ward, Albion W. Small, E. A. Ross and Franklin H. Giddings. These men were the founders of sociology and cultural anthropology as a university discipline in the United States.

Albion W. Small mentions that with the help of Rockefeller money, he and his cohorts established the first recognized Chair of Sociology in the United States. However, this department was designated at first as Social Science and Anthropology, and later as Sociology and Anthropology.³⁶ It must be remembered that this was at the same time (1892) that Frederick Engels, the executor of Marx's policies, laid down the new line of cultural approach for anthropology and the other so-called "social sciences". The Marxist A. W. Small meshed his activities into this new 'line' of the Marxist movement. Twenty-four years later he wrote:

"I must confess that a look at the schedule of the latter department" (anthropology) "now brings blushes to my seasoned cheeks. It is ocular proof of the boldness of the bluff we were putting up."³⁷

This "bluff" was the formal launching of socialistically dominated anthropology in the United States. Unfortunately, this "bluff" remained largely undetected for over 60 years and its tragic impact is observable in the racial policies of the United States today.

³⁵ *New International Encyclopedia*, Vol. 13, p. 386 (Kulturkampf).

³⁶ *American Journal of Sociology*, May, 1916, article by Albion W. Small, "50 Years of Sociology in the United States", p. 766. "This designation" (social science and anthropology) "was never used by members of the staff. They promptly called the attention of the Board of Trustees to the fact that it was analogous with the conceivable title 'mathematics and algebra'. The trustees at once authorized the change of designation to 'sociology and anthropology'."

³⁷ *id.*

Ross, in 1905, could boast that "I dare say the few thousand university trained Germans, and Americans educated in Heidelberg or Gottingen, have injected more German culture into our veins than all the immigrants that ever passed through Castle Garden."³⁸

Leftist sociologists pervert anthropology

Properly speaking, modern anthropology in the United States is an offshoot of the same leftist group that initiated sociology as a university discipline. Lester F. Ward, who is considered the Father of American Sociology, is also one of the founders of what is also passed off as anthropology.³⁹ Specifically, modern anthropology is actually "social anthropology" or "cultural anthropology". The main reason why this particular slant has appropriated the generic name of anthropology is to facilitate by a well organized campaign of name-calling and politically inspired charges the suppression of factual anthropological information which contradicts the dogma of socialism.

The major text, cited in almost every university-course in sociology before 1900, was Lester F. Ward's *Dynamic Sociology*. This work was a massive compendium proving the inevitability of socialism. Written during the horse-and-buggy stage of American civilization, this work echoed Marx's premise that society was already over-ripe for socialism due to what they then thought was the high technical development of civilization. This claim was made before the age of the automobile, the airplane and radio-television. America carried on its daily business through the horse-drawn vehicles, and mud roads made much of the nation impassable during periods of rain and snow. Compared to today, the average person lived in circumstances much more akin to colonial America.

Lester Ward was touted as the creator of original thoughts on socialism, and the case was made out that he was led to this point of view by the overwhelming weight of evidence accumulated during his researches. Elaborate attempts have been made to show that he arrived at a socialistic point of view independent of Marx and the

³⁸ *Foundations of Sociology*, E. A. Ross, Macmillan, N. Y. and London, 1905, p. 380.

³⁹ Albion W. Small, "Fifty Years of Sociology in the United States", *American Journal of Sociology*, No. 6, May 1916.

"At the same time, after the sociological movement began to gain momentum, everyone in it recognized him (Lester Ward) as its initiator in this country, and no one has approached him in grasp of the relations between cosmic evolution in general and the evolution of human associations." p. 752.

Marxist credo.⁴⁰ This claim is wholly false, as was known by those making it.

Lester F. Ward, was the brother of C. Osborne Ward. In 1870, C. Osborne Ward wrote *The Great Labor Party*, a socialistic tract which had wide influence here. "C. Osborne Ward, who had read and met Marx, advocated social change through the organized power of the working class."⁴¹

The Ward brothers had been in close collaboration in both commercial and intellectual pursuits for many years previous to the publication of *Dynamic Sociology* in 1883. Thus, the hands of Karl Marx helped to fashion the very beginnings of American sociology and social anthropology. Lester F. Ward, to the day of his death, was associated with the American Socialist Society, and was a teacher at the socialist Rand School of Social Science.⁴²

Albion Small, in concert with Lester F. Ward, acted as an expediter of socialistic ideas through the field of sociology and social anthropology. He was a "sympathetic student of Marx" and advanced his socialistic beliefs in the guise of Christian Socialism.⁴³ He believed that all the sociological disciplines, including anthropology, should be merged into a "social science" and "must eventually be a single organized body of knowledge."⁴⁴ Small was an early practitioner of the slick Fabian socialist type of operation. He wrote Lester F. Ward, urging him to tone down some of his socialistic views because certain people "would otherwise follow you very much further and would accept very much more of your instruction, than they will consent to take when they see in what direction it tends."⁴⁵

⁴⁰ *Social Forces*, article by Bernhard J. Stern, Letters of Albion W. Small to Lester F. Ward, p. 164, Dec. 1933.

⁴¹ *Historical Sociology*, Bernhard J. Stern, Citadel Press, N. Y., publication of selected papers as a memorial to Stern, 1959, p. 201. (Stern was a well-known communist, anthropologist and sociologist of the Boas school.) For further reference to C. Osborne Ward's socialistic writings see Charles Sotheran's *Horace Greeley and Other Pioneers of American Socialism*, p. 335.

⁴² *The Case of the Rand School*, p. 13.

⁴³ *Encyclopedia of Social Sciences*, Vol. 14, p. 99.

⁴⁴ *id.*

⁴⁵ *Social Forces*, article by Bernhard J. Stern, "Letters of Albion W. Small to Lester F. Ward", Dec. 1933. In this same letter he wrote: "There are thousands of men who hold to the substance of the traditional evangelical doctrines, who are yet theoretically willing to be convinced that any one of them is untenable. Supposing that some of these doctrines or the whole fabric of them may be false, it is better in dealing with such men, it seems to me to adopt Beecher's advice 'Don't let too many cats out of the bag at once.'" pp. 165-166.

Small looked upon the Christian Socialist Movement from a strictly opportunistic point of view. His sincerity was confined strictly to his socialist belief, and his manipulations of the Christian religion worked toward its ultimate destruction. This is a classic exposition of the manner in which Christian socialism has been manipulated and Christian beliefs eroded by socialist schemers.

Socialists sounded like Nazis

Curiously, the anthropological views of those leftists who laid the basis for American social anthropology would be considered nazi-like today. Lester Ward, while propounding Marxist-like socialism, held the view that in African Negroes "the nasal bones are completely ossified, so as to leave no trace of a suture; this fact is not found in ordinary men, but is the normal condition of monkeys and apes, even the young ones. The arms of Negroes, as demonstrated by exhaustive observations made by Gould, Broca, Pruner Bey, Lawrence and others, are relatively longer than those of Europeans. The difference is much greater in all the families of apes."⁴⁶

He also stated:

"And although the lowest men do not differ from the highest physically as widely as they do mentally, still the different races are sufficiently distinct to be classed as so many species. . . ."⁴⁷

This view on the Negroes and other dark races was echoed by Ward's colleague, E. A. Ross. Ross had spanned the 19th and 20th century left-wing movements in America in the course of his lifetime. He reflected socialistic thought and associations which included the American Fabian Society, the Socialist Party, the American Socialist Society and the development of the communist movement with its myriad fronts.⁴⁸

In 1904, Ross subscribed to the idea that:

"The Negro is not simply a black Anglo-Saxon deficient in

⁴⁶ Ward, *Dynamic Sociology*, Vol. 1, pp. 418-19, Appleton & Co., 1883.

⁴⁷ *ibid.*, p. 423.

⁴⁸ Ross, along with Lester Ward, was an instructor at the Rand School of Social Science, which was operated by the American Socialist Society. His communist front activities are among the most extensive on record. See Appendix IX of the House Un-American Activities Committee, 1944 and the cumulative indices of that committee. See also: Report of the Joint Legislative Committee Investigating Seditious Activities in the Senate of the State of New York, Vol. 1, 1920, pp. 1113-14 for Ross's activities in the socialist-communist movement at that time. See also: *The Socialist Party of America*, Shannon with reference to Ross's socialist activities about 1904.

schooling, but a being who in strength of appetite, and in power to control them differs considerably from the white man.”⁴⁹

He also declared:

“The superiority of a race cannot be preserved without *pride of blood* and an uncompromising attitude towards the lower races.”⁵⁰

He opposed the interbreeding of races such as exists in Brazil, or in Portuguese East Africa. He wrote:

“In North America, on the other hand, the white men have rarely mingled their blood with that of the Indian or toned down their civilization to meet his capacities. The Spaniard absorbed the Indians, the English exterminated them by fair means or foul.

“Whatever may be thought of the latter policy, the net result is that North America from the Bering Sea to the Rio Grande is dedicated to the highest type of civilization; while for centuries the rest of our hemisphere will drag the ball and chain of Hybridism.

“Since the higher culture should be kept pure, as well as the higher blood, that race is stronger which, down to the cultivator or the artisan, *has a strong sense of its superiority.*”⁵¹

When the socialist-communist line changed on the question of racial tactics, Ross promptly changed his “scientific opinion” to conform. In 1929 he wrote:

“What makes Malays or American Indians, or Congolese a mystery to us is not mental quirk but cultural background and special experiences. Given our training, their minds would work as ours.”⁵²

During the latter half of the 19th century, the double-standard of thought on anthropological matters established by Marx and Engels was followed assiduously by their American disciples. As noted previously, Engels had declared that the Aryan and Semitic races were superior. However, for political purposes, equalitarian slogans were issued. Karl Marx in 1867, wrote in *Das Kapital*:

⁴⁹ *Foundation of Sociology*, Ross, Macmillan Co., 1905, p. 356, issued by the Citizens Library, edited by Richard T. Ely, promoter of socialist ideas in academic circles.

⁵⁰ *ibid.*, p. 379.

⁵¹ *id.*, p. 379.

⁵² *Principles of Sociology*, E. A. Ross, Appleton & Co., 1929, reprinted 1938, p. 256.

“Labor cannot emancipate itself in the white skin when in the black it is branded.”⁵³

As brought out previously, during the same period, his personal correspondence with Engels was full of derogatory and insulting references to “niggers” and “nigger-like” qualities.

Privately anti-Negro while publicly pro-Negro

When one bears in mind that the consuming passion of the socialist-communist forces is the establishment of a political power whereby the entire human race is collectivized, then one can understand the various shifts in tactics as time goes on. Even though sociologists who were laying the foundation for social anthropology believed that Aryans were innately superior to Negroes and other dark races, nevertheless they set about fashioning an anthropological ideology which was in direct contradiction to their own personal beliefs. They felt that the cultural approach, according to which populations can be fashioned at will was a more useful device. Socialists ruthlessly sacrifice all facts and personal beliefs to their sacred cause. In their hands, science becomes a tool for the manipulation of society, in which truth and real scientific progress have no part.

The group of left-wing sociologists which included Ward, Small, Giddings, Ross and Thorstein Veblen, laid the basis for seducing anthropology into a leftist path via the cultural approach. All of the functions of social and political living were reduced to cultural categories. They created the fashion whereby academicians and writers on social topics began to use the terms “culture of politics,” “culture of religion,” “culture of economic attitudes,” *ad infinitum*. The term culture was thus expanded by degrees to fit the meaning of the German “Kultur” which was much broader than the usual English meaning of the word.⁵⁴

However, a catalyst was needed by socialists to amalgamate anthropology with the new cultural combination. The scheme was carried out by importation of the “Kultur” device from Germany itself.

⁵³ Quoted in *History of the Communist Party in the United States*, Wm. Z. Foster, p. 38.

⁵⁴ Previously, the term “culture” generally meant: the act, or the art of tilling the ground, or of raising crops by tillage; cultivation. 2. Improvement or melioration by effort.” Joseph E. Worcester LL.d., *Dictionary of the English Language*, J. B. Lippincott Co., Philadelphia, 1886, Vol. 1, p. 347.

A geographer poses as anthropologist

Franz Boas, born in Minden, Germany, in 1858, eventually became known as the founder of the American School of Anthropology. His parents were both radical socialists, and were supporters of the communistic rebels during the German Revolution of 1848. His mother was a life-long worker in the cause of socialism. One of Boas' aunts married Dr. Abraham Jacobi, a member of the Communist League headed by Karl Marx. Jacobi was later sentenced to prison for armed revolutionary violence in Cologne.⁵⁵ Jacobi, who was a physician, later emigrated to the United States, and was widely active in promoting Marxist socialism.⁵⁶

Jacobi originally entered America as a Marxist agent. Karl Marx had prepared for his reception by a series of letters to Joseph Wedemeyer, Marx's chief representative in the United States.⁵⁷ Jacobi was used by Marx to screen arriving German refugees as to their loyalty to socialism and their ability as agitators.⁵⁸ Thus, Boas had ready-made personal contacts in America to aid him in carrying out the family socialistic tradition.

While still in Germany, in 1883, Boas was sent by the "German newspaper, *The Berliner Tageblatt*, to study anthropological material in Baffin Land in the Northern Canadian Arctic region."⁵⁹ At that time, he did not possess either training or a degree in anthropology. He possessed university degrees in physical and cultural geography. His doctoral dissertation was in physics and the title of his paper was *Contributions to the Understanding to the Color of Water*. Another thesis of his was *That Contemporary Operetta was Equally to be Condemned on Grounds of Art and Morality*.

Boas' trip to Baffin Land was made as a geographer. While in Baffin Land, Boas began to apply the *Kultur* approach of the Ger-

⁵⁵ *They Studied Man*, Kardiner and Preble, World Publishing Company, Cleveland, 1961, p. 135.

⁵⁶ See Marx-Engels *Briefwechsel*, Berlin, published under the direction of the Marx-Engels-Lenin Institute in Moscow, Vol. 1, p. 256, 377, 379, 495, 591-95, 597, 600, 598, 613; Vol. 2, p. 117, 209; Vol. 3, p. 216, 468.

See also: *Marx-Engels Selected Correspondence*, published by Foreign Languages Publishing House, Moscow, U.S.S.R. circa 1953, p. 598.

⁵⁷ Marx-Engels *Briefwechsel*, Vol. 1, letter of Karl Marx to Friedrich Engels, Sept. 2, 1853, p. 600. In another letter dated July 17, 1855, Marx wrote: "Jacobi is making good business. The Yankees like his serious manner." Vol. 2, p. 117.

⁵⁸ Letter from Marx to Engels, Marx-Engels *Briefwechsel*, dated June 16, 1864, Vol. 3, p. 216.

⁵⁹ *The Encyclopedia Britannica* classifies the *Berliner Tageblatt* as radical during the period of Boas's work for that paper. Vol. 19, 11th ed., p. 579.

man collectivist thought in analyzing the native populations of the Baffin region. This theme that the cultural environment determines the man, and not that the man shapes the environment, became the primary theme of the Boas socialistic school throughout his long lifetime.

In 1886, he was a Docent of Geography at the University of Berlin. He arrived in New York in 1887, and by 1888 was already installed as a Docent of Anthropology at Clarke University, where he proceeded to issue the first Ph.D. in Anthropology in the United States.⁶⁰ How Boas originally became endowed with the title of anthropologist has never been satisfactorily explained from a formally academic point of view.

Boas loyally reflected the point of view of the German socialist movement during most of his life. Towards the end, he became very closely attached to the American Communist movement.⁶¹

Beginning his career at Columbia University in 1899, Boas joined forces with the socialist sociologist Franklin H. Giddings, who had variously been termed sociologist, anthropologist, and political scientist. Boas and the socialistic cadres proceeded to use their leftist faction at Columbia as a political vehicle.

During that general period, Columbia University had a well established nest of socialists and socialistic partisans among the faculty. They worked together as a close and well-knit group. Included in this group were Charles A. Beard and James Harvey Robinson, historians, E. R. A. Seligman, economist, and John Dewey.⁶² Dewey was touted as an educational philosopher. He developed the collectivistic system of education which was dubbed "progressive education". Socialist indoctrination under this label has infected American school systems for almost two generations.⁶³

⁶⁰ *They Studied Man*, p. 137.

⁶¹ See Boas' record in *Appendix Part IX*, Special Committee on Un-American Activities, House of Representatives, 1944, 62 listings of communist front activities. Also, see a listing of 33 communist front associations of Boas in *6,000 Educators*, a compilation of leftist associations, edited by M. G. Lowman, published by Circuit Riders, Inc., Cincinnati, 1959.

⁶² See Shannon, *The Socialist Party of America*, relative to socialist background of most of the above. See also *New Encyclopedia of Social Reform* (1908), Bliss, and *The Case of the Rand School*, 1920.

⁶³ See *Bending the Twig*, Augustin G. Rudd, The Heritage Foundation, Inc., Chicago 1957, relative to the leftist subversion of our schools via the "progressive education" technique.

Leftists cluster at Columbia

Boas, with decades of socialist experience behind him, having learned the socialist credo at his mother's knee, used all the accumulated skill garnered from the German socialist movement to manipulate anthropology away from its physical aspects into the cultural environment theory. His socialistic cohorts at Columbia and other universities throughout the nation then extended this cultural socialistic concept into other disciplines, such as history, economics, sociology, political science, philosophy, and almost every other department having to do with social studies.

The Boas project was buttressed by reference books written by the Beard School in history, the Ross School in sociology, The Seligman school in economics, the Morris Cohen school in jurisprudence, and the John Dewey group in the philosophy of education.

The socialist coterie, operating with the prestige and respectability of their academic titles, began to promote one another's works through book reviews, educational manuals and required reading lists. All this has been continued to the present day, under the banner of individual thought and intellectual freedom. This basic dishonesty has been responsible for the tremendous success of the socialistic permeation of our social life. The Boas fellowship were past masters in this technique. Today there are hopeful signs of rebellion against this deception by a growing number of scientists and educators.

In anthropology, as in the other social sciences, the impression has deliberately been created by its manipulators that collectivistic or socialistic conclusions have been arrived at due to an overwhelming mass of scientific evidence pointing toward the inevitable triumph of socialism. The fact is that in almost every case, the personalities involved were socialists first, and applied themselves to various academic and scientific fields merely to use these as transmission belts for socialist purposes.

The Boas group was not satisfied with merely infecting the academic world with the environmental theory dressed up in cultural garb. They proceeded to enter into direct radical activity outside the educational field.

NAACP formed as a socialist front

In 1909 a group of socialists and socialist sympathizers founded a socialist Negro front organization which they labelled the National

Association for the Advancement of Colored People (NAACP). The two prime movers of the organization, Mary White Ovington and William English Walling were prominent white socialists.⁶⁴ These two were also key members of the Fabian socialist organization in the United States which went under the name of the Intercollegiate Socialist Society (later called the League for Industrial Democracy).⁶⁵

The NAACP was strictly a Socialist Party front of white radicals designed to push through measures based on demands for Negro rights which would aid in conditioning the United States for a socialistic society.⁶⁶

A few years previously, a parallel organization was organized of Negroes headed by W. E. B. Du Bois, a Harvard educated Negro socialist. This movement was termed the Niagara Movement, named after the locale of its organization at Niagara Falls, Canada.

The function of Du Bois and his group was to destroy the effectiveness of the great Negro leader Booker T. Washington. Washington had espoused the philosophy of Negro self-help and self-development in the trades and professions as a means of lifting Negroes into a higher economic and cultural level. The socialist controlled Niagara movement was quite successful in torpedoing the Booker T. Washington program.⁶⁷ It was obvious that any successful self-development movement among Negroes would strengthen the present private enterprise system rather than weaken it. The socialist premise has always been to weaken the social order so as to render it easier for the final take-over. This is a fundamental long-range principle of over-all socialistic strategy.

⁶⁴ Shannon, *The Socialist Party of America*, p. 50. *Report of the Joint Legislative Committee Investigating Seditious Activities*, State of New York, 1920, Part 1, Vol. 2. Mary White Ovington is quoted as writing:

"As a socialist of many years standing, I have looked closely at the young colored men and women, graduates from our colleges, hoping to find some of them imbued with the revolutionary spirit." p. 1482.

⁶⁵ *20 Years of Social Pioneering*, published by the League for Industrial Democracy, No. 14, 1926, pp. 66, 67. See also *Keynes at Harvard*, Veritas Foundation, 1963, N. Y.

⁶⁶ Other prominent white socialistic figures during its formative days were: John Dewey, C. E. Russell, E. R. A. Seligman, Lillian Wald, Jane Addams, Rabbi Stephen S. Wise. See: *The Crisis*, official organ of the NAACP, December, 1910, p. 2.

⁶⁷ The socialists took no chances in case the Booker T. Washington self-help theory should win out. They organized the National Urban League, a socialist-dominated organization with the purported aim of Negro self-help. Even if the Booker T. Washington forces prevailed, the socialists stood to gain. The first president of the National Urban League was E. R. A. Seligman, pioneer publicist of socialistic philosophies. See Myrdal's *An America Dilemma*, p. 837.

Later when the communists split off from the socialist movement they pursued this objective with added vigor.

By 1910, the socialists decided to merge the remnants of the Niagara movement into the NAACP. Thus was launched the full-fledged organization of the NAACP as a socialist front among the Negroes.

Contrary to common opinion held by both laymen and experts alike, the notion of radical fronts was not invented by Bolshevik communists. The communists merely carried over an old Marxist device. The socialist movement had utilized deceptive fronts for at least 70 years previous to the launching of the NAACP.

Radical fronts an old tactic

Karl Marx's disciple Engels, wrote in 1885:

"As early as February 7, 1840, the legally functioning German Workers' Educational Association, which still exists was founded. The Association served the League as a recruiting ground for new members, and since, as always, the communists were the most active and intelligent members of the Association, it was a matter of course that its leadership lay entirely in the hands of the League. The League soon had several communities, or, as they were then still called 'lodges', in London. The same obvious tactics were followed in Switzerland and elsewhere. Where workers' associations could be founded, they were utilized in like manner. Where this was forbidden by law, one joined choral societies, athletic clubs, and the like. Connections were to a large extent maintained by members who were continually travelling back and forth; they also, when required, served as emissaries."⁶⁸

The NAACP, the American Civil Liberties Union, and scores of other socialist front groups, were launched precisely in the same manner that the 19th century Marxist socialist fronts were created, beginning as early as 8 years before the publication of the 1848 *Communist Manifesto*.

The NAACP was consistently embarrassed by the fact of the extreme scarcity of Negro membership. Finally, W. E. B. Du Bois

⁶⁸ *Marx & Engels Basic Writings*, edited by Lewis S. Feuer, Anchor Books. See article by Friedrich Engels, written in 1885, entitled "History of the Communist League", p. 461.

was ensconced in the national office of the NAACP as an editor of its magazine *The Crisis*. He was proudly displayed as a literary Negro conversation piece by the white socialist leaders of the NAACP. Franz Boas was enlisted by the socialists to furnish the anthropological justification for NAACP activity among the Negroes. He worked out a very revealing program which laid the basis for anthropology not only in the NAACP, but also in anthropological teaching throughout the United States. In order to pave the way for the cultural environment theory as the dominant mold of mankind, he had to explain away many salient facts of physical anthropology. He admitted that:

“The anthropologist recognizes that the Negro and the white represent the two most divergent types of mankind.”

He also stated:

“It is true that the average size of the Negro brain is slightly smaller than the average size of the brain of the white race.”

Socialists planned racial mixture

Over 50 years ago Boas concluded that the real solution of the Negro problem in this country would be full racial mixture and a final blending of the population.⁶⁹

In 1963, a President of the United States took the identical position.⁷⁰

Boas busied himself with giving a professorial tone to the NAACP movement. The nation began to be bombarded by a barrage of so-called scientific opinion on the racial question. The major theme projected was that there are no fundamental differences among races. This particularly was applied to the Negro and white races. There was constant repetition that all mankind was cast from the same mold. Only some mysterious compound called the culture complex was said to create differences. For example, Boas would team up with Mary White Ovington in a book which emphasized that the only major differences between the white and Negro races are those of cultural environment. A whole bevy of transitory socialist fronts were created. One example was the Greenwich House

⁶⁹ Franz Boas, “The Real Race Problem” in *The Crisis* magazine, official organ of the NAACP, December 1910, pp. 22-25.

⁷⁰ In the *New York Times*, Sept. 13, 1963, John F. Kennedy is quoted as saying:

“So I would say that, over the long run, we are going to have a mix. This will be true racially, socially, ethnically, geographically, and that’s really, finally, the best way.”

Committee on social investigation (circa 1911). This committee sponsored the book written by Mary White Ovington of the NAACP with a foreword by Franz Boas.⁷¹

The Greenwich House Committee numbered among its directors such socialists names as E. R. A. Seligman, chairman, Franz Boas, Franklin H. Giddings and Mary White Ovington. The tentacles of this fellowship reached from the Socialist Party and the League for Industrial Democracy (Fabian) into the NAACP and the National Urban League. Thus, a small well-knit group, largely unopposed and undetected, managed under the cover of scientific auspices to spread its socialistic ideas and tactics throughout the entire nation.

In the course of a few decades the well-organized Boas leftist anthropological phalanx had managed to cripple physical anthropology as a scientific discipline. This was done by degrees. The early works of Boas began with a mixture of the cultural approach with anthropometrical and biological data about the different races. Little by little, the physical aspects of anthropology were pushed into the background through ridicule and politically inspired charges. By the time Hitler rose to power, the socialists throughout the world, and the Boas group particularly, began to apply epithets of "racism" and "genocide" to those who endeavored to carry on scientific studies of the various races and sub-races of humankind. They were helped greatly by Hitler's use of the racial theme to excuse his inhumanities.

The Nazi pre-occupation with the theory of Aryan "superiority" to justify their massacres of millions of innocent civilians was cited in literature, speeches, university lectures and newspapers, as the reason for damning all physical investigations into racial differences. By almost imperceptible degrees the Boas leftist school, which was made up of both socialist and communist partisans, began to create the impression that the Aryan "superiority" theory was a Fascistic abomination and invention.

Communist sources rejoiced that "Boas' teachings on race have thus provided a powerful ideological instrument" and that his group "offered scientific evidence to refute Nazi racialism and the cults of 'Nordicism' and 'Aryanism'".⁷²

⁷¹ Mary White Ovington, *Half A Man*, prefaced by Franz Boas, Henry Holt & Co., N. Y., 1911, pp. vii to ix.

⁷² Bernhard J. Stern, article "Franz Boas as Scientist and Citizen" in *Science & Society* (communist), Summer 1943, p. 299.

Socialists pioneered "Aryan superiority"

Socialists and communists pretend that the concept of Aryan "superiority" springs strictly from Nazi and Fascist sources. Socialists would have the world forget that for several decades in the 19th century they themselves toyed with the idea of using the theory of Aryan "superiority" as a means of selling socialism to the public. We have noted previously that Karl Marx's colleague Friedrich Engels spoke of "the superior development of Aryans".⁷³

Actually, the term "Aryan" as related to a racial stock is completely misplaced and has been known to be so for over 100 years. "Aryan" can only be applied philologically,—to a relationship of languages and not of race. In 1858 it was estimated that 45 nations covering several continents were connected by language similarities which could be termed Aryan.⁷⁴

In the 19th century, it was well known that the term "Arya" or "Aryan" originally described a group of people who occupied Western and South-Western Asia in remote antiquity. Their descendants today can be found in the Himalayas, Eastern India and Iran. The false and unscientific designation as "Aryan" of peoples speaking Germanic languages has helped to inflict the horrors of concentration camps and gas chambers on millions of people.

Actually, socialists were among the pioneers in spreading the ideas of the superiority of "Aryans" as a racial category. Historically they must take the major blame for preparing the German mind for the Hitlerian atrocities. They steadily advocated Aryan "superiority" in Germany. We have noted before the discrepancy between Marx's public views on anthropological matters and his personal and private bias, not only against the Negro, but against other races as well. Spiro, in an exhaustive work on the subject, writes:

"The name of Utin serves to bring up the national scale in Marx's and Engels' private ideology. With them, of course, the Germans stood above all nations and races. Next came the Turks, French, British, Italians, Magyars and others. Near the bottom of the scale they placed the Russians, still lower, the Southern Slavs, and beneath all the Jews. However, a Jew

⁷³ Friedrich Engels, *The Origin of the Family* (published 1885) American edition by Charles H. Kerr, 1902, p. 32.

⁷⁴ Spiro, *Marxism and the Bolshevik State*, p. 781.

See also *The New American Cyclopedia*, Part 4, Vol. 2, pp. 190-91, 1858.

who worked closely with them was cleared of the 'stigma' and won for himself the title of the nationality of the country in which he was brought up."⁷⁵

Other socialists, however, were not so circumspect in separating their private from their public views. There is voluminous evidence of extensive "Aryan Superiority" writings and speeches by socialists of the 19th, as well as the beginning of the 20th century. We will list a few which were the most dramatic and were translated into the major languages of Europe.

Albert Regnard, famous French socialist, who had been Secretary General of the Paris Police under the bloody Paris Commune of 1871, was an active promoter of "Aryan superiority" as a means of building socialism. In a propaganda piece he claimed "to prove scientifically the superiority of the Aryans, the only race that is able to prepare 'social renovation'".⁷⁶ Regnard laid the basis for Hitler's concept by insisting that the Aryan race "is the only race to possess the notions of justice, liberty and beauty. All real Science is of Aryan origin. Scientific Socialism is a 'Franco-Germanic creation, i.e., Aryan in the strongest meaning of the term'.⁷⁷ Regnard also categorized the "Jewish race" as "deplorably inferior".

In 1888, Gustav Rouanet, another leading socialist, also publicly brought in the question of Aryan superiority and expressed the belief "that the Aryans are culturally superior to the Semites." Like Hitler, Rouanet identified the struggle between capitalists and workers as being basically one "between Aryans and Semites".⁷⁸

The "Aryan superiority" theme raised its head again in the socialist movement in 1898 when Edmund Picard, a prominent Belgian socialist and socialist member of the Belgian Senate, wrote a socialist book entitled *L'Aryano-Semitisme*. In this book he tried "to synthesize both anti-Semitism and socialism". He wrote "that the antagonism between the Semitic race and the Aryan race is as old as the co-existence of the two races." Picard stated that, "the Semite in general, and the Jew in particular, is a parasite", and that "preference in everything must be given to Aryans". He took the position that "socialism seeks to abolish social injustice with

⁷⁵ Spiro, *Marxism and the Bolshevik State*, p. 781.

⁷⁶ Cited in *Historia Judaica*, Edmund Silberner, article "French Socialism and the Jewish Question", pp. 6, 7, April 1954. Regnard's work was *Les Principes de la Revolution*, London, 1875.

⁷⁷ *id.*

⁷⁸ *ibid.*, Silberner, p. 10.

respect to all workers, Aryans, Jews, Negroes and Mongols. Scientific and humanitarian anti-Semitism is by no means opposed to this final aim of socialism, but the fraternity of the oppressed does not imply an identical status for various races within one and the same civilization, nor the admission of one race to the direction of the affairs of another, nor assimilation of different races.”⁷⁹

The “Aryan” theme ran through the socialist movement for many years. For example, in 1933, Shaw’s advice to solve the Jewish problem in Germany was “force the Jews to wed Aryans”.⁸⁰

Leftists laid groundwork for Hitler

Much has been said and written of the Nazi use of the Aryan theory to perpetrate the crimes of genocide against innocent millions. However, the fact must be noted that if the European socialists had not for several preceding generations intentionally twisted and distorted the scientific study of anthropology, and had not themselves spread the concept of “Aryan superiority”, it is doubtful that Hitler and his minions could have received such mass support for the savage treatment of various racial and ethnic groups.

The socialist-communist syndrome today has extended and intensified distortions in the racial field. This is particularly true of information flowing out of many American academic sources. Men of good will can only hope that the result will not be to furnish grist for the mill in some future acts of racially inspired savagery.

In the United States, also, after the Civil War, the socialists espoused Aryan “superiority” through the Populist movement and in the universities. At the turn of the century the socialist sociologist E. A. Ross ascribed to the Germanic or Aryan element the inherent characteristics of “noble virtues”, and “ambition”, and credited them with being “more enterprising” and possessing greater “honor and self-respect” than “the more outward-looking sensuous peoples of the South.”⁸¹

German immigrants, during the same period, reflected a strong tradition of Aryan superiority. The socialist movement was primarily Germanic in content at that time.

⁷⁹ E. Silberner, *Scripta Hierosolymitana*, pp. 388-390.

⁸⁰ Spiro, *Marxism and the Bolshevik State*, p. 888.

⁸¹ E. A. Ross, *Social Control*, Macmillan Co., 1901, pp. 3, 17, 19, 439-440. By the South Ross meant the Spanish, Italian and French peoples.

Victor Berger led the German elements in the Socialist Party of America, and strongly reflected the Aryan credo. Berger, who was elected to Congress on the Socialist ticket in 1911, catered to the prevailing Northern attitude on the Negro by describing him as "inferior". He also reflected the socialists' attitude in the United States relative to "inferior races", including the Negro. He wrote:

"There can be no doubt that the negroes and mulattoes constitute a lower race—that the Caucasian and indeed even the Mongolian have the start on them in civilization by many thousand years—so that negroes will find it difficult to ever overtake them. The many cases of rape which occur wherever negroes are settled in large numbers prove, moreover, that the free contact with the whites has led to the further degeneration of the negroes, as well as all other inferior races."⁸²

U. S. radicals advocated socialist segregation

A booklet written by John M. Work, national secretary of the Socialist Party of America, published in 1905, asked the question: "What are we socialists going to do with the Negro?" He gave an equivocal answer by stating:

". . . Socialism will release you from having to associate with black people if they are disagreeable to you. It will also release the negroes from having to associate with white people."

* * *

"Under present conditions the negroes and whites are compelled to live in the same localities because the negroes work for the whites.

"Under socialism, it will be entirely feasible for the negroes to live in localities by themselves, if they so desire, and run the public industries of those localities. Since the negroes as a rule do not like to associate with the whites, but prefer the company of their own people, it is probable that when socialism makes their voluntary segregation possible, they will take advantage of it. . . ."

* * *

"Undoubtedly when the whites no longer need the negroes

⁸² Shannon, *The Socialist Party of America*, p. 50, quoting from *Social Democratic Herald*, May 31, 1902.

about them for economic reasons, many of the whites will also be in favor of the segregation of the races,”^{a3}

The promise of socialist segregation of the races was an application of socialist tactics to prevailing conditions. It catered to the then prevailing views on the racial question among the white population in the North.

During the same period, the Boas group was busily creating an entirely new approach to the question of race relations. Their master strategy called for gradually persuading the American population to accept complete social and economic integration, including the intermarriage of the Negro and white races. This was a long range project. It crept forward under the cover of “science.” This was one of the most successful socialistic maneuvers of our time, leading directly to the present racial turmoil.

The socialist-communist propagandists on the race question have attributed most of the “Aryan superiority” thinking of the Nazis to two 19th century writers. They were J. A. Gobineau (1816-1882) and Houston Stewart Chamberlain (1855-1927) who wrote works relating to “Aryan superiority” during the 19th century.^{a4}

The leftists generally avoid mentioning that the socialist movement was thoroughly saturated with the “Aryan superiority” concept during the same period. They select two non-socialists in order to carry out the fiction that the “Aryan superiority” idea is strictly an upper class manifestation. Their cry today is that Nazi racism is a capitalistic weapon used against the forces of socialism. Such distortions and falsehoods of commission and omission saturate the books and papers of leftist academicians, especially those in the so-called “social sciences”.

By the early 1930's, Boas had built up a large group of cultural anthropologists, who had been his students. This leftist phalanx came to be known as the Boas School of anthropology, and included among others Margaret Mead, Ruth Benedict, Gene Weltfish, Clyde Kluckhohn and M. F. Ashley-Montagu. His graduate students had spread all over and established themselves in key teaching positions in universities and colleges throughout the country.

^{a3} *What's so and What isn't*, John M. Work, Charles H. Kerr Co., 1905, pp. 140-142. This was a major political publication for American Socialists of which several hundred thousand copies were printed and were still being distributed 20 years after the original publication.

^{a4} Herbert J. Seligmann, *Race Against Man*, introduction by Franz Boas, Putnam, N. Y., 1939, pp. 18-28. See also: A. Hitler, *Mein Kampf*, Reynall & Hitchcock, pp. 19-40.

Books on anthropology that did not reflect the Boas view as college texts became a rarity. Views predicated on the scientific facts of physical anthropology were vilified and ridiculed into obscurity.

By 1934, the International socialist and communist movement reached an agreement to operate on a united front basis. The new radical unity was advanced under the title of "The People's Front". Stalin saw in Hitler a worldwide competitor operating in the socialistic field. Previously Stalin had considered the socialist movement as the major competitor in the radical field.⁸⁵ Before the "People's Front" arrangement, communists were instructed to brand socialists throughout the world as "social fascists".⁸⁶

In its broad aspects the struggle took on the characteristics of a group of gangsters, all out after the same loot. Like gangsters, different contending radicalisms are willing to annihilate one another but, at the same time, always present a united front against a common enemy (actually a common victim). In the case of gangsters, it is the constituted police authority which is the common enemy; in the case of the radicals it is the "capitalist class" or "capitalist government".

The leftist-led cultural anthropologists adapted themselves to the new socialist-communist united front. The United States and other Western nations were in the throes of an economic depression. Socialist and communist theoreticians interpreted the economic crisis as the last phase of the system of private ownership. They fully expected the socialist revolution to sweep the earth at that time.

Followers of the Boas anthropological school, which had always been made up of both communistic and socialistic elements, threw off their cloak of caution and came out openly for a socialistic order.⁸⁷

Anthropology a part of leftist arsenal

V. F. Calverton, a radical who straddled the socialist and communist camps, declared: "*Anthropology for anthropology's sake is*

⁸⁵ The nazis came into power under the banner of the National Socialist German Workers Party.

⁸⁶ *The Socialist Party of America*, Shannon, p. 165.

⁸⁷ Margaret Mead and M. F. Ashley-Montagu can be likened to the socialistic faction and Gene Weltfish and Bernhard J. Stern were allied with the communist political machine.

An example of anthropology presented openly as a weapon for bringing about socialism can be seen in Calverton's *The Making of Man—An Outline of Anthropology*, 1931, Modern Library, Random House.

even more absurd than art for art's sake." He insisted that in anthropology "the radical should take the lead".⁸⁸ The leftists always label all science that contradicts their purposes as a "capitalist science". Calverton adopted the classic leftist pattern. He branded physical anthropology a "middle class" anthropology. Calverton charged it with being a prop for "nationalism", "imperialism", "private property" and the "monogamous family."⁸⁹ According to Calverton and his cohorts, physical anthropology "was thus made to serve as an excellent prop for middle class ethics." Scientifically speaking, this was the greatest nonsense, but as propaganda it was very effective. Ironically enough most radical anthropologists have a middle-class background.

Feeling that the depression then ravaging the country was about to result in socialism, Calverton and his colleagues felt that the time had arrived to drop the carefully built up camouflage. He openly declared anthropology a weapon to be used. He admitted that radicals used certain anthropological data: "because they fitted in so well with their own doctrine of social evolution, with the triadic theory of thesis, antithesis, and synthesis, and lent themselves so excellently to the Marxian interpretation of culture as an economic unit. They supplied a historic illustration of the Marxian dialectic. They gave new historic meaning to the cause of the proletariat."⁹⁰

The Making of Man was an anthology and not the work of one man alone. It was accepted as a basic text by all the major socialist-communist groups. Its contributors like Boas were mostly leftists with the exception of a few whose selections were taken out of context and used to buttress leftist premises.⁹¹

Franz Boas, Ruth Benedict and the communist Bernhard J. Stern all participated in putting this anthology together. It served as a basic text, not only for the radical movement, but also in colleges and universities throughout the United States. *The Making of Man* is still being sold today in large quantities through Random House's subsidiary, Modern Library.

Calverton's *The Making of Man* was such a popular success that left-wing anthropologists were encouraged to spread their anthropological propaganda further among the general population.

⁸⁸ Calverton, *The Making of Man*, Modern Library, 1931, p. 29.

⁸⁹ *ibid.*, pp. 3 & 4.

⁹⁰ *ibid.*, p. 25.

⁹¹ The items quoted above were printed originally in the *American Journal of Sociology*, March, 1931.

Leftists plotted to indoctrinate the nation

Conferences were held between Franz Boas, Margaret Mead, Otto Klineberg, and a number of others of leftist persuasion, on the creation of a popular work which would use anthropological material as a means of putting forward a socialistic theme.⁹² Although Ruth Benedict ostensibly was to be the author of this work, the others mentioned had a direct part in its composition. The private correspondence of Ruth Benedict, Margaret Mead, Reo Fortune and others indicates this definitely.⁹³ Commencing in 1932, Ruth Benedict began to assemble into manuscript form what was actually joint work by a group of leftists. As usual among left-wing "social science" theories the conclusion was already foreordained and the facts pre-selected in order to justify socialistic preconceptions.

In her private correspondence, Margaret Mead frankly indicated that the forthcoming book by Ruth Benedict was deliberately framed to put over certain social and political views. Margaret Mead wrote to Ruth Benedict, after looking over the rough manuscript:

"Of course I am not sure whether you are writing an essay in social theory, or an essay in the philosophy of cultural temperament, or a book which, under the guise of dealing with this point is to put over a lot of other points also."⁹⁴

Margaret Mead then added:

"I am afraid that it is the latter. . . ."⁹⁵

Today, many years later, Margaret Mead, in her preface to Ruth Benedict's *Patterns of Culture*, fails to indicate the leftist bias of the book. This is typical of leftist deviousness.

Patterns of Culture was two years in the making by Ruth Benedict, with the help of a score or more of anthropologists and other so-called "social scientists".⁹⁶ In college courses on the so-called "social sciences" *Patterns of Culture* is generally a required study.

⁹² Consult Margaret Mead, *An Anthropologist at Work* (Passim).

⁹³ *ibid*—passim.

⁹⁴ *An Anthropologist at Work*, p. 336, letter from Margaret Mead to Ruth Benedict, 1933.

⁹⁵ *ibid.*, p. 336,

⁹⁶ Margaret Mead, *An Anthropologist at Work*.

"And I keep thinking, that it's so very important that you should write the book and that I've been wanting you to write it for the last five years and that if I should discourage you about it, I'd be miserable." p. 335.

Propaganda peddled as "science"

As previously mentioned, this work has been a best seller, and paperback editions alone have sold over a million copies. *Patterns of Culture* has influenced law making and judicial decisions all the way up to the United States Supreme Court. This book is one of the most diabolically clever and smooth pieces of propaganda indoctrination. It inculcates socialistic doctrines under the guise of anthropological science.

Of all the thousands of primitive cultures, past and present, throughout the world, Ruth Benedict and her cohorts picked three to represent the 'good guys' and 'bad guys' in our present society. In other words, they had to find prototypes to represent the 'bad guys', i.e., leaders of industry and business, and the 'good guys', i.e., those who advocate a socialistic state. It is amazing that the academic and literary world has swallowed the bait so eagerly.

In a personal letter Margaret Mead gave Ruth Benedict the following lead:

"So it would run a brief introduction—All straight theme with no history and no sidelines or morals about race equality or culture consciousness—*Then* the three cultures—then the theoretical point—in relation to psychiatry, diffusion, etc."⁹⁷

Ruth Benedict faithfully followed the outline presented to her. She took three different tribes widely separated by distance and history and used them as prototypes with which modern society was compared. One tribe was the Dobu, located in the D'Entrecasteaux Islands at the eastern tip of New Guinea. The Dobuans face life on a rocky volcanic surface which is barren and incapable of supporting human life on any reasonable scale. The Dobuans belong to the Australoid branch of the human family. The Australoids are a racial group who "have narrow, gabled, ill-filled brain cases, small brains relative to body size, and rather long limbs."⁹⁸ Their scale of civilization is very low and their inherited lack of mental capacity, plus a most inhospitable environment, has resulted in a culture reflecting many of the features of bestiality and viciousness. These people have been singularly unfortunate in their basic inheritance. A large element of inbreeding has also probably contributed

⁹⁷ *An Anthropologist at Work*. Letter from Margaret Mead to Ruth Benedict, written from Sepik in New Guinea, 1933, p. 337.

⁹⁸ *Anthropology A to Z* (Universal Reference Library) edited by Carleton S. Coon and Edward E. Hunt, Jr., Grasset & Dunlap, N. Y., 1963, p. 132.

to congenital abnormalities on a large scale. The result is a culture based upon mistrust, primitive antagonisms and an animal-like ferocity.

Ruth Benedict ignored the fact that inherited characteristics and a small brain case had handicapped these people and set a limit on their development. She chose only the external "cultural" manifestations.

Like all leftists, she started from the supposition that all sections of the human family have equal capabilities and potentials. Naturally, she failed to inform her readers of wide differences in the physical and mental potential between the white Caucasians in the United States and the Australoid sub-race of Papuans to which the Dobuans belong.

After a considerable playing around with exotic forms of superstitious ritual embroidered by reference to sexual techniques, Ruth Benedict finally came to the crux of her theme. She wrote:

"The Dobuan, therefore, is dour, prudish, and passionate, consumed with jealousy and suspicion and resentment. Every moment of prosperity he conceives himself to have wrung from a malicious world by a conflict in which he has worsted his opponent."⁹⁹

Primitive sub-race likened to Puritans

She managed in the same breath to compare the savage Dobuan, with his limited brain equipment, to the Puritans in America during the 18th century.¹⁰⁰ This is in keeping with the constantly recurring theme of communists and socialists that Puritans are a vicious symbol of early capitalism.¹⁰¹

Leftist historians are not in the least deterred by the anomaly that Puritanism arose (1567) at least 250 years before the rise of

⁹⁹ *Patterns of Culture*, R. Benedict, pp. 151-152.

¹⁰⁰ See also: pp. 238-9, *Patterns of Culture*.

¹⁰¹ Max Lerner, *America as a Civilization*. In this book, Lerner who is a distillation of both the communist and socialist movements, gives the typical picturization declaring that "The Puritan qualities were intense, inverted, crotchety, rather than judicious or humanist." ". . . the Puritans considered human nature vile and kept an eye on the next world, but the other eye was kept lustily on the enterprises of this world. Their heritage accounts for much in the American combination of the visionary and the pragmatic, the righteous and the profitable." pp. 20-21. Lerner quotes, with relish, the socialistic Henry Adams who wrote that the Puritan type "had learned also to love the pleasure of hating". Lerner closes Volume I of his work by accusing the Puritan of having "the profit complex" and the "success complex". p. 462.

what radicals call American capitalism. The great objections that all collectivists have to the Puritans are that they were supposedly imbued with a desire for "success" and "profit".

The fact that the Puritans burned a number of women as witches in Salem, Massachusetts in 1692, has been used by the entire leftist movement as a symbol of wicked capitalist cruelty.¹⁰² Thus any attempt to restrict or impede the activities of radicals is generally called a "witch hunt".

Ruth Benedict presented the Dobuan as a selfish, scheming and highly individualistic savage. She neglected to point out that this type of degeneration kept the Dobuan in a permanent state of savagery for thousands of years. Our own entrepreneurial society on the other hand has brought about more progress in the last hundred years than had occurred in all of previous history combined. Nevertheless, Ruth Benedict found many resemblances between the savage Dobuan and modern entrepreneurs and executives. She wrote:

"In our own generation extreme forms of ego gratification are culturally supported in a similar fashion. Arrogant and unbridled egoists as family men, as officers of the law and in business, have been again and again portrayed by novelists and dramatists, and they are familiar in every community. Like the behavior of Puritan divines, their courses of action are often more asocial than those of the inmates of penitentiaries. In terms of the suffering and frustration that they spread about them there is probably no comparison. There is very possibly at least as great a degree of mental warping. Yet they are entrusted with positions of great influence and importance and are as a rule fathers of families. Their impress both upon their own children and upon the structure of our society is indelible. They are not described in our manuals of psychiatry because they are supported by every tenet of our civilization."¹⁰³

¹⁰² As previously noted a number of mercantile speculators were burned to death by the socialistic guilds of Nuremberg during the Middle Ages. This sort of treatment was described by the socialist W. D. P. Bliss as "a just cruelty". Apparently, socialists do not object to the burning of human beings *per se* but only object to such cruelty if perpetrated by those whom they considered social enemies. See: *New Encyclopedia of Social Reform*, edited by W. D. P. Bliss, Funk & Wagnall, 1908, pp. 841-42.

¹⁰³ *Patterns of Culture*, pp. 238-39.

Ruth Benedict, in an article entitled "Anthropology and the Abnormal", in the *Journal of General Psychology*, Vol. X, No. 2, 1934, pp. 59-82, restates the above thesis almost verbatim, and also says:

"There is a further corollary. From the point of view of absolute categories of abnormal psychology, we must expect in any culture to find a large proportion of

She complained that due to cultural restrictions "it is not yet possible to discuss capitalism. . ." in an "objective" manner.¹⁰⁴

Private enterprise called "paranoid trend"

Another tribe that Ruth Benedict chose was one which is called the Kwakiutl, who are a small segment of the Northwest Indian culture which has extended from Puget Sound to the sea-coast of Alaska. The Kwakiutl are located in Vancouver Island, and are noted for their addiction to speculation, gambling and the ostentatious display of worldly possessions. Ruth Benedict picked upon the pathological gambling of this one aberrant tribe as typical of our Wall Street type of operation.

At the end of her chapter on the Kwakiutl she declares:

"The megalomaniac paranoid trend is a definite danger in our society."¹⁰⁵

"The chief motive that the institutions of the Kwakiutl rely upon in which they share in great measure with modern society is the motive of rivalry. Rivalry is a struggle that is not centered upon the real objects of the activity but upon outdoing a competitor."

* * *

"Rivalry is notoriously wasteful. It ranks low in the scale of human values. It is a tyranny from which, once it is encouraged in any culture, no man may free himself. The wish for superiority is gargantuan; it can never be satisfied. The contest goes on forever. The more goods the community accumulates, the greater the counters with which men play, but the game is as far from being won as it was when the stakes were small."

* * *

103 (cont.)

the most extreme abnormal types among those who from the local point of view are farthest from belonging to this category. The culture, according to its major preoccupations, will increase and intensify hysterical, epileptic, or paranoid symptoms, at the same time relying socially in a greater and greater degree upon these very individuals. Western civilization allows and culturally honors gratifications of the ego which according to any absolute category would be regarded as abnormal. The portrayal of unbridled and arrogant egoists as family men, as officers of the law, and in business has been a favorite topic of novelists, and they are familiar in every community. Such individuals are probably mentally warped to a greater degree than many inmates of our institutions who are nevertheless socially unavailable. They are extreme types of those personality configurations which our civilization fosters."

¹⁰⁴ *ibid.*, p. 217.

¹⁰⁵ *ibid.*, p. 195.

"The social waste is obvious. It is just as obvious in the obsessive rivalry of *Middletown* where houses are built and clothing bought and entertainments attended that each family may prove that it has not been left out of the game.

"It is an unattractive picture. In Kwakiutl life the rivalry is carried out in such a way that all success must be built upon the ruin of rivals; in *Middletown* in such a way that individual choices and direct satisfactions are reduced to a minimum and conformity is sought beyond all other human gratifications. In both cases it is clear that wealth is not sought and valued for its direct satisfaction of human needs but as a series of counters in the game of rivalry. If the will to victory were eliminated from the economic, life as it is in Zuni, distribution and consumption of wealth would follow quite different 'laws'."¹⁰⁶

The third primitive group analyzed were the Zuni, a small offshoot of the Pueblo Indian group. The Zuni who are a remnant of a civilization which has been declining for the last 400 years, have a culture which depends upon collectivist practices and frowns upon individual effort. Ruth Benedict went into great detail and devoted much praise to the Zuni culture because of its collectivist and communal emphasis. Whereas the Dobu and the Kwakiutl were put forward as evil symbols representing private enterprise, the Zuni culture was pictured as a superior social order operating as a socialistic unit.¹⁰⁷

There is nothing in Benedict's analysis to indicate that actually the communal traditions of the Zuni were based upon a history which required a permanent military organization. The Zuni were continually harassed for generations by tribal enemies. The threat was so long lasting that many of the features of military regimentation became frozen into their system of life. What Ruth Benedict and her socialistic cohorts look upon as a desirable collectivism is nothing but the unfortunate effect of a permanent state of siege.

¹⁰⁶ *ibid.*, pp. 214-215.

Middletown is a symbol created by Robert S. Lynd, sociologist at Columbia University for many years, and a colleague of Ruth Benedict and Franz Boas. Lynd has a record of communist and socialist affiliations which are too lengthy for listing here. He was a board member of the American Civil Liberties Union, a socialist front. His study called *Middletown* was a compendium denigrating private enterprise and individual ambition. It was a leftist oriented book pretending to be an impartial study.

¹⁰⁷ Actually, these 20th century leftists got their signals crossed. Friedrich Engels, one of the true fathers of cultural anthropology, had made the observation that the Pueblo Indians, of which the Zuni were a part, were of inferior nature. He ascribed their inferiority to lack of a meat diet. Ref.: *The Origin of the Family*, International Publishers, pp. 22-23.

Ruth Benedict dubbed the Kwakiutl culture Dionysian and the collectivism of the Zuni Apollonian. These terms she borrowed from the German philosopher Nietzsche. This gave her book the illusion of loftiness. Actually, the Nietzschean thesis in philosophy has been borrowed by all the socialists including the Nazi camp.¹⁰⁸

The actual theme of *Patterns of Culture* is basically simple. It is only the fancy embroidery of primitive curiosities which confuses the reader.

Abnormal savages compared to executives

Ruth Benedict, and her socialistic and communistic fellow-workers used anthropology as imposing camouflage to dignify their puerile reliance on a few extreme and abnormal little groups of no importance to vilify by an absurd comparison civilized individuals who are striving to succeed in business and industry as "arrogant egotists" who are "mentally warped". The operations of the modern market place and the entire financial structure of credit and banking are linked with the perverted culture of a small primitive Indian group whose crude gambling instincts have developed a pathological display of wasteful ostentation. It is the old socialist bromide of picturing the free enterprise system as selfish and the socialist utopian scheme as altruistic and virtuous. All this they cover with a layer of pseudo-scientific verbiage.

Five years before she wrote *Patterns of Culture*, Ruth Benedict expressed the following leftist evaluation of modern society:

"Our own civilization carries its burden of warfare, of the dissatisfaction and frustration of wage earners, of the over-development of acquisitiveness."¹⁰⁹

This was a pure unadulterated Marxist enunciation of the thesis of the class struggle. At the same time, Ruth Benedict indicated her hope of using anthropology as a means of insidiously promoting socialistic processes when she declared:

¹⁰⁸ *An Anthropologist at Work*, p. 208. *The Encyclopedia of Social Sciences* gives Nietzsche credit for influence in the socialist movements of Germany and Switzerland, and claims that the Communist Spartacus Revolt of 1918 was inspired by his teachings. They also mention that Hitler's National Socialist Movement also claimed Nietzsche as one of their intellectual ancestors. Nietzsche died in 1900 after having been completely insane since 1889.

Encyclopedia of Social Sciences, Vol. 2, pp. 373-375. See also, A. Hitler *Mein Kampf*, pp. 127, 359, 398 and 581 and A. Hitler *My New Order* and his speech delivered Sept. 3, 1933 at Nuremberg where he invokes the authority of Nietzsche, p. 208, *An Anthropologist at Work*.

¹⁰⁹ *The Making of Man*, Calverton, article by Ruth Benedict, entitled "The Science of Custom", p. 813.

"We hope, a little, that whereas change has hitherto been blind, at the mercy of unconscious patternings, it will be possible gradually, insofar as we become genuinely culture-conscious, that it shall be guided by intelligence."¹¹⁰

The "intelligence" mentioned above, of course, is limited solely to that of Ruth Benedict and her socialistic and communistic coterie.

Such tricky propaganda put forward in the name of science is as dishonest as Khrushchev, and has proved diabolically effective.

There have been attempts to whitewash Ruth Benedict's background in an effort to build up an illusion of her scientific impartiality. However, her leftist bias is obvious. She got her start in anthropology from Alexander Goldenweiser, who was lecturing at the socialistic New School for Social Research.¹¹¹ Goldenweiser was an anthropological colleague of Franz Boas whose socialism dated from his school days in Russia in 1902. For many years he was associated with the American Socialist Society and taught at the radical Rand School of Social Science from 1915 on.¹¹² Goldenweiser handed over Ruth Benedict and other fledgling anthropologists to Boas at Columbia University. Margaret Mead writes:

"Then, in 1921, she came to Columbia University. Professor Boas, with his customary disregard for administrative rules, succeeded in giving her graduate credit for her work at the New School . . ."¹¹³

¹¹⁰ *ibid.*, p. 817.

¹¹¹ "The New School for Social Research which has been established by men who belong to the ranks of near-Bolshevik intelligentsia." *Joint Legislative Committee Investigating Seditious Activities in the Senate of the State of New York*, April 24, 1920, Vol. 1, p. 1121.

Columbia Encyclopedia, p. 1391. "The founders included Charles A. Beard, John Dewey, James Harvey Robinson and Thorstein Veblen." (All these men have a record of socialist and/or communist activities).

¹¹² *Who's Who*, 1930-31, p. 926.

"Goldenweiser interested both Ruth Benedict and Melville Herskovitz who entered anthropology from the New School at the same period." *An Anthropologist at Work*, p. 8.

"Lecturer on Anthropology and Psychology, at Rand School for Social Science since 1915." "On editorial staff *Encyclopedia for Social Sciences* since 1928." *Who's Who*, 1930-31, p. 926.

Rand School for Social Science was a socialist training school run by the American Socialist Society.

¹¹³ *An Anthropologist at Work*, p. 9.

Ruth Benedict wrote a memoir to Goldenweiser in a radical socialist magazine and in her opening sentence stated "I went to see Dr. Goldenweiser about taking a course with him during the first year of the New School for Social Research. I was an unemployed wife with no knowledge of anthropology, and he took me on as a neophyte." "After a year of this work he sent me to Dr. Boas and Dr. Lowie and suggested that I take work with them also." *Modern Quarterly—A Journal of Radical Opinion*, Summer 1940, Vol. XI, No. 6.

Socialists manufacture doctorates for leftists

Ruth Benedict, still a housewife at 34, was quickly promoted to high anthropological rank by Franz Boas strictly on the basis of her socialistic background. He even managed to manipulate a Ph.D. for her in three semesters by the device of giving her full credit for a study at an unaccredited radical school as a basis for a Columbia University Ph.D. degree. It is doubtful if anyone not having leftist political connections would have been so favored. The record shows that Goldenweiser and the New School for Social Research were responsible for training many other prominent anthropologists. Melville Herskovitz is one example. Herskovitz and Ruth Benedict, incidentally, were among the main authorities cited in a study of the American Negro in Supreme Court decisions.¹¹⁴

Margaret Mead reports that "*Patterns of Culture* has gone through 11 printings, has been translated into 14 languages, and has become as timeless as the lives of the peoples on which it is based." Margaret Mead admits the purpose of Ruth Benedict's work when she stated that ". . . Ruth Benedict, who came, unexpectedly into a young science and shaped her thought into a book which for a generation has stood as a bridge between those who cherish the uniqueness of individual achievement and those who labor to order the regularities in all human achievement." What is apparently meant by the above statement in plain language is that Ruth Benedict's work served to convert belief in individual rights and freedoms into belief in a socialized and regimented society.¹¹⁵

The highlight of Ruth Benedict's career came when she co-authored the booklet *Races of Mankind* with Gene Weltfish. This book was issued by the Public Affairs Committee, a socialistic front which included such radicals as Harry W. Laidler, George Soule and Maxwell Stewart. Through sympathetic connections in government, this group during World War II managed to get the U.S. War Department to issue this left-wing racial propaganda piece to our military personnel.

Subsequent investigation of this matter caused considerable furor, especially since Gene Weltfish was shown to be immersed in

¹¹⁴ See index of Myrdal's *An American Dilemma*.

¹¹⁵ *An Anthropologist at Work*, p. xv-xvi. Margaret Mead's activities were also socialistic in background as indicated by her contribution to *Modern Quarterly*, a Journal of Radical Opinion (socialist) Summer, 1940, Vol. XI, No. 6, pp. 33-34. Margaret Mead was also active with the Colonial Fabian Bureau. This was part of the British Fabian Socialist Society. Ref.: Sister M. Margaret Patricia McCarran's unpublished manuscript *Fabianism in the United States*, pp. 228-29, 244.

communist activity. Actually, the book represented a joint effort by socialistic Ruth Benedict and Gene Weltfish of the communist camp. *Races of Mankind* was finally banned as red propaganda. In spite of this, Ruth Benedict subsequently occupied a number of sensitive positions during wartime, including a position with the Office of War Information.¹¹⁶

Shortly before her death (1948) Ruth Benedict received a grant from the Carnegie Corporation. This tremendous multi-million dollar foundation has been tapped for huge sums for projects clearly designed to aid extreme leftist aims.

All leftists agreed on racial line

By the early 1930's, the socialistic ideas of cultural anthropology had already extended their tentacles into every facet of American intellectual life. Such leftist magazines as *The Nation*, *The New Republic*, *Social Forces*, *Social Frontier* and the *Modern Quarterly*, helped to spread the insidious ideas inspired by the socialist-communist school of anthropology. Openly communistic magazines such as the *Partisan Review*, *New Masses* and *Science & Society* carried out the same anthropological theme, dishing it out frankly as Marxism.

Writers, thus indoctrinated, began to flood the nation with a spate of books, pamphlets, magazines and newspaper articles expounding the leftist thesis on race relations, that all human stocks are basically the same, and that differences are due solely to diverse cultural impacts. They ignored inherited racial characteristics almost completely.

Thus the scene was being set for a major strategy, to control the thought and actions of an entire nation. Leftist manipulators in the academic world now felt secure with thousands of brainwashed college graduates ensconced in key positions throughout society. The leftist masterminds had cleverly manipulated this huge academic task force; following the tactics of the British Fabian Socialist Society, they covered all their activities with an aura of respectability.

Furthermore, by the start of this century, the architects of the left-wing underworld had learned how to draw the funds of the very wealthy into socialistic channels. In this again they copied the British Fabian Socialist Society. Beatrice Webb, who along with her husband and G. B. Shaw dominated the Fabian movement, was herself a wealthy heiress.¹¹⁷ She taught other Fabians how to

¹¹⁶ *An Anthropologist at Work*, p. 53.

¹¹⁷ See *Keynes at Harvard*, passim.

ease their way into the confidence of the influential and the rich and their children.

Wealthy heiresses seduced politically

In fact, it is a standard Fabian socialist policy to secure wealthy heirs and heiresses as marriage partners for their members so as to syphon big fortunes into the coffers of the socialist movement. A prominent Fabian socialist once wrote:

“Nolan told me that every few years some promising member of the Fabian Society contrived to marry an heiress, whose wealth and energies were subsequently devoted to the cause. Thus Sidney Webb married Beatrice Potter, B. G. Costelloe married Miss Pearsall Smith, J. Ramsay MacDonald married Miss M. E. Gladstone. Nolan assured me as a fact that G. B. S. some months ago discussed with certain other Fabian Society members as to whose ‘duty it was to marry an heiress.’”¹¹⁸

Shaw, himself, deliberately plotted out a marriage with a wealthy heiress of masculine habits.¹¹⁹ Thus the socialist movement became a recipient of millions of dollars along with the influence of one of the wealthiest families of the world. This was strictly a marriage of convenience, and in Shaw’s own words in which “sex had no part”. In the United States numerous Fabian socialists did the same. Norman Thomas, for example, married an heiress and as a result has been able to live affluently on the basis of his wife’s income. Numerous other American socialist leaders have done the same. Thus, the daughters of some of America’s wealthiest families have been politically seduced in order to furnish the radical movement with a plentiful supply of capitalistic dollars.

In 1892, John D. Rockefeller was inveigled into giving \$23,000,000 to establish the University of Chicago.¹²⁰ A considerable part of this money was funnelled into the establishment of the first chair of Sociology and Anthropology in the United States, occupied by the Marxist-socialist Albion W. Small.¹²¹

¹¹⁸ A. Freemantle, *This Little Band of Prophets*, p. 138.

¹¹⁹ *id.*

¹²⁰ *International Encyclopedia*, Vol. 20 (1926), p. 63 (Rockefeller).

¹²¹ Albion W. Small wrote “of the galvanic effects of the University of Chicago itself upon the whole academic situation in the United States”. He reflected his socialistic aims by boasting that “it was a demonstration against the futility of the existing order, both of social conditions and of theories about the conditions. It made some people think that something must be the matter both in society and in the science of society. . . .” “Fifty Years of Sociology in the United States”, *American Journal of Sociology*, May 1916, Vol. 21, No. 6, pp. 764-67.

Academic leftists were experts in the technique of separating millionaires from their money while simultaneously vociferating that the wealthy were an evil element that had to be eliminated. In the ensuing years, the socialists accomplished the amazing feat of getting control of the giant foundations, all founded by men who had devoted their lives to the free enterprise system and owed to it their enormous fortunes.

Central holding company for social sciences

By 1923, leftist elements in the academic institutions formulated a 'holding company' device to influence social thinking throughout the whole nation. They named this central control body the Social Science Research Council. A congressional investigation reported:

*"The Social Science Research Council is now probably the greatest power in the social science research field."*¹²²

The same investigation revealed that the Social Science Research Council was financed by the Carnegie, Rockefeller, Ford, Russell Sage and thirty other foundations.¹²³

The Social Science Research Council (SSRC) is studded with names of those who have played a leading part in exacerbating today's racial conflicts. The list of names of its leading personnel largely duplicates the *Encyclopedia of Social Sciences*. According to the same congressional investigation "the power of the SSRC seems to be used to effect control of the field of social sciences."¹²⁴

The control of the SSRC board is vested in a self-appointed and self-perpetuating directorship. There is no vote taken by a general membership to determine its leadership. Although it purports to be a central council based upon affiliation with 7 national associations, these associations are only allowed to elect members to the SSRC

¹²² *Report of the Special Committee to Investigate Tax-Exempt Foundations and Comparable Organizations*, House Report No. 2681, 1954, p. 47.

¹²³ *id.*

¹²⁴ *Report of the Special Committee to Investigate Tax-Exempt Foundations and Comparable Organizations*, House Report No. 2681, 1954, p. 50.

"The concept of an efficient central clearing house, available to foundations, to assist them in spending their funds is attractive on its face. But this type of delegation by foundations, resulting in the concentration of enormous power into few executive hands, not only violates the essential quality of foundation-trustees' fiduciary responsibility but gives to the individuals controlling the delegated mechanism, in the interests of efficiency, a power which can be dangerous by reason of that very fact.

There is evidence that professional appointments over all the United States are influenced by SSRC blessing. With great foundation support at its command, it has the power to reach into various directions to exercise influence and, often, control." p. 50.

which the Council nominates itself. This self-perpetuating leadership is even more totalitarian in its form than that used to pick leadership in either the communist hierarchy or the former nazi regime.¹²⁵

Much has been written about such obvious leftist foundations as the Garland Fund and the Marshall Foundation, in which Communist and socialist partisans filled the posts and disbursed funds for openly socialist and communist purposes.

But until recent years, very little has been divulged about the more subtle penetration of leftists into the great foundations.¹²⁶ Few people realize that the aggregate funds of the foundations in this country amount to more than seven and one-half billion dollars. Their total annual income amounts to almost \$675,000,000.¹²⁷

A large portion of these funds has been funnelled into the so-called "social sciences", including anthropology, and the favored recipients of these grants have almost always been leftist.

By 1930, the *Encyclopedia of the Social Sciences* was put together as a compendium of social science information. As previously mentioned, it was a left-wing creation from beginning to end.

The father of the *Encyclopedia* was Dr. Alexander Goldenweiser, well-known socialist and anthropologist who was the original mentor of Ruth Benedict.¹²⁸ On the board of directors was Franz Boas. The editors, board of directors, and consultants and contributors of the *Encyclopedia of the Social Sciences* read like a Who's Who of the communist and socialist luminaries in the academic world. The project involved hundreds of writers and cost huge sums of money. Congressional investigation disclosed that this money came from the Carnegie Corporation, the Rockefeller Foundation and the Russell Sage Foundation.¹²⁹

This Encyclopedia became the main reference work in its field, and buttressed the left-wing Boas school of cultural anthropology. Almost every college, university, and large library in the United States has a set. It has been hailed as the "Supreme Court" of the

¹²⁵ *id.*, pp. 49-50.

¹²⁶ *Report of the Special Committee to Investigate Tax-Exempt Foundations and Comparable Organizations*, House Report No. 2681, 1954, p. 299.

¹²⁷ *Ibid.*, p. 14.

¹²⁸ *Encyclopedia of the Social Sciences*, Vol. 1, p. xvii.

¹²⁹ *Report of the Special Committee to Investigate Tax-Exempt Foundations and Comparable Organizations*, House Report No. 2681, 1954, p. 91.

social sciences. The socialist-communist amalgam has managed to tie into one package a leftist interpretation of anthropology and all the other social sciences. Students, teachers, and writers dealing with these subjects are almost forced to use it since it is the only compendium available. This was a brilliant stroke on the part of leftist academicians. Through this medium they have funnelled their socialistic views for over a generation into practically every college classroom in the nation.

As previously mentioned, the Encyclopedia is controlled primarily by the same persons who direct the Social Science Research Council.

Thus was consummated one of the greatest leftist schemes ever devised in modern civilized society. A small interlocking clique in control of key organizations began to impose their views on racial matters upon the rest of the country. Their preliminary step was to indoctrinate the American people with a false one-sided attitude on Negro-white race attitudes. Then under the cover of cultural anthropology they have instigated actions designed to upset traditional relationships between the white and Negro peoples. They destroyed compromises, disrupted traditional ties and created a hopeless vacuum which quickly engendered violence.

The scheme finally reached its culmination in the Supreme Court of the United States.

A socialist contact heads Carnegie Foundation

In 1937, Frederick P. Keppel, head of the Carnegie Foundation complex, invited Gunnar Myrdal, a Swedish socialist leader, "to become the director of 'a comprehensive study of the Negro in the United States. . .'"¹³⁰ The study was planned to become the "bible" on the Negro question in the United States. It was ostensibly a Carnegie Corporation project. The Carnegie complex, by itself, is a formidable power. The assets of the Carnegie Corporation of New York alone exceeds \$288,000,000.¹³¹ However, this was only the surface aspect of a far-flung scheme.

It is interesting to note some aspects of Frederick P. Keppel's background. His financial success was practically assured when he married a niece of Mrs. J. P. Morgan in 1906. In 1917, he secured

¹³⁰ *An American Dilemma*, G. Myrdal, p. ix.

¹³¹ *World Almanac*, 1963, p. 544.

a job in the War Department through the intervention of friends in the leftist *New Republic* magazine. While working in the War Department, he shared living quarters with Fabian socialist Felix Frankfurter and the editor of the *New Republic*, Willard Straight.¹³²

While in the War Department, Keppel was considered a key contact for top socialist leaders in getting preferential treatment for leftist conscientious objectors. Roger Baldwin, a socialist leader during World War I, once wrote in a confidential letter that he depended entirely upon Keppel.¹³³ Early in 1917, Keppel was only a confidential clerk in the War Department. However, with the influential backing of such Fabian socialist figures as Felix Frankfurter, Walter Lippmann and Raymond Fosdick, by 1918, "he became Third Assistant Secretary of War, a post created for him by a special Act of Congress."¹³⁴

In December, 1922, Keppel was elected President of the Carnegie Corporation of New York. He had a board of trustees which was almost completely under his direction.¹³⁵

As an additional safeguard he had a number of trustees with definite leftist inclinations. One was Nicholas Kelley, a prominent attorney, whose leftist associations are mentioned as far back as 1920, as a supporter of the Intercollegiate Socialist Society. The I.S.S. was the American division of the British Fabian socialist movement. Later, the I.S.S. changed its name to the League for Industrial Democracy.¹³⁶

Frederick Keppel enlisted the support of Donald R. Young of the Russell Sage Foundation and a number of luminaries in the

¹³² *Appreciations of Frederick Paul Keppel* (A Memorial), Columbia University Press, N. Y., 1951, pp. 22-23.

¹³³ *Report of the Joint Legislative Committee of the State of New York Investigating Seditious Activities*, Vol. 1. "Considerable correspondence passed to and from Frederick Keppel, of the War Department, to Roger Baldwin and Norman Thomas of the Civil Liberties Bureau, indicating the efforts of that organization to influence the War Department with respect to its treatment of conscientious objectors. A letter from Baldwin to Manley Hudson contains the following:

"Lippmann and Frankfurter are of course out of that particular job now, (war office) and I have to depend entirely upon Keppel." Vol. I, p. 1087.

¹³⁴ *Appreciations of Frederick P. Keppel*, p. xii.

¹³⁵ *Ibid.*... "As the corporation was largely a 'one-man show' in F.P.K.'s day, the customers all wanted to see him." p. 72 *ibid.*

"While theoretically he did not believe in a one-man show, by the time he became the corporation's president, it was in fact the only way he could work." p. 78, *ibid.*

¹³⁶ A. Freemantle, *This Little Band of Prophets*, p. 233.

"The League for Industrial Democracy, founded in 1905 on Fabian lines in New York by H. Laidler, has always kept closely in touch with British Fabians: the Fabian Society's annual report from 1925 to 1930 listed it under *Provincial Societies*."

Social Science Research Council in organizing Myrdal's study, which emerged as a 1,500 page book entitled *An American Dilemma*.

"Innocent cover" for a crafty deception

This book was an outstanding example of a most crafty deception. It pretended that the entire matter developed from a casual remark of Frederick Keppel that "We might do more for the Negro".¹³⁷

Actually, the Myrdal report was the product of an elaborate combination of leaders of the Russell Sage Foundation, the Carnegie Corporation, and the Social Science Research Council. All these institutions were saturated with members of the Boas clique of cultural anthropology.¹³⁸

Various other socialist-communist influences in the social sciences, including social jurisprudence, sociology and history, were also brought to bear to buttress this gigantic anthropological device which was presented to the American people under the name of *An American Dilemma*.

Actually, the basic conclusions of the projected book had been reached long before the nominal author was chosen. It was difficult to find an American figure who could lend the projected study sufficient prestige and respectability. Those who led the field in social anthropology generally had too bad a record of leftist affiliation. The social science strategists therefore cast their eyes towards Europe. It was obvious that the smoothest socialist practitioners resided on the European continent. These experts with more than a century of experience in socialist maneuvers had been extremely successful in inculcating the unsuspecting European populace with various forms of socialism.

A number of leftists were considered and eliminated. Myrdal the final choice was a prominent Swedish socialist. The reason was that Americans had been sold on the idea that Sweden exemplifies a "harmless socialism".¹³⁹

¹³⁷ *Appreciation of Frederick P. Keppel*, p. 57, article by Henry James, trustee with the Carnegie Corporation.

¹³⁸ The Russell Sage Foundation was primarily involved, through Mr. Donald R. Young, who was president of that institution. He was also secretary for fellowships and grants-in-aid of the Social Science Research Council, later becoming the Council's Research Secretary.

¹³⁹ Such books as Marquis Childs' *Sweden—The Middle Way* publicized the "folklore" about harmless Swedish socialism. Actually socialism in Sweden is no different in

Footnote 138 continued on next page

Except from the standpoint of politics and public reaction Gunnar Myrdal was a most anomalous head of the projected racial study. From the technical point of view no person could be less qualified. By profession he is an economist. Sweden, naturally, has no Negro problem, nor does it suffer from any other major racial irritation. There certainly is no shortage of qualified anthropologists and eugenists in Sweden. Some of the world's outstanding authorities on races are Scandinavian. Two examples are Bertil Lundman and Gutrom Gjessing.¹⁴⁰ Gunnar Myrdal was obviously picked for other reasons than his knowledge of anthropology.

A socialist "expert" privately admits incompetence

In a confidential note to Frederick Keppel, Myrdal complained about his difficulties in understanding the Negro question in the United States. He wrote to him that "if I were to investigate the American system of taxation, or the American population problem I would know from the beginning how to attack the problem and how to organize my work in collecting the available material."¹⁴¹ He then complained that "one reason for these initial difficulties is that the race problem as such is new to me."¹⁴²

Privately, he admitted that "I have, thus, to acquire a working knowledge of American history, geography, culture, politics and institutional set-up before I can even place the Negro in the right position in the national scene."¹⁴³

However, Myrdal's task was already wrapped up for him. His job was primarily to bluff the matter through before the public and to use his considerable skill as a socialist public relations expert in dealing with American audiences.

In Sweden and in international socialist conclaves Myrdal had previously demonstrated his genius for advancing socialist aims

Footnote 139 (cont.)

its basic essentials from the rest of the socialist movement in Europe. The Swedish socialists, however, have been unusually skillful in putting across socialist views in a sugar-coated form. Socialistic innovations at the beginning were comparatively painless. However, the consequent degeneration in morale and morals has become an international scandal. (See *Long Island Press*, Jan. 2, 1964, article "Swedes, Drinking and Sex!" p. 14). This enchantment with the concept of "harmless" Swedish and Scandinavian socialism has largely been responsible for the fact that two secretaries of the United Nations have been chosen from Scandinavia (Dag Hammarskjöld and Trygve Lie).

¹⁴⁰ *The Mankind Quarterly*, Edinburgh, Scotland, Vol. 2, No. 1, July-Sept., 1961, p. 19, October-December 1962, p. 89, January-March, 1963, p. 179.

¹⁴¹ Confidential letter to Keppel, dated Jan. 28, 1939, p. 4.

¹⁴² *id.*

¹⁴³ *id.*

under attractive labels. This ability apparently was the reason for choosing him to father the proposed *magnum opus* on the American Negro question.

Upon his arrival in New York, Myrdal was handed an outline of the broad aims of the forthcoming study written by Donald Young, head of both the Social Science Research Council and the Russell Sage Foundation. This outline had originally been presented to Keppel. There was a working arrangement between various socialist infiltrated bodies from the very beginning. Lurking in the background were such leftists in the SSRC as Otto Klineberg, Arthur M. Schlesinger and Gordon Allport.¹⁴⁴

The SSRC selected the staff for Myrdal and organized a series of 39 published and unpublished manuscripts which served as the real foundation of *An American Dilemma*.

The roster of assistants listed in the author's preface of this book includes 57 persons who have extensive records in communist-socialist front organizations. The compilation of *An American Dilemma* was a major communist-socialist joint effort. Myrdal was handed a total of 15,000 typewritten pages of manuscript which he and his staff condensed into 1,500 pages for *An American Dilemma*.¹⁴⁵

NAACP writes its own "impartial" opinion

The National Association for the Advancement of Colored People and the Urban League also pooled their resources to aid Myrdal in this project.¹⁴⁶

Doxie Wilkerson, a member of the National Committee of the Communist Party and James E. Jackson, Jr., who later became President of the Communist Party, were paid with Carnegie funds to help fashion *An American Dilemma*.¹⁴⁷

One of the major architects in constructing this book was Ralph J. Bunche, whose early record on behalf of socialist and communist enterprises takes up 49 pages in a special report on his activities.¹⁴⁸

¹⁴⁴ See *Appendix IX*, Un-American Activities Committee, 1944, for communist front records on Allport, Schlesinger and Klineberg.

¹⁴⁵ *An American Dilemma*, Myrdal, p. xiv.

¹⁴⁶ *Ibid.*

¹⁴⁷ *Ibid.*, p. xi.

¹⁴⁸ A letter of protest by Archibald B. Roosevelt to the Theodore Roosevelt Memorial Association on the *Leftist Record of Ralph J. Bunche*, 1954.

Since *An American Dilemma* purports to be based on “scientific” premises, a coterie of the most prominent leftist anthropologists was mobilized to provide an academic stamp of approval. Franz Boas, Ruth Benedict, Otto Klineberg, Melville J. Herskovits, Bernhard J. Stern, M. F. Ashley-Montagu, Gene Weltfish and E. Franklin Frazier were selected as the “authorities”.¹⁴⁹

In addition, Richard Sterner, a prominent Swedish socialist strategist was brought in to help Myrdal with strategic thinking. Sterner was an internationally known socialist who had occupied a leading role in the Swedish Social Board, and had an international reputation.¹⁵⁰ This Board is one of the key agencies which bend the Swedish people toward socialist control. A key function of Mr. Sterner was to make patently socialist measures appear as harmless popular reforms. No doubt his skill in this direction helped make *An American Dilemma* the well-camouflaged socialist racial weapon which it is.

Agree to ignore racial differences

An American Dilemma faithfully carried out the socialist-communist intent to downgrade physical anthropology almost to zero. Left-wingers in the anthropological field had previously pushed the studies of physical differences of various races progressively into the background. Myrdal had learned that lesson well. He wrote confidentially to the head of the Carnegie Foundation:

“If my impression is correct, that the inborn physical and mental (intellectual and moral) qualities of the American Negro, or, rather, the differences with regard to these qualities between Negroes and other groups in the American population, *are not in themselves* of great significance in the social problem, no intensive studies should be made in these fields.”¹⁵¹

Thus, at one stroke, Myrdal disposed of all possible basic differences between the Negro and white populations.

He added:

“Thus, if there should be somewhat of a *consensus sapientum* (mutual agreement of wise men—ed.) that the differences in in-born intellectual and moral capabilities between average Negroes and whites are in themselves of insignificant proportion if any, this whole field could be disposed of in this Study by

¹⁴⁹ *An American Dilemma*, Myrdal, p. x.

¹⁵⁰ Confidential letter to Keppel, dated Jan. 28, 1939, p. 20.

¹⁵¹ *ibid.*, p. 20.

a concentrated summary of known facts and open problems culled from the related literature.”¹⁵²

Myrdal assumed *in toto* the socialist position on race of Franz Boas, whereby inborn trait differences between Negro and white races are discounted.¹⁵³ Myrdal states that “at the least two or three decades have seen a veritable revolution in scientific thought on the racial characteristics of the Negro.”¹⁵⁴ He neatly disposes of the great mass of physical evidence of racial differences:

“The social sciences in America, and particularly sociology, anthropology and psychology, have gone through a conspicuous development, increasingly giving the preponderance to environment instead of to heredity.”¹⁵⁵

Biology and medicine called “reactionary”

Myrdal uses typical socialist semantic trickery by ascribing to the physical sciences a politically reactionary role. He states:

“The biological sciences and medicine, firmly entrenched much earlier in American universities, had not yet, the same close ideological ties to the American Creed. They have been associated in America, as in the rest of the world, with conservative even reactionary ideologies.”¹⁵⁶

The expedient of labelling as “conservative” and “reactionary” all of the scientific data that does not jibe with socialist aims is the universal catchword among leftists. The old adage that “before you kill a dog you must give him a bad name” is apparently the basic socialistic device in prejudicing the public mind against such scientific knowledge.¹⁵⁷

Throughout this massive book, Myrdal continuously refers to “The American Creed”. What he means by this term is clearly demonstrated when he states:

“*The American Creed is itself one of the dominant ‘social trends’.* ‘Call it a dream or call it a vision,’ says John Dewey, ‘it

¹⁵² *ibid.*, p. 11.

¹⁵³ *An American Dilemma*, Myrdal, pp. 90-91.

“Professor Franz Boas and a whole school of anthropologists had already come out against these arguments for racial differences based on the primitive people’s lack of culture.”

¹⁵⁴ *An American Dilemma*, Myrdal, p. 91.

¹⁵⁵ *id.*

¹⁵⁶ *id.*

¹⁵⁷ *ibid.*, p. 1191.

has been interwoven in a tradition that has had an immense effect upon American life.’”¹⁵⁸

Thus, “The American Creed”, as defined in *An American Dilemma* becomes nothing more or less than a symbol for the old bromides of John Dewey, who had been a socialist for over 60 years. Upon careful analysis “The American Creed”, which is thus used as a lever to put across the socialist racial position, is in itself merely a dressed up form of the socialist platform.

Actually, in *An American Dilemma* an implied belief in the differences between the Negro and the Caucasian race did emerge in spite of deliberate attempts at suppression. This is reflected by the strenuous attempts to prove that the American Negroes are a hybrid race due to mixture with whites, and that they are a “mutation” and are “different in some respects and in some degree from the corresponding population groups of the African continent.”¹⁵⁹

Myrdal’s major theme is “that such average differences as now exist between men are due to living under different geographic conditions after having separated from the common place of origin.”¹⁶⁰

Modern evidence of physical anthropology indicates that man was a single species over half a million years ago. This species is termed scientifically *Homo erectus*. As the great anthropologist Carleton S. Coon states:

“*Homo erectus* then evolved into *Homo sapiens* not once but five times, as each sub species, living in its own territory, passed a critical threshold from a more brutal to a more sapient state.”¹⁶¹

Science shows wide racial divergences

In other words, contrary to leftist claims, racial differences of the major five races on earth are not mere “paint jobs” but involve a more fundamental and deep-seated structural dissimilarity.¹⁶²

¹⁵⁸ *ibid.*, p. 23.

¹⁵⁹ *ibid.*, p. 122.

¹⁶⁰ *ibid.*, p. 116.

¹⁶¹ *The Origin of Races*, Carleton S. Coon, p. 657.

¹⁶² Carleton S. Coon gives as the five basic races that developed independently from *Homo erectus* as being the Caucasoid, Mongoloid, Australoid, Congoid and Capoid. Both the Congoid and Capoid are considered by Professor Coon as separately developed races, both of which may be found on the African continent. *The Origin of Races*, Coon, p. 3.

Carleton S. Coon observes:

"This *status quo* entails not only the variations in bones and teeth that are evident in fossil man, and those of the surface features of living men, like skin, hair, lips, and ears, by which we can distinguish races almost at a glance, but also subtler differences seen only on the dissecting table or through the eye-pieces of microscopes. Races differ in the extent and manner in which the fine subcutaneous muscles of the lips and cheeks have become differentiated from the parent mammalian muscle body; in the chemical composition of hair and of bodily secretions, including milk; in the ways in which different muscles are attached to bones; in the sizes and probable secretion rates of different endocrines; in certain details of the nervous system, as, for example, how far down in the lumbar vertebrae the neural canal extends; and in the capacity of individuals to tolerate crowding and stress."¹⁶³

Dr. Coon also brings out the important fact that modern science has uncovered biochemical features which demonstrate the deep divergences in human races. He points out that "racial differences have been found, differences just as great as the better known and much more conspicuous anatomical variations. Being invisible to the naked eye, they are much less controversial than the latter in an increasingly race conscious world."¹⁶⁴

Negro is superior in tropics

If one looks upon the Negro race objectively, without the emotional haze that obscures judgment, one is forced to admit that members of this race are most amazingly constructed and adapted for a hot, tropical environment. There is nothing inferior about the Negro under tropical conditions.¹⁶⁵

¹⁶³ *The Origin of Races*, C. Coon, p. 662.

¹⁶⁴ *id.*

¹⁶⁵ A James Gregor, article "Race Relations and Mental Health", *The Mankind Quarterly*, April, 1961, p. 249:

"The second immediate difficulty is the ascription of the inappropriate value predicates 'superior' and 'inferior' in the discussion of racial *differences*. 'Superiority' and 'inferiority' are judgments involving value components and as such are not subject to factual determination. If, on the other hand, they are used as predicates which refer to the suitability of any given trait in a given environment then they have a relative reference and can clearly be applied to those traits, possessed by groups of men, which result in the adaptation to a given environment. That is to say, deeply pigmented people are clearly 'superior' in survival capacity in an environment where men are regularly subjected to the actinic rays of the sun. To deny them this kind of 'superiority' would be tantamount to closing one's eyes to the obvious."

Nathaniel Weyl, in his work on the Negro, brilliantly depicts the advantages of the Negro's physical and psychological equipment in coping with intense solar heat. He writes:

"The Negro is admirably adjusted to meet these heat-loss demands because of his narrow body structure, attenuated limbs and long hands and feet. He has an extraordinary amount of skin surface in proportion to body weight. The length of his fingers, hands and forearms is particularly significant since 20% of the human sweating potential is concentrated there. His capacity to adjust to polar conditions is correspondingly poor. During the Korean War, the incidence of frost-bite among Negro troops was seven times the average."

* * *

"The Negro is able to sweat more than the other two major races. When working in intense heat, he must drink as much water daily as his total blood supply to compensate for fluid losses through evaporation. This massive fluid circulation imposes a heavy work-load on the heart. Since the maintenance of body temperature below fever level is critically important, blood is directed to the extremities to supply the sweat glands with the water they need. The brain may thus be deprived of some of its oxygen requirements."¹⁶⁶

Weyl also brings out the fact that: "When normal white men are exposed to these conditions: 'little blood gets to the brain, which may be why it is difficult for some white men to do creative work in hot weather.'"¹⁶⁷

There is evidence that the average Negro brain is smaller than the average Caucasian brain. Scientifically this matter is far beyond dispute. However, in this respect also the Negro is superior to the white man in the hot climates. Weyl states:

"Moreover, under tropical conditions, an exceptionally active and well-developed brain may be a disadvantage in the struggle for survival because of the exorbitant demands it makes on the heart. The human brain has evolved to the point where it uses up about 25% of the oxygen which man inhales."

* * *

¹⁶⁶ Nathaniel Weyl, *The Negro in American Civilization*, Public Affairs Press, 1960, 419 New Jersey Avenue, Washington 3, D. C., p. 162.

¹⁶⁷ *Ibid.*, p. 164. Here, Weyl quotes Carleton S. Coon, *The Story of Man*, pp. 211-212.

“Under tropical conditions, where the heart must also compensate for extraordinary fluid losses through the sweat glands, mentally superior individuals, who require abnormally large supplies of blood-borne oxygen and glucose, may be at a survival disadvantage. This handicap would follow from the inability of the heart to simultaneously perform all the duties demanded of it.”¹⁶⁸

Basically, the racial question confronting Americans is not whether the Negro is inferior but whether he is misplaced here with respect to the climatic and social environment for which he is constructed. Since a tremendous portion of the habitable areas of the earth lie in a tropical zone, it is obvious that the Negro has a greater potential for surviving and increasing in numbers there, where other racial stock is on the wane.

Lincoln wanted Negroes to leave U. S.

Abraham Lincoln's plan of colonizing the Negroes in suitable tropical areas was probably the most logical and humane solution. He urged Negroes to colonize in Central America “especially because of the similarity of climate with your native land—thus being suited to your physical condition.”¹⁶⁹

In *An American Dilemma*, the Lincoln thesis that the Negro and white peoples are markedly different, both psychologically and physically, is largely ignored. The Great Emancipator was actually a confirmed segregationist, contrary to the Lincoln legend built up by the John Dewey Fabian socialist school of education. He believed, first, in colonizing the Negroes outside the United States, and secondly, he was opposed to whites and Negroes living together. He considered the Negro perhaps not equal to the white man in “moral or intellectual endowment.”¹⁷⁰

¹⁶⁸ *The Negro in American Civilization*, Weyl, p. 165.

¹⁶⁹ *New York Daily Tribune*, Aug. 15, 1862, “Colonization of People of African Descent” (Interview with President Lincoln). President Lincoln had called together a group of free Negroes and asked them to start a movement for colonizing American Negroes in tropical Central America. He ended his talk by saying: “I ask you then to consider seriously not pertaining to yourselves merely, nor for your race, and ours, for the present time, but as one of the things, if successfully managed, for the good of mankind—not confined to the present generation, but as

‘From age to age descends the lay,
To millions yet to be,
Till far its echoes roll away,
Into eternity.’” p. 1.

¹⁷⁰ John G. Nicolay and John Hay, *Abraham Lincoln*, The Century Co., N. Y., 1894. Vol. I, p. 239.

Lincoln's segregationist view certainly does not square with what Supreme Court Justice William O. Douglas wrote of him:

"The cause of equality of the races which Lincoln espoused as an American ideal has not been wholly fulfilled either in the North or South or East or West."¹⁷¹

Justice Douglas and his fellow members on the United States Supreme Court considered *An American Dilemma* the basic authority for their decisions on the racial question. Incidentally, in his book on Lincoln, Justice Douglas ignored the fact that up to the day of his death Lincoln stood for colonizing the Negroes outside the United States.¹⁷²

The anthropological wedge driven in by the socialist Boas school carried within it the seed of a racial explosion which has rent the social fabric of the American civilization. *An American Dilemma* exemplifies the cumulative effect of socialist and communist efforts in the United States, and it drew upon the resources of radical forces of Europe as well. Under the disarming title of "social anthropology", the message carried in this book and others like it, such as Calverton's *The Making of Man*, and Ruth Benedict's *Patterns of Culture* constituted an intellectual pincer movement which embraced all layers of our population. The anthropologist Margaret Mead wrote to her colleague Ruth Benedict about *Patterns of Culture*:

"It's written to some four or five audiences varying from the intelligent man in the street, to the very junior student in the social sciences, philosophers, people with race prejudice which clouds their otherwise existing erudition, etc. And then there are sections sufficiently cryptic to have been written to me. . . ."¹⁷³

Writers who oppose this deliberately designed racial strategy have generally failed to identify the socialist-communist forces behind it all. Instead, they have attacked the racial falsehoods piecemeal.

An American Dilemma, like other similar anthropological works, is intentionally confusing and obscure. Its writers apparently ex-

¹⁷¹ William O. Douglas, *Mr. Lincoln and the Negroes*, Atheneum, N. Y., 1963, p. 108.

¹⁷² New York Times Book Review, *Mr. Lincoln and the Negroes*, by William O. Douglas, book reviewed by J. C. Furnas, Sept. 29, 1963, p. 41. Mr. Furnas contradicts the contention of Justice Douglas that Lincoln if he had lived "would have sought and won 'first class citizenship' equality for the Negro . . ."

"But it sits ill with the actual fact—of which the author seems unaware—that only a few days before his death Lincoln was still toying with the notion of colonization."

¹⁷³ *An Anthropologist at Work*, letter from Margaret Mead to Ruth Benedict, 1933, pp. 335-36.

pected to be attacked, and knew that they were vulnerable in basic racial fundamentals. Old hands in international socialist intrigue such as Myrdal and his colleague Sterner designed the content of *An American Dilemma* so that its opponents would have to wallow through a maze of semantic trickery and dialectical obscurities.¹⁷⁴

"Science" used to cover racial falsehoods

One objective of the leftists in dominating anthropology and the other social sciences was to utilize the very definite value that "scientific" projections have in influencing the entire population. The term "science" is a sacred symbol in the mind of the average person. *An American Dilemma* was constructed so as to exploit this symbolism. Myrdal admits as much in the first page of his appendix in *An American Dilemma*:

"In our civilization people want to be rational and objective in their beliefs. We have faith in science and are, in principle, prepared to change our beliefs according to its results."¹⁷⁵

The use of "science" in order to put over ancient socialistic ideas is the main weapon used to impose the new racial tactics upon the rest of the population. *An American Dilemma* was not a compendium of existing beliefs on the Negro question but was deliberately planned to change these relationships. Myrdal uses the term "intelligent social engineering".¹⁷⁶ The concept of "social engineering" was a substitute term for socialism which was widely popularized by an old Fabian socialist, Stuart Chase. Two years before Franklin D. Roosevelt assumed the presidency, Stuart Chase began writing his book with the title *A New Deal*, where the theme of "social engineering" was projected.¹⁷⁷

Stuart Chase was very explicit as to the manner in which the "social engineering" would be operated. He described its function as follows:

"Best of all, the new regime would have the clearest idea of what an economic system was for. The 16 methods of becoming wealthy would be proscribed — by firing squad if necessary — ceasing to plague and disrupt the orderly process of

¹⁷⁴ *An American Dilemma*, Myrdal. In a 116-page appendix in fine print, Myrdal has a ten-section evaluation of the methods used in reaching his conclusions. The title of these appendices is "A Methodological Note on Valuations and Beliefs", pp. 1027-1143.

¹⁷⁵ *Ibid.*, p. 1027, appendix 1.

¹⁷⁶ *Ibid.*, p. 1065, appendix 3.

¹⁷⁷ *A New Deal*, Stuart Chase, Macmillan, N. Y., 1932.

production and distribution. Money would no longer be an end, but would be thrust back where it belongs as a labor-saving means. The whole vicious pecuniary complex would collapse as it has in Russia.”¹⁷⁸

However, Stuart Chase and Gunnar Myrdal, being members of the same socialist movement, have more in common than their joint advocacy of “social engineering”.

A leftist follows up race deception

Following the publication of *An American Dilemma*, the Carnegie Corporation, along with the Social Science Research Council, jointly approached Stuart Chase and asked him to “run a kind of chain and compass line across the whole front of the sciences devoted to human relations . . .”¹⁷⁹

Stuart Chase had been a leader of the Intercollegiate Socialist Society, the Fabian socialist adjunct in the United States.¹⁸⁰ He continued his leadership when that organization later changed its name to the League for Industrial Democracy. The L.I.D. to this day is the fountainhead of the Fabian socialist forces in this country. It enjoys the preferential status of a tax-exempt foundation.¹⁸¹ While enjoying such special privileges it manages to be one of the major socialist centers of control from which major leftist policies and directives flow.¹⁸²

In writing *The Proper Study of Mankind*, Stuart Chase received the aid of a number of persons who also helped Myrdal with *An American Dilemma*.¹⁸³

¹⁷⁸ *Ibid.*, p. 163.

¹⁷⁹ *The Proper Study of Mankind*, S. Chase, p. xv, under Introduction entitled “How This Book Came to be Written”.

Report of the Special Committee Investigating Tax-Exempt Foundations, refers to Chase's book: “The project was initially financed by the Carnegie Corporation and may fairly be characterized as a project of the *Social Science Research Council*; it is virtually an exposition of the SSRC point of view.” House Report No. 2681, 1954, p. 85.

¹⁸⁰ Stuart Chase, interestingly enough, was not a social scientist, but an accountant. *Who's Who*, 1930-31. As such, he posed as an expert on Anthropology and other social sciences. This is reminiscent of Myrdal, who became the top authority on anthropology via the Negro question when, by his own admission, he was not qualified, since his profession was that of economist.

¹⁸¹ *Report of the Special Committee to Investigate Tax-Exempt Foundations and Comparable Organizations*, House Report No. 2681, 1954, p. 105.

¹⁸² See *Keynes at Harvard*, Veritas Foundation, passim.

¹⁸³ *The Proper Study of Mankind*. Some who aided in both books were Ralph Linton, Melville Herskovitz, George Lundberg, William Ogburn, Frederick Osborn and Louis Wirth. pp. xvii, xix, xx.

Stuart Chase's book was a widely distributed sequel to *An American Dilemma*. Donald Young, head of the SSRC and the Russell Sage Foundation, was Stuart Chase's mentor, just as he was Gunnar Myrdal's several years before. Using the leftist conclusions of the Boas school of anthropology, as well as Gunnar Myrdal's *An American Dilemma*, Stuart Chase outlined the strategy for using the "culture concept" in anthropology as a leftist weapon. He boasted:

"Theoretically, a society could be completely made over in something like 15 years—the time it takes to inculcate a new culture into a rising crop of youngsters."¹⁸⁴

A plan to indoctrinate a whole generation

In this same chapter, which is called "The Culture Concept", Chase declares:

"Culture patterns do change, and can be changed."¹⁸⁵ He pointed out the importance of those "who handle the 'cake of custom,' so to speak before it is baked. A cultural change could be introduced, as through a funnel, through these molders of the next generation."¹⁸⁶

Thus, in simple terms, Stuart Chase gives away the plot. He indicates that the important factor is to gain control of the "funnel" through which the ideas are planted in the minds of a generation. This is precisely how educated Americans were indoctrinated by means of social anthropology and the other so-called "social sciences". This socialist directed power drive via social anthropology reached its first plateau through a favorable decision by the United States Supreme Court in 1954 on the question of school segregation (the chapter on social jurisprudence which follows will deal with socialist influence within the Court itself—ed.).

The radical left was not satisfied with merely indoctrinating a population with its racial slant. It is traditional in the socialist-communist camp that once indoctrination is accomplished, the next step is to seize the initiative organizationally. Leftists always fear that if too much time is allowed the more alert minds will gather their thoughts and see through the false facade of "social anthropology". The left-wing therefore kept moving ahead and attacked on a broad front.

¹⁸⁴ *ibid.*, p. 68.

¹⁸⁵ *id.*

¹⁸⁶ *id.*

CORE was organized by socialists

The same year (1942) that Gunnar Myrdal finished his study, *An American Dilemma*, the National Congress of Racial Equality (CORE) was organized by a group of socialists. After the Supreme Court decision (1954) this organization was expanded into hundreds of branches throughout the country.

CORE is unquestionably controlled by socialist leadership. Its national committee is studded with names such as Roger N. Baldwin, A. J. Muste, Walter P. Reuther, Charles S. Zimmerman, and many others, who have a record of leftist activity stretching back many years.

Some like Roger N. Baldwin have been active socialist strategists even before World War I. Baldwin was one of the pioneers of the camouflage technique in putting across socialism. In 1917, he wrote privately to another socialist, advising him to "steer away from making it look like a socialist enterprise." "We want also to look patriots in everything we do."¹⁸⁷ This underhanded policy is standard procedure in the socialist movement.

NAACP and ACLU also socialist creations

An amazing interlocking series of organizations have been formed to put across forcible Negro-white integration in the United States. The NAACP concentrates mainly in rallying Negroes and furnishing the facade for legal actions. CORE is devised to organize direct action campaigns such as demonstrations, sit-downs and so-called "freedom rides". The American Civil Liberties Union on the other hand runs interference in the legal field for all of these moves. The ACLU is the main tool used to undermine the basis of the American legal system. It has assumed the permanent pose of a disinterested party claiming to represent "civil liberties" for all. In this it has been exceptionally clever. However, extensive analysis shows that the NAACP, CORE and the ACLU have all been formed and are controlled by socialists. Since there is generally some sort of working rapport between communists and socialists, there is naturally a generous sprinkling of pro-communist elements in all these organizations.

The combined leftist action, abetted by leftist infiltrators in both major political parties, has created a national crisis in the United States. On its periphery this movement has tied itself into the communist-socialist international racial turmoil.

¹⁸⁷ *Lusk Committee Report*, p. 1088.

At the bottom of all the shouting, the injuries, the deaths, and the general ruin that follows is the trumped-up “scientific” evidence that passes as “social anthropology”.

A Negro speaks for free enterprise

Not only have white men of good will been bludgeoned into silence by this avalanche of organized hysteria, but many Negroes are forced to toe the line under the threat of social ostracism by their own kind. However, there are a few voices in the wilderness such as S. B. Fuller. Mr. Fuller, a Negro, started a cosmetic firm, the Fuller Products Company, in 1925, with a working capital of twenty-five dollars. He had built this enterprise up with 10 subsidiaries to a \$10,000,000 business. He charges the American Negroes with lethargy:

“If the Negro had the amount of initiative, courage and imagination required, he could control the retail selling of his own community.”

* * *

“Since our capitalistic system is a competitive system the Negro must learn to compete with his fellow man. He must not only seek jobs, but he must own establishments which give jobs to others.”

* * *

“The Negro believes that the lack of civil rights legislation and the lack of integration have kept him back but this is not true. If he would learn to use the laws of observation, concentration, memory, reason and action he would realize there is a world of opportunity in his own back yard.”

* * *

“The Negro must learn how to think. You can’t change the system to accommodate the Negro. You have to change the Negro to fit the system. You can’t legislate equality.”

When asked a question: “What the NAACP was doing for the individual Negro” Mr. Fuller answered “Nothing.” He added; “They are trying to change the white man, not the Negro.”¹⁸⁸

There are other like voices among the Negro people. For example, a Negro parent wrote to the *New York Times*:

¹⁸⁸ *New York Herald Tribune*, Dec. 7, 1963, p. 5.

“Being a Negro parent favoring integration, I cannot support a boycott of our schools in the name of integration. My pride as a Negro prevents me from believing my children could not receive a good education in a class surrounded by other Negro children.”¹⁸⁹

Another instance is that of Negro author Louis Lomax, who declared:

“Any race that drinks as much whiskey as we do and buys as many Cadillacs and Continentals as we do can afford to buy some shares in the future of its children.”

* * *

“Lomax said pastors of Negro churches should convert their church cellars, ‘and go from door to door, and from crap game to crap game’ to get the mind of the young Negro oriented towards self improvement.”¹⁹⁰

Scientists begin to fight back

Encouraging voices are heard in the world of science. Not only the anatomical measurement and description of man demonstrates wide divergence and adaptations of the major races of mankind but the microscope, the laboratory and the scalpel are beginning to show that there are many biochemical variances between the races.

Recently, J. B. S. Haldane, Professor of Genetics and Biometry, startled the scientific world with these observations:

“That both individuals and races are different from one another. . . . That there was still no evidence that all races were equal in their intellectual endowment. . . .” “What can be said in general with regard to equality or inequality of the races is that each is superior in its own environment.”¹⁹¹

He drew the conclusion “that any satisfactory political and economic system must be based on the recognition of human inequality.”¹⁹²

¹⁸⁹ *New York Times*, “Letters to the Times”, Sept. 10, 1963, p. 38.

¹⁹⁰ *Sacramento Bee* (Calif.) August 18, 1963.

¹⁹¹ *New York Times*, Sept. 9, 1963, p. 29. article on statements by Haldane before the 11th International Congress on Genetics, at The Hague, Holland.

¹⁹² *Ibid.*

The Haldane statement is of special significance since he has been identified with extreme socialist and communist movements for over 50 years. Haldane shows intellectual honesty as a scientist in acknowledging the cogency of scientific evidence that runs counter to the political position which he has espoused throughout most of his lifetime.

Haldane's scientific integrity contrasts with its lack in his fellow countryman Bertrand Russell. Russell, who has been a Fabian socialist for over 60 years, runs true to form with regard to socialist hypocrisy. A number of years ago, Russell declared:

"It seems on the whole fair to regard Negroes on the average inferior to white men."¹⁹³

Today, in keeping with current socialist propaganda needs, Russell has completely reversed himself, without any scientific excuse.

White leftists personally keep lily-white

The hypocrisy among white socialists on the Negro question is universal. The great majority live in solid white neighborhoods and intend to live that way. Their attitude can perhaps best be compared to the double standard of Beatrice Webb, the mother of the Fabian socialist movement in both England and the United States who privately wrote about a Negro in her diary as "a nauseous nigger mouthing primitive Methodism; a mongrel between the unctuous sacramentalist and the Christy Minstrel."¹⁹⁴ In public, however, she helped set the Fabian socialist policy of shedding crocodile tears over the Negroes under British colonial rule.

There are indications in the academic world of a revolt against leftist anthropological falsehoods. An outstanding example occurred in Manhasset, Long Island, where school authorities frankly stated:

"The I.Q. of the Negro is partly to blame for his failure to match the academic achievements of white students."¹⁹⁵

The school superintendent claimed:

"His staff tried to stimulate the students' intellectual interests

¹⁹³ *New York Times Magazine Section*, May 5, 1963.

¹⁹⁴ Beatrice Webb, *My Apprenticeship*, p. 291.

¹⁹⁵ *Long Island Press*, May 2, 1963, p. 7.

by holding smaller classes, provided extra reading help and offered varied extra-curricular activities."

* * *

"But he said, the response of the Negro students was generally one of apathy and disinterest."

He put the blame "in part 'on their lower intellectual level' and their home environment."¹⁹⁶

This one school district soon became the target of a nation wide attack by leftist groups. CORE, the NAACP and others organized a barrage of abuse against the Manhasset school district. Squads of leftist "brain washers" have been busy ever since harassing that community.

Signs of revolt against academic leftism

Encouraging resistance is also making itself felt in our universities. Academicians like those who wrote for the critical anthology entitled *Scientism and Values* (edited by Schoeck and Wiggins) have struck some telling blows against the leftist misuse of scientific labels.¹⁹⁷

Dr. Coon, the physical anthropologist, is quoted there as saying:

"Basing their ideas on the concept of the brotherhood of man certain writers, who are mostly social anthropologists, consider it immoral to study race, and produce book after book exposing it as a 'myth'. Their argument is that because the study of race once gave ammunition to racial fascists who misused it, we should pretend that races do not exist."¹⁹⁸

Actually, the scientific study of race has been confronted with major obstacles imposed by leftists on two fronts. The Nazi National Socialism's distortion and falsification of certain racial data had a crippling effect on the scientific study of race. The socialists and communists, on the other hand, wishing to utilize the Negro masses as political cannon fodder, have insisted that there is no such thing as race. Leftists wish to equalize the entire human species in one common mold. However, human nature continually plays tricks on

¹⁹⁶ *id.*

¹⁹⁷ *Scientism and Values*, Helmut Schoeck and James W. Wiggins, editors, Von Nostrand Co. Inc., Princeton, N. J., 1960. This book is a compilation of the views of 12 scientists and educators who expose the efforts in the "social sciences" to seduce the mind of an entire nation.

¹⁹⁸ *Scientism and Values*, p. 109.

this socialistic thesis. In the Soviet Union, the oppression and segregation of races is a major political factor. This has been especially dramatized by African student protests there against racial oppression. In fact, the segregation of Negroes in Russia is older than the history of Negro slavery on the North American continent.¹⁹⁹

Russia segregates Negroes for 500 years

In *Soviet Communism: A New Civilization*, by the Fabian socialists Sidney and Beatrice Webb, they write:

“The existence of a negro village, with a soviet of its own race, is, we imagine, unique in Europe. Persons of African descent, though relatively few in number in the U.S.S.R., are more than is usually supposed.”

The Webbs explained that this soviet is made up of “quite a number of descendants of the African slaves whom the wealthy used to buy in the slave market of Constantinople.”²⁰⁰

This is an amazing admission coming from official Soviet sources. Apparently these descendants of Negro slaves have been in Russia at least since the 15th or 16th century. For approximately 500 years, Negroes in Russia have been sufficiently segregated and racially unmixed to be still identifiable as a separate race, and to form their own village soviet.

This example not only indicates the natural segregation that takes place between the white and Negro peoples in the Soviet Union, but is also an interesting phenomenon from an anthropological view. The fact that a tiny segment of Negroes surrounded by a huge white population can remain unmixed and segregated for so many centuries is, in itself, a strong proof of the natural tendency among different races to remain unmixed.

In recent times, the leftist racial chorus is no longer satisfied with equal opportunity for the Negro. If social demands put forward under the guise of reforms appear to be met and the problems solved, then new and more impossible demands are made in order to keep up a constant state of social ferment. The reason behind this is

¹⁹⁹ First shipload of slaves to arrive in American colonies arrived in Virginia in 1619. Columbia Encyclopedia, 2nd Edition, p. 1834.

²⁰⁰ Beatrice and Sidney Webb, *Soviet Communism: A New Civilization*, p. 155. See also: *Keynes At Harvard*, where Senate testimony is given by a former Soviet agent that *Soviet Communism: A New Civilization* was written by the Soviet Foreign Office and handed to the 78-year-old couple to be printed under their name. pp. 30-32.

basically simple. If the alleged reform demands put forward by communists and socialists are accepted and prove to be workable, then the social order continues to function with a minimum of friction. Under such circumstances the radicals would have no justification for their demands for the elimination of the present social order.

Leftists demand "better than equal"

Today, ludicrously enough, demands are made that Negroes are entitled to rights which are "better than equal", and that the Negro must now receive "preferential treatment" to compensate "for the inequities of 100 years".²⁰¹

It is said that we degraded the Negro by subjecting him to slavery, whereas in Africa he had lived in idyllic primitivism, as a child of nature, blissfully enjoying freedom and well being. The wicked white man is supposed to have invaded the African jungle and carried these formerly happy savages across the ocean in chains, to undergo the cruel hardships of chattel slavery.

The picture presented is that Negro slavery was an American invention which represented a degeneration from his natural state. All honest historians and anthropologists will admit that this is false.

History teaches that slavery was an advance over the previous condition of mankind. Slavery came into existence when civilization had advanced to the point where captives taken in war were no longer slaughtered but enslaved, because they were useful in the economic life of the conquerors.

Previous to the importation of Negro slaves into the New World, the Negro warrior tribes traditionally killed all those whom they bested in battle and in most cases, ate the victims. In the equatorial regions of Western Africa, whence most of the American Negroes descend, travellers reported that victorious tribesmen round up their captives and "drive their prisoners before them, as butchers drive sheep to the shambles, and these are only reserved to fall victims on a later day to their horrible and sickly greediness."²⁰² It was reliably reported that "human fat is universally sold," while "the Fan barter their dead among themselves," and even disinter them to be devoured."²⁰³

²⁰¹ *New York Times*, Oct. 28, 1963, p. 1.

²⁰² *Encyclopedia Britannica*, 9th Ed., 1885, Vol. XVII, p. 318.

²⁰³ *Encyclopedia Britannica*, 9th Ed., 1885, Vol. XVII, p. 318. (The Fan and other tribes mentioned above came from Western Africa).

It is a bit of fanciful folklore among Americans today that the Negro slaves originally were hunted down by white men and forcibly brought to this country. Actually, the great majority of slaves were hunted down by Negro warrior groups and moved to the coast, where they were exchanged for merchandise with the slave traders. An authoritative source stated:

“The native chiefs engaged in forays, sometimes even on their own subjects, for the purpose of procuring slaves to be exchanged for western commodities. They often set fire to a village by night and captured the inhabitants when trying to escape.”²⁰⁴

Became enslaved instead of eaten

By and large, the slaves that were transported to the New World were those who otherwise would have been killed, and often eaten. Actually, the growth of the slave trade made it possible for captive Negroes to survive and beget progeny. Most American Negroes are the descendants of such survivors. Historically speaking, the importation of slaves into America generally improved their lot.

While it is true that the motives of the white slave traders and those who purchased the slaves were not humanitarian, nevertheless, broadly speaking, the condition of the Negro could not have been as bad as has been painted since he has increased in numbers from an original 333,000 slaves to over 20,000,000 Negroes today.²⁰⁵

Such an increase in population would have been impossible to a group if they had been subjected to torture, abuse and general mistreatment as usually believed, particularly in the southern states. The fact is that the Negro population increased so much faster than the white that they continuously exceeded their proportional share of the population despite the influx up to 1910 of 22,000,000 European immigrants.²⁰⁶

It is an irony of history that the American Negro owes his very existence as a group on earth to the fact that the importation of slaves was practiced during the 17th and 18th centuries. The current demand to compensate the Negroes with a retroactive gift of “more than equal rights” to make up for the so-called past abuses does not

²⁰⁴ *Encyclopedia Britannica*, 9th Ed., 1885, Vol. XXII, p. 138.

²⁰⁵ *The Negro in American Civilization*, Weyl, p. 9.

World Almanac (1963) p. 257.

²⁰⁶ *The Negro in American Civilization*, Weyl, p. 133.

stand the test of historical fact. The "more than equal rights" program can only be justified by a gross distortion and misrepresentation of historical events.

Cannibalism was total lynching

"Social scientists" often point to the alleged lynching of Negroes in America as major proof of the degradation of the Negro from his original jungle life. They overlook not only the fact that the ancestors of the American Negroes would have been lynched far more often by their fellow Negroes in Africa, and generally eaten, but also the fact that Negro atrocities against whites greatly exceed the number of lynchings here.

Negro sources claim that 1,797 Negroes have been lynched during the period of 63 years since 1900. They state that "there were no recorded lynchings in 1952, 1953, 1954, 1956, 1958 and 1960." "There was one in 1951, 3 in 1955, one in 1957, one in 1959, and one in 1961."²⁰⁷

Leftist "social science" sources stretch the definition of "lynching" to cover the killing of Negroes by whites under a broad variety of circumstances. For example, if a Negro is executed legally down South, or is killed resisting arrest, it is often termed "legal lynching". Frequently, when a Negro loses his life in a fight with a white man, or dies in a racial demonstration, this is also called "lynching".

In effect, the term lynching is made to cover the total number of Negroes killed by whites. If we accept this premise the comparison is completely different from that drawn by these propagandists.

Negroes killed more Americans than World War I

Official figures show, year by year, that Negroes have accounted for about 55% of all the murders and homicides committed in the United States. The Negroes comprise only 10% of the population. During the last 20 years, there have been an average of 10,000 murders and homicides committed in the United States per year. It is a fair estimate that more whites were killed by Negroes in each of these years than the sum total of all the lynchings of Negroes in the entire 63-year period. It is also a fair assumption that well over

²⁰⁷ *World Almanac* (1963) p. 310.

100,000 whites were killed by Negroes during the same period that 1,797 Negroes were lynched. The comparison is now much more striking, because lynching has practically disappeared in recent years, while the Negro killings of whites are increasing at an alarming rate. Thus ironically enough the executioners are complaining of the victims. This paradoxical situation is scarcely mentioned in "social anthropology".²⁰⁸

Mr. Weyl brings out the fact that 54% of the aggravated assaults committed in the United States were perpetrated by Negroes. Projecting this over a 20-year period, it can be estimated that more than 300,000 whites have been victims of such assaults.

Actually, in the period mentioned, Negroes killed more than twice as many whites as there were soldiers killed in battle in the American armed forces during World War I. Also Negroes seriously injured more whites during the same time than the number of American soldiers wounded in that war.²⁰⁹ Admittedly, the death toll of World War I is considered a great national calamity; however, leftist anthropology tells us the assaults on whites by Negroes are just an expression of resentment against discrimination.²¹⁰

It is interesting to note the development of those Negroes who remained in Africa. Dr. Albert Schweitzer has some interesting observations drawn from almost a lifetime of missionary work among the African Negroes. He states the segregationist view that:

"One arranges at once in Africa that the blacks shall be in the white people's quarters as little as possible; that this is a necessary part of one's care for one's self."²¹¹

He complains that "one can never rely on the natives here; not even the things which they understand from long practice." He further states: "inability to exert themselves and adapt themselves to difficult circumstances is typical of the natives and makes them pitiable creatures." Schweitzer concludes that "Africa would be

²⁰⁸ These estimates are based on figures given in the *World Almanac* from 1940 to 1963. See also, percentages compiled in N. Weyl's, *The Negro in American Civilization*, pp. 224-35.

²⁰⁹ *World Almanac*, 1960, World War I American battle deaths, 53,402. Total wounded were 204,002.

²¹⁰ An example of justification for criminal acts by Negroes against whites see John Dollard, *Caste and Class in a Southern Town*, particularly chapter XIV "Negro Aggression Against Whites".

²¹¹ *Long Island Press*, Aug. 16, 1962, p. 17.

beautiful without its savages." Thus, the condition of those Negroes who descend from slave-hunting ancestors is one of abysmal backwardness. The noble savage who has not been removed from the jungle haunts appears to Schweitzer to be just as much a problem as Negroes elsewhere.

The leftists generally praise Dr. Schweitzer because he supports many of their front activities.²¹² They maintain almost complete silence on his views on the Negroes. However, if a conservative said the same things, they would fill the air with charges of "racist" and "apartheid".

UN body plots to stifle a science

A world-wide plan to blackout scientific research of the physical and psychological differences of widely dissimilar races is operating under the aegis of the United Nations. Notice of this reactionary policy was given in Moscow by the Soviet ethnologist Professor Georgi F. Debets who spoke on behalf of a meeting there of the United Nations Educational Scientific and Cultural Organization (UNESCO). Twenty three anthropologists, from all over the world, unanimously agreed with the socialist and communist thesis that all "peoples of the earth have now biological possibilities for attaining any level of civilization."²¹³ This pronouncement in the name of *science* is an amazing attempt to erase from the minds of civilized peoples the knowledge of variances between the different branches of human kind. The attempt to equate, for example, the mentality of the average Caucasian or Oriental with that of the average Australian aborigine would be ludicrous if it wasn't propounded so seriously by those who have been indoctrinated in our institutions of higher learning. The average Australoid ". . . is unable to remember five or six digits in order"²¹⁴ and until civilized men gave them some of the modern trappings they were living ". . . in a manner comparable to that of Europeans of over 100,000 years ago".²¹⁵

²¹² Schweitzer boasted to a leading American socialist "that he and Gene Debs (the late American socialist leader—ed.) were first cousins." Harry Fleischman, *Norman Thomas*, W. W. Norton, New York, 1964, p. 108.

²¹³ "All Races Equal, Scientists Assert", *New York Times*, Friday, August 21, p. 20.

²¹⁴ Professor S. D. Porteus, "The Will To Live", in *Mankind Quarterly*, July-September 1962, p. 18.

²¹⁵ Carleton Coon, *The Origin of Races*, p. 4. Dr. Coon further states: "This study leads to several conclusions. One is that the Australian aborigines are still in the act of sloughing off some of the genetic traits which distinguish *Homo erectus* from *Homo sapiens*. Another is that, as rates of evolution differ in different parts of the world, populations belonging to a given evolutionary grade in different places cannot be closely related if their life spans are hundreds of thousands of years apart." p. 411.

This UNESCO body also declared: "differences between achievements of various peoples must be explained wholly by their cultural history."²¹⁶ Here, in classic form is an example world-wide unity of both theory and practice by the socialist and communist movements. The medieval emanations of Saint-Simon that *man* is only a helpless reflector of his environment is here repeated in modern semantic garb. Hitler's device of *false-race* is now matched with the leftist scheme of *non-race*. Each is an attempt to make soulless automatons out of those they want to rule.

The left-liberal *New York Times* also reported that in this UNESCO body: "The experts, all anthropologists, also opposed the use of their research for what they termed 'unscientific purposes' to promote racist aims."²¹⁷ Since scientific research into the matter of human racial differences by zoologists, biologists, medical men, and physical anthropologists has been branded as "racist" and "reactionary" this move is designed to block all attempts to record and analyze new scientific evidence which might contradict the left-wing *non-race* thesis. Thus the reactionary methods of medieval scholasticism, whereby knowledge was deliberately confined, has been re-born under modern labels.

Anthropology, history, economics and sociology have been mobilized by the left-wing underworld to camouflage false concepts underlying the racial turmoil of present times. It is the task of honest men to support genuine scientists in setting the record straight and presenting the facts as they really are.

²¹⁶ *N. Y. Times* Aug. 21, p. 20.

²¹⁷ *id.*

X

SOCIOLOGY;

THE MIDWIFE OF SOCIALISM

Immediately after President Kennedy's assassination, before Lee Oswald was apprehended, the United States Information Office broadcast the news that he had been shot in a city that was a center of conservatism. The Kremlin quickly took advantage of this singularly inappropriate comment and began to assert categorically that a rightist plot was responsible for the killing. The killing of Oswald furnished added fuel to the Soviet propaganda, which has continued unabated and unblushing in the face of the overwhelming proof that Oswald was a communist, who had often acted as an agent of the communist conspiracy.

There is no doubt that if Oswald had not been promptly arrested and identified as a communist, the communists and their liberal dupes would have unleashed a campaign of unprecedented violence against American conservatives. The possible sweep of such a campaign can be estimated from the venom with which they continued to attack conservatives even after Oswald's background was divulged.

Simultaneously with these attacks, the same information media and commentators who readily found the conservatives guilty without any evidence, now made a concerted effort to exempt Lee Oswald from any organized connection with the Communist movement. They initiated a frantic campaign to convert Oswald into a "lone wolf neurotic." Writers, commentators, analysts, and interpreters moved in frenzied haste to exonerate the Kremlin, Castro, Red China or any other leftist source from any blame for the assassination. This was followed promptly by a most convenient killing of Oswald by a man who had himself spent time in Cuba in commercial negotiations with Red chieftains.¹ Chief Justice Earl Warren of the U. S. Supreme Court gave official approval to the leftist "lone wolf" line through the report of the Presidential Commission investigating the assassination.

¹ "Ruby Trip to Cuba Disclosed at Hearing." "Jack Ruby once made trip to Cuba to sell Fidel Castro some jeeps it was revealed yesterday." *N. Y. Herald Tribune*, January 21, 1964, p. 3.

After this there arose, as if by pre-arranged signal, the steady chorus that all Americans are guilty of the death of President Kennedy. For the first time in history, an entire nation was now charged with collective guilt for the assassination of a head of State.² Charges of "racial injustice", "unemployment", "juvenile delinquency" and "profit making", for which society is held to be morally responsible, inflame some minds to acts of violence.

"It is society that is at fault," we are told. In order to prevent such assassinations our whole social order has to be drastically changed. The first move, of course, is to adopt immediately a whole series of socialistic demands.

Criminals are called victims of capitalism

The whole matter is defined as sociological. Sociological texts over the last 50 years repeat the cry of universal guilt:

"Society is thus considered to a very large extent, responsible for the prevalence of criminality."³

The whole socialistic premise that man is a mere reflection of his environment and that the present environment is a bad capitalistic one, lies at the base of the sociological theory that society is at fault, and not the criminal. Some sociologists are very frank about this. Professor Kimball Young, of the University of Wisconsin, wrote:

"Crime, too, has many of its roots in the economic soil. Those phases of crime that grow out of the economic order, therefore, are, like poverty not to be eliminated until the economic order itself is modified."⁴

² "A Portion of Guilt For All", "New Violence Underlines Need to Fix Public as well as Private Responsibility", James Reston, *New York Times*, November 25, 1963, p. 5.

³ *Contemporary Sociology*, "Criminology" by Samuel Koenig, Brooklyn College. Philosophical Library, 1958, N. Y.

The full context is as follows:

"The almost universally shared view among criminologists at present is that the criminal is a product—a product of both the forces within the individuals as well as of those of the external world, the environment. In other words, the criminal as such is not by his own making, because he chooses to be anti-social, or of his own free will. Consequently, criminal behavior is looked upon as being the result of the failure of society to meet properly the needs of certain individuals, who, therefore, adopt disapproved ways of satisfying them. Society, according to this view, allows the existence of conditions which are conducive to criminal behavior—especially on the part of those who by virtue of their personality traits readily succumb to those conditions. Society is thus considered to a very large extent, responsible for the prevalence of criminality." p. 179.

⁴ *An Introductory Sociology* by Professor Kimball Young, University of Wisconsin, Part of the American Sociology Series (edited by Kimball Young) American Book Company, N. Y., Cincinnati, Chicago, Boston, Atlanta, 1934, p. 572.

Incidentally, this textbook, which has been used in most universities and colleges in the United States, has an interesting solution of the criminal problem once the leftists take over:

"In Soviet Russia, for example, a criminal has a number of chances at reformation, but if he fails to make good, he is quietly put out of the way—no matter what his crime is."⁵

We hope that Professor Young was joking when he referred to criminals securing "a number of chances at reformation" in Soviet Russia. The world at large knows only too well of thousands upon thousands of persons executed immediately after sentence, and of the millions who died without benefit of even a formal communist trial. But many sociologists are wishfully blind to conditions in socialist countries, while hypersensitive to the faults of their own country.

For example, what is probably the most widely circulated text on sociology used in colleges and universities today states:

"Such students of man and law as Judge Ben Lindsey, Clarence Darrow and Lincoln Steffens took the position that, in many criminal cases, society might well be convicted of permitting such group culture and conditions to persist but that the person in custody only did what might have been anticipated."⁶

This admission by top sociologists that their main authority for the conclusion that society is guilty and not the criminal is predicated upon the thinking of Lincoln Steffens, Judge Ben Lindsey and Clarence Darrow is an amazing revelation.

Lincoln Steffens, king of the muckrackers, had an extensive record of association with socialist and communist enterprises throughout most of his life. Judge Ben Lindsey, the exponent of companionate marriage, was also the darling of socialist and communist movements, and his writings were widely disseminated both by communist and socialist distributing outlets. Clarence Darrow was one of the founders of the I.S.S. (now League for Industrial Democracy) and had extensive communist-socialist ties.⁷

⁵ *id.*

⁶ *Principles of Sociology*, Alfred M. Lee, editor, College Outline Series, Barnes & Noble, N. Y., p. 333, 1959.

⁷ *The Socialist Party of America*, p. 55; also, all major governmental investigative indexes.

The theme that society carries the onus of guilt for all the acts of its citizens has bedeviled the American public for many years. Sociologists repeatedly proclaim that criminals are not guilty but are the victims of social maladjustment. Hence they should not be punished. Instead, society should be changed so as to eliminate the causes of crime. The same chant is heard about juvenile delinquency. Those at fault are parents, schools, teachers, housing, etc. It is not the teenagers who are delinquent, it is society that is imperfect. We noted in a previous chapter that the scion of a prominent leftist family, Charles Van Doren, deceived the American public in a quiz program. This was also made out to be the fault of society.

Stripped of all its verbal trimmings, this concept is merely a rehash of the old socialist theme that men are mere plastic reflectors of social conditions. This point of view justifies the socialist claim that society, i.e., the capitalist system, needs to be changed and then presto, a new type of perfect humanity will emerge.

Foes of leftism are exempt from social guilt theory

Of course, the socialists and communists don't give their enemies the benefit of this interpretation. Thus, if a rightist had shot the President, or if a conservative had cheated on a quiz program, the leftist hounds of propaganda would have been turned loose on the guilty ones on the basis of individual and group responsibility.

In 1953, an outstanding sociologist, A. H. Hobbs, critically summed up such twisted thinking in sociology by stating mockingly:

“There are delinquents in the slums, therefore the slums cause delinquency and we can cure delinquency by eliminating slums. Many Negroes are poor, therefore poverty is the cause of the high Negro crime rate. Society is very complex, and our economic system involves competition: more people in our society are neurotic, therefore our complex competitive society causes neurosis and psychosis.”^a

Ten years later, such sociological teaching found its expression in the characterization of Lee Oswald—“a lone wolf neurotic”. Why was he a neurotic? Naturally, because society is “complex” and

^a *Social Problems and Scientism*, A. H. Hobbs, The Stackpole Press, Harrisburg, Pa., 1953, p. 76.

“competitive”, therefore, society is to blame for President Kennedy’s assassination. Such devious reasoning is at the basis of the whole spate of editorials and articles which blame the whole American people for the President’s death. This same type of reasoning was responsible for the almost hysterical rush to clear the Kremlin and the rest of the Red world from any complicity.⁹

The tactic of blaming society as a whole for leftist crimes is clearly a type of leftist sociological imposture.

Since sociology and sociologists seem to have such tremendous influence in shaping the thinking throughout America, it would do well to probe into its origins, purposes and content.

Sociology was a socialist discipline from the very beginning, unlike other social sciences, such as history, which were non-socialist in their origin, but were gradually infiltrated and dominated by organized leftist groups in the academic world.

Sociology and socialism founded simultaneously

The reputed Father of Sociology is Auguste Comte, who first coined the word sociology (sociologie) in France around 1838.¹⁰ However, the true father of modern sociology was Claude Henri Saint-Simon, a French aristocrat, and the founder of modern socialism. Auguste Comte, for a time, was the secretary of Saint-Simon and borrowed much of his *sociologie* from his master Saint-Simon. The foundation of modern sociology was actually laid in 1825 by Saint-Simon. In the interim Pierre Leroux who first coined the word “Socialism” was a connecting link in the development of sociology via the socialist path.¹¹ As mentioned previously, Leroux was also a forerunner of modern anti-semitism.

Emile Durkheim, the renowned French sociologist, and international socialist, stated that Saint-Simon arrived at sociology because of “his early aspirations for a total science.”¹²

⁹ Compare this with the attempt of the same leftists to blame conservatives as a group for the President’s murder.

¹⁰ *Columbia Encyclopedia*, 2nd Ed., p. 1846.

¹¹ *Encyclopedia of the Social Sciences*, “Leroux saw that man is a social product; he may thus be considered with Bonald and Saint-Simon as one of the precursors of modern sociology.” Vol. 9, p. 414.

¹² *Socialism*, E. Durkheim, Collier Books, 1962, p. 127.

Emile Durkheim, born 1858, died 1917.

“To support his theories he drew extensively on anthropological and statistical materials.” *Columbia Encyclopedia*, 2nd Ed., p. 577.

“Durkheim’s central theory is that of collective representation.” *Encyclopedia of Social Sciences*, Vol. 5, p. 291.

Sociologists are loath to admit the fact that Saint-Simon was the actual founder of modern sociology. The editor of Durkheim's works states:

"If sociologists acknowledge descent from Saint-Simon rather than Comte they are not only acquiring a father, but a black sheep brother, socialism, thus reinforcing lay opinions to the effect that socialism and sociology must be similar because they have the same prefix."¹³

Powerful forces in the field of sociology have been anxious to keep the true origin of their profession under cover. Professor Gouldner complains that "in some quarters a concern for the history of sociological theory is now regarded as misguided."¹⁴ They are anxious to disguise the fact that Saint-Simon, the socialist, is the true founder of modern sociology. Many try to ascribe the founding role of sociology to Auguste Comte, since his writings are abstract and vaporous enough to act as a cloak for the true socialistic root of sociology.¹⁵

Modern totalitarianisms based on socialist sociology

Early sociology travelled in several directions. It generally followed the paths taken by various socialistic factions. Saint-Simon, as the father of modern sociology, laid the basis for the fundamental tactics and direction of sociology which have persevered to the present day. His sociological principles found ultimate expression in modern times in Fascist oppression, Nazi murders and Soviet atrocities. Recently the translator of Saint-Simon's *Doctrine* declared:

"The real link of the people and the state was represented by the leader, 'the father' or 'great man', 'the living symbol' of the

¹³ The above observation was made by Alvin W. Gouldner, Dept. of Sociology, University of Illinois, who wrote the introduction to Durkheim's book *Socialism*, p. 12. George G. Iggers, associate professor of history at Dillard University, also ties in the beginnings of sociology to Saint-Simon as follows:

"The conception of society as an organic whole subject in all its aspects to social law, a view which they shared with Auguste Comte and Henri de Saint-Simon, was to dominate French sociological thought through Durkheim." *The Doctrine of Saint-Simon*, p. xxv.

¹⁴ *Socialism*, Durkheim, p. 7.

¹⁵ A typical expression of this point of view is the following:

"Durkheim is the spiritual heir of Comte and all the principal elements of his earlier thought are to be found foreshadowed in Comte's writings. . . . Every element in his thinking is rooted deeply in the problems immanent in the system of thought of which Comte was so eminent an exponent." Talcott Parsons, *The Structure of Social Action*, McGraw Hill, 1937, p. 307, quoted in *Socialism*, Durkheim, p. 11.

Saint-Simonian idea. The leader, chosen not by ballot but by the spontaneous recognition of his greatness by the masses, represented the state and its purpose concretely, and while possessing absolute power, he still acted both in the name of masses and with their approval. Parliament, interestingly enough, was not abolished but transformed from a 'debating society' to a body which was to listen to government experts and, like the Supreme Soviet or the Nazi Reichstag, to vote its approval.

* * *

"Like the modern totalitarian state, the Saint-Simonians intended to control not only the political realm but all spheres of cultural activity."¹⁶

The fundamental communist-socialist and fascistic doctrines whereby all directives are obeyed unquestioningly on the basis of "faith" springs from early Saint-Simonian sociology. In fact, Saint-Simon's projected control was labelled a "Church" in imitation of the Catholic control of secular matters during the Holy Roman Empire. Professor Iggers in describing the Saint-Simonian use of the term "Church" and describing their socialism, observed:

"Members of the Church-Society, unlike those of a sect, did not arrive at truth through subjective experience and individual search, but were confronted by an objective belief which they had to accept on faith."¹⁷

Differences of opinion were considered taboo and the idea of separate parties contending for the support of an electorate was completely ruled out:

"The authoritarianism of the Saint-Simonian Church did not admit of any separate bodies or voluntary associations within its bosom, nor of divergences of opinion."¹⁸

* * *

"In their system of discipline, the Saint-Simonians also resembled modern totalitarianism."¹⁹

"Science" used to cloak socialist reactionaries

Saint-Simon was a man of disordered mind who suffered from hallucinations. He claimed that his original inspiration for his sociological and socialist ideas came to him in the form of a vision of his

¹⁶ *The Doctrine of Saint-Simon*, p. xlv.

¹⁷ *The Doctrine of Saint-Simon*, p. xlv.

¹⁸ *id.*

¹⁹ *id.*

ancestor Charlemagne.²⁰ He was 38 years of age at the time and decided to study "science". Saint-Simon's opinions were conditioned "by the feudal and military system still prevalent in France" at the time of the French Revolution.²¹ Basically, his was a reactionary theme which used the terms "science", "progress" and "social science" as a means of wooing the followers of the French Revolution into the path of a new feudalism. Modern socialism is essentially the same.

Saint-Simon's fits of despondency reflected themselves in suicidal impulses. Shortly after his disciple Auguste Comte helped him write an account of his philosophy, Saint-Simon discharged a loaded pistol at his head. He survived but shot out one of his eyes.²² Incidentally, Auguste Comte also was subject to mental disorders throughout his life.²³

Leftist sociologists try to give the impression that their profession had scientific and progressive origins. Actually sociology was born in the deranged minds of Saint-Simon and Auguste Comte. Its original impulse came from the hallucination of a man listening to a supposed ancestor who died 1,000 years previously. Charlemagne had been the initiator of feudalism and the organizer of the Holy Roman Empire. His disciple Saint-Simon frankly advocated the establishment of an industrial feudalism based on the rule of a self-appointed elite. The name "sociology" was invented by Auguste Comte after he had been insane.²⁴

Tragically, the seeds sown by these demented founders of sociology started the development of communist and nazi movements which have now destroyed hundreds of millions of human lives.²⁵

Marx was a teen age convert to leftist sociology

Karl Marx, as a youth, was continually exposed to the "doctrine of Saint-Simon."²⁶ It was these ideas that Karl Marx absorbed as

²⁰ *Chambers Encyclopedia*, 1884, Vol. 7, p. 30.

²¹ *Encyclopaedia Britannica*, 9th ed., Vol. 21, p. 197.

²² *Chambers Encyclopedia*, 1884, Vol. 7, p. 30.

²³ *Chambers Encyclopedia*, 1884, Vol. 2, p. 551.

²⁴ *The New American Cyclopaedia*, New York, 1859.

"He (Auguste Comte—ed.) was arrested, however, in his speculations, in 1826, by what he denominates 'a cerebral crisis,' but which his physicians described as a brain fever, terminating in insanity." (Part XV, p. 580). The above was written two years after Comte's death. Comte coined "sociologie" in 1838.

²⁵ Approximately 50,000,000 killed up to 1945. See references in A. Hitler, *Mein Kampf*, Reynal & Hitchcock, N. Y., 1940, pp. 365n, 486n.

²⁶ Karl Marx married the daughter of Ludwig von Westphalen, head of an aristocratic German family. Ludwig von Westphalen and Karl Marx's father were close

a teen-ager that set his mind upon the path of revolution. He was not, as leftists claim, driven towards socialism by the logic of his great mind years after leaving Berlin University.

It is not generally known that Marxian socialism was also propounded as "Marxian sociology," sometimes called "proletarian sociology."²⁷ Marxism is also referred to as a "social science".

Puzzlingly, sociology is generally referred to as a "social science"; then, in reverse order, the "social sciences" are referred to as parts of sociology. There has never been a general agreement upon the exact meaning of "sociology".

A prominent Marxist defined it thus:

"Sociology, which is social science in its most general form."²⁸

Marxists have openly admitted that Karl Marx based his sociology upon Saint-Simon. Bukharin wrote:

"Of course, Marx had his forerunners, particularly the so called Utopian socialists (Saint-Simon)."²⁹

The leftist *Encyclopedia of Social Sciences* declares that Marxism was "a spur to sociology".³⁰

26 (cont.)

friends and the Marx and Westphalen children associated with each other from childhood on. An old confidant of Karl Marx wrote:

"The old von Westphalen, Marx told me, was a fervent supporter of the doctrine of Saint-Simon and one of the first to speak to the future author of *Capital* about it." (Related by Karl Marx 1873) *Reminiscences of Marx and Engels*, article written by M. Kovalevsky, official Soviet Publication, printed in Moscow, p. 298.

²⁷ *Historical Materialism*, Nikolai Bukharin, International Publishers (communist) New York (originally published in the Soviet Union) 1934, N. Y.,

"*The Theory of Historical Materialism as a Marxian Sociology*

The working class has its own proletarian sociology, known as *historical materialism*. In its main outlines this theory was elaborated by Marx and Engels. It is also called the 'materialist method in history', or simply 'economic materialism'. This profound and brilliant theory is the most powerful instrument of human thought and understanding." p. xiv.

²⁸ *Historical Materialism*, Bukharin, p. 70, also *New American Cyclopedia*, 1859, N. Y.

"The science of the phenomena of corporate or social life, which he (Comte—ed.) terms sociology, and which, as presupposing and containing all the former is the queen and divinity of all the sciences." Part XV, Section 15, p. 581.

²⁹ *Historical Materialism*, Bukharin, p. 63.

"The consistent application of the materialist point of view to the *social sciences* is the work of Marx and Engels. In the year (1859) in which Marx's book, *A Contribution to the Critique of Political Economy*, which presents an outline of his sociological theory (the theory of historical materialism) appeared, there also appeared the principal work of Charles Darwin (*Origin of Species*), whose author maintained and proved that changes in the animal and vegetable kingdoms are influenced by the material conditions of existence." p. 62.

³⁰ *Eycyclopedia of Social Sciences*, Vol. 14, p. 236. See also p. 243.

It is obvious that from their earliest days "sociology", "socialism" and "social science" were interchangeable terms and were used synonymously. In 1913, Mary B. Kules, a socialist, wrote a pamphlet, *The Religion of a Socialist*, which stated; "Social science has the only remedy."

Non-leftist sociology was distorted by socialists

In general, all sociological thought reflected collectivist political movements. A small minority of sociologists emphasized the importance of individual freedom and personal dignity in the development of civilized society. An outstanding example was Herbert Spencer, the great 19th century English social thinker, who advocated "a free play of individual activity."³¹

Another voice in the wilderness was William Graham Sumner, who reflected similar ideas in the United States. Technically speaking, Sumner taught the first course listed as "sociology" in the English speaking world (1876-1880, at Yale).³²

The socialistic leaders of sociology, at the turn of the century, cleverly manipulated the reputations of both Herbert Spencer and William Graham Sumner to leftist advantage. They praised the data recorded in the books of these two influential men and loudly proclaimed that this data actually supported socialism, feigning regret that Spencer and Sumner had drawn the wrong conclusions. Socialist works are replete with quotations from Spencer and Sumner, generally taken out of context and twisted to buttress socialistic arguments.

The first chair of sociology in the United States was established at the University of Chicago in 1892. Head of that department was Albion W. Small, a leader of a socialist coterie in the sociological field. The chief textbook and authority on sociology from the very beginning was Lester Ward's *Dynamic Sociology*. Ward and Small worked together to put across a socialistic creed in the colleges and universities of America in the guise of "sociology".³³

³¹ *Encyclopedia of Social Sciences*, Vol. 14, p. 295.

³² *50 Years of Sociology in the United States*, p. 732, *American Journal of Sociology*. Professor Sumner was listed as "professor of Political and Social Sciences" from 1872 until his death in 1910.

³³ See "Letters of Albion W. Small to Lester F. Ward" edited by Bernhard J. Stern, in *Social Forces*, Dec., 1933, pp. 163-173. Bernhard J. Stern was one of the top academic luminaries in the communist world and *Social Forces* is well-known for its profusion of articles by communist and socialist partisans.

In England, the first professorship in sociology was established in 1907. The professor chosen was L. T. Hobhouse. He had the enthusiastic backing of the leaders of the Fabian socialist movement and his writings served as an academic authority for socialistic arguments in both England and America.³⁴

In France, the chief authority on sociology was Emile Durkheim (1858-1917) who rightly recognized Saint-Simon as the founder of sociology and frankly admitted that sociological teachings aimed at socialistic ends.³⁵ From its very inception, sociology was a socialistic vehicle not only in France, which originated the concept, but also in England, about 1900. There, in the hands of the Fabian Socialist Society, it became a pernicious instrument which covertly injecting socialistic ideas into the British educational system, softened up British social thinking and helped to disintegrate the British Empire.

In the United States, the process was started earlier than the British Fabian operation. Originally, the impulse came from American professors who were educated and trained in Germany, where they felt the Marxian influence, which then showed itself strongly in sociology here from the very beginning.³⁶

First sociology text book taught socialism

By 1895, the British Fabian influence became noticeable in the United States. The American Fabian Society was created, and a magazine called the *American Fabian* was presented to the Ameri-

³⁴ Beatrice Webb, *Our Partnership*, p. 42. In writing about attempts to solicit teachers for Fabian socialist purposes, Beatrice Webb noted that "Leonard Hobhouse really works for us at Oxford . . ." p. 42. In the biographical index of the same book, Hobhouse is listed "as a cousin of Henry Hobhouse and therefore a friend and helper of the Webbs." p. 509.

See: Mark de Wolfe Howe, editor, *Holmes-Laski Letters*, 2 volumes Harvard University Press, 1953, *passim*. Laski, President of the Fabian society, continuously recommended Hobhouse's pronouncements to his friends and followers.

³⁵ *Socialism*, E. Durkheim, edited by A. W. Gouldner, Collier, N. Y., 1962. Durkheim concludes:

"From an intellectual point of view what characterizes the former (Saint-Simonian—ed.) is that the three following ideas were simultaneously produced: 1. The idea of extending to social sciences the method of the positive sciences (out of which sociology has come) and the historical method (an indispensable auxiliary of sociology); 2. The idea of a religious regeneration; and, 3. The socialist idea. There is no question that in about ten years (written in 1896), we have seen these three currents reform themselves simultaneously and assume more and more intensity. The sociological idea, which had been neglected to the point that the word itself was unrecognized, once more spread with extreme rapidity . . ." p. 283.

³⁶ Some outstanding examples of German-trained leftists in the sociological field were: A. W. Small, G. E. Howard, E. A. Ross, and E. R. A. Seligman.

can public in 1895.³⁷ This was a conscious organized attempt to institute in this country what has since become known as “creeping socialism”. The Fabian socialist movement adopted as its text Lester F. Ward’s *Dynamic Sociology*, which they characterized as “the best sociology yet”.³⁸

As mentioned before, Lester F. Ward was an active socialist up to the time of his death. His textbook *Dynamic Sociology* was the foundation stone of sociology in the United States and laid the basis for sociological thinking in almost every university and college. The main sponsor and promoter of this book was Albion Small, whose main complaint to Ward was:

“I regret that you could not have refrained from certain details which, whatever their importance in the argument, necessarily shock certain people who would otherwise follow you very much further and would accept very much more of your instruction, than they will consent to take when they see in what direction it tends.”³⁹

Small wanted Ward to utilize the devious method of gradual infiltration into American society. Ward, on the other hand, adopted the more blunt and open Marxist approach. There were differences in tactics only. They agreed wholeheartedly as to the final socialistic aims.

In dedicating to Small his later work, *Outlines of Sociology*, Ward wrote: “The first to draw attention to the educational value of my social philosophy. The staunch defender of my method in sociology and to whom the prior appearance of these chapters is due; this work is gratefully dedicated.”⁴⁰

British Fabians colonized American colleges

The British Fabian socialists showed extreme interest in “permeating” American colleges and universities via the sociological path

³⁷ In 1891 William Scudamore, leader of the British Fabian Socialist Society was sent to the United States to organize a Fabian movement. He proceeded promptly to organize various socialistic fronts trading under the labels of “reform” and “labor” and joined hands with such American socialists as W. D. P. Bliss in launching the American Fabian Society. This movement existed under that name until 1901 when it merged its activities in the American Socialist Society. By various transitions this eventually emerged as the League for Industrial Democracy and the Rand School of Social Science (now known as the Tamiment Institute).

³⁸ *American Fabian*, December 1895, p. 16.

³⁹ *Social Forces*, December, 1933, Letters of Albion W. Small to Lester F. Ward, edited by Bernhard J. Stern, p. 165. (Stern was a leading communist).

⁴⁰ *Outlines of Sociology*, L. F. Ward, Macmillan, N. Y., 1897, N. Y.

early in the game. In 1898, Beatrice and Sidney Webb, the leaders of British Fabian socialism, toured the United States and briefed American socialists on the methods of stealthy infiltration of schools by socialist forces. They met with sociologist Charles Zueblin of the University of Chicago. Zueblin had been active on behalf of Fabian socialism in England and was a leading light in the American Socialist movement until his death in 1924. In 1898 Beatrice and Sidney Webb met with Zueblin in Chicago and planned in detail Zueblin's sociological manipulations in the academic world. At that time, Zueblin had already collaborated with A. W. Small, and had been ensconced in the Sociological Department of the University of Chicago since its inception (1892). Zueblin's subsequent activities covered the entire spectrum of socialist activities involving the Rand School of Social Science, the American Socialist Society, the American Fabian Society, the Intercollegiate Socialist Society, and the League for Industrial Democracy. Zueblin organized leftist sociologists into an efficient infiltrating group, which in a few years, formed a solid sociological phalanx in American universities and colleges.

Following Ward's *Dynamic Sociology*, the most influential sociological textbooks were authored by Franklin H. Giddings.⁴¹ Giddings was a national leader of the socialist movement for many years. He and a few cohorts managed to get a foothold in Columbia University through the field of sociology, and radical leftist control of the major "social sciences" gradually became an accomplished fact there. (History, C. A. Beard; Social Anthropology, F. Boas; Philosophy, M. R. Cohen; Economics, E. R. A. Seligman; and Jurisprudence, K. N. Llewellyn).

The next point of infection via sociology was the University of Wisconsin. There E. A. Ross held sway in the Department of Sociology (beginning in 1906). Ross's career is studded with socialistic and communistic activities. His communistic affiliations alone are one of the largest on record.⁴² One of his accomplishments was to be thrown out of Stanford University in California (1900).

The extent of the close working arrangement between the leftist sociologists can be seen in the dedications of Ross's books. For example, his book entitled *Social Control* (1901) is dedicated "To

⁴¹ *The Theory of Sociology*, 1894; *Principles of Sociology*, 1896; (also French, German, Russian, Hebrew, Spanish, Czech and Japanese translations); *The Theory of Socialization*, 1897; *The Elements of Sociology*, 1898.

⁴² See *Appendix IX*, House Un-American Activities Committee; California Committee on Un-American Activities, 1955; Special Committee to Investigate Communist Activities in the United States, House of Representatives, June 1930.

my master Lester F. Ward"; his book *Foundations of Sociology* (1905) is dedicated "To my honored colleague Professor George Elliot Howard"; his *Social Psychology* (1908) is dedicated "To my honored co-laborer Franklin Henry Giddings". He named his son Lester Ward Ross.⁴³

Leftists codified techniques of social control

Ross's writings reflect some of the deepest inner urges within the left-wing elite. His work *Social Control* is an exhaustive analysis of the methods by which a clever few can take control of the masses. He declared:

"A people creeping gradually across a vast empty land, as we Americans have been doing this century, may safely belittle leadership and deify the spirit of self-reliance. But when population thickens, interests clash, and the difficult problems of mutual adjustment become pressing, it is foolish and dangerous not to follow the lead of superior men.

* * *

"The impulses streaming out from each of the eight principal centers we have described do not, of course, meet a perfectly yielding mass. The power of the Few to take the role of social cerebrum depends entirely upon how far the Many capitulate to it."⁴⁴

Ross states this general rule regarding infiltration into key spots:

"It is safe, then, to frame the law, *the greater the ascendancy of the few, the more possible is it for social control to affect the course of the social movement.*"⁴⁵

Social Control is a basic textbook teaching how a small cohesive group of leftists can insinuate themselves into control over all society. Ever since Ross's work was published in 1901, sociological

⁴³ The extent of socialist influence in the field of sociology can be seen in the bibliography offered under the title "Sociology" in the 11th edition of the *Encyclopaedia Britannica* (1909) Volume 25, p. 331. Some of the recommended sources of reference were: *Fabian Essays in Socialism* (1889); Karl Marx, *Capital* (1867); Frederick Engels, *Socialism, Utopian and Scientific*; Kirkup, *Inquiry into Socialism*; E. Wallace, *Human Nature and Politics* (1908); A. Small, *The Scope of Sociology* (1902); Beatrice and Sidney Webb, *Industrial Democracy* (1897); Hobson, *The Social Problem* (1901); E. A. Ross, *Social Control* (1901); F. Giddings, *Principles of Sociology* (1896); L. Ward, *Dynamic Sociology* (1896). All of the above are prominent sources of reference in training recruits within the socialist-communist movement.

⁴⁴ *Social Control*, Ross, p. 84.

⁴⁵ *ibid.*, p. 85.

textbooks have been replete with references to "social control". The success with which leftists have utilized the classroom, the textbook and the information media to sway the thinking of our entire nation proves the ultimate effectiveness of their technique. Ross's *Social Control* gave a true insight into the real motives of the left-wing sociological coterie. Sociology in leftist hands acted as a general overseer and expediter for all the other "social sciences".⁴⁶ Social anthropology, for example, was organized as a sociological weapon which accomplished two main purposes. It crippled and finally paralyzed physical anthropology and then itself filled the resulting vacuum, posing as "general anthropology".

Sociology expedited socialist infiltration

What is called "sociology" in the United States moved like quicksilver from one "social science" discipline to another, achieving domination of each in turn. Leftist sociologists played a key part in the founding of the American Economic Association. Albion W. Small, the first holder of a Chair of Sociology in the United States, ran the gamut of professorship in history, political economy and sociology. E. A. Ross was a professor of economics, political economy, and also sociology. Franklin H. Giddings taught history and economics; he was editor of the publications division of the American Economic Association and its vice-president 1891-97. He was president of the American Sociological Society (1910-11) and was prominent in the American Academy of Political and Social Sciences (editor of the *Annals* in 1894, and vice-president 1896-1904). George Elliott Howard was active in the departments of history and political science, and helped to compile the socialistic *Encyclopedia of Social Reform*.

Leftist professors and teachers in other social sciences, such as anthropology and economics, also filtered across the lines into sociological activities. For example, Bernhard Stern, the anthropologist, also lectured on sociology, economics and history. The list goes on endlessly. What are called the "social sciences" largely

⁴⁶ A. W. Small, "Fifty Years of Sociology in the United States," *American Journal of Sociology*, May 1916, p. 795.

"For instance, Ward says in the paper cited above:

'We come to the last and highest of the sciences, viz., sociology We see, then, the high place which sociology, properly defined, should hold among the sciences, and how clear and incisive are the boundaries which mark it off from all other branches of learning. It is the cap sheaf and crown of any true system of classification of the sciences, and it is also the last and highest landing on the great staircase of education.'

serve as a huge academic underworld for leftist academic manipulators. Sociology is generally picked as the over-all umbrella.

Socialists created "social psychology"

Sociologists also were the founders and organizers of "social psychology". E. A. Ross published the first book which used the title *Social Psychology* in 1908. He had given "the first course by this title ever offered in a university, at Stanford in 1899".⁴⁷ Thus, what is commonly called "social psychology" early reflected socialistic bias.⁴⁸ Social psychology, contrary to common belief, is merely an offshoot of sociology.⁴⁹

The main interest of leftist sociologists is to construct processes which are now lumped under the popular term "brain-washing", as a means of conditioning and indoctrinating the mind of man. An entire volume could be written on the way in which social psychology itself has been manipulated so as to be a potent weapon in the hands of the socialist-communist underworld.

One of the most menacing sociological devices is the exploitation of the term "mental health". This scheme of smearing as "mentally sick" or "potentially insane" those who disagree with leftist aims has been in the making for well over 50 years. E. A. Ross and his socialistic cohorts developed the concept of using social controls to fashion the thinking and actions of human society as far back as 1901.⁵⁰

Quietly permeating the American educational system, the phalanx of socialistic sociologists began to develop techniques of harnessing the minds of school age youth to serve their ends.

They specialized in the art of calling their opponents "crazy", "insane", or "mentally sick", thus achieving a double-edged effect.

⁴⁷ *Encyclopedia of the Social Sciences*, Vol. 14, p. 153.

⁴⁸ The leftist A. W. Small wrote in 1916 in retrospect about ". . . the psychological science which sociologists have helped to produce." *Fifty Years of Sociology in the United States*, by A. W. Small, *American Journal of Sociology*, May, 1916, pp. 748-49.

⁴⁹ *Encyclopedia of Social Sciences*, Vol. 14, p. 151:

"Social psychology, considered as a branch of psychology, the study of individual responses as conditioned by stimuli arising from social or collective situations; considered as a branch of sociology or as collective psychology, it is the study of collective responses or of the behavior of groups or other collectivities."

See also the manner in which John Dewey, socialist leader, influenced social psychology. *Encyclopedia of Social Sciences*, Vol. 14, p. 153.

⁵⁰ *Social Control*, E. A. Ross, 1901, Macmillan, N. Y. This book was dedicated to Lester F. Ward, who, like Ross, was connected with the American Socialist Society about 60 years ago. See: *The Case of the Rand School*, 1920. E. A. Ross wrote the first book in the English language bearing the title *Social Psychology*, Macmillan, 1908.

Constant repetition of this "Big Lie" conditions the public to look upon the statements of anti-reds with grave suspicion. Strategically it cripples conservatives by forcing them to spend much time and effort in defending their own sanity, rather than in exposing the fallacies of socialism. And exposure is often ineffective before an audience taught to regard anti-socialists as mentally deficient. This technique became standard among socialists in educational institutions and elsewhere.

Individual talent branded as "abnormal"

Next sociology branded individuality and personal integrity as "abnormal", and independent and creative spirits as "deviates" and "queers".⁵¹

By 1916, the Fabian socialist leader John Dewey had already set the philosophical standard that the dependent are normal, and the self-reliant and self-sufficient are mentally sick.⁵²

In a widely disseminated textbook, which is standard fare in colleges to this very day, Dewey asserted, in 1916:

"From a social standpoint, dependence denotes a power rather than a weakness; it involves interdependence. There is always a danger that increased personal independence will decrease the social capacity of an individual. In making him more self-reliant, it may make him more self-sufficient; it may lead to aloofness and indifference. It often makes an individual so insensitive in his relations to others as to develop an illusion of being really able to stand and act alone—an unnamed form of insanity which is responsible for a large part of the remediable suffering of the world."⁵³

Socialism called sane, capitalism insane

The theme that socialist thinking and socialist aims are normal and sane, and that private enterprise and individual freedom represent a pathological state, has been harped upon for over seventy

⁵¹ *Principles of Sociology*, Alfred M. Lee, Barnes & Noble, Chapter on deviants, pp. 327-35. The word "deviant" which is an obsolete synonym for "deviate" has been resurrected by sociologists in order to brand those with unusual talents and personal initiative.

⁵² John Dewey was the standard bearer of socialism for over 60 years and was the head of the Fabian socialist League for Industrial Democracy up to the time of his death (1952).

⁵³ *Democracy and Education*, John Dewey, Macmillan, N. Y., 1916, p. 44.

years. Leftist infiltrations into the mental health field have been skillfully utilized to categorize those opposing socialism as abnormal and sick. Throughout the years sociological writings designed for the lay reader have flooded the nation, carrying the same theme with certain refinements. For example, the well-known Fabian-type socialist James Harvey Robinson applied the "mentally sick" label to all private enterprise society. He called it "the sickness of an acquisitive society".⁵⁴ Robinson's book *The Mind in the Making* reached practically the whole intellectual public in the United States during the 1920's and 1930's.

The same theme appeared in a series of books issued by Professor Harry A. Overstreet, starting with *The Enduring Quest* in 1939, and followed up by *The Mature Mind*, *The Mind Alive* and *The Mind Goes Forth* (1949-56). Overstreet was one of the key leaders of the Fabian socialist complex in the United States, having been an officer of the Intercollegiate Socialist Society, and later, of its successor the League for Industrial Democracy. He, along with Dewey, was one of the leading professorial figures responsible for socialist permeation of American educational institutions. His thesis was generally that if you wanted to be normal and have a "mature mind" you must follow his socialistic credo. Otherwise, your mind may not "mature" and you may become or remain "immature". He used the term "immature" practically as a synonym for "mentally ill."⁵⁵

In trying to sell to the American public the line that anti-communism is a kind of lunacy, leftist sociologists and psychologists have, as is their usual tactic in other fields, obscured the issue by confusing terms and inventing new trade jargon. The socialist aim

⁵⁴ *The Mind in the Making*, J. H. Robinson, Harper, N. Y. and London, 1921, pp. 171-193.

⁵⁵ Harry A. Overstreet, in recent years, has suddenly blossomed out as an expert anti-communist through a spate of books on the subject. The true relationship of socialism to the communist movement is cleverly played down. Overstreet ignores his own participation in numerous communist fronts and his own role as a chief apologist for the Soviet line during the Stalin murder epoch. Like other Fabian socialists, he cleverly cashed in on anti-communist sentiment built up by those who were denounced as "witch hunters" and "reactionaries" by the entire leftist underworld. Incidentally, Overstreet cannot claim refuge under the term "innocent" through which other socialistic personalities have sought cover. Since he poses as the top expert on communism and communist tricks, he would have difficulty in explaining away his own leadership in numerous communist fronts throughout the years. Overstreet's immersion on the radical movement goes back over many years, and he is one of the pioneers of Fabian socialism in the United States. (See *Appendix IX* of the House Committee on Un-American Activities, 1944, and other governmental indexes on communist activities). See also the publications of the I.S.S. and L.I.D.

underlying the "social sciences" is simple, clear and uncomplicated, but the academic version emerges clothed in verbal obscurities and planned pedantry.

Leftist professors joined hands

John Dewey, Overstreet and Lester Ward, while attending socialist conclaves, agreed among themselves that socialism was the aim. They had a joint agreement on a well-defined program to bring socialism about. In this endeavor they met with the various elements in the socialist movements. They were in joint socialist conclaves with agitators, soap-boxers, labor leaders, social workers, and specialists in violence, as well as members of the academic professions. The aims and program were generally agreed upon, and each was asked to implement it in his own particular field. The pages of the *Intercollegiate Socialist*, the *League for Industrial Democracy News*, the *Socialist Call* and many other publications are replete with reports of such conferences.

Socialist labor leaders often carried out their assignments in the form of strike violence, physical assaults and terrorization of those opposing unionization. These were the dramatic methods which the public has identified with radicalism. However, the leftist sociologists, economists, social anthropologists and others in academic professions operated in a more sedate and quiet manner. Academicians rarely used the term socialism, but nonetheless, pushed forward measures which, in their effect, were socialistic. We noted before that such Fabian socialists as Stuart Chase and Roger Baldwin had counselled their fellow radicals to disguise socialism under other names.

Psychology aids leftist thinking

Today, the leftist build-up of the "mental health" symbol has assumed gigantic proportions. This field alone requires intensive study and documentation. Such mental health idols as Erich Fromm have become fashionable reading for the literate middle class. Dr. Fromm wrote a book in 1955 entitled *The Sane Society*.⁵⁶ He contrasts a social order which is sane, with our present society, which he pictured as not sane. Fromm's books are considered a basic authority not only in the United States, but throughout the world; agencies of the United Nations serve as their launching pad.

⁵⁶ *The Sane Society*, E. Fromm, Holt Rinehart & Winston, N. Y., 11th printing, Dec. 1962.

Fromm tells us that he deals with both "the realm of psychology and that of sociology".⁵⁷ What is his answer to sanity in society? Fromm clearly indicates that it is socialism.⁵⁸ Fromm, at least, does not hide his affiliations. In 1962, he wrote: "I joined the American Socialist Party and became active in the peace movement."⁵⁹

He openly states:

"I started discussing the systems of Marx and Freud. Together with Einstein, Marx and Freud were the architects of the modern age."⁶⁰

This is the unholy trinity which is the basis of Fromm's "social sanity". Marx was the architect of the socialist-communist movement. Einstein was an expediter of socialist-communist ideas among scientific circles.⁶¹ Freud's major avocation was to undermine all basic religious faiths. These are the three fundamentals upon which the socialistic "sane society" is based.

Leftist "mental health" prepares for "Big Brother"

George Orwell, in his fictional projection of a future socialist tyranny, propounded the noun and verb *good think* and *good thinking*. Actually society has been pushed by leftists a long way in the direction of "Big Brother". We are told repeatedly to have attitudes which will insure "mental health" and will build a "mature mind". Thus, so the socialistic professors assure us, we can build a "sane society". These terms are practically indistinguishable from Orwell's projection in *1984* of the human robots who are completely conditioned to *good think*.

Perhaps the wives, sons and daughters of the wealthy who patronize the psychologists and psychiatrists of the Erich Fromm socialistic type would have second thoughts on the matter if they realized the true nature of the political leftist web that underlies the new fashion in "mental health".

The present concern of the devotees of the "sane society" with the question of mental health contrasts ironically with the origin of

⁵⁷ *Beyond the Chains of Illusion*, E. Fromm, Simon & Schuster, N. Y., 1962, p. 18.

⁵⁸ *The Sane Society*, E. Fromm, pp. 229-32.

⁵⁹ *Beyond the Chains of Illusion*, E. Fromm, p. 10.

⁶⁰ *ibid.*, p. 11.

⁶¹ See *Appendix IX* of the Un-American Activities Committee, 1944, *passim* on Einstein's extensive socialist-communist front record.

the movement. Since sociology is the vehicle through which social psychology and the theory of so-called "social sanity" has been developed, these devotees should remember the relationship of the birth of sociology to mental derangement.

Founders of socialism mentally unbalanced

We have noted before that Claude Henri Saint-Simon and Auguste Comte, the main founders of sociology, both suffered from insanity. Saint-Simon's original sociological inspiration came from a message delivered to him by Charlemagne in person. Karl Marx tested recruits in the communist movement by running his hand over the bumps in their heads, to evaluate their "mental health". These are the founding fathers of the leftist "mental health" or "sane society" movements of today.

The sociological inventors of "mental health" as a political weapon exhibit a curious double standard. They often label the more militant anti-communist elements in America as the "lunatic right". Not only avowed communists but the "left liberal" coterie as well make a practice of insinuating that patriotic Americans are insane. They ascribe to the "lunatic right" all kinds of heinous motives. Curiously, many of the same defamers of conservative Americans seemed utterly oblivious of the sadistic mania of Stalin and his Red butchers who slaughtered countless innocent civilians. Sociologists E. A. Ross and Bernhard J. Stern, among hundreds of others, not only supported movements sponsored by the bloody communist tyranny, but also worked themselves up into an hysterical defense of those reds who were trying to institute the same type of bloody regime in this country. This is a classic example of the political "mental health" of those who would ascribe insanity to their opponents.

Sociology promoted socialized medicine

The intrusion of sociology into other fields are legion and almost limitless. The leftists have made a major effort for over a hundred years to gain control of the whole field of medicine and medical care. The history and analysis of socialist-communist attempts to put over socialized medicine is in itself worthy of a special study. Their strategy is to undermine the independence of the medical profession, and at the same time to "brainwash" the American people in the direction of socialized medicine, under the innocuous

sounding term of "sociological medicine". Here again sociology is made to serve leftist purposes.⁶²

Another main function of the leftist sociological coterie was to take part in the organization of associations covering the various social sciences, such as the American Economic Association. The original impulse came from German leaders of the Verein für Sozialpolitik, organized in 1872 as a leftist-oriented group opposing the existing economic organization in Germany.⁶³ The principal organizer of the American Economic Association in 1885 was Richard T. Ely, a colleague of E. A. Ross at the University of Wisconsin. As editor of Macmillan's *Citizens Library of Economics, Politics and Sociology* and as editor of Macmillan's *Social Science Textbook Series*, Ely was instrumental in flooding the nation's schools with books authored by socialistic professors; E. A. Ross, E. R. A. Seligman, Franklin H. Giddings and others.

Among the left-wing sociologists who played a part in the formation of the American Economic Association were Albion W. Small, Franklin H. Giddings and Lester F. Ward.⁶⁴ They ensconced as Secretary of the American Economic Association Richard T. Ely (1885-92) who, at that time, was openly "branded as a socialist".⁶⁵ He became president later (1899-1901). Ely was one of the chief architects of socialism in Johns Hopkins and in the University of Wisconsin, which have been heavily infected with the leftist virus ever since. Other leftists at Wisconsin were George Elliott Howard and E. A. Ross.⁶⁶

⁶² *Historical Sociology* (selected papers) Bernhard J. Stern. See Part 6 entitled *Sociology of Medicine*, pp. 345-424. This is the communistic viewpoint on socialized medicine. The Fabian socialist point of view in the United States on socialized medicine can be found in two pamphlets entitled *National Health Insurance* by M. M. Davies and *The British Health Service* by J. Manson. Both are published by the League for Industrial Democracy (Fabian socialist) in New York City.

⁶³ *Volkswirtschaftlicher Kongress* was the established economists organization at the time. "Fifty Years of Sociology", *American Journal of Sociology*, p. 779.

⁶⁴ *ibid.*, p. 772.

⁶⁵ *The New Encyclopedia of Social Reform* (Fabian socialist), 1897, p. 555; *Who's Who*, 1918, p. 847.

⁶⁶ G. E. Howard had resigned his professorship at Stanford University at the turn of the century as a "protest against the dismissal of his colleague Edward A. Ross." *Encyclopedia of Social Sciences*, Vol. 7, pp. 520-21. "He (Howard—ed.) believed education to be the most efficient instrument of social control . . ." p. 521. "Howard lent encouragement to social welfare measures" and was an early proponent of "internationalism". p. 521. Former president of the American Sociological Society. *Who's Who*, 1924-25, p. 1641. Contributed to W. D. P. Bliss' *Encyclopedia of Social Reform*,—Fabian socialist.

Sociology spawned leftist teachers

Columbia University, the University of Wisconsin, and the University of Chicago, among others, began to grind out sociological graduates with a leftist orientation who spread out into other universities and into government positions in unprecedented numbers. The dissemination of socialistic doctrines via the sociological path is one of the great untold stories of leftist intrigue in the United States. The process is the same as that carried on in England by the Fabian Socialist Society. Even the Fabian socialist London School of Economics found its reflection in America in the New School for Social Research in New York City. That institution has acted as a socialistic source of sociological thought for over 44 years.

Bernhard J. Stern, who doubled as anthropologist and sociologist, spent 25 years teaching sociology and anthropology at both Columbia University and the New School for Social Research. In his activities, Stern zig-zagged through both the socialist and communist movements, and was in the communist camp at the time of his death (1956).

Columbia University in particular merits special mention for turning out leftists through its sociology professors. Alexander Goldenweisser, previously mentioned as one of the chief left-wing anthropologists, lectured in anthropology and sociology both at the New School for Social Research, and at Columbia. He indoctrinated scores of young students in socialistic tactics in classes held at the socialist Rand School of Social Sciences.⁶⁷ Goldenweisser joined hands with another sociologist, William F. Ogburn, at Columbia, and issued joint writings on anthropology, social psychology and sociology. Ogburn is well-known for his key part in drafting the strategy of *An American Dilemma*,⁶⁸—a key work in current racial disturbances.

Statistics manipulated to aid socialism

Hedge-hopping among the other social sciences, left-wing sociologists have also exploited the field of statistics. The general use of statistics as a political weapon is a broad one which would re-

⁶⁷ *Who's Who*, 1924-25, p. 1325.

⁶⁸ Ogburn has a well-defined record of activity in leftist movements. See, especially, *Appendix IX* of Un-American Activities Committee, 1944, pp. 1081, 1338. Ogburn also has the distinction of having been the mentor of Bernhard J. Stern. Ref.: Biographical sketch on book jacket of *Historical Sociology—Selected Papers of Bernhard J. Stern*, Citadel Press, N. Y., 1959.

quire many volumes for its treatment. However, a brief account of statistical misuse by leftist sociologists is necessary to illustrate the overall picture. It has been practiced for over 100 years.

The United States is probably the most statistically influenced nation in the world. The major control of the gathering and manipulation of statistics has been exercised by what are generally termed "institutionalists". "Institutionalism" has served as a cloak to cover socialistic attempts to institutionalize all of humanity. It is one of the many synonyms invented to supercede the unpopular terms "socialism" and "socialization".⁶⁹

Most people do not realize that the growth of opinion polls in the United States and Britain, plus the massive application of intelligence and aptitude tests, has been largely a leftist enterprise. These, like all other statistical devices, interest the leftists not for the sake of scientific knowledge, but as a means to brainwash the general public and to create a climate of opinions conducive to socialist aims.

Old Fabian socialists of the stripe of Stuart Chase and George Soule merely carry on an old leftist tradition when they manipulate statistics to serve as "proof" of conclusions already agreed upon. Stuart Chase's old mentors in the British Fabian socialist movement, Beatrice and Sidney Webb, brazenly laid down the policy of using facts merely as "ornaments" in order to confirm preconceived notions. While writing their book *The History of Trade Unionism*, Beatrice Webb observed:

"How silly it is to suppose that facts *ever tell their own story*—it is all a matter of arranging them so that they may tell something—and the arrangement is a purely subjective process".⁷⁰

⁶⁹ The leftist *Encyclopedia of Social Sciences* lists among the main representatives of institutionalism in America such leftists as Charles A. Beard and James Harvey Robinson in History and Government, Thorstein Veblen in Sociology and Economics, John Dewey in Education, Philosophy and Sociology, Alfred Marshall and W. C. Mitchell in Economics. Listed there are the English Fabian socialists as a major force in institutionalism and lurking in the background is Karl Marx. Vol. 5, pp. 388-389.

⁷⁰ *Our Partnership*, B. Webb, (excerpt from B. Webb's diary) p. 44. Margaret Cole, whose husband at the time was head of the Fabian Socialist Society, wrote:

"The name of Webb had an almost mystical prestige in the Russian Communist Party, since it was their *History of Trade Unionism* which Lenin had read and translated during his exile and which he had recommended to all Party members." (Margaret Cole, *Beatrice Webb*, Harcourt Brace & Co., N. Y., 1946, p. 193.)

Fabians admit facts are only an "ornament"

The Webbs' *History of Trade Unionism* has served as a classic source of reference for all left-wingers—socialist or communist—for over 70 years. The book's conclusions are touted as being drawn from exhaustive "scientific" research.⁷¹ However, in her personal diary, Beatrice Webb admitted that "rightly or wrongly, we are writing our analysis of facts before we have completed our investigation. . . ." and that "when we come to the thesis we find the facts, tho' they can be used as illustrations, are not much good as the basis of our structure—they are only the ornament. The whole structure of our argument turns out to be deductive in form, with psychological hypothesis or inductions used as its material. So the facts we have laboriously detailed seem somewhat *de trop*".⁷²

Thus, opinion making and deceiving the public via statistics is an old trick of the leftists. The modern opinion makers and statistical manipulators of the leftist stripe would have us believe that they have invented and developed something new and modern. Sociologist Sorokin accuses such experts of having a "discoverer's complex" and of being afflicted by a conscious "amnesia". He satirically refers to them as "new Columbuses".⁷³

However, Professor Sorokin errs in thinking that this type of "amnesia" occurs more or less accidentally. It is a standard tactic of socialist and communist movements continually to re-introduce old socialistic premises in a new garb.

Das Kapital was padded with statistics

Over 100 years ago, Karl Marx pioneered the technique of statistical fraud in the writing of *Das Kapital*, the bible of the socialist-communist movement. His partner in crime, Frederick Engels counseled him "to add to the number of pages by sheer force, and fill them with quotations, etc., which will cost you nothing. It is easy enough to do, and won't take much time, and your book will be all the more 'instructive'. The main thing is that when you make your debut it should be with a really fat volume."⁷⁴

⁷¹ Beatrice Webb wrote for the public that the *History of Trade Unionism* was "the scientific analysis of the structure and function of British Trade Unions . . ." p. 43, *Our Partnership*. This was an observation made for the gullible public and not for the sophisticated inner circle of socialists who knew better.

⁷² *Our Partnership*, B. Webb, p. 45.

⁷³ *Fads and Foibles in Modern Sociology*, Pitirim A. Sorokin, Chapter One (Amnesia and New Columbuses) pp. 3-20.

⁷⁴ *The Red Prussian*, Schwartzchild, p. 278.

Marx wrote in turn to Engels: "I am stretching this volume out, since these swine in Germany reckon the value of a book according to its cubic content."⁷⁵

For over one hundred years, thousands of socialist and communist faithful have accepted this padded work of Marx as gospel and have repeated all its content as a sacred litany. Privately, Marx admitted that the bulk of *Das Kapital* was only a stuffing for his socialistic beliefs. The "filler" inserted by Marx to fatten his book was primarily in the form of statistics. Marx personally had no illusions about his work. Writing to Engels shortly before *Das Kapital* was published he frankly stated:

"The whole Scheisse [shit] is to be divided into six books:
1. Capital; II. Landed property; III. Wage labour; IV. State;
V. International trade; VI. World Market."⁷⁶

Margaret Cole, leading Fabian socialist in Britain, confessed that she and her comrades also twisted statistics in order to create an entirely false opinion. Mrs. Cole admitted that in 1924 she "produced an elaborate calculation" proving that "the working classes had been getting steadily worse off materially since the beginning of the century". She explained: "my arithmetic was alright so far as it went; the only misfortune was that the conclusions were wrong, as I could have seen for myself, if I had used my eyes and my common sense instead of barking up an ideological tree."⁷⁷

The "ideological tree" of course, was socialism. On the same page, Mrs. Cole consoled herself with the fact that "this technique of using unquestioned but carefully *selected* facts to establish a decline in working-class standards, has been employed by other writers. . . ." Shamefacedly Mrs. Cole concluded: "on which one can only comment 'if you can believe that you can believe anything.' I am not proud of this performance of mine; I will only plead that greater minds than my own have been guilty of special pleading

⁷⁵ *id.*

⁷⁶ *Marx-Engels Selected Correspondence*, International Publishers (communist) N. Y. 1934, authorized by the Marx-Engels-Lenin Institute in Moscow. Letter of Marx to Engels, April 2, 1858 [London] p. 105. The above quote is the official communist version including the word in brackets. In the German original the statement is "Die ganze scheisse soll zerfallen in sechs bucher; . . ." *Marx-Engels Briefwechsel*, Band II, authorized by Marx-Engels-Lenin Institute, Moscow, 1935, p. 383.

⁷⁷ *Growing Up Into Revolution*, Margaret Cole, 1949, p. 90.

under the influence of strong emotional ideas. Keynes for example."⁷⁸

I.Q. tests as a leftist weapon

There is a vital aspect of American life which is generally dominated by sociology. This is the field of intelligence and aptitude tests. In 1905, Alfred Binet and Theodore Simon gave the first known series of intelligence tests.⁷⁹

In the words of the Harvard sociologist Pitirim Sorokin:

"Their pioneering endeavor started an epidemic of all sorts of tests of psychological properties of individuals, groups, and cultural phenomena. Hundreds of competent and incompetent psychologists, psychiatrists, anthropologists, sociologists, and educators began to manufacture their own tests and to apply them to hundreds of thousands of human beings, to social groups, and to cultural phenomena. Now and then the manufacturers of intelligence or aptitude tests did not know the ABC's of psychology or sociology; and once in a while they did not have intelligence enough to understand their own incompetence. In spite of these obstacles, multitudes of 'testers' have succeeded in selling their products to their fellow-scholars, educators, governmental agencies, business and labor managers, and to the public at large. At the present time in the Western countries almost every individual is tested from the cradle to the grave, before and after the important event in his life."⁸⁰

Professor Sorokin brings out the interesting fact that if testers had had their way then Leo Tolstoi, the great Russian writer, A. Pushkin, the great Russian poet, Hegel, the philosopher, G. Vico, pioneer in the philosophy of history, and Sir Isaac Newton, pioneer scientist, would have all been relegated into the limbo of inferiority.⁸¹ He mentions that St. Thomas Aquinas and St. Ignatius Loyola were called "dumb ox" and "queer ignoramus"

⁷⁸ *id.*

Mrs. Cole referred to John Maynard Keynes, whose economic theory was adopted by the Fabian Society and became the dominant line pursued by the New Deal in its later phases. It was revived as the official government policy under the Kennedy administration. See also: *Keynes at Harvard*, Veritas Foundation, p. 60.

⁷⁹ *Encyclopedia of Social Sciences*, Vol. 2, pp. 545-50.

⁸⁰ *Fads and Foibles in Modern Sociology*, P. Sorokin, p. 51, Henry Regnery, Chicago, 1956.

⁸¹ *ibid.*, p. 59.

respectively by the experts of their day.⁸² Sorokin decries the super-emphasis placed upon testing of every phase of life today. He points out also that tests "rarely, if ever, are the real tests applied to the complex, deep and important traits of a person, like his creative capacity, character, moral stamina, integrity, and abilities."⁸³

Loaded questions designed by "left-liberal" graduates of sociology and sociological psychology courses probe attitudes of those tested. The "proper answers" or "negative attitudes" according to such leftists determine whether or not those tested get a favorable score. Here the left-wing has created an awesome weapon for intimidating and conditioning the entire American population.

Professor Sorokin reveals that Samuel A. Stouffer heads a large phalanx of testers and analysts affecting millions of people.⁸⁴ Stouffer's name is particularly interesting since he was secretary to the publication committee established by the Social Science Research Council and the Carnegie Corporation which outlined and guided *An American Dilemma*. This book in turn was used by the Supreme Court of the United States as a "sociological" and "anthropological" authority for decisions which have drawn the American nation into a holocaust of racial disorders.

Stouffer and his crew utilized methods of testing and analysis which Sorokin characterized as follows:

"For any scholar moderately competent in history of sociology, psychology, or the related sciences, these statements are brazenly unprecise and grossly unscientific."⁸⁵

Sorokin also states:

"In addition many of Stouffer's 'new techniques of measurement' are wrongly set up at the very beginning of the measuring operations—start with wrong premises and continue with erroneous assumptions."⁸⁶

⁸² *id.*

⁸³ *ibid.*, p. 61.

⁸⁴ Special reference is made to S. A. Stouffer, *Study in Social Psychology in World War II*, p. 16 of *Fads and Foibles*.

⁸⁵ Stouffer occupies an important position in the following supporting organizations: American Sociological Society (President 1952-1953), American Association of Public Opinion Research (President 1953-54) American Philosophical Society, American Academy of Arts and Sciences, American Statistical Association, Sociological Research Association and the Institute of Mathematical Statistics, Population Association of America and the Psychometric Society. *Who's Who*, 1957-58, p. 2488.

⁸⁶ *Fads and Foibles*, Sorokin, p. 9.

Thus, we arrive at a full circle which began with Saint-Simon in 1825. He and his disciples laid the basis of socialism and sociology by insisting that society had to be manipulated and bent into the socialistic mold. In fact, Sorokin points out that many of the so-called new innovations of sociological testers are only a rehash of the techniques developed by such people as Karl Marx, Emile Durkheim, E. A. Ross, L. F. Ward, F. H. Giddings and others.⁸⁷ The growth of a hierarchy which has developed this "testomania" actually is the realization of E. A. Ross's dream of *Social Control* come true. The leftist permeators of sociology would not only control the testing of the thoughts and actions of Americans, but they also have developed powerful techniques designed to bend the thinking of the American people in a socialistic direction.

Opinion takers as opinion makers

A companion of "testomania" is what Sorokin dubs "quantophrenia".⁸⁸ This is the development by sociological forces of the taking of polls of public opinion.

In many cases the poll takers who call themselves "opinion takers" are actually largely "opinion makers". Loaded questions presented to a so-called cross section of the American public in themselves are often a form of propaganda. The mere polling of a leftist-slanted question tends to make certain attitudes fashionable. Americans are asked to take the pollster's word for the fact that they do impartially approach an X number of people. There is no way of testing whether an honest count is given or whether a truly representative audience answers the questions. Unfortunately, the public has been taught to accept opinion "predictions" as gospel truth in spite of gross miscalculations. The debacle of wrong predictions on the Truman election of 1948 is a case in point. The debacle of slanted opinion polls trying to stampede delegates away from the nomination of Barry Goldwater, is also a case in point.

When Stuart Chase, a pioneer of Fabian socialist, comes out in favor of both the polling mania and intensive testing of the American mind, it is time to look into this whole field with a critical eye. Mr. Chase's book, *The Proper Study of Mankind*, mentioned

⁸⁷ *ibid.*, p. 305.

⁸⁸ *Fads and Foibles*, Sorokin, Chapter 7.

before, is advertised as one of the "Recent Harper Textbooks in Sociology".⁸⁹

Mr. Chase has been touted by his admirers as a harmless liberal. However, as previously mentioned, Mr. Chase's liberalism was dramatically illustrated when he advocated lining up his opponents before a "firing squad".

Key leftists keen for polls

Nowadays, Mr. Chase is a chief exponent of the art of poll-taking and of testing of individual and group capacities. He declares:

"Sampling is still a science, including opinion sampling."⁹⁰

Stuart Chase also admitted that when he was writing his book "Elmo Roper put most of his staff checking the chapters on the polls, and I owe much to these kind helpers."⁹¹

Mr. Roper and his polls of public opinion have had the enthusiastic support of leftist sociologists for many years.⁹² Curiously, another expert assisting Stuart Chase with his book was Professor William F. Ogburn, who has been mentioned before as an opinion maker.

Professor A. H. Hobbs, in reviewing Stuart Chase's endorsement of the opinion takers and opinion makers, calls these efforts attempts to "seduce both knowledge and reason."⁹³

Another chief opinion maker and opinion taker is Mr. George Soule, who has a record of socialist and communist activities too extensive to be listed here.⁹⁴

Sociologist Sorokin warns:

⁸⁹ Book jacket on *The Proper Study of Mankind*, S. Chase. The publishers called it "a challenging new text for college courses in human relations and in social science survey courses." Mr. Chase has been known as a pioneer Fabian socialist. He founded the Fabian Club of Chicago more than 45 years ago. At that time, he advocated camouflaging socialist aims under various guises. He argued "socialism under any other name would smell as sweet." *Intercollegiate Socialist*, April, 1919, p. 14.

⁹⁰ *The Proper Study of Mankind*, S. Chase, p. 182.

⁹¹ *ibid.*, p. xviii.

⁹² Sister M. McCarran, unpublished manuscript on *Fabianism in the United States*, pp. LX, 292.

⁹³ *Social Problems and Scientism*, Hobbs, p. 240.

⁹⁴ Check *Appendix IX*, Un-American Activities Committee, 1944; California Committee on Un-American Activities and practically any other compilation of communist front activities.

"The tidal wave is at present so high that the contemporary stage of the psychosocial sciences can be properly called *the age of quantophrenia and numerology*. This disease manifests itself in many forms and in every region of sociology, psychology, psychiatry and anthropology."⁹⁵

He further cautions:

"When a statistician starts to poll the opinions and other 'states of mind' of his respondents, he has already injected a first dose of his own subjectivity into his apparently objective quantitative study. It is introduced through the character of his questions, their wording and their organization into a certain number of classes. If the same investigators of the same 'states of mind' of the same respondents classify the items in their questions differently, the results of two pollings are likely to vary a great deal."⁹⁶

Sorokin then warns:

". . . subjectivity is injected into these studies through the *wording* of the questions."⁹⁷

When we realize that the sociological field is largely dominated by organized communist and socialistic forces, the menace to the American people through statistical and testing procedures assumes frightening proportions.

Act as midwives of leftist social work

Sociology in leftist hands has acted as the midwife in giving birth to important subdivisions of so-called social science. One is the modern field of social work. Many volumes could be written on the details of leftist manipulation and control of the huge social work and welfare complex in the United States. This field has been expanded and swollen to such an extent that it threatens to strangle the economic and moral fiber of the American system.

The original seeds of socialistic manipulation in the social work field can be traced to the early Fourierist socialism in America around 1840. Amos Bronson Alcott, after years as a Fourierist socialist, joined hands with Franklin B. Sanborn in 1879 to formulate

⁹⁵ *Fads and Foibles*, P. Sorokin, pp. 103-104.

⁹⁶ *ibid.*, pp. 147-148.

⁹⁷ *ibid.*, p. 149.

and plot out the development of the charity, juvenile and prison reform questions as socialistic devices.⁹⁸

As noted in a previous chapter, Sanborn was the founder of the American Social Science Association in 1865. He was its secretary for 32 years. He apparently borrowed the social science nomenclature from his socialist colleagues who had used "social science" as a synonym for socialism for many years.⁹⁹

Around 1879, Bronson Alcott gave a group of lectures at Rockford College, Illinois. Among his enthusiastic listeners was a student named Jane Addams. Jane Addams went on to become a convinced socialist, and a leader of the social work movement. In 1889, she founded Hull House, a settlement house which was patterned on an English Fabian socialist institution named Toynbee Hall.¹⁰⁰ Hull House was the inspiration of Samuel Barnett, an English co-worker of Beatrice Webb.¹⁰¹

Hull House a socialist creation

The first resident of Hull House, and its co-founder with Jane Addams, was Ellen Gates Starr. Miss Starr was a veteran of the socialist Brook Farm Colony and a former pupil of George Ripley, a leader of the Fourierist socialist movement in this country (circa 1841-47.)¹⁰²

The Columbia Encyclopedia states that "Hull House had influence throughout the nation in the settlement movement."¹⁰³

Hull House was the basis of a movement calling itself the Hull House Social Science Club. Through this medium, socialists such as John Dewey, G. D. Herron, Vida D. Scudder, Florence Kelley

⁹⁸ A. Bronson Alcott, while busy manipulating charity and educational methods, was living on the charity of his daughter Louisa May Alcott, the author of *Little Women*.

⁹⁹ F. B. Sanborn wrote a number of laudatory biographies of early American socialists including A. B. Alcott.

¹⁰⁰ Jane Addams, *Twenty Years at Hull-House*, Macmillan, N. Y., 1911, p. 121.

¹⁰¹ *Our Partnership*, B. Webb, p. 388.

Samuel A. Barnett outlined the techniques of using the social work field as a means of promoting socialism in a book entitled *Practicable Socialism*. He wrote: "The most earnest member of a charity organization cannot hope that organized alms giving will be powerful so to alter conditions as to make the life of the poor a life worth living. Societies which absorb much wealth and which relieve their subscribers of their responsibility are failing; it remains only to adopt the principles of the education act, of the poor law, and of other socialistic organizations, and call on society to do what societies fail to do." p. 66. Ref.: *The Encyclopedia of Social Reform*, 1897, p. 225.

¹⁰² *Twenty Years at Hull-House*, J. Adams, p. 101.

¹⁰³ *Columbia Encyclopedia*, 2nd Edition, p. 17.

and Victor Berger indoctrinated thousands of people in socialism and laid the basis for the socialization of the social work field in the United States.¹⁰⁴ Most of these lectures were put forward as "sociological".

The Hull House technique was spread throughout the country by socialists. In New York City its offshoot was the Henry Street Settlement House headed by Lillian Wald, a protegee of both Jane Addams and Beatrice Webb. Lillian Wald was also a Fabian-type socialist using the British Fabian Society as her model. In fact, when Beatrice and Sidney Webb publicly declared in favor of the Soviet form of government, Lillian Wald promptly followed their lead.¹⁰⁵ The British Fabian leaders periodically checked up on the activities of their American imitators in the social work field and counselled them on the latest tactics.

Social work personnel is left-oriented

The catalyst for all these socialistic functions was the "sociological field". Here again, we find the term "sociology" and "social science" used interchangeably. Such publications as *Social Work Today* plus all the leftist oriented courses in social psychology, sociology, and a myriad of related subjects have steadily filled the minds of the host of social workers who control the welfare, relief, and social security structures in America today.

Various offshoots of social work have become formidable structures in themselves. One example is the field of penology, which deals with crime and prisons.¹⁰⁶ The other is the field of juvenile delinquency. As noted before, the leftists tend to make society shoulder the blame, and not the criminal. They claim that this twisted line of thinking is justified by the latest scientific findings in the field of sociology. Actually, it is merely a dressed up socialist-communist tactic to soften up and hinder attempts by society to keep law, order and balance in every day living.

Even though sociology and socialism had the same founding father they should not be considered as completely synonymous. Although Saint-Simon is the ancestor of both, there has never been any doubt that socialism is the basic faith of the left-wing,

¹⁰⁴ *Twenty Years at Hull-House*, Jane Addams, passim.

¹⁰⁵ *Lillian Wald*, R. L. Dufus, Macmillan, N. Y., 1938, pp. 238-242.

¹⁰⁶ It is interesting to note that F. B. Sanborn, the leftist who founded the American Social Science Association, also founded the National Prison Association in 1871.

while sociology was designed as a vehicle for socialistic purposes. Leftist sociologists have acted as overall permeators and organizers for the socialist-communist movement in the academic world. This started over 130 years ago when Saint-Simon and Auguste Comte laid down the fundamental basis of both sociology and socialism.

Leftist sociologists, by blazing the socialist trail into education, eventually infected every phase of academic life in America. They also had a hand in the organization of educational associations and related academic bodies, such as historical, economic, anthropological, statistical, and psychological groups. Leftists also initiated the organization of national bodies covering the fields of political science, philosophy and social work. When they did not organize, they infiltrated.

Since sociology is a loose and amorphous discipline employing much vaporous language and using abstract definitions it lends itself well to leftist manipulations. The left-wing has always been skillful in the art of bending abstractions to fit specific socialist aims.

Educational sociology a cover for socialism

One of the most harmful developments in American social life has been the perversion of American education under the general auspices of "progressive education". What has been described as progressive education in this country can be traced back, step by step, to the socialist movement of the early 19th century. For example, veteran socialist A. Bronson Alcott joined with F. B. Sanborn in 1879 to form the Concord School of Philosophy in Massachusetts.¹⁰⁷ John Dewey in 1899 with his book *School and Society* "helped to lay the foundation for the development of educational sociology as a separate discipline."¹⁰⁸ What is termed educational sociology, according to top authorities, was actually founded by Comte and Durkheim in France, and the socialists

¹⁰⁷ Alcott is one of the heroes of American socialism and is eulogized by leftists for his socialistic activities from 1834 until his death in 1888. Sanborn is noted for taking up the label of "social science" from early American socialists and in giving it a tone of respectability through the American Social Science Association (1865). Sanborn is also noted as a pioneer in the field of sociology and has written a number of books eulogizing the efforts of early American socialists in America. Ref.: *New Encyclopedia of Social Reform*, 1908, p. 1091, and *Columbia Encyclopedia*, 2nd edition, p. 39. See also: *Horace Greeley and Other Pioneers of American Socialism*, Charles Sotheran, pp. 192, 282, 289, 296, and *Autobiography of Brook Farm*, H. W. Sams, Prentice Hall, New Jersey, 1962, p. 104.

¹⁰⁸ *Readings in Contemporary American Sociology*, Joseph Roucek, Littlefield, Adams, Paterson, N. J., 1961, p. 384, article "Educational Sociology" by Philip M. Smith.

Lester Ward, Albion Small, E. A. Ross and F. Giddings in the United States.¹⁰⁹

A top sociological textbook states: “. . . from the earliest sociologists on, there has been more emphasis on environmental influence upon personality and the social behavior of men. Through Dewey, the school life in the United States has adopted the environmental theory of personality.”¹¹⁰

Thus under all the complicated jargon and philosophical ruminations that cover the structure of “progressive education” there lies the naked premise of socialistic environmentalism. In other words, stripped of all its verbiage, the leftist premise is that children are to be considered as mere reflectors of their environment and should be treated much as robots, not as human beings possessing an independent individual personality. This entire thesis was designed to cut the ground from under the American principle of the value of the individual. The socialist-communist syndrome has been hard at work for generations to change educational emphasis from that of personal independence and freedom to one that teaches that the individual is merely a socialized reflector. The educational system of the United States has been twisted to fit a socialist dogma.

When the motivations and affiliations of the founders of progressive education are examined, the socialist character of the movement becomes clearly apparent. Behind the scholastic verbiage of John Dewey, Thorstein Veblen, E. A. Ross, Albion Small and Lester Ward is a long record of active participation in leftist political activities. We are told that “perhaps no treatise on education by an American sociologist was more influential in shaping the trend in social thinking than Lester Ward’s ‘Education as the Proximate Means of Progress’ which was included in his *Dynamic Sociology*.”¹¹¹

Ward was a pioneer activist in the socialist movement for many years. The fact that *Dynamic Sociology* was issued in 1883 shows that the socialist injection of collectivist thinking through progressive education was already well established during the latter part of the 19th century.

¹⁰⁹ *Ibid.*, p. 383.

¹¹⁰ *Ibid.*, p. 49.

¹¹¹ Philip M. Smith (Central Michigan College) “Educational Sociology” a chapter in *Contemporary Sociology* edited by Joseph S. Roucek, pp. 383, 384

John Dewey's affiliation with the socialist movement was continuous and unbroken for over 50 years. Within the Socialist Party of America in 1916, in internal discussions, Dewey's activities in the educational system were described as a "pedagogical revolution".¹¹²

Dewey was a past master in the art of dissimulation. Although he was head of the Fabian socialist's League for Industrial Democracy up to the time of his death (1952) he assiduously avoided mentioning the fact in *Who's Who in America*, and other biographical references. He was also active in indoctrinating the education of social workers at the start of the century through a well-organized socialist coterie at Hull House in Chicago.¹¹³

Socialists wave banner of "progressive education"

John Dewey and his socialistic clique in the educational field outlined a plan to sell socialism under the label of "progressive education" to teachers, parents, politicians and most of the colleges and universities in the United States. This was a massive projection to subvert the thinking of an entire nation by means of its educational system. Already the text-book field was heavily infiltrated by leftists. Thousands of teachers were pre-conditioned to accept collectivist ideas as a result of indoctrination in the graduate schools of the nation. Fabian socialist permeation of the literary world had already made socialistic thinking a fashionable pastime.

Dewey's plan was to operate under the intellectual smoke-screen of a vaporous philosophy called "pragmatism". This was the old marxian materialistic theory rehashed in sugar-coated terms. The word 'socialism' was deliberately avoided in order to sell socialist aims. The vehicle used was a Trojan horse called "educational sociology".

The Dewey scheme to socialize the thinking of the entire country was as simple as it was colossal in scope. In 1934 Dewey outlined it clearly to his fellow socialists in a League for Industrial Democracy brochure of only eleven pages entitled *Education and the Social Order*. The same theme was projected to those outside the socialist movement, in a highly camouflaged form, in dozens of books and manuals consisting of many thousands of pages.

¹¹² *The Socialist Party of America*, Shannon, p. 92.

¹¹³ *20 Years at Hull-House*, Jane Addams, pp. 236-7, 435.

Leftist booklet outlines Dewey's socialist scheme

In 1934 the League for Industrial Democracy had "student groups in 150 colleges in the United States" and wherever socialist students appeared there were clandestine groups of socialist professors spawning leftist activities.¹¹⁴ While Norman Thomas was executive director of the LID, John Dewey issued this battle plan to tie up the entire nation into a socialistic package. His successes in permeating the educational professions and the schools were so spectacular that he felt that the time was ready to marshal leftist forces to march toward socialism.

Dewey in counseling his fellow socialists in the educational field called for ". . . the definite substitution of a social purpose, controlling methods of teaching and discipline and materials of study, for the traditional individualistic aim."¹¹⁵ He masterminded the spreading of socialist propaganda through the schools in order to prepare for revolution. He urged:

"The first great step, as far as subject-matter and method are concerned, is to make sure of an educational system that informs students about the present state of society in a way that enables them to understand the conditions and forces at work. If only this result can be accomplished, students will be ready to take their own active part in aggressive participation in bringing about a new social order."¹¹⁶

Dewey repeated the established socialist strategy of impelling the nation towards socialism through the educational leadership. His plan was first to capture the administrative control of the schools. He called for the ". . . re-education of teachers and administrators."¹¹⁷ "Re-organization upon a co-operative basis," lectured Dewey, "should not be confined, moreover, to pupils. It should extend to administration so that oligarchical management from above may be abolished."¹¹⁸ Today wherever leftists have gained control of colleges or universities those teachers who reflect the principles of individual freedom suffer a degree of repression and discrimination never before experienced in American educational institutions. It

¹¹⁴ John Dewey, *Education and the Social Order*, published by the League for Industrial Democracy, N. Y., 1934. (See frontispiece.)

¹¹⁵ *ibid.*, p. 8.

¹¹⁶ *ibid.*, p. 10.

¹¹⁷ *ibid.*, p. 14.

¹¹⁸ *ibid.*, p. 12.

is quite obvious that any non-leftist school management is considered "oligarchical".

In his concluding statement Dewey uttered a prediction which has been realized today beyond his wildest dreams. He said:

"If an organized movement can be initiated it will gain momentum and power with a rapidity truly surprising. The essential thing is that educators should actively recognize the need and opportunity."¹¹⁹

Among the members of the Fabian socialist, League for Industrial Democracy were some who were, at the same time, members of the Kremlin apparatus in this country. Among them were Joseph Lash and Frederick Vanderbilt Field. Dewey himself straddled both the socialist and communist movements by belonging to numerous communist fronts.¹²⁰

Socialists and communists have permanent bond

It is significant that both socialist and communist partisans in the field of sociology continue to work together in spite of differences that exist among the two political movements as to tactics. For example, at Columbia University, pro-communist Bernhard J. Stern, working variously as a sociologist, anthropologist and historian, continuously cooperated with socialistic professors to indoctrinate the minds of thousands of undergraduate and graduate students in a leftist direction. This was done in the name of scholarship and under the pretense of scientific objectivity.

In books touted as sociological texts, Stuart Chase welded together scores of sociological authorities almost evenly balanced between the socialist and communist camps. *An American Dilemma*, the new vehicle for leftist direction in racial affairs, also utilized a corps of "experts", the majority of whom had been partisans of either socialist or communist movements.

It is the inability to get at the "eye" of the leftist maelstrom that prevents many honest scholars from understanding the moti-

¹¹⁹ *ibid.*, p. 14.

¹²⁰ John Dewey belonged to numerous communistic groups starting in 1925 and continuing throughout the rest of his life. (He died in 1952.) He was active in various communist foreign policy pressure groups such as the Friends of the Chinese People. This group helped lay the basis for the red victory in China. (See various government indexes relating to subversive activities). It is interesting to note that the John Dewey educational blueprint was the prevailing philosophy followed in the New York City school system and in many other large urban centers throughout the nation.

vating and directing influences behind much of the sociological misdirection in society. Many investigators honestly concerned with the deceptions and distortions in academic circles are busy swatting at the effects rather than cutting through to the causes and sources of the mischief. Leftist sociologists have managed the "social sciences" so as to create semantic and ideological smoke screens. They have taken the hard core of the socialist-communist aims and have rewritten and redesigned them to appear as coming from other sources altogether. Even the word "socialism" is considered expendable in order to put over socialist aims and purposes.¹²¹

An entire literature has been created which deals with highly camouflaged socialistic issues in a manner purporting to be impartially scientific. Leftists have deliberately concentrated on taking over the sensitive control centers of American educational institutions.

They have constructed for themselves an entire new defense shelter which they have dubbed "academic freedom". They have convinced the world at large that their efforts to eliminate personal freedom and human dignity are really heroic efforts to create freedom. George Orwell's projection of *Double Think* has actually been in existence in the educational field for many years past.

Honest educators overshadowed by leftists

Honest educators and scientists have written scores of books trying to dispel the smoke screen of leftist scholasticism. But since they usually fight the game on the socialists' own terms, and indulge in splitting hairs over arguments set up by the leftists themselves, they often end in complete frustration and demoralization. The scholar, as well as the politician, must refuse to fight under leftist ground rules. An objective and scientific study which might be called the sociology of "socialist permeations" would soon expose the inner core of socialist-communist devices and motives which underlie much of the vaporous and rhetorical verbiage of sociology and the other social sciences.

Van Wyck Brooks, a socialist observer, once boasted "how far writers and intellectuals influence the mind of a country." He quoted the Viennese political pundit William S. Schlamm as stating:

¹²¹ The Fabian device of avoiding the word "socialism" in naming their policy forming organizations is a case in point. In England they parade as the Fabian Society and the Labour Party while in the United States they masquerade as the League for Industrial Democracy (L.I.D.) and the Americans for Democratic Action (A. D. A.)

“Within every society, be it ever so democratic, there is a relatively small group of intellectuals who give that society its tone and character. What one thousand professors, writers, bishops think, write, preach, is handed on by three hundred thousand teachers, journalists and ministers to the 130,000,000 Americans, and forms the consciousness of the entire nation. The process is as inconspicuous as it is overpowering. Just cut these thousand key intellectuals out of the national body politic and the nation will, within a few years, have a completely changed complexion. The circulation of an author’s book is unimportant (not for him, of course, or for his publisher), for its effectiveness depends not on the number but on the social importance of its readers; a book which has made an impression on 3,000 teachers and 2,000 journalists alters the essence of our national being more appreciatively and enduringly than a novel which is read by two million housewives. Ninety-nine and nine-tenths per cent of the American people have never held a work by John Dewey in their hands, but all Americans have, in some degree, been educated by him, simply because the thoughts of this great pedagogue have activated the transmission belts of our educational apparatus. . . .”¹²²

Schlamm placed his finger directly on the modern process of indoctrinating an entire nation. The only part the quotation leaves out is the conscious direction behind this process. The central core and political staffs who inspire the process of national thinking are outside the universities. The political top command of socialist and communist groups considers the professors and the colleges as mere tools to bring about total socialization.

LID heads leftist interlocking groups

The same socialist strategic command which sets the tone of college thinking also determines the leftist direction in many labor unions, the ADA, the Liberal Party and a whole chain of so-called reform organizations. In the United States, the main socialistic scheming emanates from a complex of organizations revolving around the League for Industrial Democracy.

The L.I.D. is the Fabian socialist nerve center in this country. This organization, along with its twin, the Rand School of Social

¹²² *Opinions of Oliver Allston*, Van Wyck Brooks, E. P. Dutton & Co., Inc., N. Y., 1941, p. 209.

Science (now called the Tamiment Institute) enjoys a veneer of respectability and has been granted tax exemption as an educational institution. The flow of directives and propaganda from this socialist complex is generally camouflaged as "sociology" or "social science".

The communists are easier to identify, since the Kremlin has organized its forces here on a more military basis. In spite of all their deception, evasiveness and underground policies, they are mere tyros compared with the slicker socialists, although they also propound much of their indoctrination as sociology and social science.¹²³

The communist method is more dramatic, more visible and more newsworthy. This is why the eyes of the public have been turned in their direction. Even socialists have been willing to profess anti-communism to curry public favor, but they always oppose any action that would really damage their communist brothers.

Leftists plan elite rule

For several generations, the top socialist strategists have realized that the tone of national thinking is set by the group loosely termed intellectuals. Communists and socialists keep telling the world that issues are decided numerically on the basis of the masses,—"one man, one vote." This is propaganda to create the fiction that they represent the majority. In their practical strategy all leftist groups concentrate on influencing and shepherding the intellectuals.¹²⁴ They understand that the average person reflects the opinions of those who supply him with information.

¹²³ It is wise to keep constantly in mind that the communist movement was an outgrowth of the Socialist Party, and has in the main merely copied the devious tricks of its parent body. The communists enjoy the major advantage through their organization and discipline of being a political force organized on a military basis. The strategic function of the two movements differ. The communists emphasize a quick and violent overthrow of the existing order to bring about socialism. The socialists emphasize a slow corrosion of the present social order and the percolation of socialistic forms disguised as harmless reforms.

¹²⁴ F. A. von Hayek, Professor of Social Sciences at the University of Chicago, wrote: "Paradoxically enough, however, in general only the parties of the Left have done most to spread the belief that it was the numerical strength of the opposing material interests which decided political issues, whereas in practice these same parties have regularly and successfully acted as if they understood the key position of the intellectuals."

"The Intellectuals and Socialism" by F. A. von Hayek, printed in *The Intellectuals* edited by George B. de Huszar, Free Press of Glencoe, Illinois, 1960, p. 372.

In a brilliant essay, Professor Hayek observes that the leftists "have always directed their main effort towards gaining the support of this 'elite', while the more conservative groups have acted, as regularly but unsuccessfully, on a more naive view of mass democracy and have usually vainly tried directly to reach and to persuade the individual voter."¹²⁵

Generally the communist-socialist device is to sugar-coat propaganda aimed at intellectuals with the terms "sociological" or "sociologically speaking". As a result, our educational institutions are saturated with subjects and subdivisions which bear the prefix "sociology" or "sociological".¹²⁶

The phrase "sociological" has become a kind of general anaesthetic to make collectivistic ideas seem painless.

In speaking of the "Intellectuals and Socialism", Professor von Hayek sagely observes:

"Even though their knowledge may be often superficial and their intelligence limited, this does not alter the fact that it is their judgment which mainly determines the views on which society will act in the not too distant future. It is no exaggeration to say that once the more active part of the intellectuals have been converted to a set of beliefs, the process by which these become generally accepted is almost automatic and irresistible. They are the organs which modern society has developed for spreading knowledge and ideas and it is their conviction and opinions which operate as the sieve through which all new conceptions must pass before they can reach the masses."¹²⁷

* * *

"The result of this is that today in most parts of the Western World even the most determined opponents of socialism derive from socialist sources their knowledge on most subjects on which they have no first hand information. With many of the

¹²⁵ *id.*

¹²⁶ A few of the classifications of sociology are:

"Political Sociology", "Historical Sociology", "Sociology of Knowledge", "Urban Sociology", "Sociology of Religion", "Rural Sociology", "Educational Sociology", "Sociology of Symbols, Language and Semantics", "Sociology of Bureaucracy of Professions", "Sociology of Economic Organization", "Sociology and Social Work", "Statistical Sociology", "Military Sociology", "Sociological Aspects of Psychological Warfare", etc. Ref.: *Contemporary Sociology*, edited by Joseph S. Roucek, *passim*.

¹²⁷ "The Intellectuals and Socialism", p. 374.

more general preconceptions of socialist thought the connection of their more practical proposals is by no means at once obvious, and in consequence many men who believe themselves to be determined opponents of that system of thought become in fact effective spreaders of its ideas. Who does not know the practical man who in his own field denounces socialism as 'pernicious rot' but when he steps outside his subject spouts socialism like any left journalist?"¹²⁸

Failure to expose the socialistic root behind so much of the sociological claptrap that is enunciated by the so-called intellectuals in this country is mainly responsible for the success of this kind of biased thinking. It must be realized that what are loosely termed *intellectuals* are only "professional second hand dealers in ideas".¹²⁹ The prime manufacturers are generally those of the socialist-communist strategic centers.

Intellectuals are only "second hand dealers"

Instead of attacking the intellectuals and ascribing ulterior motives to them, it would be better to ignore these middlemen and strike at the original source of the infection which sets the tone for fashionable thinking in America. Roughly speaking, the climate of opinion in this country goes through the following process: First, the socialist or communist strategic centers create the "line"; it is then handed to the sociological mechanics who give it a semantic cover and pass it on to the intellectuals; then the finished article is sold in popular language to the great mass of American people.

To combat socialism and communism effectively we must concentrate on the real culprits. We must not waste time and effort in

¹²⁸ *ibid.*, p. 375.

Beatrice Webb, in her diary, often states that she and her husband had to chuckle over the manner in which they managed to get conservatives and non-socialists to present socialistic measures. For example: "*Grosvenor Road, Christmas Day, 1893.* — Another chicken hatched here last summer — Tom Mann's report . . . Sidney has spent quite three weeks on it; but, though we think it of importance, we cannot help regarding it as a practical joke over which we chuckle with considerable satisfaction. Poor Labour Commission, having carefully excluded any competent Socialists from its membership, having scouted the idea of appointing many a humble assistant commissioner will now find a detailed collectivist programme, blazoned about as the minority report of its Labour members! Dear old Leonard [Courtney], who told us with pompous superiority that they were all agreed: and that there was no prospect of any minority report—and we had it lying all the time on our table and had been putting the last touches to it that very morning. Certainly, persons with brains and independent means may have a rare good time . . ." (Beatrice Webb quoting her personal diary in *Our Partnership*, p. 41.)

¹²⁹ Hayek, "The Intellectuals and Socialism", p. 371.

fighting the tools and victims of the leftists and thus make many unnecessary enemies. Good political detective work will in almost every case lead to the fundamental or left-wing source. Trustees of and most honest scholars in our colleges and universities are slow to realize the nature of the motive forces that have been guiding education in a socialistic direction. They can scarcely believe that much that passes as sociological or "progressive thinking", really represents the tactics, stratagems, and manipulations of those who have a "central faith" called socialism.¹³⁰

Socialism a reactionary "faith"

The socialists and communists consider their "faith" as basic and ultimate in nature as was the Christian faith during the Roman persecutions. However, socialism represents a reactionary retreat from the religion of the early Christians. The latter embraced the entire universe and all that it contains. The leftist mind, however, limits its scope to an abstraction called Man. Ironically their worship of this abstract Man has led to the torture and murder of countless millions of individual men, women and children of flesh and blood.

In medieval Europe the intellectuals of the day were utilized by their rulers to devise clever and complicated formulas to justify the freezing of feudal society in a static caste system. New ideas were banned and the scholasticism of the period gave the stamp of its approval to persecutions and enslavement. The term "scholasticism" has since become a by-word for intellectual sterility and oppression.

Leftist sociology of today is a reactionary reflection of the old medieval scholasticism, but on an even narrower base.

A leading sociological textbook admits this relationship:

"The proponents of *laissez faire* and private initiative cannot imagine a society organized otherwise than in terms of private profits and the individual competitive system. But there have been and are societies built on other lines. The medieval

¹³⁰ John Strachey, the late theoretician of Fabian socialism both in Britain and America, declared: "Thus, until we know far more about our own natures than we do now, service to the cause of democratic socialism requires, as does the service of every other great cause, an act of faith". *Contemporary Capitalism*, Random House, N. Y., 1956, p. 365.

Even Norman Thomas has had to abandon the claim of a so-called "materialist" basis for socialism and in recent years has issued a book entitled *A Socialist's Faith*.

period witnessed much regulation; the guilds controlled workmen's time, apprenticeship, compensation and quality of goods; the church forbade usury, unjust price and other devices of exploitation, and the emerging national state threw many regulations around industry and commerce. Even today, communist Russia seems to be making a success of its economic system."¹³¹

The socialist-communist underworld has managed to build a tremendous backlog of minds receptive to the new "leftist scholasticism". The new scholasticism uses the catchword "sociological" to spread its influence through colleges, schools, textbooks, academic organizations and government bureaus.

Thus, the leftist cliques have at their disposal tens of thousands of educated men and women who occupy the key control centers of society. Some perform their functions consciously but many are unaware of the true source of their opinions and thoughts.

These elements are not organized in any formal way. But most colleges, universities, seminaries and graduate schools have been so brain-washed that the minds of their teachers and students are conditioned to be sympathetic to socialistic suggestions and pressures. In fighting the leftist menace it is important to pinpoint the source of the infection and not mistake the symptoms for the disease.

Leftism compared to the Mafia

It is general knowledge that in Sicily there is a terrorist movement called the Mafia. It has existed for centuries, committing banditry, assassinations and terrorizing all those that arouse its displeasure. Police forces, legal systems, various regimes and stern repressions, seem to have had no effect in wiping out this movement. The Mafia seems to have the quicksilver quality of disappearing here and reappearing there.

The leftist underworld, to a large extent, is analogous to the Mafia. One authority recently in writing about the Mafia observed:

"The basic trouble in dealing with the Mafia is that as a formal organization it simply does not exist. There are no Mafia headquarters, no Mafia offices. The Mafia has no writ-

¹³¹ *An Introductory Sociology*, K. Young, p. 535.

ten statutes, no lists of members, no fixed rules of leadership. The question of who becomes a Mafia leader is generally an obscure matter of family prestige, influenced by personality and force, and never the result of conscious balloting.

“The Mafia can best be defined as a haphazard collection of men and groups, each working independently in local situations but generally cooperating with each other to control in its interests the economic life of a given area. There is thus not just one Mafia but instead an endless network of Mafias.”¹³²

If one substitutes “leftists” for “Mafia” in the above analysis one can get a pretty good general understanding of the manner in which the socialist-communist underworld operates in academic circles and why it is so difficult to eradicate.

A Fabian boasts of the hidden “directors”

Beatrice Webb expressed the nature of this process when she wrote:

“Collectivism will spread, but it will spread from no one centre. Those who sit down and think will, however, mould the form, though they will not set the pace or appear openly as the directors”¹³³

Unfortunately, there has been a lack of proper identification. Communists, and their more vigorous partisans, have been partially identified, but the legion of socialistic operatives have escaped almost scot-free. This has caused bitterness even among communists. They complain of being forced to face the consequence of their deeds while the socialists not only escape general denunciation, but maintain an aura of respectability, and generally manage to live quite well off the very system they want to destroy.

Without the camouflage which “sociology” has given them, the socialists would have been ineffective, and probably would no longer be in existence. In the open, their true intentions would be obvious, even to the most simple minds. It is no accident that “sociology” and “socialism” were both created at the same time and by the same source, i.e., Saint-Simonianism.

¹³² *New York Times* magazine section, Jan. 12, 1964, article “The New Mafia is Deadlier”, by Robert Neville, p. 22.

¹³³ *Our Partnership*, Beatrice Webb, p. 39.

Sociology was invented to act as the Judas goat in leading society into the slaughter pens of socialism.

One of the last bastions stormed by the socialist forces via sociology is the system of jurisprudence and law which under our Federal Constitution is supposed to guard the ramparts of free society. This is the subject of the next chapter.

XI

SOCIALIZED LAW

DEBASES AMERICAN JURISPRUDENCE

Sociological jurisprudence is the magniloquent name bestowed by its originators on the philosophical theory of law which subordinates individual rights to the aggrandizement of the state. It may be more tersely and significantly termed 'socialized law', and we shall generally use the briefer description in this chapter, except when quoting from the progenitors of the new system, which has now become orthodox in American courts, especially in the United States Supreme Court.¹

Roscoe Pound, the chief exponent of sociological jurisprudence, admitted that what was intended was actually "socialization of law". However, he wrote ". . . if the term 'socialization of law' has alarming implications for any of you. . ." and if it sounds ". . . too suspiciously like dynamite and socialism—or like the president of one of our universities of whom the word sociological, when used in connection with jurisprudence suggests a professorial masseur massaging a *corpus juris* which is safe only in the hands of regular practitioners—if like either of these you are in fear of mere names, it is possible to put the matter in wholly innocuous phrases and in terms of the modes of thought of the moment. Let us put the new point of view in terms of engineering; let us speak of a change from a political or ethical idealistic interpretation to an engineering interpretation. Let us think of the problem of the end of law in terms of a great task or great series of tasks of social engineering."²

Thus, from the outset the intent was to create "socialized law". The terms "sociological jurisprudence" and "social engineering" were mere attempts to disguise a left-wing maneuver.

The concept of "socialized law" has crept into the very fibre of the Supreme Court philosophy. Supreme Court Justice Arthur

¹ The word "socialized" has been established as a descriptive prefix in other socialistic categories of activity such as "socialized medicine" and "socialized education".

² Roscoe Pound, *The Spirit of the Common Law*, Beacon Press, Boston, 1963 (originally published 1921) p. 195.

J. Goldberg, in a preface to Pound's work quoted above, states: "I remember well my first reading of the book as a freshman law student in 1926. My fellows and I were excited and attracted by the new judicial philosophy expounded by the author. He called for an infusion of social ideals into the traditional elements of the law;"³

Ever since the 1954 Supreme Court decision against school segregation the terms "sociological decisions" and "sociological jurisprudence" have become common phrases in describing a new approach towards law and justice. Supreme Court decisions are no longer based on legal precedent and the principles of the Constitution, but on a complicated science called sociological jurisprudence, which we are told is a "social science". Let us see how this new "science" of justice is making out.

Supreme Court frees a rapist

In 1957, a self-confessed rapist was freed by the United States Supreme Court. He had made a complete confession voluntarily and there was no hint of any third-degree methods. As a result, he was duly sentenced after an admittedly fair trial. In this instance, the Supreme Court made an entirely new rule. "It said the police had no right to question a suspect before arraignment."⁴ Today, this rapist walks the streets a free man.

The head of the Justice Department's Criminal Division complained: "The place where the impact of this decision will be the greatest is in the gangster crimes. It is the real hardened professional criminals who will take advantage of this."⁵

Although this decision greatly helps the criminal underworld, the chief beneficiaries are the subversionists. Communists, socialists and fascists can now carry on without fear of questioning before arraignment. Those engaged in mass violence must be first arraigned on a definite charge, and arraignment requires specific evidence. This new rule makes it almost impossible to organize such evidence before trial.

³ *ibid.*, p. viii.

⁴ Rosalie M. Gordon, *Nine Men Against America*, Devin-Adair, N. Y., 1958, p. 140, discussing *Mallory v. United States*, 352 U. S. 877. The reader is urged to read her whole book to get the full impact of the Supreme Court's decisions on American security.

⁵ *ib.*, p. 141.

One indignant Senator complained on the floor of the Senate: "A suspect cannot be questioned *before* his arrest unless he agrees, *and if he is arrested* he cannot be questioned *afterwards*."⁶

The Chief of Police in Washington, D. C. cited the case of the rape and murder of an 8-year-old girl where over a thousand people were questioned. He said despairingly:

"What good will it do to bring in a good suspect, question him, and get a confession if this decision stands? This decision says he must be arraigned immediately and not questioned after we arrest him."

He also pointed out that the Supreme Court decision is a blow against personal rights:

"Innocent persons in great numbers would, of necessity, have to be arraigned and the stigma of a police record placed against them unless there is reasonable time to clear them by interrogation and investigation before arraignment."⁷

Obviously, this decision hurts civil liberties, besides fostering crime and strengthening subversion.

The Mallory case directly involved only the interpretation of Federal law. But six years later, *Haynes v. Washington*, 373 U.S. 503, indicated that the new rule was a requirement of the Constitution, and hence could not be changed by either Congress or State legislatures.

"Red Monday" clears a path for leftism

On June 17, 1957, the Supreme Court came out with a series of decisions which have tagged that date as "Red Monday". The Court in effect deprived Congressional committees of the right to cite subversives for contempt if they refuse to answer questions.⁸ It held that no one could be held in contempt of Congress "if the committee failed to spell out for him the 'pertinence' of its questions and the purpose of the inquiry." ". . . But according to Chief Justice Warren who read the decision, they now have to know what they are going to do and how to do it—and explain it all explicitly to witnesses—before they can get the information they need to decide

⁶ *id.*

⁷ *ib.*, pp. 141-42.

⁸ *Watkins v. United States*, 354 U. S. 178.

how they are going to act. That may sound ridiculous to a normal mind, but that's what the Court said."⁹ Krushchev and his Kremlin comrades must have had many a chuckle over that one.

On the same "Red Monday", the Supreme Court decided that authorities of the various States have no right to question the beliefs and associations of those teaching in State universities and other state educational institutions.¹⁰

Again, on "Red Monday", the Supreme Court emasculated practically all the anti-subversive laws of the Federal government by taking the position in *Yates v. United States*, 354 U.S. 298, that you cannot prosecute conspirators against America until they physically start overthrowing the government. This borders on the ridiculous, since even a child can figure out that if we allowed the subversives to carry on unmolested up to the moment of revolution, then it is already too late to save the nation.

Earlier in the same year, the Supreme Court had decided that communists cannot be tried unless the secret government dossiers are made available to the Reds during the course of their trial." A month later, it was decided on the basis of that decision, by a lower Federal Court, that even the Communist Party cannot be forced to register as a subversive organization unless it is shown the secret FBI reports on its activities.

The impact of these and other decisions not only gives subversives *carte blanche* for their nefarious activities but in effect gives special privileges to both the Reds and the criminal underworld. Something is very wrong with socialized law.

The Supreme Court decision of 1954 in the school segregation cases was a landmark in the change from decisions based upon law and precedent to a sociological basis. As we have noted in the previous chapter, the court there chiefly relied on dubious material compiled in Myrdal's *An American Dilemma*,—a massive communist-socialist effort. These decisions were purely 'sociological'. Similarly, the entire maze of decisions that had issued out of the new "liberal" Supreme Court to protect communists, other subversives and criminals may be similarly characterized. All these decisions also shared the doubtful distinction of violating long-

⁹ *Nine Men Against America*, pp. 128-129.

¹⁰ *Sweezy v. New Hampshire*, 354 U. S. 234.

¹¹ *Jencks v. United States*, 353 U. S. 657.

established precedents and principles of American constitutional law.

Court creates a red sanctuary

The suspicion at once arises that socialized law is of left-wing origin, since as a result of its influence the nation has been deafened by a chorus of Fifth Amendment pleaders both from subversives and the criminal underworld. We have become the laughing stock of the free world because of our apparent inability to cope with this double threat against society. This is particularly the case since the Fifth Amendment has been fashioned into a kind of sanctuary reminiscent of the dark ages for all sorts of communist, socialist and fascist miscreants. Pleading the Fifth Amendment, which was formerly regarded as a badge of infamy, now rates as a mark of distinction.

Previously criminals were dealt with firmly and expeditiously under a system of justice developed through centuries of experience. However, when the socialized decisions in favor of communists began to be churned out by the Supreme Court the criminals soon claimed, and were granted, the same privileges.

The key to this deplorable state of affairs is "sociological jurisprudence". This concept is not new. It has been developed and refined over a period of more than 140 years. Rooted in the socialistic hotbeds of various European capitals, it was transplanted to the United States where it found an even more hospitable soil.

Socialized law reached its apex in Germany in the Nazi tyranny, and in Italy in the fascist state. In England, it was nourished by Fabian socialism and the Labour Party, and in France it helped to fragmentize the French political establishment, so that the multifarious rise and fall of French governments took on a comic opera aspect.

Socialized law expedited bolshevism

The socialized law device played a key part in softening up the nations now behind the Iron Curtain for the communist take-over. Even in Russia, before the Bolshevik revolution, the legal tradition, such as it was, was considered important by the Bolshevik strategists. Felix Cohen, the interpreter of legal tactics for the socialist movement, observed :

“Leon Trotsky, in his brilliant account of the November Revolution, makes it clear that *the claim of legality was one of the most important assets of the Soviet revolutionary force.*”¹²

Trotsky, one of the main architects of the Bolshevik revolution, also said “A revolutionary party is interested in legal coverings.”¹³

Trotsky frankly outlined the plot. The Bolsheviks, he said, had to create the illusion among the common people that “The conspirators—these were the institutions of the official government.” Then he observed laconically: “From the pen of revolutionary conspirators this term came as a surprise. . . .”¹⁴ He gave the strategic reason for all this by observing: “The attacking side is almost always interested in seeming on the defensive.”¹⁵ He summed up the whole imposture as follows:

“It would be a serious mistake to regard all this as juridical hair-splitting of no interest to the people. On the contrary, it was in just this form that the fundamental facts of the revolution reflected themselves in the minds of the masses.”¹⁶

The Bolsheviks, like the Fabian socialist movement, utilized socialized law to pave the way for the revolution. It was a softening-up process which Trotsky frankly admitted was a form of deception. The Bolshevik conspirators managed to make the established government appear as the conspirator against the legal rights of the people. Behind all the semantic obscurities, this trickery is the heart of “sociological jurisprudence”.

Roscoe Pound calls for “socialized law”

Roscoe Pound, the former Dean of the Harvard Law School, and pioneer exponent of socialized law, thus described the sociological jurists: “They urge as the basis of its authority the social ends which law serves.”¹⁷

¹² *American Socialist Quarterly*, Nov., 1935, Vol. 4, “Socialism and the Myth of Legality” by Felix S. Cohen, p. 22.

¹³ Leon Trotsky, *History of the Russian Revolution*, Simon & Schuster, N. Y., 1936, Vol. 3, p. 278.

¹⁴ *ib.*, p. 208.

¹⁵ *ib.*, p. 278.

¹⁶ *ib.*, p. 279. It must be realized that the pre-revolutionary tactic via socialized law in the socialist mind applies only to the period before the take-over of power. After the revolution, be it peaceful or violent, comes the naked fist of totalitarianism.

¹⁷ *Encyclopedia of Social Sciences*, Vol. 8, p. 483.

What are the social ends of sociological jurisprudence? According to Dean Pound they are “. . . . socialization of law. . . .”¹⁸ He further stated that as part “. . . of the process of social control, the legal order is thought of as a task or a series of tasks in social engineering.”¹⁹ We mentioned in a previous chapter that “social engineering” is merely a new semantic cover used by socialists to describe their aims. These new terms are constantly being invented because the word “socialism” has always been unpopular in America.

The term “social engineering” is particularly menacing when we realize that the main authority upon which the 1954 school segregation decisions were based was the concept of “social engineering”. In *An American Dilemma*, the Swedish socialist Gunnar Myrdal used the deceptive term “social engineering” as a clever synonym for the socialist control of society. He wrote in the concluding portion of the book:

“From the point of view of social science, this means, among other things, that social engineering will increasingly be demanded. Many things that for a long period have been predominantly a matter of individual adjustment will become more and more determined by political decision and public regulation.”²⁰

Outlined sly deception

Under this banner Myrdal and his host of communist and socialist collaborators worked out a most devious plan for forcing full racial integration upon the American people. The original scheme was to put over left-wing racial integration policies by sly moves which would put the general public off its guard. Myrdal and his cohorts wrote quite frankly:

“In the field of Negro politics any push upward directed on any one of those factors—if our main hypothesis is correct—moves all other factors in the same direction and has, through them, a cumulative effect upon general Negro status. An upward trend of Negro status in general can be effected by any number of measures, rather independent of where the initial push is localized. By the process of cumulation it will be transferred through the whole system.

¹⁸ *ib.*, p. 487.

¹⁹ *id.*

²⁰ *An American Dilemma*, pp. 1022-23.

But, as in the field of economic anti-depression policy, it matters a lot how the measures are proportioned and applied. The directing and proportioning of the measures is the task of social engineering. This engineering should be based on a knowledge of how all the factors are actually interrelated: what effect a primary change upon each factor will have on all other factors. It can be generally stated, however, that it is likely that *a rational policy will never work by changing only one factor*, least of all if attempted suddenly and with great force.”²¹

Professor Ludwig von Mises thus described this type of “social engineer”:

“He denies to his fellow men the faculty of choosing ends and the means to attain these ends, but at the same time he claims for himself the ability to choose consciously between various methods of scientific procedure. He shifts his ground as soon as it comes to problems of engineering, whether technological or ‘social’. He designs plans and policies which cannot be interpreted as merely being automatic reactions to stimuli. He wants to deprive all his fellows of the right to act in order to reserve this privilege for himself alone. He is a virtual dictator.”²²

Behind “social engineering” and “social control” are the

²¹ *ib.*, p. 77.

²² Ludwig von Mises, *Theory and History*, Yale University Press, 1957, pp. 248-49. Von Mises refers to an article by the well-known leftist social philosopher Horace M. Kallen as an indication of this type of “social engineering”. This article said:

“... there is no such thing as a collective mind: there are only numerous similar responses to the same stimulus by different men, as when a hundred soldiers step out at the word, ‘March!’. The ‘behavior of crowds’ is no more than the sum of the circling of stimulus and response from one individual to another and back again. In this circling consists whatever unity a crowd may have; it is different only in complication, not in principle, from the unity of a subway crowd during the rush hour, or a noon day crowd eating in Childs’. Its behavior and that of all groups must be considered a mechanical formulable resultant of the stimulus—response circle. All social sciences using quantitative methods, statistics and the like, may be said, whether explicitly or not, to rest on this premise. This would be particularly true of education and the economic disciplines. These have developed farthest because both appear more than any others to be instruments of social control.” *Encyclopedia of Social Sciences*, Vol. 2, p. 498.

Kallen is listed in 13 references of communist front activity in *Appendix IX*, of the Un-American Activities Committee, 1944. For many years he had been a teacher at the New School for Social Research.

socialists who concocted these symbols. Roscoe Pound, on his own admission, merely parroted these terms.²³

To unravel the threads of leftist manipulation of jurisprudence is a tortuous and exhausting process. The socialists have used fantastic camouflage in this field. As in all other areas of socialist manipulation, however, the basic aim is clear. Whereas the criminal underworld wants to seize for its own benefit a portion of the wealth of society, the left-wingers have as their aim the seizing of all society. This includes not only all wealth and political power, but also control thorough conditioning and manipulation of the mind and spirit of all mankind. This aim was outlined from the very beginning by Saint-Simon, the father of modern socialism and communism. Fascism and nazism came from the same source.

Leftism requires destruction of legal system

From the first left-wingers realized that a fight against any system of society presupposes the destruction of the law of the land. Leftists know that every functioning civilization must have a stable system of jurisprudence.

The law protected individuals and their liberties against the various socialist depredations, as well as against crime.

Accordingly, for the past 140 years the courts which make the decisions, the legislatures which frame the laws, and the police who act as watchmen of the law, have always been special objects of hatred to all leftist movements.

Saint-Simon early announced the aim of substituting for the law a system of arbitrary decisions made by appointed administrators.²⁴

These early socialists also laid the basis for the punitive camps which became the hallmark of the soviet and nazi systems. Saint-Simonian socialists called “. . . for the transformation of prisons

²³ *Encyclopedia of Social Sciences*, Vol. 1, pp. 244-45, pictures Roscoe Pound as a “popularizer” of the views of socialist sociologists such as E. A. Ross and A. W. Small. Pound’s use of the terms “social control” and “sociological jurisprudence” was also adopted from the same sources.

²⁴ *The Doctrine of Saint-Simon*:

“According to this classification, the magistrature, from the standpoint of penal law, is divided into three orders, as is also the penal code; and these three orders correspond to the three great social orders, which for us are not monarchy, aristocracy, and democracy, but the artists, the scholars, and the industrialists.” (The term “industrialists” is used in the sense of today’s “factory managers”), p. 190.

from punitive detention places to work camps. . . .”²⁵ The early socialists laid the basis for all of the major changes in the law that are advocated by modern day left liberals, including the demand for abolition of the jury system. Leftists from the beginning announced that they intended to do away with the entire legal profession.²⁶

Karl Marx, as a teenager, learned these principles of Saint-Simon from his future father-in-law, Ludwig von Westphalen.²⁷

Marx, in an article on the principles of jurisprudence, laid down some basic principles of how socialists can undermine the existing system of law by promoting an entirely new theory of jurisprudence. He wrote even before the *Communist Manifesto*:

“The weapon of criticism cannot in any case replace the criticism of weapons. Material force must be overthrown by material force, but theory too becomes a material force as soon as it grasps weapons.”²⁸

Karl Marx’s father Heinrich Marx was a well-known jurist. Karl Marx’s entire youth was spent in a juridical atmosphere. While Marx was attending the Universities of Bonn and Berlin, he was steeped in the philosophies of law.

During the 19th century, the socialist forces throughout the world were fascinated by these philosophies, which in the main

²⁵ *Id.*, p. 190n.

²⁶ *ib.*, pp. xxxi and 193.

“Thus there will disappear from the future social state the multitude of archivists and notaries, and that army of fighters, the lawyers, admittedly businessmen, today ceaselessly occupied with maintaining, attacking, and defending rights which will give place to arbitration by the leaders of industry.” p. 196.

Shakespeare ascribes the same thought in blunter words to Jack Cade’s follower in 1450: “The first thing we do, let’s kill all the lawyers.” Henry VI, Second Part, Act IV, Sc. 2.

²⁷ *Reminiscences of Marx and Engels* (published in Soviet Russia). Article by M. Kovalevsky, “Meetings with Marx”; “Marx fell in love with her” (Jenny von Westphalen) “while he was still at the Gymnasium and he became secretly engaged to her before he left for university. The old von Westphalen, Marx told me, was a fervent supporter of the Doctrine of Saint-Simon and one of the first to speak to the future author of *Capital* about it.” p. 298.

²⁸ Karl Marx *Selected Essays*, article “Hegelian Philosophy of Right” (1843-44), p. 26, International Publishers (communist) N. Y., 1926. “The criticism of German juridical and political philosophy, which has received through Hegel its most consistent, most ample and most recent shape, is at once both the critical analysis of the modern State and of the actuality which is connected therewith, and in addition the decisive repudiation of the entire previous mode of the German political and juridical consciousness, whose principal and most universal expression, elevated to the level of a science, is speculative jurisprudence itself.” pp. 24-25.

reflected the various types of collectivism that dominated Germany for over 100 years, ending only with Hitler's overthrow.

The German Kaiser operated under a form of Bismarckian socialism, which favored collectivist jurisprudence. The German concept of *vaterland* was a symbol of State socialism.

Modern socialism in its origin was a reaction against the new system of private enterprise and individual freedom—new since the end of the Greek and Roman Republics—which was spreading across Europe in the early 19th century. Bismarck realized that socialization of the German people was, in effect, the building of a new industrial feudalism based upon the whole nation rather than the small principalities of the Middle Ages. Socialism was a nostalgic reaction against the economic convulsions and feverish activity that following the freeing of the individual from the thralldom of the Middle Ages.

Socialized law a reactionary concept

Today socialists and communists do not like to be reminded of the reactionary origin of their movements. But it was recently recognized by Max Beer, a leading socialist historian:

“The representatives of institutions based on authority, clergymen, nobles, guild masters, romantic thinkers and poets, could not accept ideas and demands and economic practices which were based on individual freedom of judgment and of action—without regard to the church, the State, and the community, and placed egoism and self-interest before subordination, commonalty, and social solidarity. The modern era seemed to them to be built on quicksands, to be chaos, anarchy, or an utterly unmoral and godless outburst of intellectual and economic forces, which must inevitably lead to acute social antagonisms, to extremes of wealth and poverty, and to an universal upheaval. In this frame of mind, the Middle Ages, with its firm order in church, economic and social life, its faith in God, its feudal tenures, its cloisters, its autonomous associations and its guilds, appeared to these thinkers like a well-compacted building, a finely-knit organism, in which every Christian had his place, in which everybody was almost rooted and as a member of his association drew his sustenance from the general soil.”²⁹

²⁹ Max Beer, *The General History of Socialism—Social Struggles and Modern Socialism*, Vol. 2, Russell & Russell, Inc., 1957, pp. 88-89.

The early socialists frankly admitted their descent from the feudal order. We are now accustomed to thinking of socialism as the product of Marx and Engels. Its true authors in Germany and France have been deliberately downgraded or ignored in most histories of the socialist movement.

The first mass movement for socialism in Germany was organized about 1843 by Karl George Winkelblech, who used the pseudonym of "Marlo" (1810-1865). "Marlo" was a professor of technological chemistry, one of the top industrial engineers in Germany.

Beer observes:

" . . . Marlo was pre-occupied with adapting medieval-Germanic Law, or the society based upon the principle of a well-compacted community and vocational subordination, with all its privileges and evils swept away, to modern conditions. Instead of industrial freedom—a rigid order of industry; instead of free competition—the guilds; instead of individuals invested with economic freedom—the organization of the whole economic life, works and industries in economic communities."³⁰

Marlo called his movement "federal socialism".³¹ He and his followers intended to by-pass the new jurisprudence and to revive the medieval principle whereby the individual would be subordinated to the community. Marlo's socialist movement assumed tremendous proportions. He had a following of over one million master craftsmen, journeymen and apprentices in Prussia alone. This movement also gave birth to the modern labor union system, which obviously in its essence is anything but modern. The demands of the organized craftsmen, according to Beer, were " . . . dependence on the Guild system, opposition to industrial freedom. . . ."³²

Another intellectual leader who had tremendous influence at the time was Karl Johann Rodbertus (1805-75). His father had been a renowned professor of Roman Law. However, Rodbertus opposed the principles enunciated by his father and was opposed to the "formal legal equality" of the time.³³ He upheld the general juridical principle of socialism (which also applies to nazism and fascism):

³⁰ *ibid.*, p. 91.

³¹ *ibid.*, p. 93.

³² *ib.*, Section 2, p. 109.

³³ *Encyclopedia of Social Sciences*, Vol. 13, p. 414.

“Society is not an aggregate of separate economic parts or individuals but an independent organism. The state is not to serve the well being of the separate parts or individuals; the latter are to serve the spiritual, moral and economic well being of the state. The essence of this type of thought is a consistent anti-individualism. Only the will and realization of the whole, not those of the parts and individuals or their groupings, have creative force and assure cultural continuity.”³⁴

Socialist pioneers admitted medieval kinship

The first American organizer of American Fabian socialism, W. D. P. Bliss, drew an interesting parallel between the jurisprudence of medieval Nuremberg and modern socialism:

“Every Nuremberger, like every medieval man, thought of himself, not as an independent unit, but as a dependent, altho component, part of a large organism, church or empire or city or gild.”

* * *

“The gild did not allow the untrained workman or the mean-spirited trader to cut prices to spoil or steal the market. The gilds measured and weighed and tested all materials, and determined how much each producer could have. The gilds said where materials should be bought. No open market or free trade for them.”

* * *

“But it was not only in economic matters that the gilds held sway. They legislated in the realm of morals and behavior.”

* * *

“The gild laws determined even what the artizan should wear and eat.”

* * *

“The gild system covered the whole domain of life and entered every province.”

* * *

³⁴ *id.*

“As late as 1456 two men were burned alive at Nuremberg for having sold adulterated wines.”

* * *

“The town government, if not by the people, was of the people, and for the people.”

* * *

“This was paternal, often socialistic in the extreme. It was, as we have seen, cruel—but it was with a just cruelty. Extortion, false measures, adulteration of goods, were abominations in a trading town and punished usually by death.”

Bliss, who was a leader of what is often called “mild socialism”, referred to medieval collectivist justice as “full of suggestiveness for modern times.”³⁵ W. D. P. Bliss incidentally praised Lester Ward, Albion Small and R. T. Ely in the *American Fabian*, the organ of the American Fabian Socialist Society (Later the American Socialist Society, which ran the Rand School of Social Science).

Thus socialists at one time openly admitted their kinship with the static collectivist social order of the Middle Ages. They conceive of jurisprudence as a modernized version of the cruel and archaic summary procedure of the feudal era. They call this “administrative law” or “administrative order”.³⁶ The principle of personal freedom is now fighting against the same medieval combination of tyranny, ignorance, and arrogance that our ancestors overcame. The socialist-communist forces behind socialized law not only personify oppressive medieval administrative law but are infinitely more dangerous because modern technology makes the new feudalism far more oppressive than the old.

Saint-Simon in 1825 admittedly based his concepts on the principles of his “ancestor” Charlemagne, who founded the feudal system. Marlo, a few years later, led a massive socialist movement based on “medieval Germanic Law”.³⁷ Contemporaneously, Rodbertus, refurbished the medieval concept that the individual was subordinate to the organism of the State as a whole. To Rodbertus,

³⁵ *The Encyclopedia of Social Reforms* (Fabian socialist) 1908, edited by W. D. P. Bliss, pp. 841-42, article “Nuremberg (medieval)” by W. D. P. Bliss, an abridgment of the article “The City of the Closed Shop” by the same author in *Outlook*, March 17, 1906.

³⁶ Morris R. Cohen, *Reason and Law*, The Free Press, Glencoe, Ill., 1950, p. 70.

³⁷ *The General History of Socialism*, Vol. 2, p. 91.

the ideal was the rising Prussian State which would soon collectivise all Germans under the socialistic banner of the Kaiser. This ideal found its final expression in the national socialism of Hitler, 100 years later.

The socialist Max Beer observes: "Marx, Marlo, and Rodbertus theoretically dominated all writers and movements which aimed at social reform upon their lines in Germany and Austria between 1860 and 1920. . . ." ³⁸

Socialized law started by leftist sociologists

Socialized law in the United States had its origin during the latter part of the 19th century,—not with lawyers or jurists, but with left-wing sociologists like Albion W. Small, and George Elliott Howard. Some of this group, like E. A. Ross and Lester F. Ward, continued as leading figures in the socialist political framework until their deaths. ³⁹

In order to deal properly with the relationship of socialism to law, we must restate the problem as it appeared to the socialists. All left-wingers, whether socialists, communists, fascists or nazis are confronted with an established superstructure of law—courts, decisions and legislation. Our civilization in the course of many centuries of bloodshed and sacrifice had evolved a tradition and process of law calculated to protect the rights of the individual against the incursions of government. People often forget that individual rights were wrested only by slow degrees from medieval tyranny. Socialists would have us believe that a return to bureaucracy stands for something new and progressive. Actually it is the oldest form of oppression known to man. The only thing new about contemporary socialists and communists is that they now have at their disposal modern tools of oppression and armament, plus scientific technology, which enable them to torture and brainwash their victims more effectively.

³⁸ *ib.*, p. 102. Beer identified these disciples as follows:

“. . . Lassalle, Kautsky, Bebel (Social democratic); Bishop Ketteler, Moufgang, Vogelsang, Schings, Hitze (Catholic Socialist); Hermann Wagener, Schonberg, Schmoller (socialists of the chair); Pastor Todt, Court preacher Stocker (Protestant socialist)". These accounted for practically all the influential leftist political movements in Germany for a period of 85 years. Lassalle and Stocker were direct progenitors of the Hitler movement.

³⁹ Ward died in 1913, and Ross lived until 1951. During the latter part of his life, Ross became definitely oriented with the communist camp. See *Appendix IX*, 1944, House Un-American Activities Committee.

American socialists or sociologists were faced with a special legal tradition derived from the English Common Law, reinforced by American constitutional principles. This tradition was first crystallized in the Magna Carta in 1215. The aim was to decentralize the powers vested in the central government, and to safeguard individuals and communities from harassment by the Head of State and his agents. Also, “. . . it protected every individual of the nation in the free enjoyment of his life, his liberty, and his property, unless declared to be forfeited by the judgment of his peers or the law of the land.”⁴⁰

The American Revolution, the Declaration of Independence, and the United States Constitution carried on the principles of Magna Carta and the English Common Law. The original impetus of the movement for independence in the American colonies came from the desire of the early Americans to enjoy the same rights as those accorded to Englishmen in the mother country. They then extended these individual rights to a degree unmatched at any time anywhere else in the world.

It was this legal heritage of guaranteed individual rights which confronted the socialist pundits with a system directly in conflict with their attempt to socialize society under centralized governmental control.

Marxism is ancestor of sociological jurisprudence

The dominant Marxians in the socialist movements taught that all laws are merely reflectors of the economic means of production, distribution and exchange; those who control the industrial and financial sinews are the ultimate arbiters of what is legal or illegal.⁴¹ Socialists and communists regard the law merely as a class weapon to be used cold bloodedly as an instrument of political warfare. In socialized law as in all other “social sciences”, they follow the

⁴⁰ *Encyclopedia Britannica*, 9th edition, 1878 (see “Charter”) Vol. 5, p. 432.

⁴¹ “The Marxian method of economic interpretation attracted little attention in jurisprudence until the last decade of the nineteenth century. It passed into American juristic thinking in the era of Rooseveltian progressivism in the first decade of the twentieth century and is still an influential element in American juristic thought. In its earlier form it was an idealistic economic interpretation urged by Hegelians, who regarded the history of law as the unfolding of the economic principle of the satisfaction of the material wants of mankind. In the United States a combination of a mechanical positivism with analytical jurisprudence gave rise to an economic interpretation in which it was urged that all law is made consciously by men who make legal precepts to suit the ends of the dominant social class.” *Encyclopedia of Social Sciences*, Vol. 8, p. 488, article by Roscoe Pound, Dean of the Harvard Law School.

Marxian precept attractively labelled "scientific materialism". The major promoters of sociological jurisprudence in America including Fabian socialists labelled "liberal" or "the progressive third force", hark back to German Marxian-collectivists.

Beatrice Webb, the mother of Fabian socialism, wrote: "My first introduction to the Social Democratic Federation, and the socialism based on 'scientific materialism' which they preached, was an interview with the accomplished daughter of Karl Marx in the spring of 1883." When Miss Beatrice Potter (later Webb) asked Eleanor Marx "What the socialist programme was ?" Miss Marx replied: "Socialist programme was a deduction from social science, which was the most complicated of all sciences." However, Karl Marx's daughter gave away the game of socialist double-dealing when she also observed, "Ridicule appeals to the people we have to deal with, with much greater force than any amount of serious logical argument."⁴²

The basic creed proclaimed by all left-wingers is that the American legal and political system was designed to benefit big business and the rich. But the historical facts directly contradict that thesis. Nowhere in the world has there been so much legal action against trusts, combines and monopolies, and in no other nation has there been a sharper reaction against injustices to the poor and the oppressed.

German leftism poisoned American law

Such leftists as Ward, Small and Ross were more realistic. They accepted the class struggle interpretation mainly as propaganda to inflame the laboring masses. However, in their practical tactics in the field of jurisprudence they reflected their German training in the art of Machiavellian intrigue. It was the fashion to send large numbers of young Americans to Germany to be trained in German universities. One of the leading publicists for socialism, Richard T. Ely, reminisced as follows:

"I remember very distinctly Conrad's" (Johannes Conrad, professor of political economy at the University of Halle, in Germany—ed.) "speaking to us Americans in his seminary one evening urging us to organize a similar association in the United States upon our return, emphasizing the fact that times were

⁴² Beatrice Webb, *My Apprenticeship*, Longmans Green, London, 1928, p. 291.

changing. The old order was passing away, and if economic students were to have any influence whatever upon the course of practical politics, it would be necessary to take a new attitude towards the whole subject of social legislation; and if the United States were to have any particular influence in the great social legislation and the *great readjustment of society on its legal side* which seemed to be coming, an association of this sort would have very real value. I decided then that, as soon as I could, I would begin the agitation for such an association."⁴³ (Italics supplied.)

Ely here refers to a lecture in the University of Halle in 1877. By 1885, the German professor's suggestions bore fruit in the formation of the American Economic Association, which was intended, in the words of Ely, to help in ". . . the great readjustment of society on its legal side which seemed to be coming . . ."

Infiltrated college text books

This socialistic coterie then proceeded to penetrate the textbook publishing outlets. At the turn of the century, Ely became the editor of the Macmillan Citizens Library of Economics, Politics and Sociology, as well as the Macmillan Social Sciences Textbook Series.⁴⁴ He was thus able to filter socialistic ideas into almost every college and university in the United States. Among the socialistic personalities who wrote textbooks in this series were British Fabian socialist John A. Hobson, American Fabian socialist Charles Zueblin, Fabian socialist Jane Addams, and Edward Allsworth Ross, the socialist manipulator of jurisprudence who became pro-communist before his death.⁴⁵

The socialist professors and teachers within the universities not only reflected German socialistic doctrines, but began to be used by British Fabian socialists who saw in America potential raw material for Fabian manipulations.

British Fabians brought deception into the U.S.

Beatrice and Sidney Webb toured America and counselled American socialists within the universities on strategy and tactics.

⁴³ *American Journal of Sociology*, Vol. 11, No. 16, May, 1916, "Fifty Years of Sociology in the United States" by Albion W. Small, p. 779.

⁴⁴ *Who's Who*, 1918-19, p. 847.

⁴⁵ Textbook list in back of E. A. Ross' *Foundations of Sociology*, under the auspices of the Citizens Library of Economics, Politics and Sociology, edited by Richard T. Ely, Macmillan Co., N.Y. and London, 1905.

Chief among the problems discussed was that of methods to manipulate and alter the legal structure. Like most socialists, they were attracted by the smell of money and visited the University of Chicago, which had been set up through John D. Rockefeller's millions. There they met with one of their chief agents, Professor Charles Zueblin. Beatrice Webb mentioned in her diary that "Professor Zueblin is a Fabian who has been much in England."⁴⁶

The British Fabians met with the leftist group in the University of Chicago, including Albion W. Small. In Boston, the Webbs attached themselves to Oliver Wendell Holmes, later a close confidant of Harold J. Laski, the inheritor of the Fabian socialist mantle. Holmes later became a Justice of the Supreme Court of the United States.⁴⁷

While in Massachusetts, the Webbs also visited Harvard University and hobnobbed with their leftist sympathizers.⁴⁸ They did the same at Columbia University. These two universities were later to play a key leftist role in formulating socialized law. At Columbia the Webbs consulted with E. R. A. Seligman, who left his socialistic traces throughout the American academic scene. He later became the editor-in-chief of the *Encyclopedia of Social Sciences*, where he headed a staff of contributors consisting of several hundred partisans of the communist and socialist movements. This encyclopedia lists 'sociological jurisprudence' as one of the major social sciences.⁴⁹

The Webbs also met Lester F. Ward, whom they characterized as a "collectivist in thought".⁵⁰ Ward in time also became one of the key founders of the school of sociological jurisprudence and a leader in the American Socialist Society.

The British Fabians, whose policy was based upon "permeation" of existing organizations and institutions, applied to the American scene the same devious and subtle methods practiced so successfully in England. There is much in the tactics of socialized law which can be traced to the fine hand of these British manipulators.

⁴⁶ *Beatrice Webb's American Diary, 1898*, edited by David Shannon, p. 99.

⁴⁷ *ibid.*, p. 85.

⁴⁸ *ibid.*, pp. 74-75.

⁴⁹ *Encyclopedia of Social Sciences*, title page.

⁵⁰ *Beatrice Webb's American Diary, 1898*, p. 17.

The big stumbling block here was the United States Constitution. It embodied the inveterate hostility of Americans to centralized and unrestricted control of their lives, at a time when they numbered only four million, thinly spread along the Eastern seaboard. Such centralized control seems much more hateful when they are a great nation fifty times as numerous, and occupy the North American continent from ocean to ocean.

For over 70 years, leftists railed against the Constitution as a reactionary document. Among others socialist professor Richard T. Ely wrote against "the excessive development of constitutionalism" and advocated in its place a free-wheeling application of law. "If the masses wish an effective control over government, they must be able to decide upon concrete cases as they arrive."⁵¹

Since the term "masses" in the communist and socialist lexicon always meant "socialist leaders", we can now understand what was meant by sociological jurisprudence. This so-called new "social science" would "be able to decide upon concrete cases as they arrive." Socialists need decisions unrestrained by precedents or legal principles in order to smooth the way for the taking over of society.

Definition of "jurisprudence" was left-slanted

It is necessary here to elucidate "jurisprudence" and "sociological jurisprudence" as defined by socialistic sources. The leftist *Encyclopedia of Social Sciences* states:

"It might be best to speak of jurisprudence as the science of the legal order or of the legal ordering of society, including the legal process and also the institutions and the body of authoritative legal materials by which it is carried on."⁵²

Leftists naturally are particularly intrigued with the "legal ordering of society" as a function of jurisprudence. "They urge as the basis of its authority the social ends which law serves."⁵³ Since socialists and communists root their beliefs upon very definite "social ends", this particular concept was naturally made to order for all collectivist thinking.

⁵¹ Richard T. Ely, *Socialism and Social Reform*, Thomas Crowell, Boston, 1894, p. 345.

⁵² *Encyclopedia of Social Sciences*, Vol. 8, p. 477.

⁵³ *ib.*, Vol. 8, p. 483.

Thus sociological jurisprudence was a strategic concept on the part of the left-wing. The term "sociological" was a broad vapory emanation of the academic world which somehow managed to acquire an aura of respectability.

The general public, including the legal fraternity, did not realize that sociology was largely a left-wing tool used to loosen the thinking of those with higher education. The term "jurisprudence" by ancient tradition meant the philosophy and science of law. Joining the two words together created a symbol which, at the time, disarmed potential critics and permitted leftist manipulators to insinuate themselves into the highest circles of law and government dressed in seemingly respectable garb. Clothing "sociological jurisprudence" with a scientific mantle has given it a modern look. This also made it possible for the leftist schemers to construct a separate body of supposedly "scientific" conclusions claiming to be more advanced than constitutionalism and legal precedent. By propounding "social aims" as the major criteria, the leaders of sociological jurisprudence were able to discredit and destroy bulwarks of the American legal structure which had been laboriously built up through centuries of accumulated human experience.

Contrary to the socialists' propaganda claim that they draw their influence from the "masses", they actually concentrate on a small elite group who occupy key positions in society. Since the new concept of jurisprudence was fashioned by a small clique of leftist sociologists, they had to solve the practical problem of inserting their ideas into the legal profession. After considerable experimentation with a small group of lawyers, jurists, and law teachers, they finally adopted a simple and effective strategy. Socialists in academic institutions had already discovered that by influencing the graduate schools of the various professions one could flood the key control centers of the nation with socialistic ideas. Though the socialists had only a few friends in the legal profession to start with, they proceeded with a similar plan to conquer the field of law.

In 1913 socialists formalized legal perversion

In April, 1913, John Dewey, a key manipulator in the educational field, joined hands with another socialist, Morris R. Cohen, to organize the Conference on Legal and Social Philosophy. Years

later Morris Cohen's son boasted that from this conference "... much of the social and philosophical consciousness of modern American jurisprudence derives."⁵⁴

At this conference, John Dewey was chairman and Morris Cohen was secretary.⁵⁵ The conference was opened by Roscoe Pound, who came from the Harvard Law School,⁵⁶ and it also had the support of Felix Frankfurter, then a young bureaucrat in the office of the United States War Department.⁵⁷ Masterminding the entire affair was Harold J. Laski.⁵⁸ Laski at that time was the chief liaison officer between the Fabian Socialists of England and their counterparts in the United States. During his visits to the United States he stayed with Felix Frankfurter in Cambridge, Massachusetts. With the aid of Frankfurter and other leftists, Laski spent four years (1916-1920) as a lecturer at Harvard University. There he helped to foster socialistic intrigue within academic circles. As Laski's correspondence with Justice Oliver Wendell Holmes shows, his Harvard career was largely devoted to the construction of the new edifice of sociological jurisprudence. He later became world famous when in 1945 "... as chairman of the British Labour Party," he defeated Winston Churchill and his government.⁵⁹

Incidentally, a member of the Frankfurter inner circle at that time in Cambridge was David Niles, whose name later was linked with the story of Soviet spy rings.⁶⁰ Cohen's and Frankfurter's teamwork in sociological jurisprudence and socialism went back to their college days when they were room mates at Harvard University.⁶¹ Cohen's chief mentor was John Dewey.⁶²

⁵⁴*American Thought*, Morris R. Cohen, Collier, 1962, N.Y., pp. 17-18. Felix Cohen, Morris R. Cohen's son, edited this work.

⁵⁵*Portrait of a Philosopher*: Morris R. Cohen, In Life and in Letters, edited by Leonora Cohen Rosenfield, Harcourt Brace, N.Y., 1962, p. 172.

⁵⁶*ib.*, p. 188.

⁵⁷*ib.*, p. 244.

⁵⁸*ib.*, p. 383.

⁵⁹*Portrait of a Philosopher*, p. 382.

⁶⁰Burnham, *Web of Subversion*, p. 160.

⁶¹*Felix Frankfurter Reminiscences*, p. 20.

⁶²*Portrait of a Philosopher*. Both Dewey and Cohen spent most of their lives in active socialist activity. They were both members of the League for Industrial Democracy (Fabian socialist) and the Rand School of Social Science (American Socialist Society). During the communist-socialist People's Front honeymoon, they belonged to a myriad of communist front groups including the American Friends for Spanish Democracy, the American Committee for Anti-Nazi Literature, and in 1934 both contributed to the symposium, *The Meaning of Marx*. They were both associated for many years with the American Civil Liberties Union. There is no doubt that each was a dedicated socialist up to the day of death. p. 172.

After 1900, Morris Cohen secured a teaching job at the College of the City of New York. There with the help of the department head, Harry A. Overstreet, he managed to become a Professor of Philosophy, specializing in "legal-philosophy".⁶³

Leftist professors built theories for lawyers

Overstreet was an old line socialist, and both he and Cohen were leaders in the Fabian socialist League for Industrial Democracy. Cohen was a leading member of a socialist college apparatus whose task was to undermine the established basis of the American legal and political system. Morris Cohen's son later quoted Judge Margold, who said:

"It was back in 1913 that Morris R. Cohen shocked the lawyers and law teachers of America with his epoch-making paper on 'The Process of Judicial Legislation.' What he said then supplied the text to which the most valuable work of progressive jurists since that time has been commentary."

* * *

"The non-legal works that now fill the footnotes of Supreme Court opinions, the increasing reliance upon scientific data in the trial and argument of cases of public interest, and the expanding curricula of our more progressive law schools, all bear witness to the breakdown of the old myth of the self-sufficiency of the law."⁶⁴

His son dramatically repeated that these ". . . are all indications of the vitality of the philosophy with which Professor Cohen began to break down the walls that separated law from the social sciences. The trumpets still echo and the walls go crumbling (sic) down."⁶⁵

His son proudly boasted:

"About the same time, Morris R. Cohen, in collaboration with John Dewey was organizing the Conference on Legal and Social Philosophy, from which much of the social and philo-

⁶³ *ib.*, p. 94.

⁶⁴ M. R. Cohen, *American Thought*, foreword by the author's son Felix S. Cohen, p. 16.

⁶⁵ *ibid.*, p. 17.

sophical consciousness of modern American jurisprudence derives."⁶⁶

Morris Cohen's activities in propounding the socialistic theory of jurisprudence carried him into the classrooms of Columbia, Harvard, Yale and the University of Chicago. Since 1923, he had been a lecturer in sociological jurisprudence at the leftist New School for Social Research. He was busy trying to influence such notables of the law as Oliver Wendell Holmes, Louis D. Brandeis and Benjamin Cardozo, while they were members of the United States Supreme Court.

Frankfurter's leftist "wiggling"

Cohen's alter ego in the scheme to convert the American legal system to socialism was Felix Frankfurter, his former Harvard room-mate. Frankfurter was much more skillful than Cohen in the devious art of manipulation. Holmes wrote to Laski on July 30, 1920 that Frankfurter ". . . has an unimaginable gift of wiggling in whatever he wants to. . . ."⁶⁷

During the Wilson administration, Frankfurter was of considerable use to the socialist movement. The main socialist objective at that time was to hinder the war effort. Thousands of young socialists claimed to be conscientious objectors—a subterfuge invented by legal experts of the Socialist Party. Socialists Norman Thomas and Roger Baldwin continuously interceded on behalf of these "conscientious objectors". Frankfurter, as a camouflaged socialist in the War Department, did yeoman service on behalf of this anti-war element.⁶⁸

After leaving the War Department, Frankfurter resumed his law professorship at Harvard, where he promptly joined hands with a group of socialists along with a few communists and formed the American Civil Liberties Union. Every single founding member of this body had a record of associations with either the socialist or the communist movement. It is an amazing fact that from its inception the American Civil Liberties Union, clearly a socialist front, has successfully masqueraded as an impartial body interested only in justice for all. Frankfurter and his cohorts busily spread

⁶⁶ *ib.*, pp. 17-18.

⁶⁷ *Holmes-Laski Letters*, edited by Mark de Wolf Howe, Harvard University Press, Cambridge, 1953, p. 272.

⁶⁸ Report of the Joint Legislative Committee investigating seditious activities, April 24, 1920, in the Senate of the State of New York, Part I, Vol. 1, p. 1087.

A C L U's principles of socialized law throughout the American legal structure.

During the same period, Frankfurter represented the National Association for the Advancement of Colored People (NAACP),⁶⁹ which was another socialist front, organized and masterminded by white socialists. Later, Frankfurter sat on the Supreme Court and participated in decisions in favor of both the NAACP and ACLU, just as if he had never had any previous personal interest or bias in the matter. Such insensitiveness to professional standards of ethics had no precedent in American jurisprudence.

Theodore Roosevelt unmasked Frankfurter

Frankfurter was extremely clever in covering up his socialistic activities. But Theodore Roosevelt, whom he asked to intercede on behalf of some jailed Reds, unmasked him curtly:

“ . . . you have taken, and are taking on behalf of the Administration an attitude which seems to me to be fundamentally that of Trotsky and the other Bolsheviki leaders in Russia; an attitude which may be fraught with mischief to this country. . . . Here again you are engaged in excusing men precisely like the Bolsheviki in Russia, who are murderers and encouragers of murder, who are traitors to their allies, to democracy, and to civilization, as well as to the United States, and whose acts are nevertheless apologized for on grounds, my dear Mr. Frankfurter, substantially like those which you allege.”⁷⁰

Frankfurter was a main factor in the recognition of the Soviet regime by the United States Government, having been naturally sympathetic, like most socialists, toward the Bolshevik Revolution.⁷¹ Diplomatic recognition advanced the Soviet cause and facilitated both espionage and subversion.

With the election of Franklin D. Roosevelt, Frankfurter skyrocketed politically. While in the War Department during World War I, he had cultivated friendships with the scions of America's wealthy families then fighting the war in Washington. Among these friends was Franklin D. Roosevelt, who before his nomination for

⁶⁹ Frankfurter was listed as national legal counsel of the NAACP in 1930. Special Committee to Investigate Communist Activities, Seventy-First Congress, 1930, Part 1, Vol. 4, p. 270.

⁷⁰ *Keynes at Harvard*, quoting letter of Theodore Roosevelt to Felix Frankfurter, written from Oyster Bay, Long Island, N.Y., on December 17, 1917, p. 12.

⁷¹ *Felix Frankfurter Reminiscences*, pp. 174-175.

the Presidency, is reported to have told Frankfurter, "You ought to be on the highest court in the land."⁷² Under the New Deal, Frankfurter planted scores of his former students in various government departments. Some he sent to be law clerks to Supreme Court Justices Holmes and Brandeis, and to various other Federal judges.⁷³

Frankfurter sponsored Alger Hiss

A classic example of his sponsorship was Alger Hiss, whom he persuaded to accept a government position in Washington, D. C.⁷⁴ Hiss was a brilliant young man who came to Harvard Law School "ambitious, keen, and hardworking".⁷⁵ He, and a small group of promising law students were taken in tow by Frankfurter and attended his "highly exclusive seminar".⁷⁶ Graduating *cum laude* Hiss ". . . was made secretary to the great Supreme Court Justice Oliver Wendell Holmes on the recommendation of Frankfurter."⁷⁷ Marrying a socialist divorcee, Hiss settled down in Boston ". . . where he could spend frequent evenings at the Brattle Street home of Professor Frankfurter."⁷⁸ Later, moving to New York, Hiss, already conditioned for socialism by his professors, began to attend lectures at the Rand School for Social Science. The Rand School was a training school for revolutionaries operated by the American Socialist Society. There Hiss renewed his friendship with his former classmate Lee Pressman who, likewise, was a Frankfurter protege. Pressman, ". . . claimed to be a League for Industrial Democracy socialist, and a follower of Norman Thomas."⁷⁹ However, the socialist label alone meant nothing. Pressman and Hiss operated within the Red haze of the leftist political underworld. Victor Lasky and Ralph de Toledano observe, "There were many ambitious socialists of that period who later boasted that while they worked in the Socialist Party they held secret membership in the Communist Party."⁸⁰

Pressman was later accused of being with Hiss a member of the Ware soviet spy cell.⁸¹ In fact, the list of Harvard alumni accused

⁷² *ib.*, See Chapter "FDR and the New Deal", pp. 235-50.

⁷³ *Felix Frankfurter Reminiscences*, p. 249.

⁷⁴ Ralph di Toledano and Victor Lasky, *Seeds of Treason*, Funk & Wagnalls, 1950, N.Y., p. 37; Whittaker Chambers, *Witness*, p. 555.

⁷⁵ *ibid.*, p. 34.

⁷⁶ *ib.*, p. 35.

⁷⁷ *id.*

⁷⁸ *ib.*, p. 37.

⁷⁹ *ib.*, p. 39.

⁸⁰ *ib.*, pp. 34-39.

⁸¹ James Burnham, *The Web of Subversion*, p. 37.

of spying for the Reds largely duplicated the roster of Felix Frankfurter's proteges.⁶²

Frankfurter as a Fabian

Early in F. D. Roosevelt's administration, Frankfurter spent some time in England and there participated in the Fabian Society's political machinations. In his *Reminiscences* Frankfurter admits this with typical caginess.

"I belonged to two clubs. One was a radical club, the 'young Turks' as it were, of which I remember that John Strachey was one. Cole was a member too. Then I belonged to a club of very eminent respectability."⁶³

Frankfurter neglected to inform his readers that G. D. H. Cole had been president of the Fabian Socialist Society and that Strachey was the chief theoretical exponent of Fabian socialism for Britain and America. Like a typical Fabian, Frankfurter also belonged to an organization which carried the reputation of "eminent respectability". The above quotation is the only admission on record by Frankfurter of his socialist membership.⁶⁴

In 1939, Frankfurter was appointed to the Supreme Court. Shortly thereafter, in his concurring opinion in *Graves v. New York ex. rel. O'Keefe*, 306 U.S. 466, 487, he stated that the case was "an important shift in constitutional doctrine . . . announced after a reconstitution in the membership of the Court," and added:

"Such shifts of opinion should not derive from mere private judgment. They must be duly mindful of the necessary demands of continuity in civilized society. A reversal of a long current of decisions can be justified only if rooted in the Constitution itself as an historic document designed for a developing nation."

Hindsight permits us to rephrase this sententious warning in simpler language as a boast that the reconstructed (packed) Court in its collective (or collectivist) wisdom would amend the Constitution from time to time, to incorporate in it the principles of socialized law.

⁶² *ibid.*, *passim*.

⁶³ *Felix Frankfurter Reminiscences*, pp. 259-60.

⁶⁴ *circa* 1934.

Roscoe Pound as a leftist front man

The chief voice publicly raised at Harvard on behalf of sociological jurisprudence was Roscoe Pound's. In the eyes of the Frankfurter clique, Pound was a perfect front man. His appearance, voice and demeanor were eminently respectable. His choice of language always gave the impression of conservative stability.

However, Pound actually served mainly to reflect leftist thinking. The leftist *Encyclopedia of Social Sciences* declares:

"Roscoe Pound has been the leader in this reorientation of the law, which he has called the sociological theory of jurisprudence. He attributes the inspiration of his theories in large measure to his contacts with George E. Howard, E. A. Ross and A. W. Small, but the general trend of the time towards synthesis has also been largely responsible for this new humanistic emphasis in law. As a result of a long campaign through articles, books, addresses and especially his teaching in the very influential Harvard Law School, Dean Pound has been able to popularize this viewpoint in his own generation. Harvard has furnished a very large number of law teachers of other universities, and practically all of the recent Harvard law men are enthusiastic promulgators of the sociological theory of jurisprudence."⁸³

The admission that Pound's sociological jurisprudence came from his contacts with Howard, Ross and Small is startlingly revealing. This same group of sociologists expressed the views not only of American but of British and German socialism as well. Their success in selling socialistic aims under the label of sociological jurisprudence to such a man as Roscoe Pound demonstrates their manipulative skill. It is obvious that early in the game, when America was still in the horse-and-buggy age, socialists in academic circles were already at work on a long-range program to pervert and exploit the legal system.

The thesis advocated by Pound was ". . . that the lawyer as well as the law must become increasingly informed and molded by the other sciences, and especially by the social sciences."⁸⁴ Sociological jurisprudence, fathered by Ross, Small and Ward and fronted by Pound at Harvard, eventually infiltrated almost

⁸³ *Encyclopedia of Social Science*, Vol. 1, pp. 344-45.

⁸⁴ *Encyclopedia of Social Sciences*, Vol. 1, p. 345.

all the law schools in the United States, and thence permeated the entire political and social fibre of the United States.

Pound a "Trojan Horse" for "heretical thinking"

Frankfurter explains why Pound was brought to the Harvard Law School:

"Well, with Pound there, I think we could lug in a Trojan Horse of what Hand calls our 'heretical thinking'. The resistance would be great, in atmosphere, colleagues, Higginson-Lowell University respectabilities, etc., etc., but I know it can be done."^{a7}

In the same paragraph, Frankfurter writes:

"It is a great job that has to be done—to evolve a constructive jurisprudence going hand in hand with the pretty thoroughgoing overturning that we are in for."^{a8}

The "thoroughgoing overturning" that Frankfurter speaks of is naturally bringing about the Socialist Society. In 1913, Frankfurter outlined the program in some detail:

"All along the line we propose, determine, legislate—without knowing enough. Empiricism of the worst sort is abroad—in administration and legislation of necessity. To be stable, to meet our realization of the need and capacity for conscious readjustments, requires adequate data, and correlated, persistent, prophetic thinking. Largely that cannot be done in office. It must be done from the outside and translated by those in office with all the risks and limitations of translation, or have been done before men come to office. There should be a constant source of thought for the guidance of public men and the education of public opinion, as well as a source of trained men for public life. The problems ahead are economic and sociological, and the added adjustments of a government under a written constitution, steeped in legalistic traditions,

^{a7} *Felix Frankfurter Reminiscences*, p. 81. The above was part of an outline penned by Frankfurter on July 5, 1913. Judge Learned Hand quoted above was an old acquaintance of Felix Frankfurter since 1909 when he first became a Federal Judge. Hand joined in the discussion of the various aspects of socialist tactics with such leftists as Morris Cohen and was considered one of the earliest contacts of the left-wing in the Federal judiciary. Toward the end of his life, Hand began to have second thoughts on the matter and was then violently attacked by leftists. See: *Portrait of a Philosopher*, pp. 295-96.

^{a8} *Felix Frankfurter Reminiscences*, p. 81.

to the assumption of the right solution of such problems. To an important degree therefore, the problems are problems of jurisprudence—not only the shaping of a jurisprudence to meet the social and industrial needs of the time, but the great procedural problems of administration and legislation, because of the inevitable link between law and legislation, the lawyer's natural relation to these issues, the close connection between all legislation and constitutional law, and the traditional, easily accountable dominance of the lawyer in our public affairs. In the synthesis of thinking that must shape the Great State, the lawyer is in many ways the coordinator, the mediator, between the various social sciences.”⁸⁹

To Frankfurter and his socialist friends at the time the “constant source of thought for the guidance of public men and the education of public opinion, as well as a source of trained men for public life” was socialism. His insistence that the lawyer must be “the mediator between the various social sciences” shows that by 1913 the socialists were preparing to take over the legal structure.

Shrewd schemers exploit a naive leftist

In 1940, Pound was awarded the American Bar Association medal for “conspicuous service to the cause of American jurisprudence.”⁹⁰ Dean Pound was probably not aware of much of the academic infighting that was masterminded by such men as Frankfurter and Morris R. Cohen. However, it is hard to believe that Pound was not aware of the socialistic records of those that inspired him in the direction of socialized law. E. A. Ross, Albion Small, R. T. Ely, E. R. A. Seligman and Lester Ward were well known leaders of socialist thought. Dean Pound lectured at the New School for Social Research, which was founded and run by leading leftists. Lecturing at the New School with Pound were such socialists as Charles A. Beard, Alvin Johnson, John Dewey, Harold J. Laski and Thorstein Veblen.⁹¹ Incidentally, at that time the wife of Judge Learned Hand was a director of the New School for Social Research.

A leading textbook on jurisprudence states:

“Lester Ward, the American sociologist, brought the ideas of Europeans, especially those of Gumplowicz, to the United

⁸⁹ *id.*

⁹⁰ *Who's Who in America, 1948-1949*, p. 1985.

⁹¹ *Bulletin, the New School for Social Research, 1920-21.*

States where they influenced in succeeding years the thought of many jurists. But it is in the writings of Roscoe Pound that jurisprudence has profited chiefly from the sociological method."⁹²

The same textbook admits that sociological jurisprudence is socialistic in character and in order to prove it quotes Roscoe Pound as the authority:

"Any catalogue of bills introduced in parliament during the last eighty years will show the growth of socialistic sentiments. That is to say, social interests rather than individual rights condition the legislation of the present. Said Dean Pound:

'In the last century, legal history was written as a record of the unfolding of individual freedom, as a record of continually increasing recognition and securing of individual interests, through the pressure, as it were, of the individual will. But it would be quite as easy to write it in terms of a continually wider and broader recognition and securing of social interests, that is, of the claims and demands involved in the existence of civilized society, not the least of which is the social interest in the individual human life.' "⁹³

To suppose that Pound did not know the socialistic background of those who inspired his philosophy taxes credulity too far. But he was not considered a part of the socialist inner circle by his manipulators, who treated him merely as a pliable instrument with which to put over socialized law under the label of 'sociological jurisprudence'. The entire socialist interlocking apparatus helped to create Pound's image as a great "liberal" exponent of law.

Pound in time felt he could capitalize on his reputation and began to consider himself as a front runner in this field. Leftists, however, closed ranks to block Pound from striking out on his own, and to confine him within certain limits.⁹⁴ Leftists looked upon him as a second-hand dealer in the ideas of sociological jurisprudence whom they could use to penetrate certain respectable circles. For example, Felix Cohen, in expounding the revolutionary

⁹² William Seal Carpenter, *Foundations of Modern Jurisprudence*, Appleton Century-Curtis, N. Y., 1958, p. 219.

⁹³ *ibid.*, p. 210.

⁹⁴ Detailed accounts of leftist attempts to hold a tight rein on Roscoe Pound are to be found in *Holmes-Laski-Letters*, *Felix Frankfurter Reminiscences*, and *Portrait of a Philosopher: Morris R. Cohen*.

overthrow of our social order, quoted Pound's statement that American law and government are ". . . passing from a stage of individualism to a stage of increased socialization. . . ."95

Actually Pound's view was that the socialists wanted to travel too fast. He argued with them that: "We must be careful in our eagerness to liberalize the law not to destroy other features of the legal system which are no less important."⁹⁶ He firmly opposed the socialist position that legal powers should be turned over to administrative agencies, saying:

"It is quite another thing, however, to turn the application of the law over to non-judicial bodies. I do not believe we could make a greater mistake. In impatience at the strict law the seventeenth century turned to arbitrary power. In the same way we are turning for a season to arbitrary power and arbitrary power is quite as likely to be used by bad men for bad purposes as by good men for good purposes. Experience with the initiative and referendum and recall in some of our western states, which are finding to their surprise that the professional politician can use these weapons quite as effectively as the reformers, indicates what is likely to happen with our boards and special commissions as politicians learn to use them. I think we ought to be careful not to be like the end in the football game who loses sight of the ball in his mad endeavor to tackle somebody."⁹⁷

Pound was willing to go along with the slow Fabian socialist process, but was chary of the impatient policies of socialist extremists.

With all the elaborate superstructure of deception within deception that covers the various layers of socialized law, it is difficult to pinpoint the specific socialistic nerve center of the entire process. However, among socialists themselves, there is no need for the same elaborate camouflage they find necessary to use in public.

Second generation socialists give away the game

Thus while all the accumulated skills of 100 years of socialist tactics have been utilized subtly and secretly to subvert the legal

⁹⁵ Felix S. Cohen, *A Legal Conscience*, p. 437. Taken from an article published in the *Columbia Law Review*, 1932.

⁹⁶ *Portrait of a Philosopher*, p. 301. Letter from Roscoe Pound to Morris Cohen, March 16, 1914.

⁹⁷ *id.*

order, the socialists had to expose their inner motives in passing on their underlying strategy to a new generation. We observed previously that in history Arthur M. Schlesinger, Jr., a second generation socialist, gave away the inner workings of socialist machinations in an article "THE FUTURE OF SOCIALISM: The Perspective Now".⁹⁸ In the field of sociological jurisprudence Felix Cohen, the son of Professor Morris R. Cohen, also published some unguarded directives meant for socialists only. He gave a clear and forceful account of the basic left-wing motives behind all the verbiage in sociological jurisprudence.

Felix Cohen was schooled in the subtleties of socialist manipulations from early childhood. He received counsel and training not only from his socialist father, but also from Felix Frankfurter, Norman Thomas, John Dewey, Sidney Hook and scores of other key figures in the socialist and communist movement in America. In his college years, Felix Cohen came under the tutelage of Harry A. Overstreet, who had been a colleague of his father in both the socialist movement and in the Department of Philosophy at City College of New York.

Felix Cohen was completely devoted to the socialist cause and also thoroughly schooled in the devious art of left-wing duplicity. He was recognized as an authority on sociological jurisprudence by the entire leftist underworld,—communist, socialist and Fabian. With his father's aid he further managed to sell himself as a "liberal" to Holmes, Cardozo and Brandeis.

He was chosen as a contributor to the *Encyclopedia of Social Sciences*, which was edited by his comrades in both the communist and socialist movements. He wrote articles on sociological jurisprudence for the law journals of Harvard, Yale, Columbia and many other universities and colleges throughout the United States.⁹⁹

⁹⁸ *Partisan Review*, May-June, 1947, pp. 229-242 (A leftist trade journal which has spanned the entire spectrum of the left-wing movement during its existence, ranging from extreme communism to the most respectable type of creeping socialism).

⁹⁹ *The Legal Conscience*, passim. Some of the publications and institutions Felix Cohen wrote for were:

The Legal Conscience, passim; *American Bar Association Journal*, 1931; *Harvard Law Review* 1940; *Yale Law Journal* 1950; Ohio State University College of Law; *The Journal of the History of Ideas*; *Southwestern Social Science Quarterly* 1937; Publications of the United States Dept. of Interior, 1939; *Minnesota Law Review*, 1947; *Modern Law Review* (London) 1937; *American Scholar*, 1952; *Journal of Philosophy*, 1939; N.Y.U. School of Law, 1936; American Association for the Ad-

(Continued on next page)

After his father he was no doubt the outstanding authority on sociological jurisprudence in the United States and probably in the world. He personified what has become the legal philosophy of the majority of the United States Supreme Court today.

Fortunately, there is a record of Felix Cohen's writings, ranging from sugar-coated and well-camouflaged utterances (before law societies and in law journals) to a series of articles baring his socialist underpinnings.

Attack law in revolutionary move

To his fellow socialists Felix Cohen openly proclaimed: "It is impossible to attempt the overthrow of capitalism as an economic system without at the same time attacking the substance of capitalist law."¹⁰⁰

Cohen defended the policy of covering up revolutionary aims with legalistic language:

" . . . it is possible for a revolutionary party, with perfect consistency, to proclaim loyalty to the idea of law and order, to the principles of the constitution, and even, in large measure, to the language of statutes and the announced principles of the judge-made law, while at the same time waging a relentless struggle against the substance of the capitalist legal order. Indeed, the attack upon the substance of capitalist law may be very greatly strengthened by an appeal to the professed principles and ideals of the law and the constitution. The ideals of equality, liberty, and democracy which capitalist courts and

⁹⁹ (cont.)

vancement of Science, 1946; *Journal of Social Issues*, 1947; Yale Philosophy Club, 1951; Catholic University at Washington, D. C. (Roman Law) 1949; Anti-Defamation League, 1954; *Columbia Law Review*, 1935; *Congress Weekly*, 1953; *Brooklyn Law Review*, 1934; *National Lawyers Guild Quarterly*, 1938 (communistic); *University of Pittsburgh Law Review*, 1952; *The Monist*, 1929; *Social Science*, 1946; *Illinois Law Review*, 1937; *Encyclopedia of Social Sciences*; League for Industrial Democracy, 1940; *Contemporary Jewish Record*, 1940; American Jewish Committee, 1949; American Philosophical Association, 1953; *Georgetown Law Journal*, 1942.

¹⁰⁰ *American Socialist Quarterly*, "Socialism and the Myth of Legality" by Felix Cohen, Nov., 1935, Vol. 4, p. 12. *The American Socialist Quarterly* was launched in January 1931. It was an organ designed for "the English reading members of the Socialist Party". See *American Socialist Monthly*, the official theoretical organ of the Socialist Party of America, Oct. 1936, Vol. 5, No. 7, p. 4.

legislators have proclaimed will offer a perfect base for socialist attack upon the legal foundations of capitalism.”¹⁰¹

“Destroy existing law . . . in the name of law itself”

Here Cohen revealed the motivation behind socialized law and of the leftists who foisted sociological jurisprudence upon the public under a scientific guise.

Felix Cohen continued:

“Socialists can learn from their adversaries that it is always possible to attack existing law, and, if the power is available, to destroy existing law, in the name of democracy, justice, and liberty, in the name of the great ideals of the American Constitution, and in the name of law itself.”¹⁰²

This is the double standard under which the founders of socialized law and their bold pupils on the Supreme Court have misused the constitutional guarantees as weapons to destroy the Constitution itself.

Felix Cohen wrote this frank advice to leftists under the watchful eye of his father Morris R. Cohen who was teaching legal philosophy at the City College of the City of New York, as well as the socialist New School for Social Research.¹⁰³ Morris Cohen was recognized as a key socialist throughout the world. Felix Cohen in his public and private writings acknowledged the authority of almost all the chief proponents of socialized law. With considerable foresight he told his socialist readers that:

“It would be instructive to consider what transformations a Socialist Supreme Court could work in American law by utilizing the tactics of capitalist judges.”

* * *

“There is probably no part of the law or the constitution

¹⁰¹ *American Socialist Quarterly*, pp. 17-18.

¹⁰² *id.*

¹⁰³ Morris Cohen and his son Felix collaborated in writing *Readings in Philosophy of Law*, 1930.

which the Supreme Court could not demolish, if the need arose, in the name of the constitution itself.”¹⁰⁴

The decisions of the Supreme Court in the intervening years can be better understood in the light of Felix Cohen's suggestions.

Leftism served raw to radicals but sugar coated to others

In advising his fellow socialists, Felix Cohen gave them an unvarnished picture of the left-wing subversive intentions. However, he and his readers understood that they must administer only sugar-coated propaganda to the general public, including lawyers and jurists.

For example, only a few months after penning his revolutionary advice to socialists and communists, Felix Cohen addressed the class of 1936 at the New York University School of Law as a harmless professor and theoretician:

“As lawyers you will be dealing with legal rules and institutions that are crystallized social agreements and compromises of the past. Every statute, and every rule of the unwritten common law, is a compromise between opposing interests. To make law or to change law you must put your eye on the social interests, the social groups, the social values that will be served by the change, and you must bring the entire organized force of these groups and the entire weight of these values into the process of bargaining that we call government.

“I suppose that lawyers have never been creators of social ideals. That is a task rather for philosophers, inventors, poets, artists, educators, agitators, dreamers; but it is the lawyer's highest calling to capture the dream and to transfer it into the stuff of reality, to bring the ideals of his age into the concrete material of human adjustments and the social structures. Perhaps the lawyer needs a touch of the poet to pull together the vague resentments and aspirations of the social group he represents, to reduce these resentments and aspirations to clear and lucid form, and to present to the proper forum—court or legislature, or administrative tribunal—a definite and specific demand. But the lawyer needs also the type of ability

¹⁰⁴ *American Socialist Quarterly*, Nov. 1935, Vol. 4, pp. 19, 20-21.

we have traditionally associated with the entrepreneur, the ability to calculate effective demand and the state of the market, to get the largest return for the lowest social cost.”¹⁰⁵

Cohen’s exposition of sociological jurisprudence here was almost identical with Roscoe Pound’s. The hidden socialist program was cleverly camouflaged by calling government a “process of bargaining”. He pictured the law court as a mere market place.

Leftists admire Nazi skill in exploiting legality

Felix Cohen pointed out the Nazi experience as an object lesson in the seduction of the forces of law:

“At no point in the Nazi march to power did the German masses as a whole feel that any procedure of constitutional government was being violated. The Weimar Constitution was destroyed according to its own recipes. The death of political democracy was celebrated by plebiscites carried through within the forms of political democracy.”¹⁰⁶

Cohen cleverly emphasized occasional flagrant abuses in American legal history as if it were typical of capitalistic legal procedure. He then used these exceptions to justify socialist perversions of law. He drew lessons for the left-wing not only from the Nazis, but also from those in our society who try to bend the law to their own selfish ends:

“What is important about these examples of capitalist use of the myth of legality is that they show conclusively the disparity between the *form* of the law, impartial, classless, and eternal, and the changing *class content* of the law, and thus indicate that a *revolutionary interpretation of existing legal forms* is possible.

“Accepting the forms and symbols of the law and the Constitution but substituting a socialist for a capitalist class content, a revolutionary party can attack the whole substance of capitalist oppression, in terms of these very symbols, as *illegal* and *unconstitutional*, and defend as *legal* and *constitutional* every act which circumstances make it expedient for the revolutionary forces to undertake.”¹⁰⁷

¹⁰⁵ *The Legal Conscience*, Selected Papers of Felix S. Cohen, edited by Lucy Kramer Cohen, speech before the New York University Law School, Yale University Press, New Haven, 1960, pp. 362-63.

¹⁰⁶ *American Socialist Quarterly*, Nov. 1935, Vol. 4, “Socialism and the Myth of Legality” by Felix Cohen, p. 21.

¹⁰⁷ *id.*

Bolshevik Revolution as example of socialized law

He held up the Bolshevik Revolution of 1917 as a good example of taking power illegally in the name of legality:

“If, then, even in the Russia of November 1917, practical revolutionaries found it necessary to appeal to the forms of legality and constitutionality in order to lead a successful insurrection, how much more obvious is the possibility of appealing to the forms and ideals of American law and American constitutional principles in leading the masses to the Second American Revolution. For in the masses of the American public, even more than in the Russian populace of 1917, are imprinted faith and pride in the established symbols of democracy, hallowed by the blood of American workers in revolution and civil war, faith and pride in the established forms of popular government, in the traditional political ideals of liberty and equality. About such symbols, forms and ideals there cluster human loyalties so powerful that neither the judges of the United States Supreme Court nor the leaders of the Russian Bolshevik Party can lead a successful assault that established legal institutions without appealing to these loyalties by making out a plausible claim of legality for the attack on law.”¹⁰⁸

The above quotation is the strategic essence of American socialized law.

Lenin was a lawyer

Interestingly, Nicolai Lenin, the architect of the Bolshevik Revolution studied law under the Czarist regime. It was there that he was exposed to the Marxist dogma. He first began his revolutionary activities while absorbing what, in effect, was ‘socialized law’. This prepared Lenin for his future role as communist dictator. Actually, Lenin practiced law for several years in Russia. ‘Socialized law’ was thus a major factor in softening up the Russian nation for the eventual Bolshevik tyranny.¹⁰⁹

Left-wingers in private have always despised democratic principles. They utilize slogans like “civil liberties” as “battle-cries for American socialism”, as Cohen’s next statement demonstrates:

¹⁰⁸ *ibid.*, p. 23.

¹⁰⁹ Alan Moorehead, *The Russian Revolution*, Harper and Brothers, N. Y., 1958, p. 40.

“A second basis of socialist attack upon the realities of capitalist law is offered by the guarantees of freedom and civil liberties which the Bills of Rights of our federal and state constitutions contain. I am not suggesting, of course, that the forces of social revolution can *rely* upon these paper promises, which are flagrantly violated even in minor industrial conflicts and are even more flagrantly perverted by capitalist courts to serve as barriers against social control of industry. What I do believe is that the language of our Bills of Rights offers excellent battle-cries for American socialism.”

States Rights also figure in socialist plans

Today, when the judicial, and executive branches of our Federal government are controlled by leftists, state's rights advocates are naturally attacked as ultra-conservative and reactionary. However, the socialists and communists have always conceived of the possibility of utilizing the sentiment for state's rights for their own purposes.

Felix Cohen wrote:

“There is a fourth feature of the American constitutional scene which a revolutionary party must be prepared to utilize for its own purposes. That is the fact of federalism, i.e., the division of sovereignty between the nation and the states. Most of the essential functions of government in this country are still administered by the states and their local subdivisions, rather than by the nation as a whole. It seems to me to be the height of romanticism to picture the future growth of socialism in America in terms of the sudden attainment of national power. Long before the forces of socialism are able to secure such power, they must have attained power in the more advanced states of the union, as they have already attained some degree of power in a few towns and cities.”¹¹⁰

The inroads of leftism in New York City, Detroit, Cleveland and Chicago show that this policy has been energetically pursued

¹¹⁰ *ibid.*, pp. 26-27. “Social control” is a socialist term to be adopted after the revolution. The term first came into prominence as the title of a book printed by E. A. Ross, the socialist pioneer of sociological jurisprudence, and it was further promulgated by his colleague George E. Howard, and later made into a prominent symbol for sociological jurisprudence by Roscoe Pound. Roscoe Pound, *Social Control Through Law*, Yale University Press, New Haven and London, England, 1942.

on a sectional basis. Also, the spectre of leftist control in such states as New York, Florida, Washington and California indicates that extremists are ready to utilize the principle of state's rights when it serves their purpose, as well as the principle of a strong centralized national government.

Supreme Court legislates for mobocracy

Here we might mention two out of many recent aberrations of our runaway Supreme Court.

In 1962, in *Baker v. Carr*, 369 U. S. 186, for the first time the Court meddled with the apportionment of voters, a question previously thought to be a purely political question reserved exclusively for the legislative branch under the doctrine of the separation of powers. This was too much even for Justice Frankfurter, who in dissenting called the majority opinion "a massive repudiation of the experience of our whole past."

The ruling was designed to give more power to the voters in large cities, on the basis of "one-man, one-vote." The big city vote is notoriously the most corrupt, and also usually favors the Democrats. And in the long run, the extension of the "one-man, one-vote" principle to the socialist one-world concept would insure the permanent subordination of the United States to the masses of Russian and Chinese communists, Indian socialists, and African tribesmen.

In the same year, in *Engel v. Vitale*, 370 U. S. 421, the Court struck down as an unconstitutional establishment of religion in New York's public schools the permissive reading of the following prayer: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country." This decision, which seemed to line up the American Constitution with atheistic communism, aroused the most intense and widespread indignation, but the Supreme Court was unmoved, and a year later in *Abington School District v. Schempp*, 374 U. S. 263, similarly forbade the permissive reading of the Lord's Prayer or any parts of the Bible.

Revolutionaries are not wedded to any set form of political control. Their main objective is to gain control of society. To this end they will exploit any agency, be it local, state or national in form. After the revolutionary forces are in power, they intend of

course to consolidate permanent control through a monolithic central government on a national and international level.

Felix Cohen in dealing with the "state's rights" tactic brings out the significant fact that ". . . one of the first tasks of a socialist state will be to make sure that it has a reliable state militia."¹¹¹ This is a clear implication that these masters of socialized law have the idea of organized violence in the back of their minds. The use of the federalized national guard in the recent racial crisis met with the warm approval of these socialists.

Socialized law a prelude for total take-over

Among themselves socialists and communists consider the law as a fundamentally capitalistic symbol, which they plan to exploit and to eliminate. They hope to fool the American people with the semblance of socialized law until they can consolidate their power, meantime steadily transforming the Constitution from its original purpose of guarding individual freedom into an irresistible instrument of oppression.

Cohen makes this obvious when he states:

"The appeal to legality can serve a revolutionary purpose only if it is linked with a clear recognition that the legal and constitutional *ideals* invoked are opposed to the actual *substance* of capitalist law, that every moral principle which the law purports to defend is violated, again and again, in the name of the law itself. The revolutionary claim of legality can be substantiated only by exposing the hypocrisy of capitalist legality. Revolution can assume a defensive posture only by convicting the forces of capitalism of offensive measures against the law and the Constitution."¹¹²

During the same period the head of the American Communist Party devised the slogan "Communism is 20th century Americanism." Leftists are told that the forces striving to maintain the traditions of the Constitution and the Bill of Rights are to be publicly vilified as enemies of the very principles for which they stand. Here again we have the *double think*, outlined in Orwell's frightening novel *Nineteen Eighty-Four*.

¹¹¹ *ibid.*, p. 27.

¹¹² *ibid.*, p. 28.

Trotsky mentioned that this very same tactic was employed by the Bolsheviks in Russia in order to present a legal facade before the Russian people.

Cohen wrote:

*"There is no choice between legal means to power and illegal means to power. All effective means to power will be denounced as illegal by those whose vested interests are threatened, and defended as legal by the revolutionary forces, if these forces are led by practical revolutionaries and not by incurable romantics. The question of legality will be decided not in party conferences before the revolution, but after the fact. If the revolution is successful, the revolution claim of legality turns out to be correct."*¹¹³

Socialists say: "might is right"

The Supreme Court's decision that advocacy of violence is not illegal unless coupled with actual physical efforts to overthrow the government contrasts strangely with the socialist claim that "the question of legality" will be decided "after the fact" of the revolution. The frank admission by leftist strategists that they are not guided by the fine points of legality but are willing to use all means to bring about socialist control reveals the true motivation of socialized law. As Felix Cohen explained to his colleagues, no question or doubt will remain after the socialists take over, since all rights of appeal or redress will have ended.

The attitude of these left-wingers can be summed up in the words of the international socialist leader August Bebel, who declared in 1870: "All political questions, all matters of right, are at the bottom only questions of might".¹¹⁴

The motives behind socialized law are exposed by Cohen's statement that "recognizing that every step towards power will be met by a constitutional challenge, a revolutionary party must be prepared to make its own constitutional law."¹¹⁵ In other words, novel doctrines which parade as "sociological decisions" are, in effect, the new left-wing constitutional law. Cohen points out the distinction

¹¹³ *ibid.*, p. 29.

¹¹⁴ *Encyclopedia of Great Quotations*, compiled by George Seldes, Lyle Stuart, N. Y., 1960, p. 86.

¹¹⁵ *American Socialist Quarterly*, "Socialism and the Myth of Legality" by Felix S. Cohen, Nov., 1935, Vol. 4, p. 29.

between the form of constitutional law and the actual substance as carried out by revolutionary forces:

“In form, such law must derive from the language of the written constitution; in substance, such law must be based upon the revolutionary will and the power of the masses. The theoretical claim of constitutionality is relevant only insofar as it is itself a potent factor in organizing this will and this power and disorganizing the opposing class forces.”¹¹⁶

Socialized constitutional law is strictly a “disorganizing” tactic, designed to undermine our present social order and prepare it for the socialist take-over. After the revolution, there will be no problem of socialized or any other kind of law, since decisions then will be made strictly on the basis of socialistic fiat, as is now the case in the countries enslaved by the Soviet:

“In this period, it is the task of a revolutionary party to substitute, within the legal framework of society, a socialist content for a capitalist content. Until the existing weapons of class oppression can be utterly destroyed, they must be pointed in a new direction.”¹¹⁷

Thus socialized law is merely one of the new weapons used to point law “in a new direction”. The infiltration of the Supreme Court and the intimidation of the legal profession into accepting a socialist orientation prove the extent of left-wing success.

In his message to socialists on left-wing manipulation of law, Felix Cohen cited the chief exponents of sociological jurisprudence as his authorities.¹¹⁸

A socialist quotes the Scriptures

Cohen’s revolutionary writings meant for the initiated are a windfall to those interested in unearthing the true motives behind the slippery twists and turns of socialized law. To the public at large he showed an entirely different face. In addressing Catholic law schools, he even quoted Scripture: “Ye shall have one manner of law, as well for the stranger as for the homeborn: For I am the

¹¹⁶ *id.*

¹¹⁷ *ibid.*, p. 30.

¹¹⁸ *ibid.*, Brooks Adams, Karl N. Llewellyn, Gustavus Myers, Louis Boudin, Morris R. Cohen, Harry W. Laidler, C. E. Merriam and Roscoe Pound, *passim*.

Lord your God.”¹¹⁹ He concluded his sugar-coated socialistic message by mentioning the religion of Rome and the vision at Mt. Sinai, and citing the traditions of St. Thomas.

But in writing for socialists he wrote about the need to “create a revolutionary morality” and he used as an example of this new morality “the purposeful industrialization of Russia under Soviet rule”.¹²⁰ In addressing left-wingers he took an openly atheistic stance. He explained that socialism had the task of, “Redefining the moral virtues and vices, it replaces the heroes, saints, and gods of the past with new exemplars of the good life, as in Russia, for instance, the figure of Christ, who deals with all things in an intimate and personal way, has been replaced by the figure of Lenin, the exponent of statistical morality”.¹²¹

Law leaders endorse a revolutionary

The question may be asked whether Felix Cohen hiding his revolutionary designs under the garb of gentle reformers is a true exemplar of socialized law. The answer can be found in a post-humous collection of Cohen’s works put together under the title of *The Legal Conscience*, in which the leaders of the school of sociological jurisprudence added their stamp of approval to Felix Cohen’s views on law. The foreword to the book was written by Felix Frankfurter who, at that time, was sitting on the United States Supreme Court. Frankfurter wrote:

“Those of us who follow the unfolding of Felix Cohen’s powers with increasing esteem and admiration must . . . derive an intensified realization of his qualities and their enduring fruit from this collection of his writings.”¹²²

He added with typical verbosity:

“The episodic character of his essays and their intermittent appearance required that they be gathered into this corpus fully to reveal the breadth and depth of his learning, the origi-

¹¹⁹ *The Legal Conscience*, p. 117. (Remarks before a seminar in Roman Law at Catholic University, Washington, D. C. 1949). The biblical quotation is from Leviticus 24:22.

¹²⁰ *ibid.*, p. 345. Chapter called “Socialization of Morality”, taken from a book edited by Sidney Hook and Horace M. Kallen, 1935. Kallen and Hook are two well-known veterans of the radical left-wing movement. Hook is a distillation of both the communist and socialist movements, and is one of the chief props of socialized law today.

¹²¹ *ibid.*, p. 346.

¹²² Quoted on the book jacket of *The Legal Conscience*.

nality of his thought and the felicity of its formulation, as well as his enlistment in humane causes, above all the cause of a broadly based civilized community, as reflecting not instinctive, however generous, prejudices, but the report of a rational inquiry insofar as reason can give guidance in analyzing and understanding the bias-laden and intractable problems of society.”¹²³

Eugene N. Rostow, Dean of the Yale Law School, in his introduction to Felix Cohen’s works, observed:

“Felix Cohen was a man of justice. He viewed law as the great instrument of justice. Because he was by temperament and inheritance a scholar and a philosopher, he could not refrain from writing, teaching, and thinking about law in the orderly ways of the scholar and philosopher.”

* * *

“For twenty-seven years, his writings have been a force in the world’s literature of legal philosophy and jurisprudence. In my judgment his has been, and will remain, the best balanced and one of the most creative voices in the literature of what is loosely called American legal realism.”¹²⁴

The fact that *The Legal Conscience* was published by the Yale University Press shows the extent of socialist influence in the institutions turning out future lawyers.

The above eulogies of Felix Cohen preface a book which contains these thoughts of Cohen:

“Socialism, as the fulfillment of democracy, offers all men the power out of which moral responsibility is born. . . . Redefining the moral virtues and vices, it replaces the heroes, saints, and gods of the past with new exemplars of the good life, as in Russia. . . .”

* * *

“The task of laughing down the provincialities of contemporary class culture, of breaking the control of art by monopolistic groups, of liberating taste and enjoyment from the slavery of pecuniary and competitive canons, of exposing the provincial

¹²³ *ibid.*, p. xiii.

¹²⁴ *ibid.*, pp. xv., xvi.

ethical assumptions that bar the road to useful thought in the fields of economics, jurisprudence, and sociology, of liberating human imaginations so that men may see through complex economic and political structures to the joy or suffering they create, of dramatizing the institutions of society so that they evoke the forces of love and hate which have been traditionally directed towards personalities, of widening human loyalties to the point where one may look to his own future impersonally and find in a social ideal inspiring patterns of life, these are not tasks for the Sunday School moralists of the individualist tradition. In these tasks every realm of human culture must make its revolutionary contribution."

* * *

"Politicians, artists, and steel workers may have little of importance to say to each other in the nations of the west. That is not true in Soviet Russia."

* * *

"A socialist society makes universal the material security which the flowering of the human spirit requires as the conditions of existence."¹²⁵

Testimonials for Cohen's writings have come also from leaders outside the field of socialized law. He received, among others, a eulogy from a former presidential cabinet member, and a leader in anthropology.¹²⁶

Supreme Court a leftist target for 50 years

Left-wing forces have had their sights trained upon the Supreme Court for over 50 years. In 1912 the socialist Gustavus Myers wrote

¹²⁵ *ibid.*, pp. 344, 346, 348-49.

¹²⁶ The following testimonials appear on the book jacket of *The Legal Conscience*:

HUNTINGTON CAIRNS—leader in the field of sociological jurisprudence and for many years legal adviser for the Treasury Dept.; also lecturer at Johns Hopkins and University of Maryland. He stated of Felix Cohen's writings: "It is a masterly study of its kind, acute, scholarly, and wise."

OSCAR L. CHAPMAN—lawyer, former U.S. Secretary of the Interior. Chapman stated: "The clarity of Felix Cohen's thinking, the humanity which motivated him, and the manner in which he could propel ideas into action served as a constant stimulus for better administration by Government and as a guide to all who worked with him."

OLIVER La FARGE—anthropologist—"The *Legal Conscience* glows with the quality of its author, a great lawyer, a philosopher, a humanitarian, a thorough democrat."

MILTON R. KONVITZ—law teacher, university lecturer on law. "All his work—written out of a deep love of truth, with complete freedom of mind, with a sensitive intuition, with a degree of detachment provided a delicate balance to his attachment to life."

(Continued on next page)

*The History of the Supreme Court.*¹²⁷ His theme was that in the Supreme Court, "The great majority of these judges have been, before their judicial experience active attorneys for the great interests in the successive stages of American economic development—Western land companies, slave holders, banks, railroads, corporations, and holding companies." Myers' theme was the "... economic interpretation of judicial decisions. . . ." ¹²⁸

Myers' work on the Supreme Court was timed to appear almost simultaneously with Charles Beard's *An Economic Interpretation of the United States Constitution*. The socialist tactic was to make the Supreme Court of that time appear as a mere agency of the capitalist class, just as Beard's book was an attempt to paint the founding fathers as mere reflectors of selfish economic interests. The socialist strategy was to subvert the Supreme Court through socialized law. Socialists realized that the Supreme Court to the average American represented the cornerstone of American social stability:

"It is doubtful if even primitive society can boast a more robust or potent superstition than the Supreme Court myth as it exists in the minds, not only of the majority of the American populace, but even of many tolerably well educated and realistic individuals.

"This myth has created a veritable stereotype in viewing the Supreme Court and its works. The court is regarded as a collection of Jovian jurists of colossal erudition and most frigid impartiality. Those who finally get on the Supreme Court bench are held to be, by some sort of occult selective process, the very cream of the juristic knowledge, wisdom and fairness which is on tap in America."¹²⁹

¹²⁶ (cont.)

ERNEST NAGEL—Professor of Philosophy, College of the City of New York. "Each essay in the book makes evident the author's passionate devotion to the classic ideals of liberal civilization, his wide-ranging intellectual sympathies and scholarship, his great gifts as a teacher and writer, and his powers as a penetrating but admirably judicious commentator and thinker."

HARRY A. OVERSTREET—Professor Emeritus of Philosophy of CCNY, socialist for over 50 years: "In his early death, America lost from public life one of her most deep-seeing and dedicated minds. Happily his insights live on in this book."

See: *Who's Who*, 1957-58.

¹²⁷ *The Socialist Party of America*, p. 8.

¹²⁸ *Modern Monthly*, July 1936, (a leading socialist journal) edited by V. F. Calverton, article: "The Supreme Court Myth" by Harry Elmer Barnes, p. 10.

¹²⁹ *id.*

Official socialist quarters declared:

"It is beginning to be more and more recognized by those who accept the Marxian analysis of the Court (as presented by Harold J. Laski, for example—and this, I take it, includes most left-wing dissenters from orthodox jurisprudence), that the formulation of a completely foolproof amendment which cannot be subverted by the Court is an impossible task. As the reader need scarcely be told, Constitutional Law is not an exact science; the Court's decisions are not inevitable from the facts and law in each case. The law is what the Court declares it to be, no more, no less."¹³⁰

Socialism by "judicial coup d'etat"

The socialists calculated that by getting control of the Supreme Court they could take power by "judicial coup d'etat", or "judicial revolution."¹³¹ In the interim, socialists and communists contemplated the impeachment of the members of the Supreme Court who would not follow the socialist trend. The original author of the term "judicial coup d'etat" and "judicial revolution", Louis B. Boudin, wrote:

"Under the Constitution, Congress has therefore the *power* and in my opinion the *duty*, to impeach and remove from office any judge who violates the Constitution by presuming to nullify a law duly passed by Congress and approved by the President."¹³²

He added:

"A Socialist or Communist Party could do no less. A true liberal should advocate no less. . . ."¹³³

The same groups with typical hypocrisy, hold up their hands in horror when Robert Welch, of the John Birch Society, advocates impeachment as a means of purging the Supreme Court.

The left-wing strategists never stop at mere theorizing. Following Karl Marx's dictum, they convert every theory into a weapon

¹³⁰ *American Socialist Monthly*, June 1936, Vol. 5, No. 4, article "The Hillquit Amendment is Not Enough" by Edward Grove, p. 17.

¹³¹ *The Legal Conscience*, Selected Papers of Felix S. Cohen, article: "Government by Judiciary", p. 436.

¹³² *American Socialist Monthly*, Oct. 1936, p. 46, article: "The Constitution and the Supreme Court" by Louis B. Boudin.

¹³³ *id.*

of practical force. Their conquest of the Supreme Court is a case in point.

Fabians court O. W. Holmes

The late Supreme Court Justice Oliver Wendell Holmes had a great name in American jurisprudence. He was an outstanding champion in the fight against trusts and monopolies at the start of the century. It has always been the aim of leftists to draw reformers and progressives into the socialist movement.

One of the greatest efforts in the history of American socialism was organized to influence and use Justice Holmes. The chief agent or devil's advocate chosen for this task was Harold J. Laski. Laski, a shrewd schemer, eventually rose to be the head of the British Fabian socialist movement and its auxiliary the British Labour Party.¹³⁴ Laski came to the United States in 1916, as a Fabian agent. With Frankfurter's help he was appointed a lecturer in Harvard University. Also with Frankfurter's help he managed to get acquainted with Oliver Wendell Holmes. "On July 12 (1916) Holmes wrote to Sir Frederick Pollock telling him that Felix Frankfurter 'the other day' had brought Laski to Beverly Farms, where Holmes spent his summers."¹³⁵ Laski's collaboration with Frankfurter throughout the rest of their lives was so close that their relationship was satirically referred to in legal and political circles as the "Frankfurter-Laski axis."

In a show of excessive humbleness reminiscent of Dickens' Uriah Heep, Laski after this first meeting wrote:

"My dear Justice Holmes: That was the realization of one of my dreams—and if I could write a fairy-story of the happiness men may hope for I should try to analyze the vigorous refreshment you gave to all I hold most dear. I do not say 'thank you'—not merely because it is inadequate but because from one's master one learns that it is simply duty to receive."¹³⁶

Frankfurter and Walter Lippmann had previously begun to work on Holmes. Laski and Morris Cohen (also introduced to

¹³⁴ *Portrait of a Philosopher*, p. 388.

¹³⁵ Mark deWolfe Howe, editor, *Holmes-Laski Letters*, (foreword by Felix Frankfurter) Harvard University Press, 1953, p. 3N.

¹³⁶ *id.* This letter bore the letterhead of the *New Republic* magazine.

Holmes by Frankfurter) soon joined them.¹³⁷ The manipulative skill of Frankfurter had previously helped to push Roscoe Pound into the teaching staff of Harvard Law School (1910). Frankfurter has since boasted, "There had come to the law school, partly on my suggestions to the people up there, Roscoe Pound, a native of Nebraska who was a great botanist before he became a great legal scholar."¹³⁸ Four years later (1914) Frankfurter promoted his own appointment to the Harvard Law School faculty with the assistance of Theodore Roosevelt, Louis D. Brandeis and Henry L. Stimson, who had been Secretary of War under Taft (1911-1913).¹³⁹ Thus the forces of socialized law became rooted in Harvard and the long journey to gain control of the Supreme Court began.

The policy of encirclement of Justice Holmes and other Supreme Court members by a swarm of left-wingers, posing as harmless liberals, was masterminded by Frankfurter over fifty years ago. The pressure on Holmes (always easily flattered) continued for 21 years until his death in 1935, as appears from the pattern of the Holmes-Laski and the Holmes-Cohen letters.

Holmes was not the only target of the left wing. Theodore Roosevelt was also subjected to the same pressures largely by the same people. We have noted before that Theodore Roosevelt eventually saw through the leftist trickery and denounced Frankfurter for taking ". . . an attitude which seems to me to be fundamentally that of Trotsky and the Bolsheviki leaders in Russia. . . . Here again you are engaged in excusing men . . . who are murderers and encouragers of murder. . ." ¹⁴⁰

Books used as an "ideological curtain"

Frankfurter, Morris Cohen, Laski and their cohorts obviously moved in concert on Justice Holmes. Since Holmes was an omnivorous reader and an enthusiast for new ideas, Laski steered him to the works of the leftist founders of socialized law,—Albion Small, E. A. Ross, Lester F. Ward, Thorstein Veblen and John Dewey, each fanatically wedded to the socialist ideal.¹⁴¹

¹³⁷ *Portrait of a Philosopher*: Morris R. Cohen, p. 313.

¹³⁸ *Felix Frankfurter Reminisces*, p. 167.

¹³⁹ *ibid.*, p. 79.

¹⁴⁰ Letter of Theodore Roosevelt to Felix Frankfurter, written on December 19, 1917.

¹⁴¹ *Holmes-Laski Letters*: Albion Small, pp. 224, 226; E. A. Ross, pp. 62, 69; Ward, pp. 661, 786; Veblen, pp. 81, 158. Holmes' naivete appears in this admission to Laski: ". . . John Dewey—whom I have supposed myself bound to revere, and I have revered, but have not read—except in matter of no great moment or impressiveness." (Dec. 5, 1925) p. 803.

Holmes showed his susceptibility to this treatment in a letter to Laski about John Dewey's book *Experience and Nature*:

"Few indeed, I should think, are the books that hold so much of life with an even hand. If you asked me for a summary I couldn't give more than a page of ideas, but the stimulus and quasi-aesthetic enjoyment are great—and the tendencies those which I agree with."¹⁴²

If John Dewey could pull the wool over the eyes of a sharp observer like Holmes it is no wonder that two generations swallowed the Dewey method of education. Socialized law thrived because Dewey was able to camouflage his socialist beliefs in "quasi-aesthetic" garb, while neglecting to inform his readers and auditors that he was a chief architect of socialism in America.

The continuous intellectual pressure which leftists exerted upon Holmes was unrelenting, year after year. They exploited his passion for books in order to popularize the entire library of Fabian socialist and communist publications in this country. Laski's recommendations alone ran into hundreds of titles, including Sidney and Beatrice Webb's *The History of Trade Unionism* (which influenced Lenin in his Bolshevism), Beard's *An Economic Interpretation of the United States Constitution*, Arthur M. Schlesinger, Sr.'s *New Viewpoints in American History*, all of Thorstein Veblen's socialistic books, and Shaw's *The Intelligent Woman's Guide to Socialism*.

Laski, Morris Cohen and Frankfurter popularized countless leftists books through testimonials solicited from Holmes and others. Holmes indicated repeatedly that although he did not have time to read all the suggested books he took it for granted that they must have merit since they were recommended by such profound thinkers as the three mentioned above.

Holmes and his fellow-dupes seemed completely unaware of socialistic premeditation in the infiltrating process in America and England. Holmes considered each socialist as an independent individual, and thus overlooked the menace of the organized plottings of a socialist caucus.

Holmes refused to go all the way

However, whenever Laski tried to push Holmes openly into a socialist position he received a prompt rebuke. Time and again,

¹⁴² *ibid.*, p. 901.

Laski, with Frankfurter's help, thought that he had Holmes on the brink of socialist conversion. But Holmes refused to jump over the liberal precipice. When Laski authored a Fabian socialist tract entitled *Socialism and Freedom*¹⁴³ and solicited an opinion, Holmes replied:

“. . . I have read your book and it does not command my sympathy. . . .”

“But just as I said the other day that I take no stock in abstract rights, I equally fail to respect the passion for equality. I think it an ignoble aspiration which only culminates in the statement of one of your Frenchmen that inequality of talents was an injustice. I do not presume to think that even if I am right your book may not be a benefit to the world—but, in its immediate effect to encourage what I think mistaken views and desires, I feel sorry. If, as you say, the alternative is the ruin of civilization I think that more likely to come—but I do not accept any prophecy with confidence. The unforeseen is generally what happens.”¹⁴⁴

Holmes realized that Frankfurter and Laski were busy manipulators who cultivated important people socially as a means of acquiring influence. He once wrote to Laski:

“B.” (Justice Brandeis) “said you beat Frankfurter, whom I had thought the end of the limit, in seeing everybody, and I should not be surprised if he were right.”¹⁴⁵

Holmes also managed to fight off attempts to indoctrinate him in social anthropology. He was wiser than the present Justices of the Supreme Court. He wrote Laski:

“When we were boys we used to run tiddledies on the frog pond in the Common,—that is jump from piece to piece of the ice, each being enough to jump from but sinking under you if you stopped. I said having ideas was like running tiddledies—if you stopped too long on one it sank with you. The thought was suggested to me by reading a collection of essays on *The*

¹⁴³ *Socialism and Freedom* (Fabian Socialist Tract No. 216, July 1925).

¹⁴⁴ *Holmes-Laski Letters*, p. 770. Holmes to Laski, Aug. 1, 1925. Laski replied “Agreement I don’t expect, for I have convictions built on faith while you (forgive me!) have doubts built on fears. That, I think, explains your feeling about my pamphlet.”

¹⁴⁵ *ibid.*, p. 284. Letter of Holmes to Laski, Oct. 3, 1920.

Social Sciences and Their Inter-Relations, edited by Ogburn and Goldenweisser—Houghton Mifflin & Co.”¹⁴⁶

The Alexander Goldenweisser mentioned was dealt with above in our chapter on anthropology. He was an internationally known socialist who trained Ruth Benedict and other anthropologists in the philosophy since accepted by the United States Supreme Court in its racial decisions. Ogburn was one of the key experts who helped compile material for *An American Dilemma*, which likewise served as an authority for the 1954 Supreme Court decision.

Holmes also created consternation among the socialist forces when he delivered an unanimous opinion of the Supreme Court upholding the conviction of Eugene V. Debs, the socialist leader who was convicted of conspiracy to violate the Espionage Act in 1918. Laski had tried desperately to convince him otherwise.¹⁴⁷

Laski earlier wrote:

“The things the crowd will die for will be the democratic control of industry, the control of prices and profits, a graduated income tax and the like—and because the crowd *will* die for them, as you say they are natural rights. But I also think—what you omit—that they represent a bigger thing than the nineteenth century understood—the movement towards the inductive realization of these ‘natural’ rights into a generalized social scheme in which a broad happiness (as the Utilitarians would have put it) will be realized after a hell of a row to get to it. Russia has started a movement of which the evolution is still only at the beginning. I hope to see the best years of it—first lean and hungry and then a larger fulfillment, because they will have the epic proportions of the sixteenth and early seventeenth centuries.”¹⁴⁸

This letter contradicts the general impression that Laski was not a Bolshevik sympathizer. He not only sympathized with the Soviets but implied that violence (“a hell of a row”) would necessarily precede the socialist takeover.

Socialist tactics to influence Supreme Court Justices Brandeis and Cardozo in general followed the pattern used with Holmes.

¹⁴⁶ *ibid.*, Dec. 24, 1927, p. 1006. (William Fielding Ogburn and Alexander Goldenweisser, *The Social Sciences and Their Inter-Relations*.)

¹⁴⁷ *ibid.*, pp. 190-191 (March 1919).

¹⁴⁸ *ibid.*, p. 117. Laski to Holmes, Dec. 8, 1917.

Laski, Frankfurter and Morris Cohen busily surrounded them with leftist ideas and personalities. When Brandeis visited England, Frankfurter and Laski escorted him to numerous leftist gatherings. They did the same to Cardozo in the United States.¹⁴⁹

"Separate but equal" upheld by old liberals

In spite of this frantic solicitation of Supreme Court members the left-wingers were not able for many years to budge the Court from its reliance on the fundamental principles of constitutional law. For example, both Holmes and Brandeis upheld Supreme Court rulings that Negro children were not deprived of their constitutional rights as long as their schooling was based upon the principle of 'separate but equal'. This supported the time tested principle; that given an equal chance to learn the real potential of an individual will make itself apparent.

Leftists whether in the NAACP, CORE and ACLU or other socialist created bodies are opposed to reasonable solutions under our present American system. Their main goal is to cause a breakdown of society through disturbances and inflamed hatreds so they can more easily take control for socialism. This is why leftists generally laud the destructive Reconstruction policies that almost ruined the South after the Civil War.

Attorney Watson Washburn, in a scholarly analysis, brought out the reactionary nature of 'sociological' decisions such as that of the 1954 Supreme Court school desegregation rulings:

"But we naturally pay more respect in judging judicial opinions to the legal knowledge and experience of the judges than to their sociological predilections. And from this point of view it is enough to point out that Chief Justice Fuller and Justices Field, Gray, Brown, Shiras, White and Peckham concurred in the 'separate-but-equal' doctrine of *Plessy v. Ferguson* in 1896 (Harlan alone dissenting), and that this principle was categorically and unanimously reaffirmed in 1927 in *Gong Lum v. Rice* in an opinion written by Chief Justice Taft, the concurring justices being Holmes, Van Devanter, McReynolds, Brandeis, Sutherland, Butler, Sanford and Stone.

"The present decision concededly changes the interpretation accepted in practice by the whole country for nearly a century,

¹⁴⁹ Holmes-Laski Letters, *passim*, and *Portrait of a Philosopher: Morris R. Cohen, passim*.

and approved in principle by the leading jurists of the last sixty years.”

* * *

“The shocking but inevitable results of this extraordinary judicial about-face, turning the clock back to the shameful Reconstruction Era, are now making their expected appearance with deliberate speed at Little Rock and elsewhere.”¹⁵⁰

Socialists once ignored the Negro

In scuttling the ‘separate but equal’ formula, the leftist schemers for “socialized law” have generally ignored that fact that Justice Holmes, a thrice wounded veteran of the Union Army during the Civil War, supported the old ruling. In fact, Holmes began to get disturbed by the extreme leftism of both Harold Laski and Felix Frankfurter. He wrote to Laski:

“. . . I have not had a very high opinion of the intellectual powers of such extremists as I have known or known about. All of which is painfully near rudimentary twaddle—but I say it because little things once in a while make me wonder if your sympathies are taking a more extreme turn as time goes on. I always am uncertain how far Frankfurter goes. But I notice that he and you are a good deal more stirred by Sacco and Vanzetti, who were turned into a text by the reds, than by a thousand worse things among the blacks.”¹⁵¹

Holmes did not quite understand that the Sacco-Vanzetti trial was the left-wing line of the moment. The “blacks” as an issue was not at the top of the socialist-communist agenda. However, in 1954 Frankfurter, as a justice of the Supreme Court, made the “blacks” the center of the stage at the identical time that the leftist forces were calling for it. Thus Holmes who fought and bled for the cause of the Negro and championed their cause when the socialists were marking time, saw fit to support the ‘separate but equal’ decision. Frankfurter, who was charged with pushing the Negro issue into the background, now emerges as the hero of the day among both the leftists and the duped Negro masses.

¹⁵⁰ Watson Washburn in a letter to the *New York Times*, October 17, 1957, p. 32. This was in reply to a pro-integration letter written by Social Science Professor David E. Carney.

¹⁵¹ *Holmes-Laski Letters*, (July 10, 1930) Vol. II, p. 1265.

It was not till after 1939, when Frankfurter was appointed by F. D. Roosevelt to the Supreme Court, that socialized law began to dictate that Court's decisions. Frankfurter, as the supreme expounder of leftist views, managed expertly, in time, to indoctrinate a sufficient number of Supreme Court Justices to grind out decisions based upon sociology rather than American law.

F. D. Roosevelt when young was exposed to Fabianism

A close relationship existed between Frankfurter and Franklin D. Roosevelt, of whom a prominent book on Fabian socialism says:

"Of President Franklin D. Roosevelt, R. G. Tugwell wrote, 'He had a good Harvard education when Fabianism was developing, and he probably knew quite well the work of Wells and Shaw. Miss Perkins was literate in the Fabian tradition, and so were some of the rest of us.'" ¹⁵²

The same source states that Eleanor Roosevelt ". . . knew the Webbs, met them both in London and in the States. . . ." ¹⁵³ The Roosevelts' support helped Frankfurter to whip other members of the Supreme Court into line.

The Fabian socialist pre-occupation with the Supreme Court was a long range project. The Fremantle book states that "Laski was an innovator in England, since he thought American institutions as important as British ones, and talked more of the Supreme Court than of Aristotle." ¹⁵⁴ The history of Fabian socialist permeation of the Supreme Court is the key to the succession of strange decisions that have emanated from that body in the past 25 years to the confusion and amazement of the American people.

Originally socialized law had slight impact upon the American legal profession, whose fundamental philosophy was based on certain basic individual rights. Socialized law treated the individual as of little importance and allocated rights mainly to certain favored groups within the population. That is why today the emphasis on rights in racial judgments is concentrated on NAACP or CORE. These socialist creations are in effect empowered with quasi-legal powers to carry out Supreme Court decisions. The Supreme Court has now reversed the emphasis of fundamental American law. It

¹⁵² Anne Fremantle, *This Little Band of Prophets*, p. 233. The Miss Perkins referred to was Frances Perkins who became Secretary of Labor under the New Deal.

¹⁵³ *id.*

¹⁵⁴ *ibid.*, p. 232.

now dispenses special rights to leftist agencies. Negroes, by and large, must channel their social litigation into either communist or socialist created bodies. Thus the Negro is definitely deprived of his individuality and is herded into a collectivist category.

Leftists favored both in groups and as individuals

On the reverse side of the coin, strategists of socialized law utilize the symbol of individual rights, sometimes through criminal cases, to furnish collective protection for the entire subversive movement in this country. Thus both the principle of "individual rights" and the principle of "mass rights" are simultaneously exploited by the left wing.

The leftists needed considerable organizational efforts over a long period of years to build up socialized law to its present position. They had certain law school connections, which centered originally at Harvard Law School. However, they felt the need of other public vehicles.

The beginning of such an apparatus was the organization of the Conference on Legal and Social Philosophy formed in 1913 by John Dewey, Morris Cohen, Felix Frankfurter and Harold J. Laski.¹⁵⁵ By the end of World War I a whole spate of socialist and communist legal fronts had been created. These not only busied themselves with defending subversives under arrest but also concentrated on organizing the legal profession. By that time several classes of young lawyers were already indoctrinated through Frankfurter, Pound and Morris Cohen.

ACLU as a socialist creation

Frankfurter organized the American Civil Liberties Union (ACLU) in 1920, in company with Morris Hillquit (head of the American Socialist Party), Laski, Roger N. Baldwin, Jane Addams, Harry F. Ward, A. J. Muste, Scott Nearing and Norman Thomas. This organization was a socialist front pure and simple. The Communist Party had then only recently split off from the Socialist movement, and the American Civil Liberties Union allowed a number of red partisans such as William Z. Foster and Elizabeth G. Flynn to serve on its national committee. The socialists hoped that

¹⁵⁵ *Portrait of a Philosopher, passim*, and M. R. Cohen, *American Thought*, pp. 17, 18.

they would be officially recognized by Lenin's Communist International, and were trying to coalesce all leftist forces into one political movement.¹⁵⁶

The American Civil Liberties Union had previously operated under the name of the National Civil Liberties Bureau,¹⁵⁷ which gained prominence for ". . . attempting to influence the foreign policy of this country towards Soviet Russia."¹⁵⁸ Chief organizers of the predecessor groups were such well-known socialists as Norman Thomas, Jane Addams, A. A. Berle and Scott Nearing.¹⁵⁹

While Frankfurter was sitting in the key councils of the American Civil Liberties Union it drew up a platform to protect those advocating violent overthrow of our form of government, which stated: "The advocacy of murder, unaccompanied by any act, is within the legitimate scope of free speech." It also expressed belief ". . . in the right of persons to advocate 'the overthrow of government by force and violence, . . .'"¹⁶⁰ Thirty-seven years later, the United States Supreme Court endorsed these theories in *Gates v. United States*, 354 U. S. 298, in a decision regarding communist advocacy of murder and violence.

Roger N. Baldwin, director of ACLU had in private correspondence stressed the importance of camouflaging socialist activities: "We want to, also, look like patriots in everything we do." He also described the strategy of socialized law when he stated that it was necessary "to show that we are the fellows that really stand for the spirit of our institutions."¹⁶¹ The American Civil Liberties Union also acquired as a member of its national committee Professor E. A. Ross, a leftist founder of sociological jurisprudence and a mentor of Roscoe Pound.¹⁶²

¹⁵⁶ In 1920, Morris Hillquit, a lawyer and chairman of the Socialist Party, testified ". . . the Socialist party by majority vote has declared its adherence to the Third Moscow International." State of New York *Proceedings of the Judiciary Committee of the Assembly*, Legislative Document No. 35, February 11, 1920, p. 1352.

¹⁵⁷ Previously known as Civil Liberties Bureau.

¹⁵⁸ Report of the Joint Legislative Committee investigating seditious activities, April 24, 1920, in the Senate of the State of New York, Vol. 1, p. 969.

¹⁵⁹ *ibid.*, p. 1082.

¹⁶⁰ *ibid.*, p. 1980.

¹⁶¹ *ibid.*, p. 1981.

¹⁶² Letterhead of the American Civil Liberties Union, Dec. 16, 1930.

As tactical differences between the socialist and communist movements grew, the communists in 1925, upon orders from Moscow, formed a legal front of their own called the International Labor Defense. The International Labor Defense (ILD) was the American section of the International Red Aid, a Kremlin legal strategy apparatus located in Moscow.¹⁶³

Leftist scheming affects state legislation

In the 1930's, when the socialists and communists made a united front agreement, the communists created the International Juridical Association. This was a communist dominated body which had socialist cooperators,¹⁶⁴ for example, Harry Elmer Barnes, Professor Karl N. Llewellyn, Roy Wilkins of the NAACP, Osmond K. Fraenkel, and George Clifton Edwards of Texas.¹⁶⁵ The International Juridical Association was a chief source of propaganda speaking the language of sociological jurisprudence. It included outstanding proponents of socialized law like Whitney North Seymour and George Soule.¹⁶⁶ The International Juridical Association furnished skillfully designed legal packages for use by leftist attorneys. There was a continuous liaison between ACLU (socialist) and the International Juridical Association (communist controlled), the International Labor Defense (Kremlin directed) and the National Lawyers Guild (pro-communist). An example of such socialist-communist coordination was the National Committee on Labor Injunctions, which was organized by ACLU,¹⁶⁷ and joined hands with the International Juridical Association in drafting a model state statute against labor injunctions. This provided a classic example of the workings of socialized law in the field of practical legislation. "The bill has been enacted, in whole or in part, in New York, Massachusetts, Pennsylvania, Maryland, Wisconsin, Indiana, Minnesota, Oregon, Washington, North Dakota,

¹⁶³ *Labor Defender*, official organ of the International Labor Defense, April 1928, pp. 84-5.

¹⁶⁴ "Cited as a 'Communist front and an offshoot of the International Labor Defense' (Special Committee on Un-American Activities House Report 1311)" March 29, 1944, p. 88. Guide to Subversive organizations and publications prepared by the Committee on Un-American Activities, U.S. House of Representatives, 1961.

¹⁶⁵ *Appendix IX*, Special Committee on Un-American Activities, House of Representatives, 1944, p. 810.

¹⁶⁶ *ibid.*, p. 811. The extent of the influence of socialized law is shown by Whitney N. Seymour's election as President of the American Bar Association in 1960 though his many leftist associations were well publicized.

¹⁶⁷ Brochure entitled *State Legislation Limiting Labor Injunctions*. This was drawn up by Nathan Green, who had been co-author with Felix Frankfurter in the writing of the book *Labor Injunction*, May 1937.

Rhode Island, Idaho, Louisiana, Maine, Utah and Wyoming.”¹⁶⁸ Under a sociological label, this bill was passed in 16 states by 1937 without most of the legislators having any inkling of its combined communist and socialist origin.

Soviet spying via socialized law

Behind this bold maneuver the influence of Felix Frankfurter and his proteges is obvious. Alger Hiss, for example, was prominent in the International Juridical Association.¹⁶⁹ Another member of the International Juridical Association was David K. Niles, who was mentioned in connection with Soviet spy rings while serving as F. D. Roosevelt’s presidential assistant.¹⁷⁰

Two years after Nathan Green, Frankfurter’s literary collaborator, drafted the model statute against labor injunctions, Frankfurter was appointed to the Supreme Court. The communist magazine *New Masses* enthusiastically featured a full page likeness of him on its front cover.¹⁷¹ Incidentally, when Hugo Black was appointed Supreme Court Justice shortly before, he also received the same front cover treatment, plus a laudatory article.¹⁷² Obviously not only socialists but communists were overjoyed by these appointments.

The manipulative skill exhibited by the left-wing underworld in putting over its ideas in legislation and court decisions is almost incredible. Today, socialist jurisprudence has penetrated supposedly educated thinking so deeply that the process of undermining the established legal and political structure proceeds almost automatically. Thousands in key positions in our society actually believe that these ideas are their own. They are unaware that this direction of their thinking began at educational institutions and is constantly accelerated by slanted reading matter. A brochure issued by the Brookwood Labor College, a socialist training school, is a graphic example:

¹⁶⁸ *ibid.*, front cover; see also page “t.”

¹⁶⁹ Chambers, *Witness*, p. 635n.

¹⁷⁰ *Felix Frankfurter Reminiscences*, p. 199; *Appendix IX*, Un-American Activities Committee, p. 795.

¹⁷¹ *New Masses*, Jan. 17, 1939. *The Communist International*, organ of the executive committee of the Communist International (Moscow) Aug. 20, 1935, Vol. 12, No. 16, p. 1111. Characterized the *New Masses* as follows: “The weekly journal, the *New Masses*, published especially for middle-class elements, and speaking openly as an interpreter of Communism, has won an established place with a constantly widening influence.”

¹⁷² *New Masses*, Oct. 25, 1938, p. 3 and front cover.

“The most telling effects are produced, not by stating his own” (the writer’s) “conclusions as strongly as possible, but by skillfully inducing his readers to reach those conclusions by what they regard as their own mental processes. That is, if the readers think that the convictions which they have reached are their own, and were not forced upon them, their interest is likely to be much deeper and more lasting.”¹⁷³

Sociological jurisprudence is the logical terminal point in an analysis of the social pseudo-sciences. It serves as the focal tie-in of all the socialists’ devices for bringing themselves into power. They re-write history to justify socialized law. Their interpretations of economics also lends an aura of inevitability to revolutionary legal manipulation. Social anthropology furnished the basic theme that all men and all races are potentially alike, and that only a change in the political and legal structure is needed to give birth to the socialist man. Sociology for more than 75 years was stage-set for sociological jurisprudence, which was created not by the legal profession but by leftists in American universities who packaged European socialistic tendencies for the American market.

Communists and socialists alike realize that they can best achieve their final triumph, whether peaceful or violent, with the aid of judicial decisions and legislation. Some say that it must be done by erosion, and others with sledge hammer blows, while still others favor a combination of both methods. In fact, through their influence over the United States Supreme Court, they have nearly reached their goal through judicial legislation.

In writing of Fabian socialism, John Strachey, its chief apostle in the British Empire, stated: “In America this tendency became far more pronounced than it ever did in Britain,” and he called the sly and sugar-coated spreading of socialistic ideas “. . . the Fabianization of American Socialism.”¹⁷⁴

Although race riots and other leftist inspired acts of violence seriously damage and weaken our social structure, the long range socialist intrigues in their subtlety and deception represent an even greater menace. Quietly infiltrating the teaching profession, the colleges, the publishing industry and the information media, the socialists have long been nudging the American people towards the collecti-

¹⁷³ Norton-Rogin, *Feature Writing*, brochure issued by Brookwood Labor College, 1936-37, p. 3.

¹⁷⁴ John Strachey, *What Are We to Do?*, Random House, 1938, N.Y., p. 99.

vist goal. Filling the air with cries of “racists” and “bigots”, the socialist-communist amalgam has managed to lure attention away from their deadly racial instigations. We have the incongruous situation wherein the main victims of racial assaults are themselves labelled as “prejudiced”.

Leftist legal schemers have cleverly divorced the two principles of ‘rights’ and ‘responsibilities’. Rights seem to be ladled out without any expectation of the individual and community responsibility which has traditionally been demanded of all citizens. Without responsibility the exercise of rights can only bring about anarchy. This is the bitter fruit of legal decisions based upon “socialized law”.

The riots in Harlem, Rochester, Chicago, Newark and other American cities are the direct result of Supreme Court decisions spawned by socialized law. The trickery and dishonesty employed by the prime movers of the 1954 school desegregation decision is almost beyond belief. Dr. Alfred H. Kelly, one of the key strategists to put over that decision, boastfully told an audience:

“It is not that we were engaged in formulating lies; there was nothing as crude and naive as that. But we were using facts, emphasizing facts, bearing down on facts, sliding off facts, quietly ignoring facts, and above all interpreting facts in a way to do what [Thurgood] Marshall said we had to do—‘get by those boys down there’.”¹⁷⁵

Actually, the above can be applied as a definition of socialist manipulation through all the social sciences and especially the one they call “sociological jurisprudence”. One would expect that normally such devious and dishonest manipulation of the nation’s law would result in severe punishment of those responsible. Conversely, not only were the schemers not punished but Thurgood Marshall was made a judge of the Federal bench. Ironically, although members of the Supreme Court did the bidding of the NAACP and CORE, they were referred to, not according to the dignity of their office, but instead, as “those boys down there”.

¹⁷⁵ In “*Stell v. Savannah-Chatham County Board of Education*, United States District Court for the Southern District of Georgia, Savannah Division, Civil Action #1316 (June 28, 1963) opinion and judgment of Judge Frank M. Scarlett, p. 25”.

“In the Exhibit Hearings before a Subcommittee of the Committee on the Judiciary, United States Senate, 87th Congress, 2nd Session, pp. 166-178, a speech made by Dr. Alfred H. Kelly of Wayne State University in which he described in some detail how he helped to present the *Brown* case to the Supreme Court.”

In fighting subversion, Americans have been almost exclusively preoccupied with the menace of communism, regarding the socialist moves as harmless and of no great significance. This misjudgment might prove fatal. We must heed Eastman's warning in the opening sentence of an epochal book:

“Almost everyone who cares earnestly about freedom is aroused against the Communists. But it is not only the communists, it is in a more subtle way the socialists who are blocking the efforts of the free world to recover its poise and its once-firm resistance to tyranny.” ¹⁷⁶

¹⁷⁶ Max Eastman, *Reflections on the Failure of Socialism*, Devin-Adair, 1955, p. 23.

EPILOGUE

by

ARCHIBALD B. ROOSEVELT

Make no mistake. The Fabian socialists in America today are carrying on a successful war against human liberty. Their forces are all camouflaged politically. They disappear into the political landscape the way our unfortunate soldiers in that mismanaged war in Vietnam, outfitted in jungle uniforms, blend into the tropical Rain Forests.

The Great Deceit — Social Pseudo-Sciences is a thoroughly documented exposure of how leftists acquired tremendous power in our society.

For example, look at Hubert Humphrey who was picked by Lyndon B. Johnson as his Vice-Presidential choice. Americans of all sorts have been called upon to support Humphrey on the basis of a vaguely worded political platform. Support for him is solicited from business leaders, labor leaders, clergymen, educators, and all other elements of the population. His apologists will say "True, he is on the 'liberal' side, but he is a friend of both labor and business and is guided by our great constitutional traditions."

Americans generally have been ignorant of the fact that Humphrey could be the first socialist President of the United States, any day after January, 1965. Humphrey has been a conscious operating socialist. He has been active in the manner of the socialist wolf in sheep's clothing. He has been touted by leftists as a leading member of the Fabian socialist movement in the United States. In 1948 recognition was given him by the Fabian top command for his services to the left-wing movement. He was awarded the League for Industrial Democracy award of 1948 and he was given this award as a participant of a "Reunion of Old Timers" of the L.I.D.[†] This was official socialist recognition of the fact that Humphrey was a leader of the leftist Fabian L.I.D. forces in this country. When L.I.D. members and associates decided to create the Americans for

[†] Mina Weisenberg, *The L.I.D. Fifty Years of Democratic Education*, League for Industrial Democracy (1955) N. Y., (brochure), p. 26.

Democratic Action (ADA) as a socialistic infiltration vehicle into the American political system, Humphrey was one of the founders.²

With the above facts in hand one can readily see why Fabian leftists realize the possibility of being only a "heartbeat away" from having a socialist President of the United States. In this manner the leftists feel they can gain socialistic control of the political and social structure of the nation without the American people even realizing it. Thus at one stroke socialists can be installed in power in the richest and most powerful nation on earth without the formality of presenting a socialist ticket.

So confident is Humphrey of his political camouflage that he has made no effort to conceal his connection with the L.I.D. Although the L.I.D. is like a wolf concealed in a slaughtered sheep's clothing, it has not been noticed as such even by key political critics of leftism. The L.I.D. manages to parade as a tax-exempt organization. Many dedicated supporters of freedom and fighters for the principle of individual rights have attacked symptoms of leftism such as the ADA, the Council on Foreign Relations, etc., but have overlooked the focal center of the Fabian socialist infection, which is the L.I.D. and its associated complex.³ The infection and the resulting disease itself has been largely overlooked.

So subtle and insidious has been the socialist approach, that their apparatus is largely financed by the very people that they are out to destroy. Their activities are made possible by contribu-

² Murray B. Seidler, *Norman Thomas, Respectable Rebel*, Syracuse University Press, 1961, p. 238.

Norman Thomas refused to give specific endorsement to any candidate in the 1960 election but he did state "Two and one half cheers for Hubert Humphrey." Thomas, it must be remembered, has been a leader of the L.I.D. for more for 30 years.

Hubert Humphrey considered Norman Thomas as his peer (*ibid.*, p. 243). In fact, Norman Thomas had arranged for Salah el-Bitar, a socialist and Prime Minister of Syria, to brief Humphrey in respect to international socialist foreign policy manipulations. (See Harry Fleischman, *Norman Thomas—A Biography*, W. W. Norton, N. Y. 1964, p. 283).

³ D. D. Egbert and S. Persons, editors, *Socialism and American Life*, Vol. I, Princeton University Press, 1952, article by Daniel Bell, socialist leader and sociology lecturer at Columbia University. "Background and Development of Marxist Socialism in the United States". Mr. Bell, as a top leader of the League for Industrial Democracy in dealing with the reorganization of socialist forces, declares: "Its main strength was drawn from such institutions as the League for Industrial Democracy (the successor to the Intercollegiate Socialist Society) . . ." p. 370.

In speaking of British Fabian socialist influence in the United States, British Fabian leader Margaret Cole wrote: ". . . Fabian influence there, such as it is, has been exercised by contact with Dr. Harry Laidler's League for Industrial Democracy in New York, and in Canada through the various groups of the Co-operative Commonwealth Federation." See Margaret Cole, *The Story of Fabian Socialism*, p. 347.

tions from business and financial leaders and they receive political support as well as tremendous sums of money from labor unions whose members they will enslave if full socialism ever comes to pass. Leaders both in business and in labor act like the Gadarene swine, rushing to destruction as if possessed by devils.

The socialist example may be likened to a bodily illness. Cancer, that curse of man, can be compared to socialism in pointing out that the symptoms of the disease, the points of infection and the disease itself must be dealt with in searching for a cure.

Doctors generally treat with limited success, only the symptoms of cancer. It is not until the basic factors causing the disease are identified and isolated that the medical profession can take steps to effect an over-all cure and proceed with a more effective preventative program. One of the greatest difficulties in diagnosing cancer is the fact that its symptoms are often deceiving and assume many forms.

Socialism likewise is reflected by many symptoms. Perversion of law through our courts; treason in government; corruption and graft to attain power and wealth; mob rule in our streets; corrupting the clergy and the pulpit as political agents for leftist atheism; and the steady erosion of the morals of our youth is symptomatic of the insidious influence of leftist manipulators

The American people have recognized and attacked the communist and fascist menace. However, little cognizance has been taken of the fact that they are both socialist manifestations. Americans have not yet realized that the basic factor of the disease is based on the infection spread by a leftist political underworld. A primary source of infection lies with the Fabian socialist complex which is masterminded by those who hide behind such leftist centers as the League for Industrial Democracy. They use social pseudo-science as their main tool for indoctrinating an entire nation.

Veritas has in this book diagnosed the elements which have been spreading the socialist disease. The cure and prevention lies not with the diagnostician (Veritas) but depends upon the work and fighting spirit of all intelligent and dedicated Americans who are acquainted with the difference between the disease and the symptoms and are willing to risk their lives and their fortunes to effect a cure.

Veritas believes that after you have read this book, and studied the thoroughly documented text, you will have the tools and weapons to tear down the walls of *The Great Deceit* and let in the light of Day.

GENERAL INDEX

- Abington School District v. Schempp*, 310
Abraham Lincoln Complete Works, 158n, 207n
ADA World, 29
 Adair, Douglass, 76, 77, 78n
 Adams, Brooks, 138, 313n
 Adams, Henry, 138, 139, 159, 186n
 Adams, Prof. Herbert B., 46, 69, 70, 71
 Adams, John, 75
 Addams, Jane, 47, 173n, 255, 256, 259n, 288, 327, 328
 Africa, 103, 107, 151, 153, 157, 218, 220, 221
 African Blood Brotherhood, The, 18n
 Agard, Walter, 24n
Age of Reform, The, 137n, 138n, 139n
Age of Roosevelt, The, 66n
 Albert-Charles Boni, 50n
 Alcott, Bronson Amos, 45, 58, 254, 255, 257
 Alcott, Louisa May, 255n
 Alfred Knopf, 50n
 Allen, Devere, 15n
 Allen, James S., 137n, 138
 Alliance, Inc., The, 16n
 Allport, Gordon W., 112, 113, 114n, 201
 Alter, Victor, 17n
America as a Civilization, 46n, 69n, 186n
Americana, Encyclopedia, 45n, 70n, 96n
 American Academy of Arts and Sciences, 251n
 American Academy of Political and Social Sciences, 238
 American Artists Congress, 19
 American Association for the Advancement of Science 1946, 303n
 American Association of Public Opinion Research, 251n
 American Bar Association, 300, 329n
American Bar Association Journal 1931, 303n
 American Civil Liberties Union (ACLU), 16, 27, 174, 212, 292n, 294, 295, 324, 327, 328, 329
 American Committee for Anti-Nazi Literature, 292n
 American Congress of Social Science, 60
American Cyclopedia, 50, 60, 152, 153n, 159n, 163n
American Dilemma, An, 8, 151, 173n, 192n, 197n, 199, 201, 202, 203n, 204, 207, 208, 209, 210, 211, 212, 246, 251, 261, 274, 277, 323
 American Economic Association, 47n, 72, 90n, 238, 245, 288
American Fabian, 30, 34, 74, 102n, 139n, 234, 235n, 284
 American Fabian Society, 30, 74, 138n, 141, 167, 234, 235n, 236, 284
 American Federation of Labor (AFL), 27
 American Friends for Spanish Democracy, 292n
American Hebrew, 143
 American Historical Association, 71
 American Jewish Committee, 115, 146, 304n
American Journal of Sociology, 45n, 69n, 71n, 164n, 165n, 183n, 194n, 233n, 238n, 239n, 245n, 288n
 American League Against War and Fascism, 14, 15
 American League for the Protection of the Foreign Born, 74
American Past, The, 74n, 76n, 78n
 American Philosophical Association 1953, 304n
 American Philosophical Society, 251n
 American Revolution, 93, 108, 136, 286
American Scholar 1952, 303n
American Socialist Monthly, 304n, 318n
American Socialist Quarterly, 276n, 304n, 305n, 306n, 312n
American Socialists and the War, 72
 American Socialist Society, 25, 72, 74, 75, 102n, 143, 166, 167, 191, 235n, 236, 239n, 243, 284, 289, 296
 American Social Science Association, 45, 71, 255, 256n, 257n
 American Society for Cultural Relations with Russia, 12n
 American Sociological Society, 238, 245n, 251n
 American Statistical Association, 251n
 American Student Union, 19
American Thought, 292n, 293n, 327n
 American Union Against Militarism, 17n
 American Writers Congress, 19, 20n
 American Youth Congress, 19
 Americans for Democratic Action (ADA), 29, 93n, 102, 104n, 262n, 263, 335
 Ameringer, Oscar, 15n
 Anderson, Sherwood, 12n, 15
 Andrews, Stephen Pearl, 60n
Annals of the American Academy of Political and Social Sciences, 72
 Anthony, Susan B., 60n
An Anthropologist at Work, 184n, 185n, 190n, 191n, 192n, 193n, 208n
Anthropology A to Z, 185n
 "Anthropology and the Abnormal", 187n
 Anti-defamation League of B'nai B'rith, 113, 115, 146, 304n
 "Anti-Semitic Tradition in Modern Socialism", 121n
Anti-Semitism in the Soviet Union, 128n
 Appeal for Atlantic Union (AAU), 104n

- Appeal to Reason, The*, 54
Appendix IX H.U.A.C., 15n, 52n, 65n, 74n, 112n, 138n, 167n, 171n, 201n, 236n, 241n, 243n, 246n, 253n, 278n, 285n, 329n, 330n
 Appleton & Co., 49, 50n
 Appleton-Century, 50n
Appreciations of Frederick Paul Keppel, 198n, 199n
 Aquinas, St. Thomas, 250
 Aristotle, 326
 Associated Press, 139n
 Atlantic Union, 104
 Atlee, Clement, 27n
 Atomic Energy Commission, 25
 Australia, 32
 Austria, 131, 285
Autobiography of Brook Farm, 257n

 Baffin Land, 170, 171
Baker v. Carr, 310
 Bakunin, 129
 Baldwin, Roger, 12n, 15n, 16, 24n, 198, 212, 242, 294, 327, 328
 Ballanche, 106
 Ballou, Addie L., 60n
 Barnes, Harry Elmer, 317n, 329
 Barnes & Noble, 50n
 Barnett, Samuel A., 255
 Beach, Frederick Convers, 45n
 Beacon Press, 50n
 Beard, Charles Austin, 6, 29n, 49, 68, 74-80, 171, 172, 191n, 236, 247, 300, 317, 321
Beatrice Webb, 247n
 Beatrice Webb House, 9
Beatrice Webb's American Diary 1898, 46n, 69n, 289n
 Bebel, August, 122, 285n, 312
 Becker, Carl, 68, 78
 Beecher, Henry Ward, 60n, 166n
 Beer, Max, 98n, 281, 282, 285
 Bell, Daniel, 25, 26, 335n
 Bendiner, Robert, 27
Bending The Twig, 171n
 Benedict, Ruth, 151n, 181, 183, 184-193, 196, 202, 208, 323
 Benes, Eduard, 17n
 Benet, William Rose, 52n
 Bennett, Arnold, 52
 Berger, Victor, 180, 256
 Bering Sea, 168
 Berle, A.A., 328
Berliner Tageblatt, 170
 Bernal, Prof. J.D., 21
 Bernstein, Henri, 143
 Bethune, Mary McLeod, 15n
Between Eras, From Capitalism to Democracy, 71
 Bevin, Ernest, 27n
Beyond the Chains of Illusion, 243n
 Bey, Pruner, 167
 Biddle, Francis A., 12n
 Bills of Rights, 309, 311
 Binet, Alfred, 250
 Bismarck, von, Prince Otto, 69, 125, 129, 130, 132, 163, 281
 Bitar, Salah, el, 335n
 Black, Hugo, 330
 Blanqui, Louis Auguste, 121
 Blanshard, Paul, 24n
 Blatchford, Robert, 30n, 141, 142
 Bliss, W.D.P., 30, 47n, 99, 100, 102, 103, 130n, 138n, 139n, 152n, 171n, 187n, 235n, 245n, 283, 284
 Bliven, Bruce, 24n
 Bloch, Joseph, 163n
 Board of Education of the City of New York, 72
 Boas, Franz, 12n, 15n, 49, 65n, 151n, 170, 171, 172, 175, 176, 181, 182, 183, 184, 191, 192, 196, 199, 202, 203, 208, 211, 236
 Bolshevik Party, 115, 308
 Bolshevik Revolution, 26, 127, 130, 145, 275, 276, 295, 308
 Bonald, 106, 228n
 Bonaparte, Napoleon, 57
 Book Find Club, 50n, 53, 54
 Book-of-the-Month-Club, 50, 51, 52, 53
 Boudin, Louis B., 24n, 313n, 318
 Bourne, Randolph, 24n
 Bowles, Chester, 104n
 Brandeis, Louis D., 294, 296, 303, 320, 322, 323, 324
 Brandeis University, 36n
 Brazil, 168
 Brentano's, 50n
 Brisbane, Albert, 58, 59, 134, 135, 136
 Brissenden, Paul, 24n
 British East Indian Company, 108
 British Fabian Research Bureau, 26
British Health Service, The, 245n
 "British Socialism and the Jews", 142
 British Trade Unions, 248n
 British Union for Democratic Action, 29
 Brittan, Samuel B., 60n
 Broca, 167
 Brook Farm Colony, 50, 255
 Brooklyn College, 11n, 225n
Brooklyn Law Review 1934, 304n
 Brooks, Van Wyck, 139n, 262, 263n
 Brookwood Labor College, 330, 331n
 Broun, Heywood, 51, 52n, 53
 Brown, Gerald S., 74n, 76n, 78n
 Brown, Justice H.B., 324
 Brown, John Mason, 51, 52n
Brown v. Board of Education, 151n, 332n
 Brubaker, Howard, 24n
 Bruere, Robert W., 24n
 Budenz, Louis, 24n
 Bukharin, Nikolai, 40n, 232n
 Bullock, 131n
 Bunche, Ralph J., 27, 201
 Burnham, James, 292n, 296n

- Butler, Justice Pierce, 324
- Cade, Jack, 280n
- Cairns, Huntington, 316n
- California Committee on Un-American Activities, 1955, 53, 65n, 236n, 253n
- Caligula, Emperor, 3
- Calverton, V.F., 317n, 182, 183, 190, 208
- Canada, 31, 32, 49
- Canby, Henry Seidel, 51-52
- Can Science Save Us?*, 38n
- Capital*, 31n, 107n, 232n, 237n, 280n
- Capitalism and the Historians*, 67, 68n
- Cardozo, Benjamin, 294, 303, 323, 324
- Carey, Henry Charles, 55n
- Carey, James B., 104n
- Carnegie Corporation, 193, 195, 196, 197, 198, 199, 201, 202, 210, 251
- Carney, Prof. David E., 325
- Carpenter, William Seal, 301n
- Case of the Rand School, The*, 35n, 47n, 72n, 75n, 166n, 171n, 239n
- Case, Sen. Clifford P., 23n
- Caste and Class in a Southern Town*, 221n
- Castle Garden, 165
- Castro, Fidel, 7, 224
- Catholic Christian Socialist Movement, 130
- Catholic University at Washington, D.C., 1949, 304n, 314n
- Central Michigan College, 258n
- Century, 50n
- Chamberlain, Houston Stewart, 181
- Chambers Encyclopedia*, 55n, 56n, 61, 231n
- Chambers, Whittaker, 13, 13n, 14, 44, 296n, 330n
- Channing, Edward, 73
- Channing, William Ellery, 73
- Chapman, Oscar L., 316n
- Charlemagne, 1, 55, 56, 231, 244, 284
- Charles Scribner & Sons, 50n
- Chase, Stuart, 1, 8, 24n, 37, 43, 92, 143, 209, 210, 211, 242, 247, 252, 253, 261
- Chase, Warren, 60n
- Child, Henry T., 60n
- Childs, Marquis, 199n
- China, 115, 261n
- Christian Socialism, 161, 167
- Christian Socialist Movement, 132, 167
- Christian Social Party, 131, 132
- Christian Social Union, 47n
- Christian Social Workingman's Association, 130n
- Christian Social Workingman's Party, 130n
- Christian Social Workingman's Union, *The*, 130
- Churchill, Winston, 292
- Church Socialist League, 17n
- CIO, 27
- Circuit Riders, Inc., 171n
- Citizens Library of Economics, Politics and Sociology*, 47, 78n, 168n, 245, 288
- City College of New York, 12n, 109, 293, 303, 305, 317n
- Civil Liberties Bureau, 198n, 328n
- Civil War, 3, 94, 137, 156n, 159, 164, 179, 324, 325
- Civil War in the United States*, 157n, 158n
- Clafin, Tennie C., 59n, 60n
- Clarion*, 141, 142
- Clark, Tom, 12n, 39n
- Clarke University, 171
- Cohen, Felix S., 275, 276, 292, 293n, 301, 302n, 303, 304, 305, 306, 307, 308, 309, 311, 312, 313, 314, 315, 316, 318n
- Cohen, Lucy Kramer, 307n
- Cohen, Morris Raphael, 8, 38, 109, 172, 236, 284n, 291, 292, 293, 294, 299n, 300, 301n, 302n, 303, 305, 307, 313n, 319, 320, 321, 324, 327
- Colby College, 72n
- Coldwell, M.J., 27, 31
- Cole, G.D.H., 57n, 143, 297
- Cole, Margaret, 28, 30, 31, 33, 34, 42n, 144n, 247n, 249, 250n, 335n
- Colonial Fabian Bureau, 192n
- "The Colonization of the People of African Descent"*, 159n, 207n
- Columbia Broadcasting System (CBS), 25, 37
- Columbia Encyclopedia* (second edition), 46n, 61, 62n, 72, 74, 94n, 127, 129n, 140n, 191n, 217n, 228n, 255, 257n
- Columbia Law Review, 302n
- Columbia Law Review* 1935, 304n
- Columbia University, 11, 13, 25, 41n, 46, 71, 72n, 73, 74, 75, 171, 172, 189n, 191, 192, 236, 246, 261, 289, 294, 303, 335n
- The Coming of the New Deal*, 66n
- Connager, Henry Steele, 68
- Committee on Un-American Activities, U.S. House of Representatives, 39n, 329n
- Communist Alliance, 89
- Communist International*, 26, 330n
- Communist Manifesto*, 59n, 74, 88n, 89, 95, 96, 97, 130, 135, 156, 162, 174, 280
- Communist Party, 13, 15n, 17, 18, 36n, 39n, 44, 112n, 124, 140, 201, 274, 296, 311, 318, 327
- Communist Party of Germany, 130
- Comte, Auguste, 6, 57, 228, 229, 231, 232n, 244, 257
- Concord School of Philosophy, 45, 257
- Conference on Legal and Social Philosophy, 291, 293, 327
- Conference on Pan American Democracy, 74n
- Confidential letter to Keppel*, dated Jan. 28, 1939, 200n, 202n
- Congress of Freedom, 113
- Congress Weekly* 1953, 304n
- Conrad, Johannes, 287
- Considerant, Victor, 135

- Constantinople, 217
 "The Constitution and the Supreme Court", 318n (See *American Socialist Monthly*)
 Constitution of the United States, 5, 76, 270, 286, 290, 297, 311, 318
Contemporary Capitalism, 267n
Contemporary Jewish Record 1940, 304n
Contemporary Sociology, 225n, 258n, 265n
Contributions to American Educational History, 71
Contribution to the Critique of Political Economy, A, 232n
 Coon, Carleton S., 4, 185n, 204, 205n, 206n, 216, 222n
 Cooperative Commonwealth Federation, 27, 31, 335n
 CORE, (Congress of Racial Equality) 212, 216, 324, 326, 332
 Cornell University, 41n, 72n
 Costelloe, B.G., 194
 Coughlin, Father, 138
 Council on Foreign Relations (CFR), 335
The Counter-Revolution of Science; Studies on the Abuse of Reason, 107n
 Counts, Prof. George S., 15n
 Courtney, Leonard, 266n
 Cousins, Norman, 104n
 Covici, Fried, 50n
 Cowley, Malcolm, 15n
 Cripps, Sir Stafford, 27n
 Crisis, The, 173n, 175
Crisis of the Old Order, The, 66n, 73n
 "Criticism of the Hegelian Philosophy of Right", 85, 97n, 99n, 145n (See Selected Essays)
Cross-Currents, 113
Crown of Wild Olives, 30n
Crusades for American Liberalism, 73n
 Cuba, 224
Culture, 162n
 Czechoslovakia, 17n, 20, 136

Daily Forward (Jewish), 147
Daily Worker, 12n, 36n, 112n
 Dana, Charles A., 50n, 60, 134, 135, 136, 152, 156n, 159
 Darrow, Clarence, 24n, 226
 Darwin, Charles, 155, 232n
Das Kapital, 154, 168, 248, 249
 Davidon, William C., 22n
 Davidson, Thomas, 30, 109
 Davies, M.M., 245n
 Davis, Andrew Jackson, 60n
 Davis, Elmer, 104n
 Davis, Jerome, 15n
 Davis, Mary F., 60n
 Davis, Paulina Wright, 60n
 Debets, Georgi F., 222
 Debs, Eugene V., 139, 201n, 222n, 323
 Declaration of Independence, 158, 286
 de Huszar, George B., 264n
 De Kruif, Paul, 15n

 de Maistre, 106
 deMille, Anna George, 30n
Democracy and Education, 240n
 Democates, Party, 113, 137n
 DePauw College, 74
 De Silver, Albert, 24n
 de Toledano, Ralph, 296
Deutsch-Franzosische Jahrbucher, 81n, 85n, 96n, 97n
Development of Modern Europe, The, 76
 Deville, Gabriel, 126n
 Dewey, John, 6, 12, 24n, 29n, 43, 45, 171, 172, 173n, 191n, 203, 204, 207, 239n, 240, 241, 242, 247n, 255, 257, 258, 259, 260, 261, 263, 291, 292, 293, 300, 303, 320, 321, 327
 deWolfe, Mark, 319n
 Dial Press, 50n
 Dickens, Charles, 319
 Dickenson, Annie, 60n
Dictionary of the English Language, 169n
Die Arbeitfrage und das Christenthum, 129
Die Presse, 157n
 Dietzgen, Joseph, 137
 Dillard University, 229n
 Dimitroff, Georgi, 15n
 Dobbs, Zygmund, 16n, 115n, 155n
 Dobu, 185, 186, 187, 190
 Dobzhansky, Theodosius, 151
Doctrine of Saint-Simon, The, 57n, 60n, 105n, 229, 230n, 279n, 280n
 Dodd Mead & Company, 50n
 Dollard, John, 221n
 Doten, Lizzie, 60n
 Doubleday Doran, 50n, 53n
 Douglas, Melvin, 15n
 Douglas, Sen. Paul H., 23n, 24n, 25, 27
 Douglas, Judge William O., 158, 208
 Dreiser, Theodore, 140, 141
 Dreyfus, Captain Alfred, 126
 Drumont, Edouard, 126
 DuBois, W.E.B., 173, 174
 Duffus, R.L., 256n
 Durkheim, Emile, 57, 228, 229, 234, 252, 257
 Dutton, E.P., 50n
Dynamic Sociology, 72, 165, 166, 167n, 233, 235, 236, 237, 258

 Eastman, Max, 333
 Economic and Philosophic Manuscripts of 1844, 96n
Economic Interpretation of History, The, 90
Economic Interpretation of the Constitution of the United States, (Beard) 74n, 76, 78, 317, 321
 Eddy, Sherwood, 15n
 Educational Sociology, 257n, 258n, 265n
Education and the Social Order, 259, 260n
 "Education as the Proximate Means of Progress", 258
 Edwards, George Clifton, 329

- Egbert, Donald Drew, 109n, 335n
 Egyptian Empire, 153n
 Einstein, 243
Elements of Sociology, The, 236n
 Elizabeth I, 108
 Ely, Richard T. Dr., 6, 46, 47, 49, 78, 168n, 245, 284, 287, 288, 290, 300
 Emerson, Ralph Waldo, 58, 60, 134
Encyclopedia Britannica, 55n, 56n, 57n, 61n, 69n, 102n, 108n, 114, 115, 118, 119, 129n, 130n, 153n, 154n, 170n, 218n, 219n, 231n, 237n, 286n
Encyclopedia of Great Quotations, An, 143n, 312n
Encyclopedia of Social Reform, 47n, 100n, 102, 129, 130n, 138n, 152n, 238, 245n, 255n, 284
Encyclopedia of Social Sciences, 38n, 40, 41, 45n, 62, 63, 71n, 90n, 93n, 102, 120n, 121, 123, 166n, 190n, 191n, 195, 196, 197, 228n, 232, 233n, 239n, 245n, 247n, 250n, 276n, 278n, 279n, 282n, 286n, 289, 290, 298, 303, 304n
Encyclopedia of World History, 56n, 94n
Enduring Quest, The, 241
 Engels, Friedrich, 4, 40, 78n, 83, 84, 88n, 90, 96, 97, 117n, 122, 123, 125, 129, 130, 131n, 152n, 154, 155, 155n, 156, 156n, 162, 162n, 163, 163n, 164, 168, 169, 170n, 174, 177, 189n, 232n, 237, 248, 249, 282
Engel v. Vitale, 310
 England, 27, 28, 31, 32, 34, 41, 49n, 58, 66, 74, 75, 92, 99, 101, 135, 136, 141, 142, 156, 160, 215, 234, 236, 246, 262, 275, 289, 292, 297, 321, 324, 326
 Epstein, 113n
 Erlich, Henryk, 17n
 Ernst, Morris, 24n, 125n
Essays in Philosophy, 117n
 Ethical Culture Society, 17n
 Eudes, 121
 Everett, Edward, 136n
Experience and Nature, 321
 Fabian Club of Chicago, 43, 253n
Fabian Essays in Socialism, 31n, 32n, 237
Fabianism in the United States, 42n, 192n, 253n
Fabian News, 22n
Fabianism in the Political Life of Britain, 141n
Fabian Socialism in the United States, 74n, 104n, 253n
 Fabian Society, (socialist), 24, 27, 28, 28n, 30, 32, 33, 34, 42, 42n, 88n, 96n, 109, 142, 194, 198n, 199, 202, 203, 208, 211, 234, 236, 245n, 246, 247, 250n, 262n, 297
 Fabian Summer School, 34
 Fabian Tracts, 31n
 Fadiman, Clifton, 51, 52n
Fads and Foibles in Modern Sociology, 248n, 250n, 251n, 252n, 254n
 Fairchild, Prof. Henry Pratt, 15n
Feature Writing, 331
 Federal Bureau of Investigation (FBI), 14, 274
Federalist, The, 6, 76, 77
Federalist (Tenth), 76, 77
 Feifer, George, 91n
Felix Frankfurter Reminiscences, 292n, 295n, 296n, 297, 299n, 301n, 320n, 330n
 Felix Octavius Minucius, 114
 Fellowship of Reconciliation, The, 17n
 Feuer, Lewis S., 163n, 174n
 Fichte, Johann Gottlieb, 31n, 123, 129, 130, 136
 Field, Joseph Vanderbilt, 261
 Field, Justice S. J., 324
 "50 Years of Sociology in the United States." 45n, 164n, 165n, 194n, 233n, 238n, 239n, 245n, 288n
 Filler, Louis, 73n
 Fine, Sidney, 74n, 76n, 78
 Fisher, Dorothy Canfield, 15n, 51, 52n, 53
 Fleischman, Harry, 222n, 335n
 Flynn, Elizabeth G., 327
Folkways, 160
 For America, 113
 Ford Foundation, 195
 Ford, Henry, 138
 Forster, Arnold, 113n
 Fortune, Reo, 184
 Fosdick, Raymond, 198
 Foster, William Z., 18n, 19n, 128n, 138, 140n, 169n, 327
Foundations of Modern Jurisprudence, 301n
Foundations of Sociology, 165n, 168n, 237, 288n
 Fourier, Charles, 5, 57, 58, 59, 88, 93n, 94, 119, 121, 123, 125, 134, 135
 "Fourier on the Jewish Question", 134
 "Fourierist School and the Jews", 135n
 Fox, Mary, 15n
 Fraenkel, Osmond K., 329
 France, 58, 94, 122, 123, 126, 228, 231, 234, 257, 275, 282
 Frankfurter, Felix, 8, 13, 16, 70, 198, 292, 294, 295, 296, 297, 298, 299, 300, 303, 310, 314, 319, 320, 321, 322, 324, 325, 326, 327, 328, 329n, 330
 "Franz Boas as Scientist and Citizen", 176n
 Frazier, E. Franklin, 202
 Free Earl Browder Committee, 74n
 Freeman, 46
 Freemantle, Anne, 27n, 29n, 34n, 36n, 47n, 194n, 198n, 326
 Fremont, John C., 157n
 French Communist Party, 127
 French Indo-China, 103
 French Revolution, 55n, 93, 108, 117, 120,

- 123, 125, 231
 "French Socialism and the Jewish Question", 122n, 126n, 178n
 Freud, Sigmund, 243
 Friends of the Chinese People, 261n
 Fromm, Erich, 21, 22n, 242, 243
 Fuller, Justice Melville, 324
 Fuller Products Company, 213
 Fuller, S.B., 213
 Funk & Wagnall, 50n
 Furnas, J. C., 208n
 "Future of Socialism, The: The Perspective Now" 66, 303
 Gaitskill, Hugh, 27n
 Galbraith, John Kenneth, 25, 66n
 Gale, Zona, 24n
 Gannett, Lewis, 24n
 Garland Fund, 196
 Garrett, Garet, 43, 44, 45, 63
Gates v. United States, 328
 Gates, Frances, 25
General Anthropology, 38n
 General Electric Company, 27
General History of Socialism, The, 98n, 281n, 284n
General Introduction to the Social Sciences, 58
 George, Henry, 30
Georgetown Law Journal, 1942, 304n
 Gerault-Richard, 126n
German Ideology, The, 83n, 117n
 German National Socialists, 1
 German Revolution of 1848, 170
 German Social Democratic Party, 69
 German Workers' Educational Association, 174
 Germany, 4, 69, 72, 73, 84n, 93, 94, 96, 98, 122, 123, 124, 125, 126, 135, 137, 143, 161, 162, 163, 169, 170, 177, 190, 190n, 234, 245, 249, 275, 281, 282, 285, 287
 Germany, East, 4
 Germany, West, 4
 Ghana, 103
 Ghent, W. J., 24n, 41n
 Giddings, Franklin H., 47, 72, 73, 75, 164, 169, 171, 176, 236, 237, 238, 245, 252, 258
 Gilman, Daniel Coit, 46, 69
 Gilman, Elizabeth, 46, 69
 Gilmore, Robert, 22n
 Gjessing, Gutrom, 200
 Gladstone, Miss M. E., 194
 Gliksmann, Jerry, 17n
 Gobineau, J. A., 181
 Goldberg, Justice Arthur J., 272
 Goldberg, Capt. J. L., 128n
 Goldenweiser, Dr. Alexander, 75, 191, 192, 196, 246, 323
 Goldwater, Senator Barry, 114, 115, 146, 252
Good Housekeeping Magazine, 31n
Good Society, The, 93, 103n
Gong Lum v. Rice, 324
 Gordon, Rosalie M., 272n
 Gottingen University, (Germany), 165
 Gould, 167
 Gouldner, Prof. Alvin W., 229, 234n
 "Government by Judiciary"
 (See *The Legal Conscience*), 318n
 Graham, Frank P., 15
Graves v. New York ex rel. O'Keefe 306
U.S., 297
 Gray, Justice Horace, 324
The Great Labor Party, 166
 Greece, 5
 Greeley, Horace, 18n, 58, 59, 134, 156n
 Green, Nathan, 329n, 330
 Greenback-Populist Party, 137, 138
 Greenback Party, 137, 140
 Greenwich House Committee, 175, 176
 Gregor, A. James, 205n
 Grendon, Felix, 24n
 Grove, Edward, 318n
Growing up into Revolution, 249n
 Guesde, Jules, 126n
Guide to Keynes, A, 10n
Guide to Subversive Organizations and Publications, 39n, 329n
 Gumpłowicz, 300
 Gunther, John, 37
 Haiti, 159
 Haldane, J. B. S., 214, 215
 Haldane, R. B., 28n
 Haldeman-Julius, 54
Half A Man, 176n
 Hamilton, Alexander, 75, 77
 Hammar skjold, Dag, 200n
 Hand, Judge Learned, 299, 300
 Hansen, Prof. Alvin H., 10n
 Harbison, Prof. E. Harris, 109, 110
 Harcourt Brace, 50n
 Hardinge, Emma, 60n
 Harlan, 324
 Harper Bros., 50n
 Harris, Seymour E., 38, 57n, 66n, 111
Harvard Law Review 1940, 303n
 Harvard Law School, 8, 276, 286n, 292, 296, 298, 299, 320, 327
 Harvard University, 5, 6, 8, 10n, 38, 46, 65, 71, 72, 73n, 112n, 136n, 173, 234n, 250, 289, 292, 294, 296, 298, 303, 319, 320, 326
 Hassler, Alfred, 21, 22n
 Hawthorne, Nathaniel, 58, 134
 Hay, John, 77, 158, 207n
 Hayek, von, F. A., 67, 68, 107, 109, 264n, 265, 266n
Haynes v. Washington, 273
 Headlam, Rev. Stewart, 31n
 Hearings before a Subcommittee of the Committee on the Judiciary, United States Senate, 332n
 Hebrew University, 121n

- Heep, Uriah, 319
Hegel, Georg Wilhelm Frederick, 31n, 123n, 129, 130, 136, 157n, 250, 280n
"Hegelian Philosophy of Right"
 See *Selected Essays*, 85n, 280n
Heidelberg, 165
Heilbroner, Robert L., 90n
Henry George, 30n
Henry Street Settlement House, 256
Herron, Prof. George D., 31n, 255
Herskovitz, Melville J., 191n, 192, 202, 210n
Hess, Moses, 124
Hibben, Paxton, 24n
Hidden Public, The, 50n, 53n, 54n
Higginson-Lowell University, 299
Higginson, Thomas W., 60n
"Hillquit Amendment is not Enough, The"
 (See *American Socialist Monthly*), 318n
Hillquit, Morris, 24n, 26, 26n, 327, 328
Hiss, Alger, 11, 12, 13, 37, 296, 330
Historia Judaica, 122n, 125n, 126n, 127n, 142n, 178n
Historical Materialism, 40, 232n
Historical Sociology, 38n, 166n, 245n, 246n, 265n
History of Socialism, 47n
"History of the Communist League", 174n
History of the Communist Party in the U. S., 18n, 19n, 128n, 138n, 140n, 169n
History of the Russian Revolution, 276n
History of the Supreme Court, The, 317
History of Trade Unionism, The, 2, 247, 248, 321
Hitler, Adolph, 17, 32, 84n, 85, 86, 87, 123, 127, 128, 129, 131, 132, 133, 143, 145, 147, 176, 178, 181n, 182, 190n, 223, 231n, 281, 285
Hitler-Stalin, 17n, 23
Hitze, 285n
Hobbs, A. H., 227, 253
Hobhouse, Henry, 234n
Hobhouse, L. T., 234
Hobson, John A., 47, 237n, 288
Hofstadter, Richard, 137n, 138, 139n, 160, 161n
Holmes-Cohen, 320
Holmes-Laski Letters, 41n, 234n, 294n, 301n, 319n, 320, 322n, 324n, 325n
Holmes, Rev. John Haynes, 15n
Holmes, Oliver Wendell, 289, 292, 294, 296, 303, 319, 320, 321, 322, 323, 324, 325
Holt, Henry, 50n
Holy Family, The, 84, 122n
Holy Roman Empire, 230, 231
Homo erectus, 204, 222n
Homo sapiens, 204, 222n
Hook, Sidney, 25, 162n, 303, 314n
Hooker, Isabella Beecher, 60n
Hooton, 4
Hoover, J. Edgar, 14n, 15
Horace Greeley and Other Pioneers in American Socialism, 18n, 73n, 94n, 134n, 136n, 166n, 257n
Houghton Mifflin Company, 50n
How Free Is Free Enterprise, 23n
Howard, Prof. George Elliott, 234n, 237, 238, 245, 285, 298, 309n
Howe, Mark De Wolfe, 41n, 234n, 294n
Hudson, Charles B., 138n
Hudson, Manley, 198n
Hughan, Jessie Wallace, 24n
Hughes, Langston, 15n
Hull House, 255, 256, 259
Hull House Social Science Club, 255
Human Nature and Politics, 237n
Humphrey, Sen. Hubert, 23n, 104n, 334, 335
Hungary, 17n, 20
Hunt, Jr., Edward E., 185n
Hunter College, 25
Hunter, Robert, 47
Hutchinson, Henry, 28n, 42n
Huxley, Prof., 59
Iggers, George G., 105n, 106, 107, 229n, 230
Illinois Law Review 1937, 304n
Imperial Dictionary of the English Language, 60, 61n, 156n
Imperialist War, The, 84n, 115n
India, 49n, 177
Individualism, Old and New, 43n
Industrial Democracy, 142, 237n
Inquiry into Socialism, 237n
Institute of Mathematical Statistics, 251n
Intellectuals, The, 264n
"Intellectuals and Socialism, The", 264n, 265, 266n
Intelligent Woman's Guide to Socialism, The, 32n, 52, 144, 321
Intercollegiate Socialist, 36, 48n, 242, 253n
Intercollegiate Socialist Society (I.S.S.), 22n, 24n, 43n, 48, 76, 173, 198, 210, 226, 236, 241, 335n.
Internal Security Subcommittee of the Senate Judiciary Committee, 112n
International Congress on Genetics (Eleventh), 214n
International Encyclopedia, 61, 94n, 194n
International Encyclopedic Dictionary, 57
International Juridical Association, 329, 330
International Labor Defense (I.L.D.), 18n, 329
International League of Working Women, 17n
International Publishers, 50n, 72, 232n, 249n.
International Red Aid, 329
International Workers of the World (IWW), 140
International Workingmen's Association, 59n, 61n, 158n

- Introductory Sociology, An*, 225n, 268n
 Iran, 177
 Israel, 116, 126, 147
 Isthmus of Suez, 153n
 Italian Corporate Socialists, 1
 Italy, 4, 275
- Jack, Dr. Homer A., 21, 22n
 Jackson, Jr., James E., 201
 Jacobi, Abraham A., 152n., 170
 James, I., 108
 James, Henry, 199n
 Jameson, Prof. J. F., 71n
 Jaures, Jean, 126, 127n
 Javits, Sen. Jacob, 23n, 27
 Jefferson School of Social Science, 39
 Jefferson, Thomas, 75
Jencks v. United States, 274n.
Jewish Social Studies, 57n, 120n, 124n,
 134, 135n
 John Birch Society, 318
 John Day Co., 50n
 Johns Hopkins University, 45, 46, 48, 60,
 69, 70, 71, 72, 191n, 245, 316n
 Johnson, Alvin, 29n, 41, 300
 Johnson, President Lyndon B., 334
 Joint Legislative Committee Investigating
 Seditious Activities in the Senate in the
 State of New York, 16n, 52n, 167n,
 173n, 191n, 198n, 249n, 328n
 Jones, Ellis O., 24n
*Journal of Abnormal and Social Psychol-
 ogy*, 112n
Journal of General Psychology, 187n
Journal of Philosophy 1939, 303n
Journal of Social Issues, 304n
Journal of the History of Ideas, The,
 303n
- Kallen, Horace, M., 24n, 278n, 314n
 Kant, 123n
 Kardiner, 170n
Karl Marx, 124n, 135n
 "Karl Marx and Max Stirner," 162n
Karl Marx—An Essay, 88n
Karl Marx—A World Without Jews, 84,
 115n
Karl Marx—Biographical Memoirs, 81,
 89n, 157n
 "Karl Marx: Father of Modern Anti-
 Semitism", 115n
Karl Marx, On the Eastern Question,
 136
Katheder-Socialisten (See Socialists of
 the Chair) 46, 69
 Kautsky, 285n
 Keane, F.R., Augustus Henry, 154n
 Keenlyside, H.L., 27
 Kefauver, Sen. Estes, 104n
 Kelley, Edmond, 24n
 Kelley, Florence, 24n, 255
 Kelley, Nicholas, 198
- Kelly, Dr. Alfred H., 332
 Kennedy, President John F., 6, 7, 28,
 157, 175n, 224, 225, 228, 250n
 Keppel, Frederick P., 197, 198, 199, 200,
 201
 Ketteler, von Bishop Wilhelm, E., 129, 130,
 132n
Keynes at Harvard, 6, 16n, 63n, 92n,
 143n, 173n, 193n, 210n, 217n, 250n, 295n
 Keynes, John Maynard, 250.
 Khrushchev, Nikita, 191, 274
 Kingsley, 31n
 Kirchwey, Freda, 15n, 24n
 Kirkup, Thomas, 47n, 237n
 Klineberg, Otto, 184, 201, 202
 Kluckhohn, Clyde, 162n, 181
 Knight, William, 109n
 Koenig, Samuel, 225n
 Konvitz, Milton R., 316n
 Korean War, 206
 Kovalevsky, M., 232n, 280n
 Kroeber, A.L., 162n
 Kules, Mary B., 233
 Kun, Bela, 17n
 Kwakiutl, 188, 190
- Labor Defender*, 329n
Labor Injunction, 329n
 Labour Party, 27, 29, 262n, 266n, 275,
 292, 319
 LaFarge, Oliver, 316n
 Laidler, Harry W., 24n, 29, 31, 48n,
 138n, 192, 198, 313n, 335n
 La Mennais, 106
 Langer, William L., 56n, 94n
L'Aryano-Semitisme, 178
 Lash, Joseph, 15n, 261
 Laski, Harold J., 4, 8, 88, 234n, 289, 292,
 294, 296, 300, 318, 319, 320, 321, 322,
 323, 324, 325, 326, 327
 Lasky, Victor, 296n
 Lassalle, Ferdinand, 123, 124, 129, 130,
 132, 133, 156, 285n
 Lawrence, 167
 League for Industrial Democracy,
 (L.I.D.), 16n, 22n, 23n, 24, 26, 27,
 29, 31, 34, 35, 36, 43, 48, 51, 76, 88,
 93n, 102, 142, 143, 173, 176, 198, 210,
 226, 235n, 236, 240n, 241, 242, 245n,
 259, 260, 261, 262, 263, 292n, 293,
 296, 304n, 334, 335, 336
League for Industrial Democracy Monthly,
 16n
League for Industrial Democracy News,
 242, 262n
League of Struggle for Negro Rights, The,
 18n
 Leonard, William Ellery, 24n
 Lee, Alfred McClung, 10n, 11n, 226, 240n
 Lee, Charles, 50n, 53n, 54n
Leftist Record of Ralph Bunche, Jr., 210n
Legal Conscience, A, 302n

- Legal Conscience, The*, 303n, 307n, 314, 315, 316n, 318n
 Lehman, Herbert H., 104n
 Leland, Mary E., 60n
 Lenin, (Nikolai) V. I., 2, 72, 84, 115, 116, 121, 129, 247n, 308, 314, 321, 328
 Lens, Sid, 22n
 Lerner, James, 15
 Lerner, Max, 15n, 36, 41, 46n, 65n, 68, 69n, 78, 186n
 Leroux, Pierre, 120, 228
Les Juifs, rois de L'epoque, 125
Les Principes de la Revolution, 178n
 Letters of Albion W. Small to Lester F. Ward, 166n, 233n, 235n
Letters to Kugelmann by Karl Marx, 157n
 Leviticus, 314n
 Lewellyn, Karl N., 236, 313n, 329
 Lewis, Marx, 27n
 Liberal Party, 29, 263
 Library of Congress, 50
Libre Parole, 126
L.I.D. Fifty Years of Democratic Education, The, 22n, 23n, 24n, 36n, 76n, 334n
 Lie, Trygvie, 200n
 Liebknecht, Wilhelm, 81n, 88, 89, 122, 157
 Lincoln, Abraham, 157, 157n, 158, 159, 159n, 207, 208
 Lincoln-Douglas, 158
 Lindemann, E. C., 15n
 Lindsey, Judge Ben, 226
 Linton, Ralph, 201n
 Lippmann, Walter, 92, 93n, 103, 198, 319
Literary Guild of America, The, 53
Little Blue Books, 54
Little Women, 255n
 Lloyd, Henry D., 30n
 Lloyd, Lola Maverick, 15n
 Lodge, Henry Cabot, 77
 Lomax, Louis, 214
 London Chamber of Commerce, 28n
 London, Jack, 24n
 London School of Economics, 6, 27, 28, 29, 41, 42n, 246
 Longemans Green & Company, 50n
Long Island Press, 12n, 200n, 215n, 221n
Look Magazine, 25, 37, 128n
Looking Backward, 30n
 Lorwin, Dr. Lewis, 24n, 25
 Louis XIV, 1
 Lovett, Robert Morse, 15n, 16, 24n
 Lowman, M. G., 171n
 Loyola, St. Ignatius, 250
 Lueger, Dr. Karl, 131, 132
 Lundberg, George A., 38n, 210n
 Lundman, Bertil, 200
 Lusk Committee (See Report of the Joint Legislative Committee investigating seditious activities, April 24, 1920 in the Senate of the State of New York
 Lynd, Robert S., 189n
 McCarran, Sister M. Margaret Patricia, 29n, 42n, 74n, 104n, 141n, 192n, 253n
 MacArthur, General Douglas, 138n
 McConnell, Bishop Francis J., 15n
 MacDonald, J. Ramsey, 27n, 194
 Machiavelli, 103
 McGinley, Conde, 138n
 McGraw Hill, 50n
 Macmillan Citizens Library of Economics, Politics and Sociology, 245, 288
 Macmillan Company, 7, 49, 50
 McReynolds, Justice James C., 324
 McWilliams, Carey, 138
 Madison, James, 6, 75, 76, 77
 Mafia, 268, 269
Magna Carta, 286
Making of Man, The, 182n, 183, 190n, 208
 Malin, Patrick M., 27
Mallory v. United States, 272n, 273
 Malon, Benoit, 126
Manifeste de la democratie, 135
Mankind Quarterly, The, 200n, 205n, 222n
 Mann, Thomas, 52, 266n
 Manson, J., 245n
 Margold, Judge, 293
 Marlo, 99, 282, 284, 285
 Marshall, Alfred, 247n
 Marshall Foundation, 196
 Marshall, Thurgood, 332
 Martin, J. W., 30
 Marx, Charles, (see Karl Marx)
 Marx, Eleanor, 287
 Marx, Heinrich, 117, 280
 Marx, Karl, 4, 5, 31n, 40, 50n, 59n, 61n, 73, 74, 76, 77, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 93, 94, 95, 96, 97, 98, 99, 107, 108, 115, 116, 117, 119, 120, 121, 122, 123, 124, 125, 126, 129, 130, 131, 134, 135, 136, 137, 152, 152n, 154, 155, 155n, 156, 156n, 157, 157n, 158, 159, 159n, 162, 162n, 164, 165, 166, 168, 170, 174, 177, 231, 232, 237n, 243, 244, 247n, 248, 249, 252, 280, 282, 285, 287, 318
Marx & Engels, 156, 163n
Marx & Engels Basic Writings, 174n
Marx-Engels, Briefwueschel, 124n, 152n, 155n, 156, 170n, 249n
Marx-Engels Gesamtausgabe, 84n
 Marx-Engels-Lenin Institute in Moscow, 170n, 249n
Marxism and the Bolshevik State, 84n, 120n, 122n, 123n, 124n, 125n, 127n, 131n, 136, 137, 141n, 143n, 177n, 178n, 179n
 Masaryk, Jan, 17n
Masters of Deceit, 14n
Mature Mind, The, 10n, 241
 Maurice, 31n
 Maurois, Andre, 52
 Meacham, Stewart, 22n
 Mead, Margaret, 20, 151, 151n, 181, 182n, 184, 185, 191, 192, 208
 Meaney, George, 27

- Meaning of Marx, The*, 292n
 Mehring, Franz, 124, 135n
 Meiklejohn, Alexander, 24n
Mein Kampf, 86n, 87, 131, 132, 133, 145n, 181n, 190n, 231n
 Melman, Seymour, 22n
Memorials of Thomas Davidson, 109n
 Mentor Books, 50n
 Merriam, Charles E., 12n, 313n
 Merrick, Victor, 127
Merric England, 30n, 141
 "Methodological Note on Valuations and Beliefs, A", 209n
 Middle Ages, 5, 56, 93, 94, 96, 97, 98, 99, 100, 106, 107, 118, 130, 187 281, 284
Middletown, 189
 "Military Sociology", 265n
 Millerand, Alexandre, 126n
 Milton, John, 6
Mind Alive, The, 241
Mind Goes Forth, The, 241
Mind in the Making, The, 241
Minnesota Law Review, 1947, 303n
 Mises, von, Prof. Ludwig, 109, 278
Mr. Lincoln and the Negroes, 208n
 Mitchell, Broadus, 24n
 Mitchell, W. C., 247n
 Modern Age Books, 50n
Modern Law Review, 1937, 303n
 Modern Library, 50n, 183
Modern Monthly, 162n, 317n
Modern Quarterly, 191n, 192n, 193
Monist, The, 1929, 304n
 Montagu, J. Ashley, 151, 181, 182, 202
 Montague, William P., 75
 Moorehead, Alan, 308n
 Morgan, Mrs. J. P., 197
 Morgan, Thomas J., 139
 Morley, Christopher, 51
Morning Post, 142n
 Morris Hillquit Memorial Library of the Tamiment Cultural Center, 26
 Morris, Richard, B., 25
 Morris, William, 31
 Morse, Sen. Wayne, 23n, 27
 Moscow Conference for General Disarmament and Peace, The, 22n
 Moscow State University, 90n
 Moscow World Council of Peace, 21
 Moufgang, 285n
 Mumford, Lewis, 15n, 104n
 Murray, Francis, 104n
 Murrow, Edward R., 104n
 Mussolini, Benito, 1, 144
 Muste, A. J., 15n, 16, 21, 22n, 24n, 212, 327
My Apprenticeship, 215n, 287
 Myers, Gustavus, 313n, 316, 317
My New Order, 123n, 190n
 Myrdal, Gunnar, 8, 151, 173n, 192n, 197, 199, 200, 201, 202, 203, 209, 210, 211, 212, 274, 277
 Myrens, Pierre, 127
 N.R.A., 144n
 N.B.C., 11
 Nagel, Ernest, 317n
 Napoleon, 1
Nation, 13, 27, 28, 36n, 138n, 141n, 193
 National Association for the Advancement of Colored People, (N.A.A.C.P.), 16, 24n, 173, 174, 175, 176, 201, 212, 213, 216, 295, 324, 326, 329, 332
 National Bureau of Economic Research, 51
 National Civil Liberties Bureau, 328
 National Committee for an Effective Congress, 104n
 National Committee for Sane Nuclear Policy (SANE), 20, 21, 22n, 74
 National Committee on Labor Injunctions, 329
 National Committee to Repeal the McCarran Act, 112n
 National Consumers League, 17n
National Debt and the New Economics, 38n, 57n
 National Executive Committee of the Young Workers League, 36n
National Health Insurance, 245n
 National Lawyers Guild, 329
National Lawyers Guild Quarterly 1938, 304n
 National Negro Congress, 19
 National Prison Association, 256n
 National Socialist German Worker's Party, (Nazi) 147n, 182n
 National Student League, 12n, 19
 National Urban League, 173n, 176
Natural History of Man, 153
Nature of Prejudice, The, 112n, 114n
Naturgeschichte des Volks als Grundlage einer deutschen Sozialpolitik, 163n
 Nazi Reichstag, 230
 Nearing, Scott, 327, 328
Negro in American Civilization, The, 206n, 207n, 219n, 221n
 Neville, Robert, 269n
 Nevins, Allan, 68, 104n
New American Cyclopedia, The, 177n, 231n, 232n
New American Library of World Literature, 50n
New Deal, A, 37n, 209
New Encyclopedia of Social Reform (1908), 47n, 100n, 102n, 139n, 171n, 187n, 245n, 257n
 New Guinea, D'Entrecasteaux Islands, 184
New International Encyclopedia, 61n, 94n, 164n
New Leader, 25
 Newman, James R., 38n
New Masses, 112n, 141, 193, 330

- New Republic*, 38n, 41n, 193, 198, 319n
New Russia's Primer, 52
New School Bulletin, 42n, 300
 New School for Social Research, *The*, 29, 38n, 41, 42, 191, 192, 246, 278, 294, 300, 305
News from Nowhere, 31
New Statesman, The, 28, 29n
New Statesman and Nation, The, 28
 Newton, A. E., 60n
 Newton, Sir Isaac, 250
New Viewpoints in American History, 321
New York Herald Tribune, 213n, 224
New York Daily Tribune, 58, 59, 135, 136, 152n, 156n, 159n, 207n
 New York Life Insurance Co., 24n
New York Packet, 76
New York Post, 36n
 New York State Board of Regents, 42
 New York State Liberal Party, 29
 New York State, Proceedings of the Judiciary Committee of the Assembly, 26n, 328n
New York Times, 91n, 115n, 120n, 151n, 175n, 213, 214n, 218n, 222n, 223, 225n, 325n
New York Times, Book Review, 208n
New York Times, Magazine Section, 215n, 269n
 New York University School of Law, 303n, 306, 307n
 New Zealand, 32
 Niagara Falls, Canada, 173
 Niagara Movement, 173, 174
 Nichols, William, 25, 37
 Nicolay, John G., 158n, 207n
 Niebuhr, Dr. Reinhold, 15, 15n, 25, 65, 66n
 Nietzsche, 190n
 Niles, David, 292, 330
Nine Men Against America, 272, 274n
Nineteen Eighty-Four, 243, 311
Nineteenth Century, The, 142
 Nixon, Richard M., 12
 Nomad, Max, 135n
Norman Thomas—A Biography, 222n, 335n
Norman Thomas, Respectable Rebel, 335n
 Norton-Rogin, 331n
 Nuremberg, 99, 101, 187n, 283, 284n

 Office of War Information, 193
 Ogburn, William F., 210n, 246, 253, 323
 Ohio State University, College of Law, 303n
 "On the Jewish Question", (See Selected Essays by Karl Marx)
Opinions of Oliver Allston, 139n, 263n
 Oppenheimer, J. Robert, 25, 104n
 Origen, 114
Origine et Transformation de l'Homme et des autres Etres, 155
Origin of Races, The, 204n, 205n, 222n
Origin of Species, 232n

Origin of the Family, Private Property and the State, The, 155n, 177n, 189n
 Orwell, George, 243, 262, 311
 Osborn, Frederick, 210n
 Oswald, Lee, 7, 224, 227
Our Partnership, 234n, 247n, 248n, 255n, 266n, 269n
Outline of History, The, 144
Outlines of Sociology, 235
Outlook, 284n
 Overstreet, Harry A., 10n, 20, 24n, 104n, 241, 242, 293, 303, 317n
 Overstreet, Bonaro, 20
 Ovington, Mary White, 173, 175, 176
 Owen, Robert, 93n, 123n
 Oxford University, 74, 234

Paris, Commune, The, 126, 178
 Parsons, Talcott, 229n
Partisan Review, 2, 66, 193, 303n
Patterns of Culture, 151n, 184, 185, 186n, 187n, 190, 192, 208
 Pearson, 159
 Peckham, Justice Rufus W., 324
 People's Educational Camp Society of Tamiment, 25
 "People's Front, The", 182
 Peoples Party, 137, 139
People's Pottage, The, 44n, 63n
 Perkins, Frances, 326
 Perlman, Selig, 24n
 Peron, 1
 Persons, Stow, 109n, 335n
 Peterson, Houston, 117n
 Pfaender, Karl, 89
 Phillips, Wendell, 60
Philosophical Dictionary, 117n
Philosophical Library, 31n, 84, 115n, 225n
Philosophy of History, 31n
 Picard, Edmund, 178
Plain Talk, 115n
 Plato, 65
Plessy v. Ferguson, 324
 Poland, 136
 Polish Jewish Socialist Bund, 17n
 Political Heretics, 135n
 "Political Obituary of Richard M. Nixon, The", 12
 "Political Sociology", 265n
Politics of Upheaval, The, 66n
 Pollock, Sir Frederick, 319
 Poole, Ernest, 24n
 Population Association of America, 251n
Populists, The, 137, 139, 140, 179
 Porteus, Prof. S. D., 222n
Portrait of a Philosopher, 292n, 299n, 301n, 302n, 319, 320n, 324n, 327n
Positive Outcome of Philosophy, The, 137n
 Postgate, Raymond, 144n
 Potofsky, Jacob, 24

- Pound, Roscoe, 8, 138, 271, 272, 276, 277, 279, 286n, 292, 298, 299, 300, 301, 302, 307, 309n, 313n, 320, 327, 328
- Powell, Rev. A. Clayton, Jr., 15n
- Practicable Socialism*, 255n
- Preble, 170n
- Pressman, Lee, 296
- Prichard, Dr. J. C., 153
- Princeton University, 109
- Principles of Sociology*, 10n, 11n, 168n, 226n, 236n, 237n, 240n
- Principles of Social Science in the United States*, 55n
- Progress and Poverty*, 30n
- Proper Study of Mankind, The*, 210, 252, 253n
- Proudhon, 88, 123, 129
- Prussia, 282
- Psychometric Society, 251n
- Public Affairs Committee, 192
- Publications of the United States Dept. of Interior, 1939, 303n
- Pushkin, A., 250
- Quinn, Theodore K., 27
- Race Against Man*, 181n
- "Race Relations and Mental Health", 205
- Races of Mankind*, 192, 193
- Randolph, A. Phillip, 104n
- Random House, 50n, 183
- Rand School of Social Sciences, (now called Tamiment Institute and Library), 24, 25, 26, 35, 39, 47n, 51, 72, 75, 143, 166, 167n, 191, 235n, 236, 246, 263, 284, 292n, 296
- Ratzenhofer, Prof. Gustav, 71
- Readings in Contemporary American Sociology*, 257n
- Readings in Philosophy of Law*, 305n
- "Real Race Problem, The", 175n
- Reason and Law*, 38n, 284
- Reconstruction*, 137n, 138n
- Red China, 224
- Red Intrigue and Race Turmoil*, 16n, 155n
- Red Prussians, The*, 88n, 117n, 124n, 248n
- Reece Committee, see Report of the Special Committee to Investigate Tax-Exempt Foundations
- Reflections on the Failure of Socialism, 333n
- Regnard, Albert, 178
- Religion of a Socialist, The*, 233
- Reminiscences of Marx and Engels*, 107n, 232n, 280n
- Report of the Joint Legislative Committee Investigating Seditious Activities in the Senate of the State of New York*, 16n, 52, 212n, 294n, 328n
- Report of the Special Committee to Investigate Tax-Exempt Foundations* (Reece Committee), 195n, 196n, 210n
- Reston, James, 151n, 225n
- Reuther, Walter P., 104n, 212
- Review, The*, 73
- Revue encyclopedique*, 120
- Riehl, 163n
- Riesman, David, 22n
- Ripley, George, 50n, 60, 152, 152n, 159, 159n, 255
- Rise and Fall of the Third Reich, The*, 129n, 131n
- Robinson, James Harvey, 68, 73, 74, 75, 76, 171, 191n, 241, 247n
- Rochester, Anna, 24n
- Rockefeller Foundations, 195, 196
- Rockefeller, John D., 164, 194, 289
- Rockford College, 255
- Rodbertus, Karl, 99, 282, 284, 285
- Roosevelt, Archibald B., 1, 9, 334
- Roosevelt, Eleanor, 326
- Roosevelt, Franklin D., 17n, 73, 92, 209, 295, 297, 326, 330
- Roosevelt, Mrs. James, 15n
- Roosevelt, Theodore, 295, 320
- Roper, Elmo, 253
- Rosenfield, Lenora Cohen, 292n
- Ross, Edward Allsworth, 46, 47, 49, 164, 165, 167, 168, 169, 172, 179, 234n, 236, 237n, 238, 239, 244, 245, 252, 258, 279n, 285, 287, 288, 298, 300, 309n, 320, 328
- Ross, George, 27
- Ross, Lester Ward, 237
- Rosten, Leo, 25, 37
- Rostow, Eugene V., 315
- Rouanet, Gustav, 126n, 178
- Roucek, Joseph, 257n, 258n, 265n
- Ruby, Jack, 224
- Rudd, Augustin, G., 171n
- Runes, Dagobert D., 84n, 115n
- "Rural Sociology", 265n
- Ruskin, John, 30n, 74
- Ruskin Labor College, 74
- Russell, Bertrand, 4, 215
- Russell, C. E., 173n
- Russell Sage Foundation, 195, 196, 199, 201, 211
- Russia, 4, 17n, 26n, 40, 66, 83, 84, 102, 105, 115, 120, 128, 141, 145, 147, 157n, 191, 210, 217, 224, 226, 228, 261, 264, 268, 275, 280, 295, 308, 312, 314, 315, 316, 320, 323, 328
- Russian Communist Party, 247n
- Russian Revolution, The*, 308n
- Sacco, Nicola, 325
- Sacramento Bee*, 214
- Saint-Simon, Claude Henri, 3, 5, 6, 55, 56, 57, 59, 87, 88, 92, 93, 94, 105, 107, 108, 117, 119, 120, 123, 228, 229, 230, 231, 232, 234, 244, 252, 256, 257, 269, 279, 280, 284
- Sams, H. W., 257n

- Sanborn, Franklin B., 45, 71, 254, 255, 256, 257
- Sane Society, The*, 242, 243n
- Sanford, Justice Edward T., 324
- Saposs, David J., 15n, 24n
- Saturday Review of Literature*, 51, 52
- Saving American Capitalism*, 38n
- Saxon, Prof. Olin Glenn, 109
- Sayre, John Nevin, 16
- Scarlett, Judge Frank M., 332n
- Schappes Defense Committee, 12n
- Scherman, Harry, 50
- Schings, 285n
- Schlam, William S., 262, 263
- Schlesinger, Arthur M. Jr., 6, 65, 66, 67, 68, 73n, 78, 128, 201, 303
- Schlesinger, Arthur M. Sr., 65n, 66, 67, 68, 78, 321
- Schmoller, Gustav, 285n
- Schoeck, Helmut, 216
- Schoenerer, von, George Ritter, 131
- Schonberg, 285n
- School and Society, 257
- Schultz, 128n
- Schuman, Frederick L., 15n
- Schwarzchild, Leopold, 89n, 117n, 124n, 248n
- Schweitzer, Dr. Albert, 221, 222
- Science and Society*, 2, 38n, 39, 43n, 110, 111, 176n, 193
- Science of Rights, The*, 31n
- Scientism and Values*, 216
- Scope of Sociology, The*, 237n
- Scott, Walter, 32n
- Scripta Hierosolymitana*, 117n, 121n, 123n, 126n, 142n, 179n
- Scudamore, William, 235n
- Scudder, Vida D., 15n, 24n, 255
- Second Socialist International, 15, 122
- Seeds of Treason*, 296n
- Seidler, Murray B., 335
- Seldes, George, 143, 312n
- Selected Correspondence*, Karl Marx, 170n, 249n
- Selected Essays*, Karl Marx, 81n, 82n, 84, 85n, 97n, 99, 115, 116n, 123, 134, 145n, 280
- Seligman, E. R. A., 12n, 41, 62n, 68, 78n, 90n, 100, 171, 172, 173n, 176, 234n, 236, 245, 289, 300
- Seligmann, Herbert J., 181n
- Selsam, Howard, 40n
- Sembat, Marcel, 126n
- Seymour, Whitney North, 329
- Shakespeare, 280n
- Shannon, David, 24n, 46n, 47n, 54n, 69n, 73n, 139n, 167n, 171n, 173n, 180n, 182n, 259, 289n
- Shaw, George Bernard, 1, 4, 9, 32n, 52, 143, 144, 179, 193, 194, 321, 326
- Sherwood, Robert E., 104n
- Shipler, Rev. Guy Emery, 15n
- Shiras, Justice George, 324
- Shirer, William L., 37, 129, 131n
- Shotwell, James T., 74, 75
- Shuster, Dr. George N., 25
- Sicily, 268
- Significance of the Frontier in American History, The*, 73
- Silberner, Edmund, 57n, 117n, 120n, 121, 122, 123, 124, 125n, 126n, 127n, 134, 135, 142, 178n, 179n
- Simon, Emily Parker, 21, 22n
- Simon & Schuster, 50n
- Simon, Theodore, 250
- Sinclair, Upton, 15, 15n
- Singer, J. David, 22n
- 6,000 Educators*, 171n
- Small, Albion W., 45, 46, 69n, 71, 72, 161, 164, 165n, 166, 167, 169, 194, 233, 234n, 235, 236, 237n, 238, 239n, 245, 258, 279n, 284, 285, 287, 288n, 289, 298, 300, 320
- Smith, Gerald L. K., 138n
- Smith, Miss Pearsall, 194
- Smith, Philip M., 257n, 258n
- Smith, Tucker P., 15n
- Snow, Edgar, 15n
- Social Control*, 179n, 236, 237, 238, 239n, 252, 309
- Social Control Through Law*, 309n
- Social Darwinism in American Thought*, 160n, 161n
- Social Democratic Federation, 287
- Social Democratic Herald*, 180n
- Social Democratic Party, 122, 130
- Social Forces*, 72n, 166n, 193, 233n, 235n
- Social Frontier*, 193
- Social Problem, The*, 237n
- Social Problems and Scientism*, 227n, 253n
- Social Psychology*, 47n, 237, 239
- Social Science*, 1946, 304n
- Social Sciences and Their Inter-Relations, The*, 323
- Social Science Library, 30
- Social Science Research Council*, 195, 197, 199, 201, 210, 211, 251
- Social Science Textbook Series*, 245
- Social Work Today*, 256
- Socialism*, 111n, 228n, 229n, 234n
- Socialism: A Study and Interpretation of Socialist Plans*, 41n, 47n, 57n
- Socialism and American Life*, 109n, 335n
- Socialism and Freedom*, 322
- Socialism and Social Reform*, 290n
- "Socialism and the Myth of Legality" Article (See *American Socialist Quarterly*),
- Socialism in England*, 23, 34n
- Socialism in Thought and Action*, 138n
- Socialism: Utopian and Scientific*, 123n, 237n
- Socialist Call*, 242
- Socialist Labor Party, 139, 140

- Socialist Party, 18n, 22, 24, 26, 26n, 36, 43, 46, 47n, 51, 69, 127, 139, 140, 167, 173, 176, 180, 264, 294, 296, 299, 304n, 318, 327, 328
- Socialist Party of America, The*, 24n, 46n, 47n, 54n, 69n, 73n, 139n, 167n, 171n, 173n, 180n, 182n, 226n, 259, 317n
- Socialist Quarterly*, 2
- Socialist's Faith, A*, 128n, 267n
- Socialists of the Chair (*Kathedersocialisten*), 69
- "Socialization of Morality", 314n
- "Sociological Aspects of Psychological Warfare", 265n
- Sociological Research Association, 251n
- "Sociology of Bureaucracy of Professions", 265n
- "Sociology of Economic Organizations", 265n
- "Sociology of Knowledge", 265n
- "Sociology of Religion", 265n
- "Sociology and Social Work", 265n
- "Sociology of Symbols, Language and Semantics", 265n
- Sorokin, Pitirim A., 248, 250, 251, 252, 253, 254
- Sotheran, Charles, 18n, 73n, 94n, 134n, 136n, 166n, 257n
- Soudan, 154
- Soule, George, 65n, 192, 247, 253, 329
- Southern Patriotic Breeze, The*, 144n
- Southwestern Social Science Quarterly*, 1937, 303n
- Soviet Attitudes Towards Authority*, 20
- Soviet Communism: A New Civilization*, 145n, 217
- Soviet Foreign Office, 217n
- Soviets at Work*, 72
- Sozialdemokrat, 125
- Sozialistische Monatshefte*, 163n
- Spargo, John, 24n, 41n, 47
- Special Committee to Investigate Communist Activities in the U. S. House of Representatives, June, 1930, 36n, 52n, 236n, 295n
- Spencer, Herbert, 160, 233
- Spirit of the Common Law, The*, 271n
- Spiro, George, 84n, 120n, 122, 123, 124n, 125n, 127n, 131n, 136, 137, 141n, 143n, 177n, 178n, 179n
- Stalin, Joseph, 17, 103, 182, 241n
- Stanford University, 41n, 236, 239, 245n
- Stanton, Elizabeth Cady, 60n
- Stanton, Frank, 25, 37
- Starckenburg, Heinz, 163n
- Starr, Ellen Gates, 255
- State Legislation Limiting Labor Injunctions*, 329n
- State Publishing House, (U.S.S.R.), 115, 141
- "Statistical Sociology", 265n
- Steffens, Lincoln, 226
- Steinmetz, Charles P., 24n
- Stell v. Savannah Chatham County Board of Education*, 332n
- Stenning, H. J., 81n, 116n, 134n, 145n
- Stern, Bernhard J., 38n, 72n, 151, 166n, 176n, 182n, 183, 202, 233n, 235n, 238, 244, 245n, 246, 261
- Stern, Fritz, 70n, 78n
- Sterner, Richard, 202, 209
- Stevens, Thaddeus, 137, 138
- Stewart, Maxwell S., 15n, 192
- Stimson, Henry L., 320
- Stockler, Adolf, 130, 131, 285n
- Stone, Justice Harlan F., 324
- Story of Fabian Socialism, The*, 28n, 30n, 31n, 33n, 42n, 144n, 335n
- Story of Man, The*, 206n
- Stouffer, Samuel A., 251
- Strachey, John, 27n, 267n, 297, 331
- Straight, Willard, 198
- Strobell, 24n
- Structure of Social Action, The*, 229n
- Struve, Gustav, 89
- Stuart, Lyle, 312n
- Student League for Industrial Democracy, (SLID), 19, 35
- Study in Social Psychology in World War II*, 251n
- Sumner, William Graham, 160, 233
- "Supreme Court Myth, The" (See *Modern Monthly*)
- Supreme Court of the United States, 4, 8, 151, 151n, 152, 162, 185, 192, 196, 197, 208, 211, 212, 251, 271, 272, 273, 274, 275, 289, 293, 294, 295, 296, 297, 304, 305, 306, 308, 310, 312, 313, 314, 316, 317, 318, 319, 320, 322, 323, 324, 325, 326, 328, 330, 331, 332
- Sutherland, Justice George, 324
- Sweden, 199, 200
- Sweden—The Middle Way*, 199n
- Swedish Social Board, 202
- Sweezy, Paul M., 110, 111
- Sweezy v. New Hampshire*, 274n
- Switzerland, 174, 190n
- Syria, 335
- Taft, William Howard, 320, 324
- Tamiment Institute and Library, (formerly Rand School of Social Science), 25, 26, 27, 29, 35, 37, 39, 235n, 264
- Taylor, Harold, 22n
- Taylor, Zachary, 136n
- Tead, Ordway, 24n
- Tell the World*, 17n
- Ten Years of I.S.S. Progress*, 48n
- Tertullian, 114
- Theodore Roosevelt Memorial Association, 201n
- Theorie de l' unite universelle*, 135n
- Theorie des quatre mouvements*, 135n
- Theory and History*, 278n

- Theory of Historical Materialism as a Marxian Sociology, The*, 232n
Theory of Socialization, The, 236n
Theory of Sociology, The, 236n
They Studied Man, 170n, 171n
 Third International, 26n
This Little Band of Prophets—The British Fabians, 27n, 29n, 34n, 36n, 47n, 194n, 198n, 326n
This Week Magazine, 25, 37
 Thomas, Norman, 16, 21, 22n, 24n, 25, 26, 36, 88n, 128, 194, 198, 222n, 260, 267n, 294, 303, 327, 328, 335n
Thunderbolt, The, 114n
 Todt, Pastor, 285n
 Tolstoi, Leo, 250
 Toussenel, Alphonse, 125, 126
 Toynbee, Dr., 3
 Toynbee Hall, 255
 Trachtenberg, Alexander L., 24n, 72
 Trade Union, Union Unity League, 18n
 Trades Union Council, 34n
 Tremaux, P., 155
Tribune, New York, 14n, 18n, 58, 59, 135, 136, 152n
Tropic of Cancer, 9
 Trotsky, Leon, 103, 276, 295, 312, 320
 Truman, President Harry F., 252
 Tugwell, R. C., 326
 Turner, Frederick Jackson, 70n, 72, 73, 74, 78
 Twenty-One (Quiz Show), 11
Twenty years at Hull-House, 255n, 256n, 259n
20 Years of Social Pioneering, 173n
United Front, 15n
 United Nations (U.N.), 27, 200n, 222, 242
 United Nations Educational and Cultural Organization (UNESCO), 222, 223
 U.S. War Department, 292
 United States Information Office, 224
 United World Federalists (U.W.F.), 104
 University of Berlin, 71, 129, 171, 231, 280
 University of Bonn, 280
 University of California, 25, 46n, 69
 University of Chicago, 41n, 46, 71, 72, 194, 233, 236, 246, 264n, 289, 294
 University of Freiburg (Germany), 73
 University of Halle, 287, 288
 University of Heidelberg, 69
 University of Illinois, 229n
 University of Leipzig, 71
 University of London, 42n
 University of Maryland, 316n
 University of Michigan, 71
University of Pittsburgh Law Review, 1952, 304n
 University of Wisconsin, 46, 71, 72, 225, 236, 245, 246
 Untermann, Ernest, 81n
 Urban League, 201
 "Urban Sociology", 265n
 Utin, 177
 Van Devanter, Justice Willis, 324
 Van Doren, Carl, 53
 Van Doren, Charles, 11, 12, 227
 Van Doren, Mark, 11, 12, 12n, 13
 Van Loon, Hendrik, 12n
 Vanzetti, Bartolomeo, 325
Varieties of History, 70n, 78n
 Veblen, Thorstein, 29n, 49, 169, 191n, 247n, 258, 300, 320, 321
 Verein fur Sozialpolitick, 245
 Veritas Foundation, 1, 6, 16n, 50n, 173n, 210n, 250n, 336
 Vico, G., 250
 Vienna, 131, 132, 157n
 Viking Press, 50n
 Villard, Oswald Garrison, 15n
Vital Center, The, 128n
 Viviani, Rene, 126n
 Vogelsang, 285n
 Voillant, Edouard, 126n
 Volksblatt, 131, 132n
 Volkswirtschaftlicher Kongress, 245n
 Voltaire, 117, 120, 123, 125
 Von Rhyn, G.A.F., 153n
 Wagener, Hermann, 285n
 Wald, Lillian, 173n, 256
 Wallace, E., 237n
 Walling, William English, 24n, 173
 Warbasse, James P., 43n, 48n
 War Department, 198, 294, 295
 Ward, C. Osborn, 166
 Ward, Harry F., 15n, 327
 Ward, Lester F., 47, 72n, 161, 164, 165, 166, 167, 169, 233, 235, 236, 237, 238n, 239n, 242, 245, 252, 258, 284, 285, 287, 289, 298, 300, 320
 Warren, Justice Earl, 4, 7, 273
 Warren, Joshua, 60n
 Washburn, Watson, 324, 325n
 Washington, Booker T., 173
 Washington, George, 75
Watkins v. United States, 273
 Wayne State University, 332n
Wealth Against Commonwealth, 30n
 Webb, Beatrice (nee Potter), 142, 143, 145, 193, 194, 207, 215, 217, 234n, 236, 237n, 247, 248, 255, 256, 266n, 269, 287, 289
 Webb, Sidney, 23, 28n, 30n, 33, 34, 42n, 145, 194, 217, 234n, 236, 237n, 247, 248, 256, 266n
 Webb, Sidney & Beatrice, 2, 4, 46n, 69, 142, 143, 145, 288, 289, 291, 326
Web of Subversion, 292n, 296n
 Wechsler, James, 15n
 Wedemeyer, Alfred, 152n
 Wedemeyer, Joseph, 170
 Weeks, Rufus W., 24n

- Weimar Constitution, 307
 Weisenberg, Mina, 22n, 23n, 24n, 334n
 Weizmann, Chaim, 142
 Welch, Robert, 318
 Wells, H. G., 52, 143, 144, 326
 Welfish, Gene, 151, 181, 182n, 192, 193, 202
 West Indies, 159
 Westphalen, von, Jenny, 280n
 Westphalen, von, Ludwig, 107, 108, 117, 231n, 232n, 280
We The People, 29n
 Weyl, Nathaniel, 206, 207n, 219n, 221
 Weyl, Walter, 24n
What Are We to Do?, 331n
What is Philosophy—A Marxist Introduction, 40n
What We Must Know About Communism, 20
What's so and What isn't, 181n
 White, Bouck, 24n
 White, Justice Edward D., 324
 White, William Allen, 51, 52n
Who's Who, 41, 46n, 47n, 112n, 191n, 196, 210n, 245n, 246n, 251n, 288n, 300n, 317n
 Wiggins, James W., 216
 Wilkerson, Doxie, 201
 Wilkins, Roy, 329
 Williams, David C., 29
 Wilson, E. V., 60n
 Wing, Margaret, 88n
 Winkelblech, Karl, (see Marlo)
 Winrod, Gerald, 138n
 Winter, Ella, 15n
 Wirth, Louis, 210n
 Wise, James Waterman, 15n
 Wise, Stephen S. Rabbi, 15n, 173n
Witness, 13n, 44n, 296n, 330n
 Witte, Edwin, 24n
 Women's International League for Peace and Freedom, 17n
 Woodbury, Helen Sumner, 24n
Woodhull, and Claflin's Weekly, 59, 60n, 95, 97n
 Woodhull, Victoria C., 59n, 60n
 Worcester, Joseph E., 169n
 Work, John M., 180, 181n
 Workers Party, 36n
 Workmen's Circle, 147
World Almanac, 11n, 17n, 197n, 219n, 220n, 221
World Cooperation and Social Progress, 31n
 World Federalist Government Groups, 104n
The Worldly Philosophers, 90n
 World Publishing, 50n
 World War I, 22, 24n, 125n, 198, 212, 221, 295, 327
 World War II, 19, 20, 128, 149, 192
World Without Jews, A, 84n, 115n
Yale Law Journal, 1950, 303n
 Yale Law School, 315
 Yale Philosophy Club, 304n
 Yale University, 30n, 46, 71, 233, 294, 303
 Yale University Press, 307n, 309n, 315
Yates v. United States, 274
 Young Communist International, 36n
 Young, Donald R., 198, 199, 201, 211
 Young, Prof. Kimball, 225, 226, 268n
 Young Worker, 36n
 Zimmerman, Charles S., 212
 Zola, Emile, 126
 Zueblin, Charles, 24n, 47, 236, 288, 289
 Zuni, 189, 190

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