

amazing facts in modern history is that the Soviet Government, working with these diverse elements, has been able to develop reasonable stability and to maintain it for 13 years.

In considering what has been accomplished in Russia we must bear in mind that since 1917, when Kerensky came into power, Russia has had 4 years of foreign and civil strife, 6 years of internal political conflict, and but 3 years of peace within which to carry forward the policies of Stalin, call them constructive or destructive as we will. Russia is to-day the scene of a social and economic experiment that in aim and scope and method is without parallel in all history, an experiment that seeks the destruction of all those things which constitute the very foundations of our western civilization. An honest attempt at a true understanding and evaluation of what is going on in Russia to-day is perhaps essential to a proper conception of the ideology, the psychology, the aims, and the methods of the communist here in the United States; for communism everywhere is the same.

SOVIET RUSSIA

The burning center of the communist idea is the abolition of private property, the socialization of the means of production, and the consequent integration and state planning of all industry. To the communist, capital stands for all evils—for poverty, crime, and war; for the debauching, perverting, and wrecking of mankind. His motto is, "Production for use and not for profit," and accumulation is condemned as unnecessary. The Soviet State proposes to educate the youth, send him to the university, provide him with work and an opportunity for advancement, and protect him against unemployment, accident, sickness, and old age. In sex matters freedom of personal judgment and personal responsibility for social consequences have supplanted the former tenets of morality. While perhaps there is no conscious effort to annihilate the family in Soviet Russia, yet the taking over of the children by the State, their constant subjection to communistic influences and teachings, the abolition of private property and the right of inheritance, the economic independence of women, the laxity in divorce laws, and the new morality in sex matters, all tend toward what the communist would characterize as the "liquidation" of the family and close family relations.

As the communist has derived his ideas and methods from non-Christian and nonreligious sources, he believes religion to be anti-social and inimical to the revolution. The Greek Orthodox Church was an integral part of the old government which he hated. Consequently every real communist is an atheist, and religion also is being "liquidated." To the communist, religion is not natural and inborn but the result of early training and teachings. He believes that Russian children deprived of this early training will grow up to be nonreligious, and he is proceeding along this line. As a substitute for a spiritual religion he offers a so-called intellectual one made up of science, art, morality, and social service. In the Soviet State every one is to be a social worker. Every activity is considered with reference to its harmony with the social thematic.

The tremendous and revolutionary social, economic, and political activities of the Soviet Government deserve the most serious attention of our statesmen, economists, and industrialists. We should

neither underrate the progress made or exaggerate the dissatisfaction of the Russian people. These activities constitute a challenge to our capitalistic system which in the evolution of industry and commerce supplanted the reactionary Feudal system, and stands to-day supreme among the nations of the world. Now, a new force has been let loose in world economics that must at least be studied. The contest is one between "individual" and "collective" control of the instrumentalities of production and distribution.

There are no miracles in the domain of economics. Economic laws and truths will ultimately prevail. If collective control and integrated planning can produce more efficiently and economically than under the individualistic system of capitalism, then the outcome of this struggle may change the status quo of the world. The dialectics of history, however, do not warrant the assumption that this experiment, in all the fullness of its conception, can ever be successful, or that the iron hand of despotism can ever bring to accomplishment its more benevolent plans for human betterment.

Meantime much that we hold dear and sacred is under attack, and it is difficult to view affairs in Russia with reasonable detachment. This is a time, however, not for hysteria, but for constructive thinking and wise action. Edmund Burke in his speech on reconciliation with the American Colonies once said: "I do not know the method of drawing up an indictment against a whole people." The Slavic family is one of the largest, most interesting, and attractive of the racial groups. Its contribution to the cultural riches of our human heritage has been very great. Active of imagination, idealists, pacifists, anarchists, nihilists, and Bolsheviki, readily martyrs to a moral or social theory, creating new worlds of music, art, and society, loving grand experiments and surrendering everything to their dreams—the communist experiment in Russia is a characteristic Slav phenomenon.

The great mass of the Russian people are kindly, generous, earnest, hard-working people, anxious to live at peace with their neighbors and to improve their own living conditions. They have a right to their own thinking, their own viewpoint, their own adventure. Theirs, not ours, is the task of working out the evolution of their revolution. If, however, their Bolsheviki leaders are seeking deviously to infiltrate our free Government with their dangerous propaganda and by subversive teachings to destroy our faith and institutions; if their economic activities and invasions are but a part of their proletarian campaign against world capitalism, then it is our duty to determine the extent of any such efforts and to guard against them. As a Nation we have no right to interfere with the internal policies of another nation. Neither has any other nation the right to interfere with ours.

INTERNATIONAL CHARACTER OF COMMUNISM

There was nothing provincial in the communism of Lenin, rather was it universal in its application. The first lines of the first section of the constitution of the Union of Soviet Socialist Republics proceeds to divide the peoples of the world into two economic groups in these words:

Since the formation of the Soviet Republics the States of the world have divided into two camps—that of capitalism and that of socialism.