

What Religion ? ? ? ? ? ? ? ? ? ? Does Reinhold Niebuhr Peddle ?

It has more Communism than Christianity

by John Benedict

REINHOLD NIEBUHR, 67-year-old Professor of Applied Christianity at Rothschild-Rockefeller-financed Union Theological Seminary in New York City, has been called the "outstanding theologian in the United States today" by Methodist Bishop G. Bromley Oxnam, a man who has been openly accused by Representative Donald A. Jackson of California on the floor of Congress¹ of having "served God on Sunday and the Communist front for the balance of the week." Oxnam's description of his friend is a grotesque distortion of the truth.

Niebuhr's malodorous materialistic philosophy has been poisoning the mainstream of dogmatic theological teachings in our country for four decades. Niebuhr attended Yale Divinity School, was ordained a minister in the Evangelical and Reformed Church and held a pastorate in Detroit in 1915-1928. He then became an associate professor of the philosophy of religion at Union in 1928-1930, and has taught courses on Applied Christianity at Union Theological Seminary as a full professor since 1930.

Niebuhr is one of a coterie of intellectual mediocrities centering at Union whose pernicious influence has spread like a pestilential stream along the conduits of denominational control provided by the monstrous ecclesiastical apparatus, the Federal Council of Churches of Christ in America.

Niebuhr teaches Christian Ethics 394: Christianity and Communism (Union Catalogue, 1952, p. 82), a "course on the nature of Communism and on the Christian approach to Communism." What this means in practical terms can best be illustrated by an examination of the record of an investigation made by the House Un-American Activities Committee of an episode involving one of Niebuhr's students.

Earl Reno, Communist official in Baltimore, testified in the fall of 1935, that two young ministers informed him that "they had recently come from the Union Theological Seminary in New York, that they had been students of Harry Ward . . . they were assigned to churches in Baltimore; they had previously done some

work in conjunction with the Communist Party, I believe, in New York and wanted to know in what way they could do cooperative work . . . in Baltimore."²

ONE OF THOSE two ministers was Dr. John A. Hutchison, full professor of religion at Williams College, Williamstown, Massachusetts, who had attended Princeton Theological Seminary and graduated from Union in 1935. He categorically denied Reno's accusations (sworn testimony supported by another ex-communist, Leonard Patterson). As a *defense*, Hutchison² swore that "in my own thinking about these issues I was increasingly influenced by two of my former teachers, Henry Sloan Coffin and Reinhold Niebuhr, who had been consistently anti-Communist." (Sic!) (Coffin was President of Union and also has a Communist front record. See HUAC's Appendix IV, 1944, *passim*.) He also swore that "I don't think Harry Ward ever had any considerable influence upon me." (Ward has been identified as a Communist Party member,³ was Professor of Christian Ethics at Union from 1918 on, and is the Dean of Red Methodist Ministers in the United States. Bishop Oxnam testified¹ that Ward "was a brilliant teacher . . . I was very, very fond of him. I took dictation from him as a part-time secretary.")

Reverend Joseph S. Nowak, the

other of the two ministers, forthrightly and candidly admitted that he had at a later time joined (and left) the Communist Party, that the accusations made against himself and Hutchison were true, that Hutchison's denials were not true statements.² He stated that they had studied "in the Seminary a course which was Christian ethics . . . in which we studied various branches and kinds of *socialism*, and we devoted quite a bit of time to the theory of orthodox Marxism, Marx, Engels, Lenin, Stalin . . . there were points which I believed in common between the ethics of Communism and the ethics of Christianity . . . we were coming to this conclusion (among the students) that the great world depression was going to wind up eventually in the struggle of classes . . . and there would be what you may call a revolution. We believed that this movement which we called Communism was going to lead . . . the masses and that the church is not going to be able to hold them back because the church . . . is not taking the part of the common people. Therefore it is up to those individuals who . . . when the church would be disowned by the masses . . . could then show that they as Christians did not abandon the masses, but stayed with them and helped to bring the new order . . . WE BELIEVED IN THAT THING, AND WE GOT IT FROM OUR SCHOOL CLASSES." (Emphasis supplied.)

KEEPING this brilliant summation of the communistic indoctrination supplied at Union in mind, let us examine some of Niebuhr's own writing and his activities.

Niebuhr wrote *Moral Man and Immoral Society*. In a review of this book, in the February, 1933, issue, the *Christian Century Pulpit*, published for ministers only by the *Christian Century*, was stated: "Thus Dr. Niebuhr, though long a pacifist leader, goes over to the school of Karl Marx, accepts the class struggle as inevitable and justified, and offers us in this book his conception of the function of religion in such a world struggle."⁴

Testimony elicited before the old Special (Dies) Committee on Un-American Activities⁵ explained just what Communist ethics is: "Communists' very special code of ethics (must) be kept constantly in mind. Lenin summarized this morality when he said: 'Our morality is entirely subordinated to the interests of the class struggle of the proletariat.'"

"A distinguished Marxist professor in Union Theological Seminary, Reinhold Niebuhr, has given this Marxist ethical code theological respectability among a large group of younger Protestant clergymen in this country over whom his influence is significant. In his book, *Reflections on the End of an Era*, Professor Niebuhr has expounded the view that we are shut up, as social moralists, to a 'choice be-

tween hypocrisy and vengeance.' . . . His theory is that the so-called capitalist world is possessed by the 'demon of hypocrisy,' and that the Communist or radical world is possessed by the 'demon of vengeance.' As between these two (he) prefers the 'demon of vengeance,' because it is, in his opinion, capable of 'purer moral insights.'

"(Thus) a significant clerical group under Professor Niebuhr's influence is able to rationalize and to some extent at least justify the perpetration of almost any crime because it serves, as Lenin said, 'the interests of the class struggle of the proletariat.'

"Until we come to understand his effect on a wide section of Protestant clergymen in this country, we are not going to get very far in understanding the way in which the church is integrated, in part, into this whole Communist movement."

Niebuhr contributed the chapter "Christian Politics and Communist Religion" to the symposium *Christianity and the Social Revolution* (Scribners, 1936). The editor divulged in the preface that "This volume of essays has a definite purpose . . . It challenges the traditional attitude of Christianity toward the question of radical social change. It also challenges the orthodox attitude of Communism to Religion . . . It is a study of the Communism in Christianity."⁶

Niebuhr wrote (p. 464) that "So-

cial co-operation on a large scale requires a measure of coercion . . . The social power which inheres in the ownership of the means of production is so irresponsible . . . that its destruction has become a primary prerequisite of social health."

The *Philadelphia Record* of October 14, 1933, reported: "Reinhold Niebuhr . . . last night advocated the use of force to bring about a New Social Order."

AS GUEST SPEAKER before the Socialist Club of the University of Chicago on January 26, 1933, "The Revolutionary Socialist Minister," Reinhold Niebuhr, stated: "There is not enough intelligence within the capitalistic system to save itself. While it is not yet dead, as some extremists claim, it is slowly and surely dying; any movement like fascism will merely prolong its decease."⁷

In the *Jewish Daily Bulletin*, October 4, 1934, there is this item:

"The Jewish Institute of Religion, 40 West 68th Street, began its 13th academic year yesterday . . . when Prof. Reinhold Niebuhr of Union . . . spoke on 'The Resources of Prophetic Religion for Our Day.'

"Judge Julian W. Mack [a prominent Zionist] introduced Dr. Niebuhr, who pleaded for an element of religion in the radical ideas of the day.

"*'Marxism,'* he declared, *'is a*

modern form of Jewish prophecy.' He asserted that the same love of social justice underlies the preachings of the biblical prophet, Amos, and *Karl Marx*. (Emphasis supplied.)

"Marxism was born out of the heart of the Jewish prophet and the working man," said Dr. Niebuhr. "The working man, suffering from hunger, couldn't see the bourgeois idea of progress. To him civilization was rotten because it left him unemployed. Radicalism," he noted, "is modern prophecy secularized."

The Advocate (Boston, April, 1958) carried an editorial headed "Dr. Niebuhr on the Jews," in which an article by Niebuhr on anti-Semitism (*New York Times*, April 5, 1958) is mentioned: "... in the course of it, Dr. Niebuhr affirms that Christian missionary work among the Jews is 'wrong.'"

"The reason why it is wrong, according to Dr. Niebuhr, is because 'the two faiths, despite differences, are sufficiently alike for the Jew to find God more easily in terms of his own religious heritage than by subjecting himself to the hazards of guilt feeling involved in a conversion to a faith which . . . must appear to him as a symbol of an oppressive majority culture . . . Practically nothing can purify the symbol of Christ as the image of God in the imagination of the Jew from the taint with which ages of Christian oppression in the name of Christ tainted it.'"

"... theological controls are non-existent to Dr. Niebuhr. In place of dogmatic commitment we have personal opinion. The problem is posed in sociological and psychological terms."

Niebuhr has been associated with a great number of Communist front enterprises and other radical movements and publications. Every organization in the following listing has been cited as a Communist-front by one or more official governmental or state agencies.

Reinhold Niebuhr was a member of the Committee on Academic Freedom of the American Civil Liberties Union in 1937 along with Felix Frankfurter⁵, and also of its Committee Against Race Discrimination in 1943⁸. He signed the ACLU's infamous statement attacking censorship activities against obscenity by organizations such as the National Organization For Decent Literature⁹. Niebuhr sponsored the fourth annual conference of "one of the oldest auxiliaries of the Communist Party in the United States," the American Committee for Protection of the Foreign Born, in March, 1940¹⁰, and signed a Call issued in 1928 by its predecessor, the Detroit Council for Protection of Foreign Born Workers⁸. He was a national advisory board member of the American Friends of the Chinese People in May, 1940¹¹, a sponsor in 1937⁹.

Niebuhr sponsored¹³, signed a

letter for⁹, and was a member of the Executive Committee of American Friends of Spanish Democracy¹¹ and also of its Medical Bureau⁸ during the years 1937-38. He sponsored a Mass Rally of the American Labor Party, a Communist adjunct in New York politics¹¹, and sponsored⁹, signed a letter for twice⁹, and was a member of the national committee of the American League for Peace and Democracy in the years 1938-41¹¹. He also sponsored the League's China Aid Council¹¹ and endorsed its Congress¹¹. He sponsored the American League Against War and Fascism¹¹ and endorsed its Peoples' Congress for Democracy and Peace¹⁴.

OTHER AFFILIATIONS of Niebuhr's included his membership in the American Round Table on India in 1941¹¹; membership on the Advisory Board¹¹, sponsorship of¹⁰, and appearance twice as speaker for^{10, 16} the American Student Union; endorsement of the Brookwood Labor College⁵; membership on the advisory committee of the Citizens Committee to Aid Striking Seamen¹¹; signature for the Committee for a Boycott against Japanese Aggression¹¹; membership on the national council of the Committee on Militarism in Education¹; sponsorship of the Consumers' National Federation¹¹; sponsorship of the Coordinating Committee to Lift the (Spanish) Embargo¹¹; signature

for the (Simon) Gerson Supporters⁹; in 1932, membership on the advisory committee¹¹ and signature on a Petition to Socialize America¹⁷ of the National Religion and Labor Foundation; membership in the notorious National Citizens Political Action Committee in 1944¹¹; signature on statement publicized by the National Committee to Secure Justice in the Rosenberg Case in 1953⁹ and signature on appeal urging commutation of the sentence of the Soviet Atomic Spy, Morton Sobell, publicized by the National Committee to Secure Justice for Morton Sobell in June, 1959¹⁸; signature on Plea to President Eisenhower urging Clemency for the Smith Act "victims", Gilbert Green and Harry Winston in October, 1958⁹; membership on the editorial board¹¹ and listing as editorial adviser¹⁹ of the *Protestant Digest*; signature on letter protesting hearings by Senate Internal Security Subcommittee on the Southern Conference Educational Fund in June 1954²⁰; membership in Local 537 of the "Communist-Party-dominated" Teachers Union, college section²¹; appearance as speaker with Earl Browder at the U.S. Congress Against War⁹; and attendance at the World Youth Congress⁵.

In addition to his Communist front activities Niebuhr has identified himself openly as a conscientious objector and Socialist⁵. He was a candidate for Alderman on the Socialist Party ticket in New

York City⁴. His Socialist, Radical, Pacifist, and other Left Activities have been myriad.

He is a member of the national committee of the racist American Committee on Africa⁸, and was a member of the American Committee for Cultural Freedom until it dissolved in 1958⁸ and had been honorary chairman of its international committee. He has been a member of the executive council of the American Christian Palestine Committee²²; intimately associated with the Americans for Democratic Action since its inception in 1947 to date as a National Chairman⁸, N. Y. State Chairman⁸, and Vice Chairman of its National Committee for Roosevelt Day²³. The ADA was an outgrowth of the Union for Democratic Action²⁴, of which Niebuhr was the Chairman.

A CONGRESSIONAL investigating committee found that²⁵: "... so far as the head of the UDA, Reinhold Niebuhr, is concerned, it is unmistakably clear on what basis he proposes to carry out his desired purge of Congress . . . What Niebuhr and his associates want is a Congress that will not interfere with their schemes for social revolution."

Niebuhr signed a petition issued by the American Federation for the Recognition of Soviet Russia¹², (Fellowship for Reconciliation¹²); was a member of the national coun-

cil of the Berger National Foundation (Victor L. Berger was a convicted seditionist) in 1931⁴; a member of the Church Emergency Relief Committee²⁶, which appealed for funds for the IWW murderers; chairman of Christian Action²⁷ which in 1954 attacked congressional investigations of subversion as a greater threat than Communism; a contributing editor of the *Christian Century*⁴ a "pro-Russian, revolutionary religious weekly"²⁸; an editor of the periodicals *Christianity and Society* and *Christianity and Crisis*, personal vehicles for his propaganda; a member, in 1947, of the Robert Hutchins-Henry Luce "Commission on Freedom of the Press"²⁹, the most damaging high-level attempt at "thought control" ever made in this nation; member of the Committee for the Marshall Plan³⁰, a propaganda device; member of Robert Hutchins' Committee to Frame a World Constitution in March, 1948²⁹, the title of which indicates its purpose; a member of the Committee of 100, the fund-raising arm of the NAACP's Legal Defense and Educational Fund, subject of an exhaustive expose by the American Legion^{8, 27}; and sponsor of the Committee to Lift the Ban on the *Nation* in 1950³¹. Also, Niebuhr, himself, has been a staff contributor to the *Nation*²⁹, a violently partisan pro-left publication.

Others in Niebuhr's seemingly endless array of affiliations with

radical enterprises were his membership in the Conference for Progressive Political Action⁴, and early radical pressure group; in the Council Against Intolerance in America in 1945-54⁸, which, until its recent demise, was one of the most vicious pro-Communist minority pressure groups in the United States; in the Eleanor Roosevelt 70th Birthday Committee³¹ sponsored by the internationalist American Association for the UN.

He was Treasurer of the Communist-aiding Emergency Committee for Strikers' Relief⁴, sponsor of the Emergency Peace Campaign²⁸, secretary of the Fellowship for a Christian Social Order⁴, which merged into the Fellowship of Reconciliation, of which Niebuhr was chairman⁴, editor of the Fellowship of Socialist Christian's official organ, *Radical Religion*, a "Publication . . . devoted to the Marxian church movements,"²⁵ member of a committee which set up the "Free Tom Mooney" Congress⁷ and of the Inter-religious Committee for Justice for Thomas J. Mooney⁶ (the anarchist-Communist).

OF MORE RECENT vintage was his support as a signer of a telegram for Senator Ralph Flander's Anti-McCarthy Resolution, publicized by the *Daily Worker*⁹; his membership on the very influential Central Committee of Consultants (with Henry Luce and Robert Hutchins) of the Fund for the Re-

public which produced the damnable "Religion and the Free Society" in July, 1958; his support as signer of an appeal to Congress for a Federal Advisory Council on the Arts issued by the National Council on the Arts and Government in 1957⁹; and his support as signer of a "Ban-the-H-Bomb" petition to the President, July 1957.⁹ He was chairman of the Joint Committee for Repeal of the Ives Loyalty Oath Law⁸; a supporter of the Iron Curtain Refugee Campaign of the International Rescue Committee⁸ along with Fronters Roger Baldwin, George Counts, and Norman Thomas; a sponsor of the New York Council for a Permanent FEPC Rally in 1956, which was supported by literally dozens of Communist-fronters⁸; a member of the advisory committee of the Highlander Folk School²⁶, a Communist-affiliated training school; a member of the League for Independent Political Action, a Socialist enterprise⁴; a member of the executive committee of Joe Lash's International Student Service¹⁵, a fronter's organization for the youth; a member of the board of directors of the League for Industrial Democracy⁴, President of its New York chapter³², and speaker at its 17th New York conference¹⁰ when he "ruled out the possibility of our ever attaining a Socialist commonwealth by purely parliamentary action." Members of "the LID think and work for the elimination of capitalism, and the

substitution for it of a new order."¹⁰

A FINAL LISTING of Niebuhr's activities includes his membership as President of UDA in David Dubinsky's Liberal Party in 1944 and vice-chairmanship in 1956⁸; membership in the U.S. Commission for UNESCO, exposed by the American Legion²⁷; association as contributing editor of the left-wing *New Republic*²⁸; support as signer of an Open Letter to Congress for additional foreign economic assistance issued by the Federal Council of Churches (of which he has been an official) in 1958³¹; origination with pacifist Kirby Page of a Pacifist Petition for Citizenship for Macintosh (who refused "to defend the Constitution")¹⁷; association with the radical Peoples' Lobby³³; participation in a Radical Student Conference, Milwaukee, 1926²⁸; cooperation with the Southern Tenant Farmers' Union²⁶; sponsorship of the Spanish Refugee Aid in 1956⁸; association as an editor of *Survey*²⁸; appearance as speaker at the United Youth Conference Against War at the Rand School of Social Science³¹; membership in the War Resisters League³⁴; affiliation with the Workers Defense League²⁶; editorship of and signing of Poll by *World Tomorrow*⁴; membership in the endorsers' committee of World Peaceways⁴; appearance as speaker for the Women's International League for Peace and Freedom³³;

chairmanship of the World Student Service Fund in 1953⁸; and chairmanship, as a representative of the Evangelical and Reformed Church, of the United Christian Council for Democracy, an organization which stated that it "rejected the profit-seeking economy and the capitalistic way of life."²³ Richard Morford, a Union graduate and Soviet apolo-

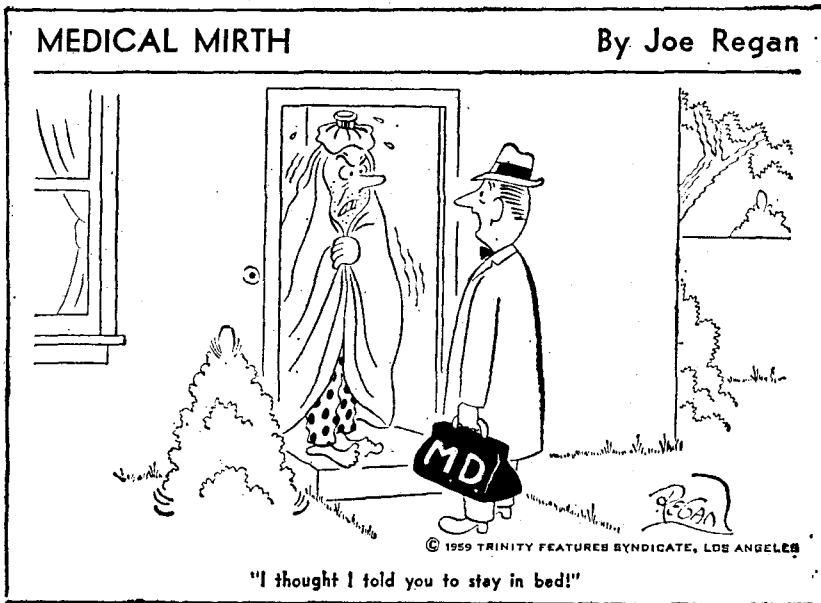
gist, was Secretary of the UCCD².

From the foregoing compilation, it is established that Reinhold Niebuhr's name has been associated with the startling total of 40 Communist front enterprises, four appeals for Communists, and 66 Socialist, Pacificist, Radical and otherwise suspect organizations and publications.

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THE RAPE OF POLAND

This country's treatment by greater powers is an international disgrace

by John Sikora

THE Partition of Poland executed by Russia, Prussia and Austria in 1772-1795 was not only an international crime perpetrated on the Polish nation, but it was also a disgrace to Europe. Time proved it to be political folly and the stupidity of that era. The result of the partition was that Europe from that time forward did not have peace. Division of Poland dislodged the equilibrium and disturbed the tranquillity of Europe. It helped the dreadful progress of two rapacious Imperialisms: that of Russia and Germany.

The grim specter of the above crime enacted on Poland hung over the cradle of World War I. Also the invasion of Poland by Soviet Russia and Germany in 1939 let loose the second planned World War. After the criminal partitions, the Republic of Poland has disappeared temporarily from the map of Europe. The Polish Republic was the mainstay of order and peace in Central and Eastern Europe, a country which was in the East the bastion

of Christian culture and of western democracy. Poland ceased to exist as a country, although her ghost always will hover over Europe. Poland never waged wars except in self-defense, while her neighbors, especially Russia and Germany, attacked her individually or simultaneously.

Long before the "internationalist" League of Nations, which followed the sinister Versailles Treaty in 1919, there took place, in Poland, a Union of Lublin. This was in 1569, when nations that were part of the Polish Commonwealth voluntarily avowed her as their Republic. The Polish nation, for almost a thousand years, has been identified with Christianity and with western civilization. Devoted to freedom, it always has been a loyal ally to other nations which struggled for independence. The history of our own United States gives ample proof. During our Revolutionary War for Independence we had Thaddeus Kosciuszko and Casimir Pulaski,