

PROLETARIAN NEWS



WORKERS OF THE WORLD UNITE!
YOU HAVE NOTHING TO LOSE BUT
YOUR CHAINS! YOU HAVE A WORLD
TO GAIN! — Karl Marx

A JOURNAL FOR THE WORKING CLASS

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Social Reconstruction Or Common Ruin

"The history of all hitherto existing society (i.e., all written history) is the history of class struggles.

"Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word; oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes."

This famous generalization or law of human history was made by Marx and Engels in the Communist Manifesto over a hundred years ago. Events since have confirmed their thesis over and over again.

At the moment as the great world powers, the U.S. and Soviet Union are locked in a frenzied nuclear arms race those words of Marx and Engels ring more prophetic than ever.

More conscious and frightened than the lay people are the scientists themselves, the very men whose brains are engaged in the creation of those terrible instruments of destruction. It is natural that they, being closest to the problem, are more concretely aware of its frightening consequences, tho, strangely enough, they show little interest in seeking out the social cause to this nuclear race, as well as the means to end it. The reason is obvious, it being within the social province which to them is beyond and separate from the domain of natural science. This is one of the present-day shortcomings of specialized science that the general and close interconnection of things is overlooked, particularly that between the natural and social sciences. Hence, physicists, mathematicians and others often work in a social vacuum, as it were.

Parallel with the too frequent nuclear bomb explosion tests there is a growing controversy among the scientists, some warning against the effects of radiation and human suicide, others holding the contrary. A voice of warning recently came from the world-famous Dr. Albert Schweitzer, missionary doctor, philosopher and Nobel Peace Prize winner. He said that "radioactivity released thru

nuclear tests threatened not only the health of the present generation but raised the danger of profound damage to our descendants. Babies might be still-born or come into life with mental or physical defects. . . . We are continuing this folly in thoughtlessness. It must not happen that we do not pull ourselves together before it is too late."

Another authoritative voice is that of Gordon Dean, Chairman of the AEC (Atomic Energy Commission) from 1950-53 who strongly urges the abandonment of nuclear tests. "The problem," he says, "of how to eliminate the testing of
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The High Cost Of Imperialism

The cost of maintaining the State machinery of the modern, imperial, capitalist nation, the U.S., has gone up (like everything else) in terms of hard, cold cash. So much so that the recently announced budget of approximately 72 billions of dollars, asked by President Eisenhower to run the government for a year, has been denounced by its opponents as a "record peace time budget" in government spending.

Nevertheless, the President in his nation-wide broadcast appealed for approval of it. He pointed out that there was no relaxation of international tension in sight that would make possible a cut in gov-

ernmental expenses, or as he termed it, a cut in the "price of peace." He stated that was the reason why taxes are high and why their future reduction has been delayed. This announcement was not greeted with any enthusiasm, for it hit the nation where it hurts the hardest, right in the pocket.

More than half the budget, around 45 billions of dollars has been assigned by the president for so-called defense-security, which also includes the approximate 4 billions asked for "foreign aid" costs. Thus the biggest portion of the budget will be used for expenditures for the military forces. This includes not alone the maintenance of the three branches of the armed forces, army, navy, and air force, with its "conventional" weapons, guns, tanks, battleships, "flat-tops," long-range bombers and jet planes. It also includes the cost of production of the "push-button" type of weapons, the rockets, the "intercontinental missiles," and, of course, the nuclear weapons, atomic and hydrogen bombs.

These means of destruction are very essential in exerting the greatest amount of force and violence in order to crush or destroy the "enemy." The more of these modern weapons a nation has, the more forcefully and violently can it impose its will upon the "enemy." Towards the close of the Second World War, the Japanese people felt the full impact of the forceful will of the American ruling class when the atomic bombs were dropped upon them at Hiroshima and Nagasaki by the U.S. air force.

Peace was ushered in very violently we see, with the immediate result of hundreds of thousands of Japanese casualties; the dead and wounded were mainly workers. Their "ruler," the Mikado, was conveniently spared by the American forces who subsequently found him very useful when the articles of capitulation were signed, and who proved to be a willing tool wherewith to continue the exploitation of the Japanese workers. Japan was stripped of all her wealth, possessions and markets abroad, and reduced to a colonial status under American domination.

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HOME SCENE

Is McCarthyism Dead?

Senator Joseph R. McCarthy serving less than two terms in the Senate of the United States, left his imprint on the nation's politics. Now that Senator McCarthy is dead, will McCarthyism, so named after the notorious politician, survive? What is McCarthyism? How did it develop? Why has it flourished? What's the answer to it all?

Immediately following the hot World War II, the cold war between capitalism, spearheaded by U.S. and communism, with the Soviet Union in the lead, broke loose. Winston Churchill, the British leader, an old hand in the war business, formalized the opening of the cold war hostilities, right here in Fulton, Missouri, with President Truman on the same speaking platform, fired away at the Soviet Union; who only yesterday as the "noble ally" of the U.S. and Britain against the Axis powers of Germany and Japan, had suffered billions of dollars in property damage and over ten million dead, fighting against the bloody fascists.

It was at this period that Joseph McCarthy had entered the Senate in 1947 for the first term. It was during that period in which the A-Bomb monopoly of the U.S. was broken, when Soviet Russia test-exploded an A-Bomb in 1949. Hysteria was whipped up by the charge that the secrets of the A-Bomb were stolen from the U.S. by Soviet spies. The search for so-called Soviet agents commenced in

earnest. Alger Hiss, prominent government employee, among others, was hounded, persecuted and incarcerated. Investigations thrived in such a reactionary social climate.

Then, to top it all, to really add salt to the wounds of capitalism, the U.S. in particular, China, the most populated country of the earth, over 500 million strong, was "lost" to the Reds. Investigations turned into inquisitions. America saw "Red" everywhere. China changed colors from "Yellow" to "Red" in October, 1949. And on Feb. 9, 1950, in Wheeling, W. Virginia, Senator Joseph McCarthy made the following statement: "I have in my hand fifty-seven cases of individuals (in the State Department) who would appear to be either card-carrying members or certainly loyal to the Communist party, but who nevertheless are helping to shape our foreign policy."

To muscle-minded knuckle heads, communist victory in China was the end result of treacherous, devilish diplomats and other high ranking employees of the State Department, selling-out to the enemy. Accustomed to the capitalist way of life, of cheating, treachery, chicanery, how else could the rise of communism in China be explained? That the Chinese masses suffered long and hard, economically, from long decades of grinding poverty for the benefit of a small propertied, privileged ruling class, politically torn for about a

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The High Cost Of Imperialism

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When President Eisenhower declared that the "defense expenditures are to insure us the opportunity to wage peace," it is not known whether he had atom-bombed Hiroshima and Nagasaki in mind. At any rate, to him the means of "waging peace" and waging war are the same, namely the armed force of America. He left no doubt against whom this was aimed. The "enemy" is no longer Japan (who had been defeated over a decade ago) but a former "ally" of America herself (in World War 2), that is, the Soviet Union. He charged the Communists with "promoting revolution" and attempting to communize "the world by whatever means." And they are well armed according to him, for he declared as follows:

"Without counting the Chinese Communists, the Soviets have the world's largest army. They have many times the number of submarines that Germany had when World War II began. They have atomic weapons and rockets and missiles. They have a large and growing air strength. They are competent in military technology and research.

"And all this is directed by a despotism which is fully capable of the supreme folly—that of unleashing these powerful forces if it should ever believe that it could—without destroying itself—succeed in destroying the free world.

"One important purpose of our military arrangements is to convince others that if they start a general conflict they cannot escape their own destruction." (Chicago Sun-Times, May 15, 1957)

It was in this manner, the admonition that the "Russians are coming," that the President pleaded with the nation in his broadcast for complete support of his budget. Particularly, the approximate billions of dollars for "defense" should be left intact, he warned.

However, in spite of all his efforts, Eisenhower is getting much opposition instead of co-operation; even Congressmen from his own party (Republicans) like Senator Bridges who attacked his proposed budget as "shocking" and advocated a cut of 3½ billion, which included a cut of a billion dollars each in "defense spending" and in "foreign aid." At the same meeting of representatives of 34 national business organizations, including the U.S. Chamber of Commerce and National Association of Manufacturers, in the Drake Hotel of Chicago, Senator Byrd (Democrat-Va.), went on record for even a bigger cut, calling for a 6½ billion dollar cut. He denounced the President's proposed budget of 71.8 billion dollars as "dangerous" and even advocated going back to the 1955 Eisenhower budget of 64 billions by saying that he (Byrd) sees "nothing worse on the foreign hori-

zon than there was two years ago."

Thus we see that the capitalist class is divided in their support of Eisenhower. They would like to realize the ideal of all bourgeois ruling classes, and that is, a cheap government. Yet at the same time, as an ambitious, imperialist-capitalist ruling class they would like to "go places" and do business on a big scale with greater profit to them. The big business men who do business on an international scale are more inclined to go along with the Eisenhower program. But the smaller business men are not so much in favor of it, knowing full well that they would have to bear their "share" of the tax-burden, for the bigger the governmental budget, the bigger are the taxes. As a matter of fact, the government even chisels on the wages of the average worker, taking its "cut," that is, around one-fifth out of the pay envelope.

As for the "Russian" or "Communist danger," it is very plain to all that altho the Russians are well armed, they are not attacking any country. In fact, they are doing the opposite, talking peace, and even moving in that direction. Their recent approach toward an agreement with the United States on the question of limiting armaments, especially nuclear weapons, has prompted Harold Stassen, the chairman of the U.S. delegation on disarmament, to report to Washington that, "we are now engaged in the most serious talks on disarmament . . . since World War II." (New York Times, May 12th, 1957)

It is not only that the Russians actually desire world peace, but also, according to more than one capitalist commentator, they are reported to be feeling the burden of the arms race even more than the United States. Be that as it may, it stands to reason that in the Soviet Union the standard of living would be much higher for its people if they did not have such an armed force to support. But they have no alternative as long as the U.S. maintains its string of air bases and array of armed force around the Soviet world and refuses to agree to seriously take steps toward their evacuation, let alone world disarmament.

As for the American masses, they are saddled with the burden of supporting an imperial, parasitic ruling class, the Wall Street multimillionaires and billionaires. It is this class who controls the government, and driven by its insatiable greed for profit it has need for an armed force with which to dominate the world, its markets and to continue exploiting the workers. A secure world, free of wars and exploitation, will only come into being when the workers thru revolutionary political action get rid of the system, capitalism, which breeds these parasites.

Al Wysocki

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large scale weapons is a major problem. It is not only worth discussion, it demands a continued search for an answer."

The Japanese, to whose lot it fell to experience the first fatal and harrowing effects of the atom bomb feel very strongly against such tests. It was their envoy, Matsutoshi Matsushita, who in raising the question of abandonment of nuclear tests received the political reply from Secretary Dulles that it was "impractical" to halt the tests right now.

Thus amidst the practicality of things, research and testing is intensified on both sides. And as the saying goes, "round and round she goes, where she ends nobody knows." Meanwhile the burden of armament and taxation is getting top-heavy. Government expenses and debt are mounting. In capitalist countries it is cutting severely into profits of the capitalists, undermining the profit-incentive. Some even fear eventual bankruptcy. As for the workers, it is hardly necessary to mention that they also will not escape responsibility of this self-consuming burden, in the form of a lowered standard of living.

Socialist countries, too, are confronted with the problem of setting aside too much of their production efforts for defense and destruction purposes. It means the postponement of their ultimate goal, communism, with an abundant and secure life for all who labor. It means that they can't completely concentrate on peaceful and constructive production.

And yet all this seems inevitable. We are not contending that war is absolutely inevitable. But this much is certain—that its possibility is always present. The antagonism between the classes, labor and capital, exploiters and exploited is here and is becoming sharper. The rivalry and competition between the two social systems, capitalism and socialism, of which the U.S. and Soviet Union are the leading exponents, is symbolic of the class conflict, between labor and capital. It is extremely difficult to envision a compromise between these two opposite systems. And even the peace gestures and offers are made for peaceful coexistence (more than that, conditions may well compel both sides to exercise restraint, as they already have) it none-the-less provides no permanent assurance that this is more than temporary. The class and material interests of these two forces are too far apart, the fear and hate of each other too great.

One has but to go back into history to get an idea of the behavior of the capitalist class whenever the working masses made a bid to extend their freedom. To cite one instance the June insurrection, Paris 1848; another, the "glorious" Paris Commune, 1871. In both

cases, the fury, hate and butchery by capital resembled bestiality. They gave no quarter, literally massacring defenseless people, regardless of age, questioning little as to guilt or innocence. The French proletariat learnt a hard lesson in class relations and justice. The French capitalist ruling class meant business and defended it by force. It demonstrated to the rest of its capitalist brethren how to treat a proletariat that "misbehaves" and becomes unruly.

Since then history provided additionally valuable lessons in other countries e.g. in the Russian Revolutions of 1905 and 1917; the cruelty of the Nazis in Germany; of the fascists in Italy and Spain. These are a few notable examples in history of the rough behavior of capital toward labor, all of which has been duplicated in one form or another in every capitalist nation, including Britain and the U.S.A.

The world of the wealthy and that of the poor are two different worlds. So are their lives and perspective different. Capital may tolerate labor, even learn to be indifferent to it, as long as the latter is meek and pacific, willingly allowing itself to be exploited. But—"heaven help" labor when it shows signs of opposition, militant opposition; should labor stop cringing, stand up erect and challenge the capital's sacred right to exploit—then the ruling class tightens right up. Tolerance turns into intolerance; the pretense of brotherhood is turned into class fury.

Class struggles have occurred in the past even between different types of ruling classes. For instance between the capitalist class and the feudal nobility. Even as between the rulers themselves, the conflict was bitter and violent. The Great French revolution of 1789 is the historic instance. On the other hand in England that conflict eventually resulted in a compromise between the two ruling classes. That such a compromise was at all possible is indicated by the fact that amidst their material differences they had this common ground to stand on: namely they were both exploiting classes, tho their respective forms of exploitation differed.

This explains well the following also, that after World War I and after World War II the victorious nations, in which the U.S. was included, both times came to the aid of the defeated nations, Germany twice, Japan once. Why, may it be asked, should victors be interested in aiding the rehabilitation of their defeated rivals? The obvious reason is, the fear of another force, a class force—the proletariat. American capital, materials and manpower came to the assistance of the German and Japanese capitalists to reestablish order in their economies lest disorganization and social revolution set in. In other words capitalists of dif-

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Catholicism And Communism

Catholicism is a religion. It is the oldest organized form of Christianity. However, it never has been separated from an economic foundation, nor entirely from political institutions which uphold the economic interests of the property owning classes as against the propertyless. In America, today, it is a staunch defender of the "free enterprise" system—**Capitalism**. In other words, it approves of the exploitation of man by man, through profit, interest and rent. Historically, it has harmonized with every form of human-slavery.

Communism is practically the opposite of Catholicism. It is non-religious and has for its aim the elimination of the exploitation of man by man, through the entire abolition of class ownership in the means of production. That is to say, Communism seeks to put an end to capitalism by reorganizing society upon a classless basis, freed from the blight of poverty and the mass-murder of war.

The economic basis upon which the capitalist system rests is the exploitation of wage-labor by the capitalists, as a class. Feudalism was founded upon the exploitation of serf-labor by the landowning aristocracy, and later, the exploitation of peasants (freed-serfs) through the medium of ground rent. The ancient civilizations—in so-called Pagan times—had as their foundation the direct exploitation of slaves. Then, human beings were property. Under the present social system, under the so-called "free economy," private ownership of the natural resources, plus the mills, mines, factories, railroads, etc., is the means of enslavement, and exploitation.

Altho Communism fights and exposes all forms of superstition, that is not its main objective. Its aim is to conquer political power for the purpose of ending the exploitation of the workers by the capitalists. In this struggle, basically political, not only catholicism but all other religious institutions take part. They enter the lists on the side of capitalism and, consequently, against the working class.

Organized religion—in all of its forms—is a defender of the system that enriches the few at the expense of the many. Capitalism, today, as a system, has outlived its social usefulness. Now, it only can precipitate disaster, depression, or war of extermination. It talks peace, but prepares for devastating war. The churches, in the main, are silent, thus giving their approval.

However, church leaders throughout the world are very much aroused, and angry, but not because of the danger of total war. They are aroused over the fact that in certain nations the church has lost its standing, and its leaders must conform to the rule of the working class, or take the consequences. Of course, we are aware that religion, altho a powerful obstruction to working class progress, is not an insurmountable barrier.

Russia, the first country to be taken over by the workers and peasants—nearly forty years ago—certainly was church-ridden. Under the

semi-feudal State, the social conditions were so appalling that, despite the hold of religion, the workers and peasants rode over all obstructions.

In most of the countries that have broken with capitalism, the church was a powerful institution, with a grip upon the lives of the people. For instance, in the two countries which recently experienced turmoil — Poland and Hungary—their populations had been soaked in religion. That, to a considerable extent, accounted for the trouble, altho other forces were at work. To appease the Polish catholicism, their imprisoned leader, Stefan Cardinal Wyszynski, was freed. Russian officers who were with the Polish army were dismissed. This revival of nationalism and catholicism—an increase of anti-communism—showed that religion still has a grip upon the minds of the Polish population.

In Hungary the religious elements took an active part in the rebellion. They immediately released from prison, Cardinal Josef Mindszenty, and, for a time, it looked like he might play a leading part in the formation of an anti-communist government, but when it became apparent that the uprising had failed, he took refuge in the American legation at Budapest, where he probably still is. "Catholic Action" is powerful and ever ready to strike a blow for the church. Altho religious in form, its substance is political, and always in the direction of conservatism and reaction.

In the working class movement, there are those who say that Socialists should take no stand upon religion, that it is "a private matter." However, the religious institutions—especially the catholic church—takes no such stand upon Socialism. They don't say that: "Socialism is a private matter," but fight it relentlessly at every turn.

Religious institutions horn into politics. They take a stand upon all social and political issues, and invariably on the side of the rich. In their hypocritical pretense of neutrality between the classes, they may reproach the capitalists for their lack of "charity" and they may approve of the lengthening of labor's economic chain, and even pour a little holy-oil upon its fetters, but, definitely, they are opposed to the idea of the workers—the vast majority of the American people—taking over the nation and socializing its industries.

There is another good reason for Communists opposing religion and its institutions. It is because religion is a mental smog which clogs the brain of the worker and helps to hold him in darkness, with the spurious promise of light, and all good things, in an alleged future life, will do little to make this life worth-while for himself and his class.

The church, historically, has taken on many changes. Under feudalism, it assumed the same general form as that social system, including the feudal state, with all authority from the top down. The King at the head of the State, the Pope at the head of the Church, with each social layer subservient to the one above it. The lowest layer, the peasantry, had no rights whatever, but duties and plenty of work. The church taught that the king and the aristocracy held their powers direct from God, who had created all things, including rich and poor, each according to his own station. Therefore, the social system, feudalism, was heaven ordained, and woe-betide anyone who thought otherwise and sought to change things. The "lower-orders," peasants and handicraftsmen, were born inferior. They were not "blue-bloods." Service, hard work, and humility was their heaven-decreed lot in life. Their reward was reserved for the "here-after." But forces were

at work, stronger than the monarchy and the church.

The Protestant Reformation—which accompanied the coming of capitalism—brought on a bloody and prolonged struggle. Where the protestants prevailed, where they got the upper-hand, they were just as brutal as the catholics ever were. But, economically and politically, it was a tremendous advance. In time, catholicism found it expedient to modify its policies, so as to harmonize with the new form of class rule—Capitalism.

Today, in America, catholicism is still a minority movement, altho, owing to the change in the composition of the population and the political activities of the Romanists, it is quite powerful. It seeks to demonstrate to big business that it can serve it better than protestanism. Communism, also, is a minority movement. It is far from being powerful but it is in harmony with the way the world is moving. Its future lies in the fact that it has a solution for the problems that afflict the masses, and the capitalists, with all their holy henchmen—catholic and protestant alike—have no solution. The capitalists, in this relation, sensitize their impotency and are fighting-mad about communism.

The only solution they have to offer the workers is that they should work harder and produce more so as to obtain a larger "share" of the produced wealth. However, the very opposite happens, even when the workers are paid more dollars, the relative "share" that goes to them gets less and less, and the *surplus* that goes to the capitalists grows greater. Capitalism works that way, and even the capitalists could not make it work otherwise. There is only one solution, its abolition and replacement by a classless social system.

In the struggle of the workers with their exploiters, clarity of thought is necessary. Getting religion, and all other cobwebs, off the brain is a substantial forward step. That is a form of self-imposed brain-washing that we can approve of. However, religion will continue to play a strong part—even where power passes into the hands of the working class—until the workers succeed in emancipating their minds from its influence. It cannot be suppressed by force. It can only die out. Science must take the place of superstition. That will take time, especially in countries which have remained economically backward, where the toiling masses have been kept more or less illiterate.

In conclusion, we again wish to stress the fact that the issue is not just Communism against Catholicism, but **Communism against Capitalism**. Catholicism is simply the most inflexible form of Christianity. Between it and the revolutionary movement of the modern working class there can be no compromise. We fight it, and all other forms of superstition, because they are props of the capitalist system, and, consequently, an obstacle to working class progress. That is all, but it is enough.

The issue, the socialization of the means of production and the abolition of the capitalist system, must be fought out. Ultimately, capitalism will fall, and catholicism and all other forms of religion will fall with it. This outcome, however, presupposes the development of a well organized and informed political party of the working class. While no mass political party of the American workers now exists, the Proletarian Party adheres to the Marxian concept of class struggle, and its inevitable outcome. That is to say, the ultimate victory of the American working class and the establishment of a proletarian government. Join the Proletarian Party.

John Keracher

HOME SCENE

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century or more between warlords, killed by the tens of millions in wars, particularly World War II, did not count or serve as an explanation or reason for the rise of communism in China. A scape-goat or a group of individuals with devilish intent had to be found and sacrificed on the altar of sanctified capitalism.

Searching for "Communists-in-the-Government" and out of Government as well, for "Communist coddlers," the latter a wide-open field, became the stock-in-trade of Congressional investigations. With the victory of the Republican Par-

ty at the election polls for Congress in 1950 and 1952, Senator McCarthy became the chairman of one of these searching investigating committees, and "he went to town" or "painted the town red" as the saying goes.

McCarthyism, so named after Senator McCarthy, descriptive of his investigating style, abounded during his tenure as chairman of the Government Operations Committee. Badgering victims called before his investigating committee made newspaper headlines and glory as a crusader against communism for him, and loss of jobs, broken homes, isolation from

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ferent countries may compete and war against one another for economic and profit advantages, but they are united on one common ground and principle — the exploitation of all who labor, regardless of color, or nationality. In the eyes of capital all who labor represent a source of profit, are the incarnation of it.

The relationship, on the other hand, between capitalism and socialism is of a different quality. Here common ground is absent. They are opposed as they are different. One flourishes on exploitation and profit; the other on the abolition of it. Hence permanent coexistence is unthinkable; hence a lasting compromise is out of the question; hence the hate and fury of capital against labor and communism. It (capital) refuses to be dethroned, however socially outmoded it has become.

Is there, then, a way out? Yes. But not thru conventions or treaties and such. These may serve as a temporary stop-gap, postpone the pop-off for a while. Yet the Damocles sword (nuclear warfare) remains hanging as a threat to all humanity. We maintain that the only sure and lasting way out of

this perilous existence is the removal of the cancerous cause of this conflict. The responsibility for conflict of interest is imbedded in the capitalist system and its profit economy. This gives rise to competition and wars, to exploitation and class conflict.

Socialism advocates the abolition of private ownership of property in the means of production, the adoption of a cooperative and collective ownership of these means by the laboring people. With this, special classes and class conflicts just cease to exist. So do wars, since there will be nothing seriously to war about. The interests of all become common and united. It is then, and then only, that talk about "atoms for peace" will make sense.

Humanity is presently at the crossroads. Like the Roman Empire, class conflict, wars and internal disintegration may throw society into a dark age. The choice is unequivocal: social destruction or social reconstruction. With continued capitalism you have the former. Socialism advocates the latter. We think socialism is in your interest, in the ultimate analysis, in the interest of all humanity.

R. Daniels

friends and neighbors, to the real or alleged communists.

McCarthy reveled in his role. Some victims, innocent bystanders as well, were physically and mentally beyond rehabilitation. Such was the force of McCarthyism. Opposition to his brutal methods by liberals, his colleagues in the Senate and even conservatives, on humanistic grounds, were drowned out by invectives and slander. He was a master in that field and ruled supreme in his committee.

He labeled his opponents as Communists or Communist coddlers. He went on to accuse the Democratic Party of "twenty years of treason." He was riding high for a fall. It came when he meddled with the Army. He accused the U.S. Army with "coddling Communists." That's when the ruling class called a halt to his brazen tactics. That kind of stuff is treason to the capitalist class. They brook no interference with or subversion to its armed forces. Senator McCarthy was censured by his peers in the Senate. His power was curbed and when the Democrats regained Congress-

sional power, he lost his pedestal in the committee to carry on.

Senator McCarthy didn't live to attempt a comeback. He died in May, 1957. In his death, he was eulogized as a patriot by some of his compatriots. To the working class cognizant of social movements, McCarthyism was and is incipient fascism; an attempt, and quite successful, to cow militant labor. With the anti-communist climate of the past decade, laws have been enacted to curb labor, communist and non-communist. Liberals have been smeared and frightened. The journey to facism does not start out with concentration and death camps, but it does commence with a McCarthy type of anti-communism. McCarthyism flourishes in decadent capitalism. It strikes furiously at its opponents. With or without McCarthy, the danger of fascism is still here. Capitalism in its dying state will discard more and more democratic forms and take on more and more fascistic substance. The answer is clear. Socialism alone holds the key to the abolition of fascism and war.

L.B.

THUMBNAILS

THE PRODIGAL SON RETURNED? Chancellor Konrad Adenauer of West Germany made his ties with Western Imperialism even tighter last month when he denounced 18 of Germany's leading atomic scientists, including Prof. Otto Hahn, first atom splitter, when they protested government plans to equip West German forces with atomic weapons.

The 18 scientists announced in their statement they would refuse to work on nuclear weapons for Germany's armed forces. They appealed for a ban on tactical atomic weapons for the new bundeswehr.

Mr. Adenauer is reported to have replied, "None of the 18 gentlemen has been asked by anyone to cooperate in this and he never will be asked to do so."

Who would have thought we would see the day when (West) Germany, a country devoted to and dependent on her scientists, become so helplessly immeshed in America's foreign policy that it's leaders are prepared to cast aside the appeals and warnings of their top atomic scientists. They see fit to import (from America) to the birth place of atomic energy, of all things, atomic weapons. Surely the "child has returned to kill the father!"

HOW INSOLVENT CAN YOU GET! Vice President Nixon is urging more aid for Africa in his report to the President on a just completed tour of that continent.

He wants a dollar curtain strung up around Africa to protect it from Communist ideas. The Vice President feels that, although "irreparable damage" has been done America's good name through false rumors of racial prejudice, there is still time, and of course plenty of money, to change the minds of these misinformed Africans.

The only trouble is, Yankee dollars are getting thin these days (thin enough to see through) and can't be successful in bribing the people of Africa into thinking they have a "common ground" for understanding with the U.S.

The U.S. treasury may not be bankrupt (yet) but the American foreign policy sure is.

NOT ENOUGH: The first round in the battle for a shorter work-week was kicked off early in April by the UAW. The second round came only days later when UAW President Walter Reuther was hit squarely between the eyes by General Motors flat rejection of a proposal "to explore the many phases of the problems related to the reduction of the work week." G.M. saw this as a means of beginning negotiations nearly a year ahead of contract expiration dates. G.M. spokesmen also said since the UAW has already taken a firm position on the subject there was little point in talking the whole thing over.

The UAW has already stated the prime demand will be for a shorter work week and more take-home pay as their goal for 1958.

No matter which way the trend goes, the American working class must not devote their entire energies and interests exclusively to economic organizations such as trade unions. They must "meet the boss" in the political arena also, with a working class political party designed and dedicated to replacing the capitalist form of government representing the few, with a socialist society represented by and working for the interests of the vast majority, the wage and salary workers of America. Such a political organization is the Proletarian Party of America and we ask the workers to join and support it.

L.D.

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