

ties, and to discredit J. Edgar Hoover and the Federal Bureau of Investigation.' Such are the nature and the objectives of this organization which saw its initial propulsion in a Presbyterian church, with New York City's most prominent clergyman as one of its sponsors.

"But, here is an even more fantastic incident in the recent career of the Rev. Dr. Gardner Calvin Taylor. The incident took place in the Concord Baptist Church of Brooklyn, of which Mr. Taylor is pastor. The funeral services of one of this country's most prominent Communist leaders were held in that church with its pastor, the Rev. Dr. Taylor, delivering the funeral sermon. Dr. Taylor was reported to have paid homage to this outstanding Communist leader 'as one who dared to dream and work for the new world every good person desires.'

"The deceased Communist Party leader who was the subject of this high praise from the head of New York City's Protestant Council was Edward E. Strong.

"The National Committee of the Communist Party, U.S.A., issued an official statement on the death of Edward E. Strong which read, in part, as follows: 'Returning from his service in World War II, Ed Strong became a leader of the Communist Party. As a member of its national committee, as chairman of the Eastern Pennsylvania District, as Southern Regional Secretary, he enriched the Party with the high quality of leadership which had won the admiration and respect of scores of thousands in the youth movement. . . . Above all, he was a man of sterling personal character. He was a fitting prototype of the new Communist man.' That was the official eulogy of the Communist Party, U.S.A. And, to that eulogy, the Protestant leadership of New York City added that he was one who 'dared to dream and work for the new world.'

"Among the pallbearers were Communist Party leaders Benjamin J. David, James W. Ford, Claude Lightfoot, Louis Burnham, and William L. Patterson.

"Using a Christian church for the burial rites of one of its leaders reflects the current line of the Communist Party, the chief aspect of which is to get its conspiratorial apparatus back into the main stream of American life—to end, at whatever necessary compromise of principle, its isolation of recent years."

All this literally slays Mr. Roy.

How could anyone say that Ralph Lord Roy's book is thorough, scholarly, or even trustworthy when it seeks to whitewash a prominent activity of the Communists of this nature? They use a funeral for their own subversive propaganda. Roy is here giving the Reds the very cover and defense they delight to receive.

C. Red Hungary

A third instance in which Roy's delinquency appears has to do with the attitude of leaders of the National Council of Churches toward Communist Hungary.

Mr. Roy reports, "When Russia failed to heed the pleas of many nations for Hungary, the churches stepped in to save as many of the refugees from Communism as they could. . . . Many of the National Council's critics were loud and abusive in their words; the National Council was courageous and compassionate in its deeds" (p. 270).

The National Council at that time published an official journal called *Outlook*. Its number for September, 1956, one month before the bloody dash of the freedom

fighters for liberty, featured on its front cover the then president of the National Council of Churches, Eugene Carson Blake, and Dr. Franklin Clark Fry, United Lutheran Church head and chairman of the central committee of the World Council of Churches with which the NCC is affiliated, two other American churchmen, and two Communists, one of them, Bishop Albert Bereczky, head of the Hungarian Reformed Church, and the other Bishop K. H. Ting, Communist propagandist from Red China.

Bereczky was in the Communist underground before the liberation in Hungary. The Reds established him in his church position. His praise of the Communist order was profuse and widely circulated throughout the world.

The Communist-run *Hungarian Church Press*, March 15, 1955, a year and a half before these ecumenical leaders went to Communist Hungary, reported in full one of his speeches. In this he declared, "A rich, abundant, flourishing, powerful new life surrounds us and we decided, as Church, to regard this new, pulsating, hopeful life as the gift of God's grace which we modestly and humbly try to promote with our helpful ministrations." This propaganda that Communism was a gift of God's grace to Hungary came from the pen of the spokesman for the Hungarian churches featured on the cover of the NCC's official publication in a brotherly, friendly discussion. This is the Communist use of religion. It is an example of the very highest and most convincing kind. Moreover, this is one of the illustrations that the National Council's critics were discussing loudly and "abusive in their words." Roy makes no effort whatsoever to report it or discuss the facts. Obviously, he just simply could not do so. When the Hungarian Communists can get their chief spokesman and propagandist Bereczky's picture presented on the front cover of the National Council's official publication in the United States, they have won a major triumph in their drive to have their propagandists accepted as fine Christian leaders instead of Communist agents and traitors to Christianity.

The above examples, all dealing with major issues, are sufficient to support our contention that Roy deliberately refused to present all the facts, because to do so would have affected his conclusion.

D. Peter and Hromadka

Two of the foremost Communists, operating in the field of religion, Roy mentions merely in passing, and does not admit at all that they are Communists. The first, Janos Peter, posing as a Reformed Church bishop of Hungary, was an agent of the secret police. He came to Evanston in 1954, an honored churchman, a delegate to the Second Assembly of the World Council of Churches. Peter was on the strictest visa, as Roy admits, but he was the object of the solicitation of the press. His interview carrying the Communist line was printed in full in the *New York Times*. Later, he returned to the United States and continues in the United Nations as a deputy foreign minister.

The other, Josef L. Hromadka of Czechoslovakia, is the No. 1 Protestant defender of Communism. He has been a member of the Communist Party. He has been tripped up in his lies time and time again. He was the one, as a member of the central committee of the World Council of Churches, at St. Andrews, Scotland, August 22, 1960, who proposed to the central committee of the World Council that they call upon all their churches to work for conditions that would admit Red China to the United Nations. The World Council followed his lead in this matter with only one dissenting vote.