graphed these scenes for their family albums and sent them home to their fiancees and wives." Again he emphasized, "Hitler and his servants might well have envied General MacArthur and his fellow-champions in the Korean aggression." All of this, and more, was not even brought into footnotes or in any way presented in Ralph Roy's discussion of this masterful victory on the part of the Communists. Getting one of their agents accepted as a great Christian leader and paraded around the United States by the National Council of Churches is Communist use of religion! Nicoli preached his peaceful coexistence line.

Ralph Lord Roy, we say frankly, did not dare give all this information to his readers, for, if he had, his conclusion could not have stood.

The Reds used the NCC most effectively. The Communists were able to get one of their finest agents accepted by the church leaders of the West. These church leaders defended him in his very act of treachery and gave him the platform of the National Council of Churches from which to present the familiar Red line.

Indeed, the Communists had won a major victory, and yet these National Council leaders invited the Metropolitan to attend the official board meeting of the National Council and he, an out-and-out Communist, sat in to carry on the figment of "understanding and brotherly" collaboration!

Moreover, *Eternity* magazine, which Mr. Roy quotes favorably as a scholarly journal, in its September, 1960, issue, featured an article on "Communism and the National Council of Churches," written by the late Donald Grey Barnhouse. Speaking specifically of the National Council's sponsorship of Nicolai, Barnhouse wrote, "It is true that the NCC was duped, a fact they readily admit, but so were many other responsible persons including Government officials." To the present time, however, we have not seen any admission on the part of any National Council official that they were duped or that they would admit it! Ralph Roy's book does not offer any reason why they should admit that they were duped, or even suggest the idea.

We published a "scrap book," as we called it, Metropolitan Nicolai, Agent in the Soviet Secret Police, photographically reproducing much of this documentation, and it has been widely circulated, not only in the United States but in other centers of the world. So great has been the embarrassment to the Communists of Nicolai's exposure that he has been removed from his position as the spokesman for the Russian Orthodox Church in foreign affairs.

B. Gardner C. Taylor

Edward Strong, head of the Southern Regional Committee of the Communist Party, at the time of his death in 1957, was a member of the Concord Baptist Church in Brooklyn, N. Y. Strong also served as a national vice-president of the American Youth Congress, a Communist organization. Thus we have a "communist Baptist church member."

Mr. Roy discusses the funeral of Mr. Strong held in the Concord Baptist Church in Brooklyn, N. Y., which he called "a rare departure from the customary Communist practice of death vigils for comrades in secular halls or funeral homes" (p. 108).

In the "notes" Roy adds additional information which reveals so clearly his own justification for the funeral. He explains that he attended the Strong funeral on April 13, 1957, in the Brooklyn church. He calls it "the interesting blend of religion and politics" and this was "typified in the spirituals and gospel songs by Paul Robeson"—another Red pro! The pastor of the church, Dr. Gardner C. Taylor, a year later was elected president of the Protestant Council of the City of New York and had a prominent part in the Billy Graham evangelistic campaign there. Taylor was also named on the Board of Education in New York City.

Roy specifically adds: "Because of his participation in the Strong funeral, Walter Winchell, J. B. Matthews, and others began a campaign to discredit Taylor. Actually, of course, the distinguished Brooklyn minister was only performing what he saw as his duty as a pastor. At the time of such a family tragedy as the death of Strong, still only a young man and the father of four children (ages 15, 10, 7, 3), it would be a callous clergyman indeed who would not be willing to respond to the request for a church funeral."

Mr. Roy has a strange concept of clergymen. It was perfectly all right to bring this Communist into the church and to give him a Christian funeral, which contributed to the whole Communist "use of religion." Obviously, Mr. Roy does not even recognize when Communists use the church! Thus one can understand how Roy concludes his book by insisting that "Communist influence within the American churches is near the zero mark."

The discussion of this whole matter by J. B. Matthews was presented in an address he delivered in the Bible Presbyterian Church, Collingswood, N. J., at a great anti-Communist rally on the evening of March 22, 1958.

J. B. Matthews is the former chief investigator for the Committee on Un-American Activities of the House of Representatives. He has been called "Mr. Anti-Communist." He coined the phrase "Communist front."

In his Collingswood speech he said:

"Early this year, the Rev. Dr. Gardner Calvin Taylor was elected president of the Protestant Council of the City of New York. His elevation to the highest position in Protestantism in Greater New York was hailed by the city's press. He has jurisdiction over 1,700 churches of 31 denominations.

"Mr. Taylor is vice-president of the Urban League of Greater New York. He was a member of the assembly of the National Council of the Churches of Christ at the organization's St. Louis meeting in December, and is slated to become the new member of the New York City Board of Education.

"Quietly formed in 1951, the Emergency Civil Liberties Committee was formally launched by the Communist Party five years ago, with the Rev. Dr. Gardner Calvin Taylor as one of its sponsors. The ECLC, which is the most active Communist organization in the United States today, was launched at a three-day meeting which was convened in the First Presbyterian Church in New York City. There were no voices in New York City's Protestantism raised in protest against the use of church premises for the launching of a Communist organization, even though the left-wing Committee for Cultural Freedom branded it as a Communist front prior to its convention. In November, 1957 the House Committee on Un-American Activities published a special report on the Emergency Civil Liberties Committee which declared that the ECLC was 'in the vanguard' of 'a newly mounted campaign to cripple the antisubversive programs of the Congress, to shackle or abolish the Committee on Un-American Activities, 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.