

and violence, of blood and filth, which Lenin adored. That is why communists seek to destroy God. It is also Lenin who said:

We have dethroned the czars of the earth, we will now destroy those of Heaven. We shall pursue our attacks against God in due time and in the proper manner, and we are confident of overthrowing him in his empire.

Passing from word to action, the communists have in Russia, Mexico and Spain crucified, killed or tortured priests, monks and nuns, violated cemeteries and the corpses of nuns, and pillaged, profaned or demolished temples, tabernacles and sacred vessels.

In order properly to appreciate the malice and hatred of communism against God, religion, the clergy and the faithful, it must be remembered that its leaders have invented a religion whose very name should make the godless tremble. Godlessness exists since eleven years. Organized in 50 countries, it has 7,000,000 active members and 82,000,000 supporters grouped in 70,000 cells, against 9,000 six years ago. Its newspaper, *Bezbonitz*, has a circulation of 180,000. Every line is a blasphemy, every illustration a sacrilege.

And, in answer to Canadian propagandists who carry diplomacy to the point of distinguishing between godlessness and communism, and maintain that they have nothing to do with the godless, I would say that they are twins.

Words and facts prove it.

In March 1936, Yaroslavsky, leader of the godless, said:

Ten years of battle against the opium of religion bring the triumph of communism ten years nearer.

Lenin's wife admits that "atheistic education remains the aim of the soviet government." To those words which reflect the intimate relations between the godless and the communists, may be added the testimony of facts. Stalin encourages the godless and rejoices over their success.

On May 15, 1932, the communist government of Russia passed a decree containing 118 clauses and planning in great detail the fight against God. *Pravda*, the official organ of the Russian communist party, gives its assistance to the godless in the same manner as to the police agents, most of whom are active members of the godless movement.

Therefore, communism is a counter-religion whose creed and worship rest on the inexistence of God, the basis of which is materialism, and whose religious consequences are a battle against religion, against the clergy, the churches and the religious orders. But such an heresy has social consequences which materialized in Russia in a revolting manner.

Communists do not want war upon God for its own sake; they do not want class struggle for its own sake; they do not encourage revolution for the sake of revolution; they do not desire power for the sake of power. To their mind, class war, revolution, the fight against God, power are only means to establish a collectivistic economic system which will replace the capitalist system.

But it would be useless to destroy capitalism and capitalists if the working classes were to apply the same ideas, because they, in their turn, would become capitalists. What then, will be the principles of the communist system?

The first economic act of the working and peasant classes, were they to come to power, would be to put an end to profit. Everyone knows that profit is the spread between the sale price and the cost of production. Ten thousand pairs of shoes cost \$15,000 to Company X; the company sells them for \$20,000. Its profits will be \$5,000, and it will be distributed in dividends to the stockholders. Under the communist system, there will be no profit. It will have been distributed in advance by way of remuneration to the workers. Because, according to the communists, the appreciation in value of a product is solely due to the labour put in it.

Therefore, money capital is not productive. Consequently, interest on money will also be abolished.

If the manual labour alone is to be paid for, how will it be done? Labour is not a commodity, everybody is agreed on that point. It is the condition which must be fulfilled by each one of us, to the extent of his ability, in order that he may have the right to live. From that springs the great principle: from everyone according to his capacity, to everyone according to his needs.

As the labour of everyone varies and his needs also according to his health, his age, and his sex, society alone will distribute commodities and responsibilities. Commerce will be nationalized as well as production.

But, if production is to be commensurate with the needs of consumption, it must conform to predetermined plans to the realization of which labourers will work.

Therefore, the new state will acquire the industrial plants, the soil, the water powers, the machines, the tools, the buildings, in a word all capital goods. It will be the end of private property.

You will easily see the social consequences of such doctrines.

The communist does not admit other society than the whole of humanity. From