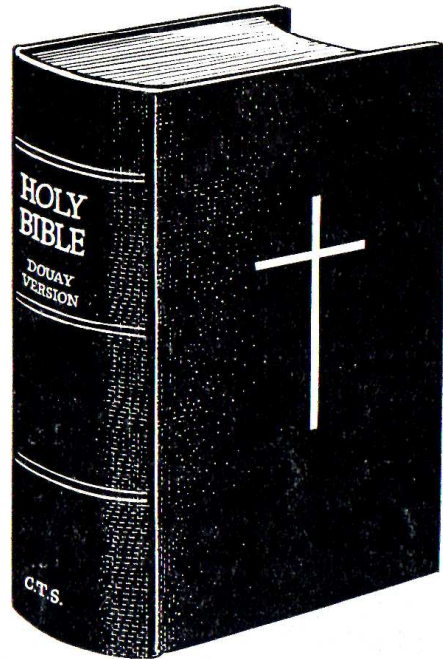


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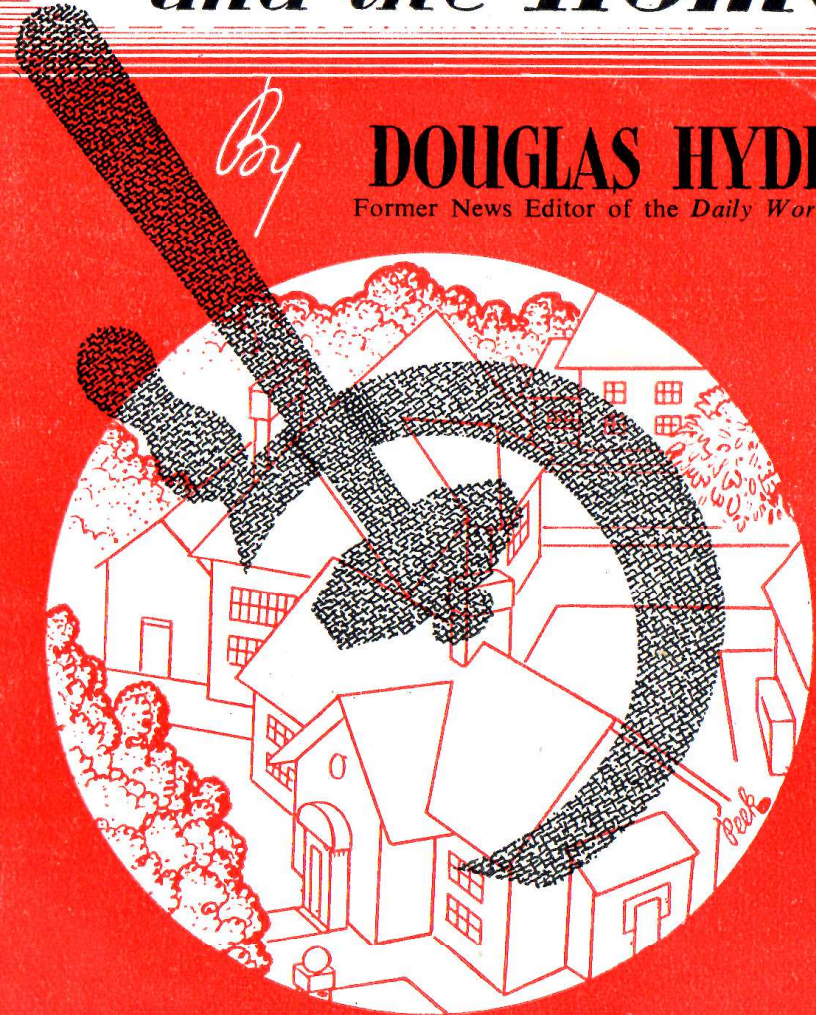
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COMMUNISM  
*and the Home*

*By*

DOUGLAS HYDE  
Former News Editor of the *Daily Worker*



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# Communism and the Home

By DOUGLAS HYDE

Former News Editor of the *Daily Worker*

WHEN the Catholic Church attacks Communism it does not do so on political grounds. It warns against it and attempts to counter the spread of its influence in every possible way because it is atheistic, immoral and degrading to man. Its ideas, says the Church, are false and must by their very nature bring with them great unhappiness. And nowhere is this more true than in the case of the home and family.

But, precisely because Catholics have been in the forefront of the fight against Communism, may it not be that the Church has got a distorted picture of its aims? May it not be that the Popes and priests who have denounced it have been, even with the best of intentions, too prejudiced to give a fair interpretation of it?

If we compare what the Church has had to say on Communism and the family with what the Communist leaders and thinkers themselves have said, coupled with the knowledge of Communism in practice which we now have, we shall be in a position to judge for ourselves.

In his Encyclical letter *Divini Redemptoris*, Pope Pius XI had this to say under the heading, "Marriage and family under Communism":

"In a system which thus scorns and rejects all the sacred functions of human life it follows as a matter of course that matrimony and the family are considered to be a purely civil and artificial institution, originating in a particular set of economic conditions, and as the theory refuses to recognize any matrimonial bond of the juridical and moral order not completely dependent on the will of the individual or the community, it likewise and as a necessary consequence denies the indissoluble perpetuity of wedlock.

"The complete emancipation of woman from any ties with home or family is a special characteristic of the Communist theory. Held to be totally free from the protective authority of her husband, the wife is withdrawn from the home and the

care of her children and, equally with her husband, thrust into the turmoil of public life and communal industry, her home and children being handed over to the custody of the State. Parents, finally, are denied the right to educate their offspring; this right is claimed exclusively for the community and is therefore allowed to be exercised only in its name and by its mandate."

I do not think that the Marxist position has ever been stated more plainly or more accurately and in so few words.

But it is, of course, very different to the picture which is given us by Communist propagandists to-day.

For they know that their theories, stated starkly and in such a way, would attract no one, least of all members of the working class to whom they make their special appeal, and whose lives have always centred around the home.

It is only in the Communists' theoretical works, published for their own study and enlightenment, that the real position is to be found.

### The Individual

Since the family, like the community, is made up of individuals and will succeed only in so far as the individual worth of each is recognized, let us see first how the individual would fare under Communism.

We need have no doubt about this aspect of Marxist teaching for it has been stated with the utmost clarity and frankness in a book called *The ABC of Communism*, which was published by the Communist Party of Great Britain itself in 1922.

That was at a time when few besides the Communists read their books and when the party's aims were in any case still discussed by them in public. In 1934 an international decision was taken to pursue quite different tactics and Communists all over the world switched over to "popularizing" their case for public consumption and never stating it frankly—whilst at the same time continuing to study their true aims in private.

But even in the franker days of 1922 *The ABC of Communism* was felt to be the type of thing which should, if possible, be kept in party members' hands, and so it was published by the party

itself. Every party leader still has his copy, for it is a fundamental work, but it is no longer on public sale.

On page 242 of this book we read:

"When parents say, 'My daughter', 'my son', the words do not simply imply the existence of a parental relationship, they also give expression to the parents' view that they have a right to educate their own children. From the Socialist outlook, no such right exists. The individual human being does not belong to himself, but to society, to the human race. The individual can only live and thrive owing to the existence of society. The child, therefore, belongs to the society in which it lives and thinks, to which it came into being—and this society is something wider than the 'society' of its own parents."

That makes the position abundantly clear. Under Communism—"the individual does not belong to himself, but to society"—or, if you like, the State.

The Programme of the Communist Party of the Soviet Union, adopted in October 1961, uses more moderate language. In setting Russian targets for the next 20 years the Communist leaders had an eye to propaganda and were not solely concerned with the frank statement of their long-term aims. Even so, we find that this is how the Programme puts it:

"The communist system of public education is based on the public upbringing of children. The educational influence which the family exerts on children must be brought into ever greater harmony with their public upbringing. . . .

"The importance of the school which is to cultivate love of labour and knowledge in children and to raise the younger generation in the spirit of communist consciousness and morality, will increase." (Page 112, Programme of the Communist Party of the Soviet Union, Foreign Languages Publishing House, Moscow, 1961.)

Even in 20 years' time, the Soviet leaders do not expect to have achieved the full Communist society. But they hope that by then the present "younger generation" will have been moulded to the point where they are ready to accept the idea that their children do not belong to them, nor to themselves, but to the State, to "society".

That is not an attractive proposition for we know to-day how easily "society" can overlook the individual. "Society" thinks in terms of the masses, of millions, and the sacred worth of the individual counts for little in a super card-index system.

Why do the Communists hold such an unattractive theory? If you think about it, the reason is clear.

Communism is atheistic. It denies the existence of God—indeed it aims to erase the very memory of the name of God from the minds of men and believes that it cannot triumph until it has done so.

But if man does not belong to God, is not answerable to Him for his behaviour, to whom is he answerable?

"He does not belong to himself," the Marxists anxiously assert. For if he did he would be answerable only to himself. He could determine his own course of action regardless of right or wrong; permissible or not permissible. No state could tolerate such a position. You could not rule men who recognized no restraints, human or divine, in a Communist state any more than in any other.

And so "society" is made to take the place of God. What is right and what is wrong is laid down by the Communist State. The individual's rights are what are permitted him by the State. Outside that he has no rights whatsoever.

And you can see where that leads in practice in the countries of Eastern Europe to-day. Nowhere on earth does the individual count for so little. The State is all-powerful and the individual who is unable or who refuses to accept its ruling hopes for little mercy from it.

That is the background to the people in the forced-labour camps and jails, the thousands of people who have fled to other lands because their lives were endangered by the mere fact that they were known to hold views contrary to those of the men who use the State as their repressive weapon to-day. It is the meaning of the imprisonment of Cardinal Stepinac and Cardinal Mindszenty.

The individual, then, belongs to the State, according to Communist reasoning.

## The Family

But individuals marry, and have families. What has Communism to say about marriage?

Christian marriage, based on an indissoluble union between man and wife, was always subject to derision on the part of Marx and Engels, the founders of modern Communism. It had, they claimed, failed. "Bourgeois marriage is in reality a system of wives in common," they said on page 25 of the *Communist Manifesto*. And their disciple August Bebel wrote in *Woman, Past, Present and Future* :

"... it follows as a matter of course that our modern marriage is very far from fulfilling its true purpose and has therefore no claim to be regarded as either sacred or moral" (page 49).

"The only salvation lies in a return to nature and to natural intercourse between the sexes, in casting off the unhealthy unspiritualistic ideas of humanity which cling to us to-day" (page 70).

The mother, busy in the home about her responsible household tasks, undertaking the huge but magnificently satisfying job of rearing the children, they saw as a slave who should be emancipated.

Marx, incidentally, employed a nurse-housekeeper even throughout the frequent periods when he was dependent upon outside charity. In this way he assisted in the "emancipation" of his own wife whilst passing on the "slavery" to someone else.

The woman who makes looking after the home and bringing up the children a full-time job is economically dependent upon her husband, they declared, for they did not see it as a partnership but as the exploitation of one by the other.

By going into industry and earning for her own "keep" the woman would be freed. Freed from "economic dependence" upon her husband; freed to do everything he did; freed from having to stick to him for life; able to support herself should she prefer to dissolve the marriage.

In an age lacking a sense of responsibility and of distorted values it has had a wide appeal. At one time, in the days when the whole of life was based on Christian precepts, it would have sounded monstrous.

Holding such views the Communists everywhere campaign to get women out of the home and into the factory.

In the Communist countries they are subject to considerable pressure to get them there. Day nurseries, crèches, communal restaurants in flats and factories are provided for this purpose. The aim is that every woman should be in industry and every child out of the home.

The Programme of the Communist Party of the Soviet Union keeps this aim firmly in mind even though it is expressed in more attractive sounding words than those used in the past.

It is this, for example, that underlies its seemingly harmless declaration that the quality of state-organized public catering must be made superior to that of the home. "Price reductions in public catering," it says, "will keep ahead of price reductions for foodstuffs in the shops. By virtue of all this public catering will be able to take precedence over home cooking within 10-15 years" (page 89).

One does not have to question the good faith of the Communist when he believes that children would be better off if they were taken out of the home and family and put safely in the hands of the State. They no doubt sincerely believe that the home itself is an outdated institution and that to entice and coerce women out of it by such means is genuinely to work for their "liberation".

But it is necessary for us to know that these are their views and aims. And they would be more honest if they were to state them plainly and explain their underlying motives.

Frederick Engels wrote a book called *Origin of the Family* which is the classic work on this subject. Every serious Marxist possesses it and studies it. Upon it has been based most of the legislation passed on the home and family in the Communist countries.

On page 80 he says:

"Then it will be plain that the first condition for the liberation of the wife is to bring the whole female sex into public industry, and that this in turn demands the abolition of the monogamous family as the economic unit of society."

And on page 77 we find him declaring that when the woman goes into the factory:

"The wife has in fact regained the right to dissolve marriage and if two people cannot get on together they prefer to separate."

Woman's place under Communism would not, therefore, any longer be in the home but in the factory. And her job as wife and mother would not be seen as one of the most satisfying and important of all, but a form of slavery from which she must be emancipated.

### The Children

And how about the children? We have already seen that the newly-born infant would not be regarded as the priceless possession of the parents, to be dedicated to God, but rather as the property of society. And so it is not surprising that the parents' right to train and mould their children's minds is seen, not only as something undesirable, but as something to be resisted at all costs. Which is logical enough, of course, if they are the property of the State. Parents would mould and make individuals. The Communist State needs robots.

On page 262 of *The ABC of Communism* we find the position stated clearly:

"The decree whereby the school is separated from the church must be rigidly enforced, and the proletarian state must not make the slightest concession to medievalism. What has already been done to throw off the yoke of religion is all too little, for it still remains within the power of ignorant parents to cripple the minds of their children by teaching them religious fables. . . .

"We must see to it that the school assumes the offensive against religious propaganda in the homes so that from the very outset the children's minds shall be rendered immune to all those religious fairy tales which many grown-ups continue to regard as truth."

And also on the same page:

"Under the Soviet Power there is freedom of conscience for adults. But this freedom of conscience for parents is tantamount to a freedom for them to poison the minds of their children with the opium which when they were young

was poured into their own minds by the church. The parents force upon the children their own dullness, their own ignorance; they proclaim as truth all sorts of nonsense; and they thus greatly increase the difficulties which the unified labour schools have to encounter. One of the most important tasks of the proletarian state is to liberate children from the reactionary influence exercised by their parents."

And the *Communist Manifesto*, page 25, says:

"Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty."

In Russia and elsewhere it has resulted in an appalling separation between children and parents. The fight for the "liberation of children from the influence of their parents" has had its logical end in children having the right to prosecute their parents for administering punishment to them and in the child-spies who have denounced their parents to the secret police and have been extolled for doing so.

Within the next 20 years the Communist Party of the Soviet Union hopes to have children very largely out of the hands of their parents and into those of the State. Its Programme says:

"The development of a ramified network of children's institutions will make it possible for more and more families, and in the second decade for every family, to keep children and adolescents free of charge at children's establishments if they so desire. The Party considers it essential that everything should be done to fully meet in the next few years the demand in children's pre-school institutions.

"In town and country there will be: full and cost-free satisfaction of the population's need in nurseries, kindergartens, playgrounds, day-care schools and young pioneer camps; the mass provision of an extensive network of boarding-schools with free maintenance of children; free hot meals at all schools, introduction of after-school hours with free dinners for school children . . ." (page 89).

Perhaps it does not sound very sinister. But what does it all add up to? The home and parents would be nowhere. The Communist state would have the children, with their unformed minds, completely at its disposal.

In seeking to gain a complete hold on the mind of the rising generation the State has had to combat and destroy the influence—particularly the Christian influence—of the parent in the home. Only so can it be certain that the men and women of to-morrow will be wholly subject to it and wholly possessed by it.

### The School

And what about the schools? Having gone to such trouble to possess the infant's mind and soul it is natural that the Communist State should have very definite views on what is permissible and what not permissible in the realm of education.

First, of course, it is laid down that only the State, and not the parents, shall decide how and where the child is to be educated.

In *The ABC of Communism* it is put like this:

"To society, likewise, belongs a primary and basic right of educating children. From this point of view the parents' claim to bring up their own children, and thereby to impress upon the children's psychology their own limitations, must not merely be rejected, but must be absolutely laughed out of court. Society may entrust the education of children to the parents; but it may refuse to do anything of the kind, and there is all the more reason why society should refuse to entrust education to the parents seeing that the faculty of educating children is far more rarely encountered than the faculty of begetting them" (page 242).

The purpose of Communist education is made clear in the Programme of the Communist Party of the Soviet Union which says:

"The Party considers that the paramount task in the ideological field in the present period is to educate all working people in a spirit of ideological integrity and devotion to communism, and cultivate in them a communist attitude to labour and the social economy. . . . Special importance is attached by the Party to the moulding of the rising generation.

"The moulding of the new man is effected through his own active participation in communist principles in the economic and social spheres, under the influence of the

educational work carried out by the Party, the state, and various social organizations, work in which the press, radio, cinema, and television play an important part" (page 106).

Schools, universities, press, radio, cinema and television are, of course, exclusively in the hands of the state. The state in its turn is controlled by the party. Thus the party uses every available means to "mould the rising generation" to its own pattern.

The education provided will be based on dialectical materialism. All religious teaching is dropped.

Said *The ABC of Communism*:

"We must ruthlessly expel from the proletarian school all those teachers of the old schools who either cannot or will not become instruments for the Communist enlightenment of the masses. . . . The old school was intimately associated with religion—by compulsory religious teaching, compulsory attendance at prayers and compulsory church-going. The new school forcibly expels religion from within its walls under whatever guise it seeks entry and in whatever diluted form reactionary groups of parents may desire to drag it back again" (pages 239-240).

That was the issue which Cardinal Mindszenty saw so clearly and for which he was prepared to be martyred. He knew that once the Communist State got hold of the educational system it would use all its persuasive and coercive powers to produce a generation of militant atheists.

Lenin, the architect of the Russian revolution, and the greatest of modern Marxist theorists, laid it down in these words:

"The fight against religion, the opium of the people, occupies an important position among the tasks of the cultural revolution. This fight must be carried on persistently and systematically. The proletarian power must withdraw all State support from the Church, and abolish the influence exercised by the Church, on the system of education and training organized by the State; it must ruthlessly suppress the counter-revolutionary activities of ecclesiastical organizations.

"The proletarian power acknowledges freedom of conscience, but at the same time uses all the means at its

disposal to conduct anti-religious propaganda, abolishes the privileged position of the established church and reforms the entire educational system on the basis of the scientific materialist conception of the world" (*Lenin on Religion*, page 9).

So, by controlling the child's thought from the cradle to manhood, the Communists hope in time to have a generation which believes unquestioningly all that it is told, which has never known anything of the Faith its fathers held and which is incapable of seeing beyond its intellectual and spiritual prison-house. But what about what is left of married life?

With mother in the factory, children in the hands of the State, what happens to marriage as an institution?

### Divorce

Engel's book *The Origin of the Family* sets out to show that modern marriage belongs to an earlier, more primitive period in man's development. And Marxists have always held that under Communism both marriage and divorce must be as easy as possible.

In the *Origin of the Family*, page 89, Engels writes:

"If affection definitely comes to an end or is supplanted by a new passionate love, separation is a benefit for both partners as well as for society—only people will then be spared having to wade through the useless mire of a divorce case."

He adds:

"Probably the only reason why the Catholic Church abolished divorce was because it has convinced itself that there is no more a cure for adultery than there is for death" (page 75).

"Easy come, easy go", will therefore be the rule under Communism. There is nothing sacred where there is no God. Marriage is no longer sacred, the marriage act is robbed of its spirituality, parenthood is shorn of its sacred responsibility. So why be faithful, why be chaste, why stick together at all?

Legislation aimed at carrying the Marxist ideas on the home

and family into effect was passed in Russia soon after the revolution.

Any church marriage could be declared null and void; state marriage became the easiest possible, divorce could be obtained by either party sending a post card to the local registrar's office in return for which another card was sent officially declaring the marriage at an end.

Under the circumstances large numbers did not bother to observe such meaningless formalities either when establishing or dissolving their "homes".

Abortion was made legal, abortion clinics were set up all over the country and considerable propaganda done to encourage their use.

Such clinics were necessary if large numbers of unwanted children were not to result from the temporary attachments which became prevalent throughout the land.

The consequences were such that within 16 years the security and survival of the State itself were threatened.

On July 12, 1936, *Izvestia* reported that in Moscow province in 1934, 57,000 children were born, while 154,000 abortions were performed. In the villages there were 242,979 births to 324,194 abortions.

And the same official paper, on July 4, 1935, reported that in the same province in the first five months of the year, there were 38% more divorces than registered marriages. About 2.3% of divorced couples, it said, had children and only 10% of such divorced parents could support them.

The Russian leaders were by this time convinced that war with the West was almost inevitable and that perhaps a whole series of wars might be expected until the issue between Communism and Capitalism was settled internationally once and for all.

Russia's great asset in war had traditionally been her large population. Cannon fodder in almost unlimited quantities would therefore, be needed in the future. But the state of affairs depicted in the *Izvestia* reports was one in which it was clear that such cannon fodder would soon no longer be available. More births and less abortions, and stable homes in which children were born were needed.

And so, with typical Communist flexibility, the line was changed.

The legislation of 1918 and 1927 was rescinded. Divorce became more difficult and was discouraged. Abortion was made an offence. Large families were encouraged. For the time being part of Communist practice was put into cold storage. Party members were told that this new attitude did not represent a denial of the Marxist principles on the question. It was a necessary expedient forced upon the Soviet State by the threats of a hostile capitalist world and by the fact that the masses had not been educated "up" to Marxist practice.

A period in which there was a conscious retreat was necessary until, by means of a better understanding of the teachings of Engels, the masses were ready for the "emancipation" which was the Communist goal. Such "theoretical" retreats are a normal feature of Communism in practice as witness the "retreat" from Communism to the New Economic Policy of March 1921, when Communism was deliberately put into cold storage for the time being.

To ensure that the party members themselves should not come in time to believe their own propaganda in favour of the home and family, new emphasis was placed upon the need for the study and understanding of Marxist theory. All over the world Communists still stand by the theory; it has not been modified, or revised or amended in any way whatsoever. But it is not discussed in public to-day. It is reserved for the party study class.

But Russia and China are far away. How about Britain?

British Communists have modelled their party's organization, its theory and its practice upon the Russian party, as have Communists everywhere. In the party's study courses the Marxist teaching on the home and family is learned with the same care and enthusiasm as in Russia.

New editions of the English translation of Engels' classic *The Origin of the Family* continue to be published by the Foreign Languages Publishing House, Moscow, and to be distributed in Britain. It is used as a text book in Communist party classes and study courses all over the country. The "party lines" may



change but the fundamental Marxist teachings remain the same and so do the aims.

### Morality

The British Communists' ideas on morality are based upon it and upon the other works quoted in this pamphlet—indeed many of the books and passages quoted here are ones used by the author of this pamphlet in study courses which he himself tutored when a Communist.

And just as Communists here accept the theories so, too, they have supported their practice.

The British Communist Party has based—and still bases—many of its campaigns upon the Marxist theories on the family. Often they appear to the general public as relatively harmless, indeed some people regard them as being among the less revolutionary of the Communists' activities.

Thus, for example, the Communist Party supports every move which will make it easier for women to go into industry and away from the home.

Its campaigns for equal pay (whatever may be the motives of others associated in such movements) and for the recruitment of women into factories have all been aimed at paving the way psychologically and physically for the vast extension of such developments under Communism.

Communist Party members and their associates here have initiated campaigns for easier divorce, for abortion law "reform" and anything else which was in accord with Marxist principles.

The Communists themselves talk to-day of a "Communist moral code." The Programme of the C.P.S.U. even includes its own substitute for the Ten Commandments. But their morality is based upon the belief that nothing is permanent, nothing is sacred; there is no absolute truth, no abiding values, no permanently valid moral or ethical code. What is right to-day may be wrong to-morrow. The code changes with ever-changing circumstances. And those who determine how and when that code should be changed are the Communist leaders themselves. There lies its fundamental weakness.

Lenin said in his book *On Religion* that "morality must be

subordinated to the interests of the proletarian class struggle"—in short, to the interests of Communism. It is not surprising that with no more than this to guide them, Stalin (on Khrushchev's own admission) was guilty of monstrous brutalities, putting millions into slave labour camps, and Khrushchev himself was guilty of the ruthless suppression of the Hungarian People's Rising. The Communists' man-made moral code is no better guide to the individual's personal life either.

The Communist Party attracts some of the keenest and best of our day and perverts them. And in no sphere of its activities is this more the case than in the realm of morality, the home and family.

Out from the party far and wide go corrupting influences. The ideas and practices spread by Communists appear attractive to many others, particularly youths and girls with little religious background or moral training and so are accepted by them. Such views cannot be held and practised, even for a brief period, without irrevocable consequences and life-long regrets.

Communism might be described as the sum total of all the heresies, wrong ideas and false notions that people have had for generations, exaggerated and elevated to a philosophy and a way of life.

Wrong ideas and wrong practice on questions of marriage and morality are not the exclusive possession of the Communists. The ever-growing queues at the divorce courts are a bitter evidence of this. They are a matter, too, of growing concern, not only to Christians, but to those responsible for the stability and survival of the State itself.

The child delinquents who appear in the juvenile courts in increasing numbers include a high percentage of the victims of broken homes and divorces. Separations and unsuccessful marriages are seen as being one of the principal causes of the growth of child crime.

Just as the problem of combating modern materialism is wider than that of the fight against Marxist materialism so is it the case with the home and family. In Marxism we find materialism in its most virulent, militant organized form. So, in Marxism we find contempt for Christian morality and the Christian family in its most virulent, militant and organized form too.

Communism in practice, precisely because it carries commonly-held but utterly wrong ideas to extremes, is demonstrating before our eyes to-day just how false these ideas have been. It is proving how their practice brings unhappiness and degradation to men, women and children alike. And if those who see where these things are wrong speak out, our generation can be brought back to sanity.

For the practice of Communism is demonstrating just how right has been the Church all along and how her ideas, which are the exact opposite of those of the Marxists, have been the ones which alone are in keeping with the dignity of man.

In his first encyclical in 1939 Pope Pius XII described domestic life as "the primary cell of human society". That is the Christian conception of the home and family. That way lies both sanity and sanctity.

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102 HOPE STREET, HANLEY, STOKE-ON-TRENT

213 BRISTOL STREET, BIRMINGHAM 5  
23 RIDLEY PLACE, NEWCASTLE-ON-TYNE 1  
34 CHARLES STREET, CARDIFF