

TRANSCRIPT OF THE SPEECH BY
BELLA V. DODD
TO THE KNIGHTS OF COLUMBUS
UTICA, N. Y.

PREFACE

This transcript is a modestly revised version of the original HTML document posted by Tara Baker in April, 2019 at: *<https://belladodd.blogspot.com/2019/04/>*.

Transcript of a Speech by Bella Dodd, former Communist agent to the United States, before the Knights of Columbus in Utica, NY

CHAIRMAN: “ ... and to walking picket lines. Her rise in the party exposed her to the organization, the techniques and the innermost workings of the Communism in the United States. Fortunately, for you and for me, Dr. Dodd broke with the party with the full realization of the tremendous influence that the conspiracy was exerting in the United States, Dr. Dodd has done everything in her power to alert the people of this country to the danger. This is to her everlasting credit.

I would at this time like to just go over her history: Dr. Dodd is the youngest of a family of 10 children, attended public schools, graduated from Hunter’s College with an AB degree in 1925, Summa Cum Laude and Phi Beta Kappa and also as president of the Student Council. Attended Columbia univeristy 1925 to 1927, graduate work in Political Science and worked towards a doctorate. In New York University, 1930, she received a Doctor of Jurisprudence.

Admitted to the bar, NY state in 1931. Her history continues; she taught school at Hunter College 1926 to 1939. she became active in union affairs, was legislative representative and organizer 1935 to 1944. She joined the Communist Party and became a member of the national committee in 1944 to 1948, but then later she testified before the Senate Internal Security Committee of the House Un-American Activities and also testified before the Senate Rules Committee, Department of Justice.

She returned to the Catholic Church with conditional baptism by bishop Fulton J. Sheen in 1952. She is the author of a book ‘School of Darkness.’ She taught school at St. John’ s University Law School between 1953 and 1961. At present she is a practicing attorney in New York City.

It is my great pleasure to introduce to you a successful lawyer, a renowned author and a stimulating lecturer, Dr. Bella Dodd.”

[Applause.]

DODD: “ ... Mr. Johnson, Mr. Chairman, my fellow Americans, I come here to you tonight at a time when I feel it is extremely important that Americans draw close to one another. If you look at each other, if you take measure of each other, and say we are the ones who must fight the resistance movement in what is going on in the world today, and in the present steps towards taking over the United States of America by this thing that we call ‘world Communism.’

Now I know that many of you have read a lot about Communism, and listened to other lectures, and still one says if the things that the lecturers say are true, how come—almost step by step— this thing is taking over the world? We begin with the takeover of the Soviet Union in 1917, and we find that the more we Americans have worked toward the analysis of this thing, the closer has come the world-controlled Communism. How come? What causes it? What is this thing we call Communism? And I might say that there is a great deal of misconception as to what the thing is, and there’s a great deal of fear built up by both speakers and writers.

I have no intention of coming here to Utica tonight— the lovely city of Utica, which by the way, I think could use a little of that foreign aid money which you see squandered on other countries of the world. There’s no doubt in my mind the plan here, for instance, to use some of the two-and-a-half billion dollars which we have given to Tito’s Communist Republic, but more of that as we go on. Now the question is ought we to fear this thing? And the answer is, my dear friends, we must understand what we’re faced with, and then we must not just hold lectures. We must organize ourselves so that it is practical for the people

of this area of New York State to play the part in the defeat of Communism. Now it's not going to be defeated by a little secret society; it's not going to be defeated by a just individual. It's going to be defeated by the kind of organization and the kind of life which you—the people of this area and the people of the next area and other areas of the country—will do. Now, what is this thing called Communism and why is it that it is winning victory after victory? Why is it that we in the United States of America today, who talk glibly about containing Communism, or having a foreign policy of containment, find that we are now being contained? We, the United States, are being contained while the Soviet Empire takes over the free world bit by bit?

I have no doubt, my dear friends, that the victory will ultimately belong to the Free World. I have no doubt that those who have built a Christian civilization—and when I say the word 'Christian,' I refer to that whole complex of the Judeo-Christian civilization based upon the Old Testament and the New Testament, based upon the Ten Commandments of Moses and the 11th Commandment of Jesus Christ which says, 'love thy neighbor as thy self.' My dear friends, when I left New York today, I glanced at the newspapers, and I found that in the city of Newark, the leading Communist teacher who was ousted because he refused to tell the Un-American Activities Committee whether he was or was not a Communist five years ago was reinstated by the Board of Education there by a vote of 5 to 4. He was given \$51,000 in back pay. The Board of Education also appointed him as head of the Department of the school where he had taught. If you think that this thing happened (that these things happened just by accident), then I think you, my dear friends, you don't understand what you're up against. When Robert Lowenstein was reinstated to the Board of Education in Newark, we understand that the city of Newark passed into the hands of those who are pro the left-wing elite.

In the city of Newark not long ago, 400 students rioted in front of the junior high school. The reason they rioted, we haven't the slightest idea. Yet two of the leading boys were able to disarm a police officer, and for a while, it looked as if the police officer's life was in complete danger. And if we examine what was behind this riot in Newark before the junior high school, we find that what was behind it is a planned, organized movement to inflame the minds of people on a racial basis. In other words, the Communist Conspiracy has many different channels of operating. Now, I noticed your chairman used the word 'Communist conspiracy.' I have used it also, but before I go any further this evening, I would like to differentiate three terms so that we know what we are talking about.

I want you to differentiate in your minds: one, the Communist Conspiracy; two, the Communist Party; and three, the Communist Movement. These are three different concepts and we must deal with them differently.

Now the Communist Conspiracy really should not have the word 'Communist' before it. It should be called the 'Conspiracy for World Control.' The Communist Conspiracy, like all conspiracies, is a secret organization of a group of people who are determined to be in control or are determined to accomplish something illegal—sometimes a legal way, and sometimes an illegal way. Now what is it that the Communist Conspiracy (or the World Conspiracy) seeks to accomplish?

Now the Conspiracy consists of a small group of people. They are not necessarily located in Moscow or Leningrad or in Stalingrad or anywhere else in the Soviet Empire. The Communist Conspiracy consists of men and women who are located in New York, in Moscow, in Paris, in London, in Saigon, in Hong Kong, and throughout the world. Yes, in Leopoldville. The Communist Conspiracy consists of a group of people who

are no longer concerned about what happens in Utica or in Rome or in Kalamazoo or any other small area of these United States or France or in England. They are a group of people who are determined to control the natural resources of the world. Yes, they're interested in controlling oil and controlling iron and steel, Uranium, yes, timber and land itself.

Now this conspiracy for world control of the natural resources of the world leads to many strange phenomena which confuses the people of America who think in terms of 'those who are interested in business should be against Communism.' Well, they should be in reality, but unfortunately their sights are set upon immediate control, and for that reason you will find that a man like Frederick Vanderbilt Field— people ask me over and over again 'why should a man like Freddy Field—whom I knew very well in the party—why should he be interested in the Communist Movement? He's comfortable, he's in business, they have great holdings.' Well the answer is that the world Communist Conspiracy consists of several different types of groups, and unless we understand that, we cannot achieve an understanding of the problem of how to defend ourselves.

The Conspiracy then is a small group. Now the conspiracy operates under many different kinds of the labels, because in order to gain control over the natural resources of the world, they must control the two-and-a-half billion human beings there are in the world, and there must be different ways of controlling them. Now the way they control the Soviet Union (or Russia) was by actually taking it over physically by revolution and establishing a static control over the peoples of Russia. Thus in 1917, a very small group of members of the Communist Party—aided and assisted by the Communist Conspiracy, financed by the Communist Conspiracy—were able to establish control over 200 million people of Russia who didn't know what had hit them.

Now the Communist Conspiracy—the World Conspiracy on a worldwide basis—operates under different labels at different times. Sometimes it uses the Communist label, sometimes it uses the Socialist label, sometimes it uses the Humanist label, sometimes it uses the goodwill label. It is willing to use any group of people that they can move into action for the ultimate control. However, what has happened is that in establishing a world revolutionary movement, they have frozen control into the hands of—a massive control—into the hands of a group of countries which they control by military force and by psychological and by gun metal force. They are not above using psychological warfare. This is the Communist Conspiracy.

If you ask me who is in the Communist Conspiracy from America, I could not give you any answers, even though I was a member of the National Committee of the Communist Party. I could point to maybe one to two to three; I could suspect a lot of people, but I could not give you the names of those who were the real conspirators behind this whole thing. Yet conspirators there are, because if there weren't a conspiracy, there wouldn't be this almost symphony of movement of peoples and events which lead almost diabolically and in a very grand way toward the elimination of freedom on a worldwide basis.

The Communist Party, on the other hand, the Communist Party which exists, which was established in 1919 by the Third International, the Communist Party which was established in every country of the world and in the United States—ours was established in 1919—they were established as a small group of people as the framework, as the blueprint, as the skeleton of the new form of government which they hope to establish sometime in the future. That's the Communist Party of the United States of America, which by the way, many people will 'poo-poo' and laugh and say: 'well it's a small party, it's inconsequential.'

My dear friends, J. Edgar Hoover has said that there are, at present, approximately 20,000 members in the Communist Party of America today. Now of course you can laugh at that and say that's about as large as some large universities we have. You can put 20,000 into a thimble. Yet remember that in 1917, the Communist Party of Russia—which had been established much earlier than ours was established—the Communist Party of Russia consisted of 25,000 members—the 25,000 members who knew exactly where they were going, who had planned, who were being moved in the direction of their objective of control over the Russian people. The 25,000 members, whereas the rest of the mass of people were [indiscernible] didn't know what was going on. They may have suspected certain things, but by and large, they were completely ignorant to what was going on. Yet the 25,000 members were able—in the period from January 1917, when the Socialists or the Social Democrats seized power in the Kerensky government, had seized power in Russia—from January of 1917 to November 5, the October Revolution, was a brief period of only nine months. In nine months, Lenin with the assistance of Kerensky, or building on what Kerensky had done, in those nine months he was able to take over 200 million people.

Stalin once put it very graphically at one of the meetings, in telling you how effective a Communist Party could be. Because the Communist Party must originally be destructive. He said it takes 300 or 400 people to build a bridge. He said, but it takes only one or two to destroy it. And so the Communist Party, which was established in every country of the world—and sometimes they're called by other names: sometimes they call the Labor Party or Socialist Labor Party—but the answer to whether they are the Communist Party or not is whether they are affiliated with, whether they are sympathetic, whether they are cooperative with the Soviet system.

Now the Communist parties of the world are a skeleton of the new form of government. I say that advisedly because so many people are misled by the word 'party.' You're accustomed to thinking of the Democratic Party and the Republican Party and even the Labor Party and the Socialist Party as 'political parties.' The Communist Party is not a political party. The Communist Party could be called a Communist Government, because the Communist Party is interested and addresses itself to all the problems that mankind's geographical boundary has. In other words, the Communist Party of New York State is concerned with the elections. It's concerned with all the political parties, and I might tell you, I was one of the people who operated up and down the state. I know practically every crook and cranny of this state; I love it dearly. But I operated for the Communist Party in this area, and I know for instance we had our fingers in the Democratic Party. We had our fingers in the Republican Party. We had our fingers in the American Labor Party. We had our fingers in the trade union movement. It is interested not only politics, it is interested in the economics, it is interested in the social life of the people. It is tremendously interested in the educational structure of the people. It is interested in the cultural life of the people. It is interested in the morality of the people, not necessarily to promote better morality, because the Communist Party at one time will promote debauchery, it will promote chaos in morality; and another time, it will set up very high ideals, depending upon which suits their purpose at a particular time, since their approach to morality is a question of tactic, and not a question of principle. For them, there is only one morality, and that is the support of the Communist system.

The Communist Party, which may seem a little ridiculous to you, I remember we used to go to the state legislature in Albany frequently—I went to public hearings—and I remember one time, we had a hearing on the Milk Bill, which was pending. There was

a milk strike in New York State, and we had a great big hearing held in the educational hall there in Albany, and the Communist Party spoke up, the Socialist Party spoke up, and so on. Now many people are fooled by what the Communist Party says on current social, economic problems. Because the Communist Party makes it its business to be in the forefront of any particular ill that there is, any particular unhappiness that there may be, any particular injustice there may be, not for the sake of bringing about justice, but for the sake of gaining control and getting the ear of the mass of the people.

I remember one time, at that Milk Hearing, the farmers, we came to the question of whether the Communist Party should be allowed to speak or not. And the legislative leaders didn't want them to speak, and so one of the farmers said, 'Let them speak! They drink milk, don't they?' And that, of course, solved everything. When the Communist took the forum, he was for giving everything to everybody. In other words, they can afford to give everything in word to everybody and gain the following of people, since they would not be responsible for controlling the situation.

The Communist Party, if it exists in your district of only 10 people, is something you have to watch, it's something you have to be worried about, because what happens is those 10 people are not those 10 people—they multiply by the number of activities that they engage in. For instance, when I was a Communist on the college campus, I was not only a member of the Instructors Association, but I was also a member of the Association of University Professors, I remember the Anti-Fascist League, I was a member of maybe 10 or 12 different organizations, so that in those organizations, I was able to find other people to carry on the work of the party. The Communist Party is a nerve center, it's like an enzyme which creates the

power for passing on the material which has to be utilized.

The Communist Party of America at present has been declared outlawed by the Supreme Court, but they were given a chance to re-argue their case, and in the meanwhile, they are building a mass movement—you'll find them here in this district holding meetings; you'll find them in Albany holding meetings. Out in [indiscernible] they took over one of the biggest banks here the other night and held a meeting with the leading communists bringing the—when I say the biggest banks, they have an auditorium, which was utilized for the purpose of gaining support from people who say, 'Well, why shouldn't they be free to speak up? Isn't America free for people to speak up?' The answer is, my dear friends, The Communist Party exists, and if the Supreme Court decision is upheld—it may be, although I doubt it—if the Supreme Court decision is upheld, you will look for the Communist Party being in an illegal party and existing because no legal decision would drive them out of existence at this particular time.

The last term which I wanted to discuss with you is the Communist Movement—Communist Conspiracy, Communist Party, Communist Movement. Now the Communist Movement is an attempt to establish a social ideological attitude which is pro left, which is in favor of the Communist opinion. Now you must understand what Communism is in order to understand when you're being indoctrinated and taken over into the Communist Movement. It does not come to you in labels; it comes to you under very pleasing devices. Now the Communist Movement in America had been in existence for a long time. A lot of people think that Communism just came after the Russian revolution. Oh no, my dear friends. Back in the middle of the 19th century, Karl Marx came to the United States. As a matter of fact, he was here both before and after the Civil War. Karl Marx lectured in New

York, he lectured in Philadelphia, he lectured in Boston. As a matter of fact, the first Communist international, which was established in 1865, was disbanded by his delegates—his international delegates meeting in Philadelphia, in 1876. So America has softened form to this world Communist Movement—the Communist open movement, and not of the conspiracy itself, which holds its meetings maybe in the Waldorf Tower, maybe in Berlin, maybe in Saigon, maybe in Hong Kong. It holds meetings everywhere throughout the world. But the actual open Communist Movement, the first international, the second international, the third international—the first one chose its place here in the United States.

Now what did they unleash upon the United States? They unleashed an ‘attitude of life.’ And essentially what is Communism? Communism is a ‘new attitude’—well maybe not new, maybe it’s as old as life itself—but it’s different from the attitude that we have, that the Western world has had, that the Christian world has had, upon the concept of what is man? Now in order to gain control over mankind, the idea is that you want to be able to control the human mind. Now the Communist concept of man is materialistic, the concept of man is: that he is nothing but matter. Man is born, he grows, he dies, he decays, and that’s the end of him. And if that is true, then everything that the Communists say is correct.

If that is not true—if the Judeo-Christian concept of man, as embodied in the Old and New Testament, is that man is a creature of God. If as David says in that beautiful eighth Psalm of his, ‘Oh God, what is man that Thou art mindful of him, and the Son of Man that Thou dost visit him?’ And he answers by saying, ‘Thou has created man a little less than the angels to have dominion over all the other creatures of the earth, to serve God in this world, and to know Him and be happy with Him in the next world.’ If that is the concept of man, then each

one of us—no matter how crippled, how deformed, how weak, no matter what we are, each one of us has that Divine spark which is trying to find its way back to God. Each one of us then becomes a sacred person, an individual. A person is very important to respect their personality, then it follows like night today that you can't kill off those who are sick, those who are deformed, without violating the great rule of life. On the other hand, if the Communist concept is correct, that it is right that those with a superior intellect—and notice, for instance, the rise of the left-wing elite, the superior intellect, the rule of the university, of certain types of universities—if man is just nothing but matter, then the superior intellect has the right to rule the inferior intellect and to eliminate those that they consider to be a drag upon society. The Communist Movement on a worldwide basis has pushed the idea of euthanasia—the idea that a person who is too sick, should be killed off. The weak and the imbecilic should be killed off. Now, you may say: 'that isn't true of the Communists, it's true of the Nazis,' and here we come to another story. The Communist Movement on a worldwide basis had different, does different things at different times. In the United States of America today—which they're seeking to get ready for the kill—they will do everything they possibly can to unleash confusion, chaos, depravity, perversion, conflict of people against one another. Of parents against children, of children against parents, of women against men, of black against white, of Protestants against Catholics, of Jews against Catholics and Protestants, and Catholics and Protestants against Jews. In other words, there is every attempt is made to divide, to create chaos, to create confusion and to make a body politic so paralyzed, that it is unable to resist.

Now in light of that, my dear friends, we need desperately centers of learning which are convinced that this Christian civilization is worth saving. And we need scholars who are not worried about

degrees, who are not worried about great big campuses, who are not worried about the great institutions, the great universities that we have today, which have forfeited their right to be called universities. There are in the United States at present—and I say this categorically—I would say there are no more than a dozen universities that are even worth the name ‘university.’ The others are institutions for indoctrination, for keeping a people moving in the direction in which the elite want it to go. The learned people—those who are interested in knowledge, those who are interested in the basic learning of mankind, in the training of the intellect—have unfortunately forfeited to those who have created these institutions. They become institutions. And what we need desperately are men who are willing to get together in a loft, in a garage, or in an old house, without campuses and without all the frills. ...

[Unfortunately, this portion of the audio – about one minute – was lost.]

... said, ‘Well Bella, we don’t know. Maybe there is, maybe there isn’t. You can’t prove it in a laboratory’ she said. Well, I got the idea that religion was for old ladies who couldn’t stand on their own two feet. I got the idea there was no such thing as an afterlife. And so by the time I graduated from high school, I had taken my first big step towards Communism. My first big step was separating myself from, the cutting loose of that whole 2000 years of culture and tradition which belonged to me rightly which I gave away through the wind. My first year at college—I went to Hunter College which was a free city college in the city of New York. My first year at college, my teacher of English literature happened to be a member of the Communist Party. Now, that wasn’t known to the people at the college, but it came to be known to people like myself because she took an interest in me. She was the first person who gave me books on

the Revolution—on the Russian Revolution, then she equated it with the French Revolution. Because the French Revolution say people from [indiscernible] got rid of the old medieval abuses, and the Russian Revolution would do the same for the Russian people. Of course, that was a very simple and very uninformed approach to history, but I didn't know that, I didn't know as much as she did.

By the time I got through with Sarah Park's class, I no longer believed in patriotism. You know patriotism, at present, in the schools and out of the schools, is regarded as pretty corny. Anyone who believes in being patriotic is regarded as either not-quite right, or a person who isn't too important. Watch yourself on that particular question.

Notice, for instance, the attitude of even the young people. The person who respects the flag, the person who respects the Constitution, the person who talks about America is regarded as a person who makes you uncomfortable. I only knew because you are the people who are fighting this thing. But this is a tendency.

By the time I left Sarah Park's class, I had taken a second big step towards Communism, for Sarah Parks did to me what Communists do to young people throughout the world— they make them unhappy and dissatisfied and ashamed of their own country. If their country is strong and powerful like ours is, in a country like the United States, the Communists constantly press on the fact that the American government—the American system—has been imperialistic. That it has sucked the lifeblood out of the Chinese, the Japanese, the South Americans, and so on and so on. They create this business of 'dollar diplomacy'—the fact that we're only in that kind of diplomacy because of more and more dollars.

By the time I left Sarah Park's class, I regarded myself as a

‘citizen of the world,’ and no longer somebody who had a duty toward the people in my own town, my own city, my own country. Because unless you love the people of your own city, and your own town, and your own state, and your own country—you cannot love the world. You can’t just jump from one to the other. The person who says he loves everybody really loves no one. My third big step towards Communism, I took throughout the rest of my college life, and that was in the approach toward acts of immorality. Now I’m not going to stand here and make an open spec, but this is an intellectual thing, and not so much an experimental thing. I began to get the idea that there was no such thing as sin. Now the word sin has also become very corny these days; nobody talks about sin except maybe the preacher once in a while, and we kind of give it encouragement. But sin, of course, is a concept of wrong. If there is no God—as the Communists say—then there is no such thing as sin. And if there is no sin, then how shall we behave? We will then behave according to that which makes us most comfortable, or which gives us the most return.

In other words, ... adultery and all the other sins which are committed. If the Ten Commandments are just nothing but sociology, which an old man by the name of Moses gave to a primitive people—the Hebrews—in an early period of history, then you free the individual to do the bidding of the Communist Party. Then, certainly if there is no sin, then you can kill off a child that has Cerebral Palsy, because he’s not going to be worth anything. I’ve never seen a Communist, for instance, send anybody down to the leper colony. I have seen Catholics send missionaries who gave their lives to these people who were going to die anyhow. But they did so because they had the concept of the greatness of the soul of these people. Communism on the other hand says, you’re no dice.

Now while Hitler was in power in Germany, many terrible things were exposed to the public as to the things he did. Unfortunately, the same press which exposed the things which Hitler did has refused—because they're controlled by the World Communist Conspiracy, by and large—has refused to expose the terrible things that are being done in the Soviet World. Did you know, now I learned it from the New York Times, but did you know that in North Korea, the Communists have taken over a million Korean men and transported them to Inner Mongolia because they say that the 'Korean type' is not the type of humanity they want to procreate? And they have brought Mongolian men into North Korea to change the kind of people that you have there.

They had decided that they are the ones to make the decisions as to which nations shall exist, and which nations shall be destroyed. Which racial stock shall be promoted, and which racial stock shall not be promoted. Outside of Leningrad, there is a city which is devoted to nothing but experimentation. It's called after the great Russian scientist Pavlov, but the experimentation, which was carried on dogs by Pavlov, are carried on human beings in the city of Pavlovia.

My dear friends, it is the attempt to wipe out the aggressive characteristics of mankind, and it became quite obvious when Stalin died, his successor—George Malenkov—made one speech in the Moscow area in which he said something which caught my attention. He said, 'As long as I remain in the Kremlin, there will be no more lobotomies in the Soviet Union.' Now those of you know a lobotomy is an operation for the purpose of cutting out—destroying a part of the brain, which is in the frontal lobe, which is intended, which is supposed to be the section which deals with aggressive characteristics. For George Malenkov to have made that statement, 'there will be no more lobotomies performed,' speaks volumes as to the number of people who

were tortured in an attempt to attain a non-aggressive human being. And notice my dear friends, if you remove from human beings a belief in God, a belief in the afterlife, a belief in the supernatural, and if all you're going to give him is a bunch of material comforts and material concepts, you're going to have to do something to control his aggressive tendencies, because the human mind is capable of many things, and one of the attempts to control has been through the so-called 'scientific approach' to mankind.

Now I became a member of the Communist Party in 1932. I became a secret member of the Communist Party, because at that time, I was a teacher at Hunter College. After I got out of college, I was regarded so popularly in the college itself because I accommodated myself to all these new ideas, that I was asked to come back and become a teacher, and I taught the same kind of misinformation which I had obtained. Now why do I say misinformation? Am I making fun of the American colleges? Certainly not.

The great American colleges have created technicians of high quality—scientists of high quality, engineers of high quality—but in the field of philosophy, in the field of where we need people at present to give safety and surety to our people, we have failed absolutely, because our whole approach towards philosophy was a pragmatic approach. 'That is good which is successful.' That has been the philosophy which is substituted for the Christian philosophy by this group of people who have impressed their stand upon its faith. So my dear friends, when I was asked to teach—and it's a strange thing in this great country of ours, where my people had come here to this country with practically nothing; my father and mother were practically illiterate; they could write their names and read simple headlines, but that's about all—but the country which is practically

[indiscernible] in education and when I got out of college, my father had done so well in this free enterprise system, he said to me 'Do you want to go to Europe and study?' instead of going into the country or to the centers of spiritual strength, I said, 'Oh certainly, I want to go to Europe, and I went to Berlin, I went to the University of Berlin.

Now Berlin in 1929, 1930, 1931, 1932, was unfortunately just like New York City is today, filled with confusion with the Communist Party having a stranglehold on many of its institutions. Perversion, completely rampant, and this is the place where I went to. Fortunately for me, when I got there, I was revolted by the things that I saw. Night after night on the university campus, there were people who fought with each other—the Communists fought the Socialists, and the Socialists fought the Christian Democrats, and the Christian Democrats fought those who believe in the king, and so on and so on. They were constantly meting and fighting with one another, and the middle-class people that I saw, I could see the fear in their faces. They who believed in the great welfare state which had been brought up in Germany, with all the insurances and so on, I could see them wiped out, impoverished, terrified. And I came back to the United States with a sense of impending disaster, hoping and praying that would not happen in the United States of America.

When I got home, one of the first groups that approached me was one of the leaders of the Communists Internationals. She came to my home, and she said, 'Mrs. Dodd, we hear that you're an anti-fascist.' Well, I'm proud of the fact that I was an anti-fascist in 1929, 1930, but I was bitterly ashamed of the fact that I did not realize that Communism was moved by the same forces of conspiracy as had moved the some of the Fascist and Nazi developments.

And so, my dear friends, I fell heir to the error which is still

rampant on American colleges and universities of which was at that time strongly entrenched. And that is the theory that the extreme that Communism and Fascism—Communism over here and Fascism over there—Communism and Fascism are two extreme opposites. That Communism is just nothing but liberalism, progressivism, socialism and then Communism that is in the direction of something which is good. Whereas Fascism is you begin with the conservative, middle of the road person and you go towards the conservative reactionary, and then you go towards Fascism. That that these two ideologies are supposed to be opposites of each other. Instead, I had to learn the hard way something which all of you now know, that Communism and Fascism really did exactly the same thing. That Communism enthrones the mystique of the common man of the proletariat and worships that. It tears down God, it tears down the belief in the supernatural, and it enthrones the dignity of the proletariat—the industrial working class. Whereas Fascism tore down the concept of God and tore down the concept of the belief in the supernatural and built the comfort of the adoration of the mystique of the State, the power of the State. And Fascism and Nazism of course built up the mystique of the worship of race and blood, and tore down the whole idea of God and the supernatural.

And so now we know—after having captured the document in Berlin and the other sections—that there was a close inter-relationship between this national socialism—which was established in Germany and Italy and began spreading—and Communism. After all, when you had the Soviet-Nazi pact, it was not just an accident, nor was it unusual. What happened was that we saw that openly, but we did not see the continuous working together down below the scene. When the story is finally written—and by the way, we need desperately scientists and historians who will analyze these [indiscernible].

What the Communists do constantly is to build two opposites; they control both sides. But they will say to you 'We're against Fascism! We're against Fascism! We are Communists, but we're against Fascism.' So that the idea is that you'll move right into their arms. They give you false alternatives. I became a Communist in 1932. I became a Communist when Miss Harriet Silverman came to see me. She said, 'We hear, Ms. Dodd, that you're an anti-fascist.' I said, 'Certainly.' She said, 'We know that you didn't like what you saw in Germany.' And I said, 'I certainly did not. I saw the rise of the Hitler movement.' And she said to me, 'But your father's a Communist! And I with all the [indiscernible] and superficiality of the American, educated person, said, 'Well I don't care about labels! I'd fight Fascism with the devil himself!' Don't question my mind, it's through my [indiscernible].

When I joined the Communist Party—now here's another thing which you must remember—there are a lot of people who say, 'Well did you have a card?' They think the card is the important thing. My dear friends, you've got to stop thinking that way! If a person acts like a duck and talks like a duck, and quacks like a duck, then he is a duck! Don't look for your party card. And so, with me, I didn't get a party card. I didn't get a party card until I became a member of the National Committee of the Communist Party. The reason for it? I was too valuable of a person to the Communist Party. I was a professor at one of the universities; I could move among teachers. I could move among parents. I could move among politicians as a leader of teachers and parents. I could say honestly, 'Well, I'm not a member of the Communist Party—I think some of the things they do are right.' I could say half-truths. However, I met with the Communist leaders. I took directions from them, I gave reports to them, and was given instructions to how to continue.

During those years when I was a Communist, unfortunately, I

was the kind of person who was moved and impelled into the Communist movement because I believed that they were interested in improving conditions of the working class. Having been a Christian, I had the residue of the Christian desire to improve the conditions to help my fellow man, but I had lost the key as to how you do it, because there's a right way of doing it and a wrong way of doing it, and what the Communists are doing all over the world today is they are appealing to Christian consciences, to the conscience of those who are believers of spiritual light. They are appealing to those consciences and then they're pointing out the evils which exist and say: look it's because of Christianity, because of the spiritual life that these things exist, what you need is a sign of [indiscernible] and we'll give it to you. In other words, they besmirched those things that make us strong.

And so, in 1932, when I became a Communist, I could see only the evils that existed, I saw the lines of people who were poor, I saw the lines of people who were on the bread lines because of the depression. I lived through the depression, I was a young woman through the depression, my heart was big; my head unfortunately was not well-trained, and I failed to understand the evils I was associating myself with.

And so from 1932 to about 1938, I worked, I used to work as a teacher. I used to come up here to Albany to lobby for the Teacher's Union, and then I'd go back and work with the trade unions, the labor unions, the people on strike, and so on and so on. I'd always say that as a Communist, I worked 26 hours a day. That's one of the things that Americans need to learn too—those who would save this country have got to give more of their time and their attention to it.

You know at first, I joined the movement out of a will to goodness. And by the way, that's one thing you have to understand—if you don't understand that there are millions of human beings

throughout this world who are joining the Communist Movement out of a will to goodness, who will make very sad mistakes, a misguided will to goodness. They don't know where they're going, they don't know what they're being trapped into, but a will to goodness, nevertheless. However, those who remained in the Communist Party like myself, who joined originally for a will to goodness, actually stayed because it gave us a sense power.

As time went on, I got more and more power. In 1938, I left my job as a teacher and I took a job within the Trade Union Movement. I took a job with the Teacher's Union. I organized teacher unions throughout this state, just as I had to organize unemployed councils throughout this state. And then I decided that the Communist Party needed me more, and they asked me to join openly, and in 1943, I joined the Communist Party openly and became a member of its National Committee. But during all those years, I was functioning with the party and was a member of the party. I was making contributions, I was getting instructions, I was admitted to their secret meetings, and so on and so on. There is lie upon lie in the living within the Communist Movement, but as I said before, the will to goodness may start you off, but if you stay with the Movement, largely it's because of a desire to get power.

By 1943, this country was in the middle of a war, and the Soviet Union had so maneuvered things—the World Conspiracy had so maneuvered things—that the United States was on the same side as the Soviet Union. That was the beginning of the end, for we gave to Russia \$11 billion, of Lend-Lease, which was neither lending nor leasing. We harbored within our government men and women who were part of the Communist conspiracy and who were agents and functioned at the very highest level. As you know, within our Treasury Department, within our State Department, within various others too.

There's one thing I didn't tell you tonight. It is that the people that I knew who were just simple people on the same level, as I was back in the 30s, are now wielding tremendous influence. They are in key positions, and these are the people who are making policy, unfortunately, in sections of the American government. I left the Communist Party—I began feeling uneasy about it—in 1945. Before that, I was uneasy, but I felt that we were going along the direction to the Soviet Union. We were in alliance with the Soviet Union.

One of the things that made me uneasy—a strike that I had to lead on the waterfront lasted for weeks upon weeks. I went to see the chairman of the Communist Party, a man by the name of Bill Foster, who was in charge of the Labor division at that time, and I said, 'Bill, why don't we settle the strike? The men are losing money, the families are in more.' He said to me, 'Dodd, don't be so sentimental. We've got to train these people so that they are able to kill.'

I hadn't really quite realized what I had entered. I fell back on my heels. In 1945, the American Communist Party got a letter from the Communist International, it was signed by Jacques Duclos, the head of the French Communist Party. What was that letter? It was a letter in which he said to the American Communist Party, 'Look comrades, the time has come for you to stop being so democratic. Democratic united front was alright during the war. Now you've got to get back to the business of making America ready for the revolution. The American working class, this letter said, is too bourgeoisified. They own too many cars, they have too many homes, they send their children to colleges—they will be useless in a world proletarian movement. Therefore, you've got to be ready to destroy the American working class.' I again fell back on my heels; this was not what I had joined this movement for! I realized I was in the wrong booth, but dear God, what can you do about it?

In the process of being in the Communist Party, I had lost my family, who were not sympathetic; I lost my husband, who decided to divorce me because he couldn't stand to have his name bandied about in all the activities I was in; and I had thrown my birthright as a woman for a mess of profit. Now suddenly I realized that I was on the verge—on the threshold of treason to this country—and I became literally sick. I went to the Communist Party in my district in New York in 1946, and I said to a man by the name of Bill Norman, 'Bill, I don't want to work for the Communist Party anymore!' At this time, I held a job of being a representative of the Communist Party here in Albany and in Washington as their legislative representative. And Bill Norman turned to me and he said, 'Dodd, nobody gets out of this party. You die, you disappear, or we get rid of you, but you don't get out.' Now he didn't really mean that—what he meant was that anybody who had achieved any status in the movement, because as I said before, there have been over three and a half million members of the Communist Party who have been in and out of the party in America.

But when he said that to me, something within me revolted, and I went to him and took my keys out of my pocket—it may have been something from my past and my love for the American spirit; it may have been part of the fact that I'd been imbued with a love for the American Constitution—that I took my keys and I said, 'Bill, I don't want to work for you anymore!' Mind you, I didn't say I don't want to belong to the Party anymore; I was too scared to say that—I don't want to work for you anymore.' And I took my keys, and I threw them across his desk, and I slammed the door and walked out shaking to the very [indiscernible]. I've never been afraid of very much before that, but I then knew what fear was.

For the next two or three years, I was followed both by the FBI

and by the Russian Police. The Russian Police operate in this country just as freely as does your next-door neighbor. When we recognized the Soviet Union, we got the right to establish an embassy in Moscow, but that's about it. They got the right to establish consulates in all of our major port cities because we are a Free Enterprise country. Therefore, you have the Russian consulate in San Francisco, in San Diego, in New Orleans, in Philadelphia, in Boston, in New York, and so forth and so on, and your operators come and go for ...

[The recording cuts off here.]

... money in your face in that area to the United Nations [indiscernible], but it's become a sovereign territory.

As I said, I was followed by the Russian Police and the FBI, and during those two years, I'd ever so stupid and so brainwashed, because the Party constantly attacked the FBI as the Gestapo. My mind was so brainwashed, I didn't know which I was afraid of most. Of course, I'm here to say this that over the years, I've come to know the FBI; I've never known a more dedicated group of public servants and a finer group of public servants.

But at that time, I was just myopic in my approach to the entire thing. What happened was that if it hadn't been for the FBI, I wouldn't be here to tell you this story. Because during those two years, everything was done to seal my lips and to close the information that I had within me. So stupid was I, however, that I wasn't ready to testify; I wasn't ready to give the information. It wasn't until a spiritual rebirth took place in me; it wasn't until a number of things happened in my life.

I was in Washington one day. I was arguing a case before the Immigration Board of Appeals, and I ran into an old friend of mine who was a congressman at that time with from the Bronx—member Christopher McGrath. He'd always been fond

of me when we were children. He took one look at me and he said, 'Bella, you look miserable! You want the police protection? I know that your life's in danger.' So I kind of shook my head and I said, 'I don't want police protection; I've got them following me all the time. I'm forced to change my room, my hotel, so forth and so on—it just not a good idea—the same faces following me.'

Then he said, 'Well would you see a priest?'—because I happened to be Catholic originally, and he was a Catholic. And something within me—I shouted yes! I don't know what it is, what would I say to a priest? But [indiscernible] he went upstairs and he put in a call to a young Monseigneur by the name of Fulton J. Sheen, who at that time was teaching at the University of America, and Fulton Sheen graciously agreed to see me that evening at ten o'clock at his home in Chevy Chase.

I went out to Chevy Chase, filled with all kinds of fears, and so forth and so on. When he came into the room in which I was, I burst out crying, and he patted me on the shoulder and he said, 'There, there, it won't be long now,' and the more he patted me, the more I'd cry. The sobbing just went on. I was completely alone by this time. I had wandered all over the face of the earth. I was left alone. I was practicing law at the time, but as soon as I left the Communist Party, the Communist Party smeared me so that the cases I had in the office went out of the window; the rooms which I rented for my office with other Communist lawyers, they left me; I was left with a great big suite of rooms with a great big plan, and nothing to use it with. And they counted upon that to make me jump out a window.

When I saw Fulton Sheen, he patted me on the shoulder, fear came. I felt as if I had reached safe landing. And he took me into his chapel, and we both went on our knees, and for the first time in my life, I knew peace, which I hadn't known for many, many years. When I got up from my knees, my tears were dry. And then

he said something to me which—he said, ‘Bella, if you are to do the things—if you are to protect the people that you say that you love, the people of this country and all the human beings in the world and do the right thing, you must know something about Christianity. He said: ‘You’re a sentimental Christian maybe.’ Your parents were peasants, but you, an educated woman, have to know.’ Now I know I’m talking to a mixed audience here, but I do want to make this clear whether their Christian or any person who believes in God: What he gave me, there and thereafter—because he was kind enough to instruct me—what he gave me back that which had been cut off from my education throughout the years I had gone to high school and college. He put roots on the different disciplines of learning.

For instance, many of you have worried about the kind of books that your children should read. On what basis shall you choose the books? Shall it be on the basis of the language it uses, the punctuation it has, the literative message it has? What should be the basis of your choice? Well understanding Christianity, I say that the choosing must be based upon that which is found in the things that we believe in. Take for instance the question of medicine. You send your boy to medical school and the questions and moral questions which he has to address himself to as to, whether he shall allow a life to die, whether he should struggle to keep it alive, what things he should do, under what circumstances—how should he make that decision? Well, unless he has a body of belief, a frame of reference, how can he make that decision?

I’m a lawyer, and I’m supposed to be interested in justice, but if there is no God—who is supposed to be Christ’s justice—then law becomes nothing but a series of rules laid down by men, and I as the lawyer have to decide if I’m going to outwit them or live within them. How should I make my decision? The same

thing is true on the whole question of what should be the basis of man and woman to each other? How should we make the decision? Should we make it just on the question of 'how should I be happy?' And how should we define 'happy?' Unless there's a basic belief, it's impossible to make that decision. A hundred and eighty-six ministers went to the New Jersey legislature two years ago, and petitioned for the right of passing a law to permit doctors to kill human beings who are suffering. How did those men decide upon on that? They must have lost some of their belief in Christianity, because 'thou shalt not kill' doesn't say you shant kill those who are healthy. It says: Though shalt not kill! This is the thing which we've been robbed of in the education system we have.

Now the Russians hadn't been robbed of a frame of reference; they have a different frame of reference. There is no Russian teacher, there is no Russian trade union leader, there is no Russian artist, there's no Russian government person who goes to a college or university who does not take three years of dialectical materialism, which is the philosophical basis of the Soviet system. They therefore do know that if they have a problem, they refer it to their philosophic basis. They may be wrong, a thousand times wrong, but they have a basis upon which to make a decision.

What is causing so much of a mental disturbance in a country like ours today—a wealthy, kind country, a country that is kind to everyone—to its under privileged, to everyone. Why do we have so much of the mental illness? We have mental illness, first of all, because we're being used, because our minds are being affected by this thing, it's being stimulated, but we also have it, because we do not know, we have no frame of reference as to what our actions should be. What kind of television programs do we want? How do you make the decision? Do you make the decision on the basis of what's pretty, what's attractive, on what

stimulates you? Or do you make it on the basis of that which promotes that which is good, which is desirable, which is going to make for a better living?

In the Soviet Union, they have achieved some degree of stability because they have a basic philosophy which they base everything else upon for their people. And so, I think, my dear friends, we've got to get back in education to a time when we do have a basis, a frame of reference. If we let Christianity slide down into nothing, it will not be long before the millions of human beings will be worthless; where killing off 35 million Chinese—as has been done in the Chinese Revolution—will be considered as unimportant in the history of the world.

Now just one last word, and then I'm going to stop. I know that you may have questions that you want to ask. After I saw Bishop Sheen, I was troubled as to whether I should testify before the Senate Committee for the House on Un-American Activities Committee. I had [indiscernible] because I had worked among the common mass of the Communists and their front people. I didn't want to testify, because I didn't want to hurt people. I didn't realize what the important thing was, so one day, I went to Bishop Sheen and I said to him, 'Look, I'm being pushed by the FBI, I'm being pushed by the committees in Washington. What should I do?' He said, 'Bella, I'm not going to make that decision for you. You're going to make the decision yourself, but I'll help you by giving you three questions which you ought to ask yourself.' He said: 'One, ask yourself do I have information which is essential for the safety of my country? Two, will I be telling the truth? And three, will I be doing it out of malice? If you can answer those three questions, you will be able to make a decision.'

By the end of the week, I began testifying. And the interesting thing is, as soon as I testified, as soon as I put my information on

record with the FBI, with the Senate Internal Security Committee, with the House on Un-American Activities Committee, with the Department of Justice, as soon as I testified, the harassments—the following by the Russian Police—ceased. What they had intended to do was to drive me to commit suicide, or to be hurt so that I would remain silent with the information that I had, but once I had given it, that was it.

There are many things that one learns when one goes along this path, which is a lonely and devastating kind of life. It still is not a very pleasant kind of thing, because with the rise in the power of the Communist Movement, and the rise in the power of these people who are not—don't call themselves Communists—but who are in key positions, what happens is that you are squeezed, that you are smeared, that you are attacked, and you are unable to fight off the attacks because your friends often do not understand how to assist you.

There is one last thing, and that is in the question of 'under what labels do the Communists fight?' I explained to you the Communist's conspiracy is under many different labels. When I joined the Communist Party, I thought the movement was a monolithic thing; you know, the city committee, local committee, the county committee, the state committee, the national committee—I thought that was it. But I had to learn the hard way that the Communist's movement and the conspiracy operate through many different organizations with different labels. That since the Communist's theory of getting where it wants is through conflict—creating conflict.

They will very often create an organization for the purpose of engendering conflict. If no conflict exists, they will engender the conflict, and engender it at a certain position which drags the whole public opinion to the left in the direction of Communism. And so, when I was in the Teacher's Union, we had Communists,

we had Socialists, we had Trotskyites, we had Lovestoneites we had had all kinds of little splinter groups, and I thought they were fighting each other. Sometimes they would fight each other, sometimes they would amalgamate, and I thought they were genuinely separate movements. Suddenly—when I was—began to come to the end of my days with the Party—I realized that these separate movements were all pulled by strings from one center. They were pulled from one center when they wanted to create the conflict and the confusion. They never create the conflict and the confusion way over on the right, but they will create a right in order to have the left opposed to it, so they can drag people in the direction of the left.

In 1944, there was a National Convention of the Communist Party, which I was elected to the National Committee at Madison Square Gardens. During that convention, there were many people who came from all over the United States.

One of the social events that I attended was a dinner given by Alexander Trachtenberg who is an old Socialist, graduate of Yale, an engineer, who is head of the publishing firm for the Communists. Alexander Trachtenberg wined and dined the elite intellectuals in the party that night. Whom would we have there? We had men and women who were members of the state legislature, over a hundred men and women who were members of the state legislature from Washington down to New York. They were not elected on the Communist Party ticket, they were elected on the Republican ticket, on the Democrat ticket, the Farmer-Labor ticket, the Labor Party ticket. In other words, they were elected under other tickets, but they were camouflaged Communists. We had professors there, and we had economists there and, in the evening, Trachtenberg rose and gave a little speech. And this is one of the bits of wisdom that I want to pass on to you, because it is important and you know it, but I want to

print it for you. He said: 'When we get ready to take the United States, we will not take you under the label of Communism, we will not take you under the label of Socialism—these labels are unpleasant to the American people, and have been smeared too much. We will take the United States under labels we have made very lovable—we will take it under Liberalism, under Progressivism, under Democracy. But, take it we will.'

I passed that onto you not because I want to smear the word Liberalism, or Progressivism, or Democracy. These words are fine words in themselves, if you know what the meaning is, but they use the meaning to cover the Marxist approach to life. And it's under those labels that you must worry; you must worry when you're being sold a bill of goods. We tend to accept labels and to give them the meaning that we want to give them. The word 'peace,' as given by the Communists, means the victory of Socialism. As President Kennedy used it, and as so many politicians use it, and as we use it—lawyers, for instance, at the American Bar Association meetings, began pushing the slogan of 'peace through law'—and that sounds like an awfully nice slogan. But it's—what do you mean by 'peace,' and what do you mean by 'law?' What kind of law? I don't want Socialism through Soviet law. I don't even want peace through Soviet law ...

[indiscernible]

... Ah...there are two phases of life that Communists always take over. One is the control over money, and two is the control over words—language. They are fast taking over all of the nice words, all the nice language of the Christian world, and they are taking them to themselves and giving them new connotations so that when they talk to the world they are saying one thing, which is understood by their followers, but to our ears it sounds like the things which we should be saying.

My dear friends, I've talked too long. My heart is with you, my hope is that out of a group like this, there will come a certain group of people who will organize themselves, who will further study. You will not get to heaven on a feather bed, you will not save the United States of America as a Constitutional Republic, we will not save the sovereignty of the United States by just allowing the people in Washington to operate it. We must save it, house by house, and state by state, and town by town by insisting on a kind of life which is based upon the principles which made America great. May God give you the strength and the courage to study, to analyze, and to unite yourselves so that you are good to each other. Because in this fight for survival, which is now upon us ...

[The recording cuts off here.]

... and now in the period of struggle.

The next President of the United States will be running the United States, unfortunately, as part of a world government. And I say that unless something very new happens. I look to the newspapers as indicators that serious steps have been taken in the last months which have changed the constitutional basis of the United States government. But never to retreat. But you are in a period of resistance. Resistance is carrying the idea of the thing that you want. Resistance is caring for each other materially, physically, spiritually. Uniting each other, getting to know each other. They can't [indiscernible] separateness this time, there must be a sense of unity. God give you strength.

[Audience applause.]

[Question and answer period begins.]

CHAIRMAN: To expedite the questions, we're going to have people passing down through the aisles with notepads and pencils. We'll ask those who want to ask questions to please raise their

hands and please write them down.

[Question 1.]

DODD: Is Harmon Forstenzer really a Communist?

I don't know whether all of you know who Harmon Forstenzer is. Is there anybody who doesn't know? Who asked the question? Harmon Forstenzer was an Assistant Commissioner of Mental Hygiene in the state of New York, but when I knew him, he was my assistant in the legislative committee of the Teacher's Union. Matter of fact, he is an attorney, but he didn't practice law, he was a high school teacher.

His brother—and it's not fair of me to mention his brother, but I think it's important for me to mention him, because I want to be fair to both of them—his brother was a leader of the Republican Party in Washington Heights, New York. I never knew that his brother knew anything about Harmon Forstenzer's activities. I would certainly not implicate his brother, but Harmon Forstenzer was a member of the Communist Party when I knew him, was active in the Communist Party, and when he went into the army, he was selected by other Communists in the army for the purpose of being trained on this mental health question.

When he got out of the army, I don't know who gave him all the assistance, but he immediately jumped into government service and got into the Department of Mental Hygiene and the State of New York. So, it can happen in the state of New York, can it not?

[Question 2.]

What is your evaluation of the metropolitan or federated type of government metro?

Well, I'm not an expert on metro, but I will say this: If the people of the United States were not worried about Communism, if

we weren't worried about the Communist Conspiracy, we could solve many of the problems which arise in the running of cities, in the running of states, in the running of departments. And we might—sometimes it's important to unite groups, and sometimes it's important to diversify and to decentralize. I would not give a general answer on a question of this kind. I would address myself to each specific situation. My whole instinct in fighting Communism is not to have centralization, to avoid that as much as possible, but I don't want to be foolish about that—there are times when centralization will save money; there are times when centralization will give you greater efficiency, and therefore each must be studied in its own way.

Certainly, I'm opposed to the increasing power of the federal government over the states, and the increasing power of the federal government over the cities, so that what happens is that both our states and our cities become nothing but admitted subdivisions of the federal government. I'm opposed to that and will fight it bitterly at all times. The American system was great because we allow for a maximum of freedom, but the maximum freedom must be consistent with safety and good sense.

[Question 3.]

Are there Communists in the clergy and then in the National Council of Churches?

Well, I'm not a member of the National Council of churches, so I can't answer that question. But I will say to you that as a member of the Communist Party, I did know of the fact that the Party subsidized hundreds of young men to go into the ministry. Now they went to the more liberal churches—and when I say, 'liberal churches,' those where the minister could achieve his position in a very brief time rather than in a long period of time.

In other words, there were certain schools for the ministers

where they could achieve their job in let's say a year or two, and the Communist Party did subsidize these people because when they came out of those institutions, they were capable of making speeches. They took the social doctrine—the doctrine of feed the hungry, help the poor, which in itself is good, but if that is all that we are interested in spiritually, we are doing what the Communists want us to do.

There's no question in my mind that the Communists will go wherever power is. If they can gain control over certain churches, they will do so, and each one of the members of the churches are under the obligation of to see that the Communists and the Communist Conspiracy and the Communist Movement stay out of their churches.

Unfortunately, what happened to Christendom in the 2000 years is that some small groups—a lot of small groups began to develop. We have in America maybe 255 different Christian groups, and each one has chopped off a little bit of the fundamental faith. But when you get way over to the left, you have groups that call themselves Christian who really don't believe in the divinity of Christ, who really don't believe in a ... supernatural ... God. They believe in some power. Now of course that confuses things. And then they will—if they join the Communist Movement—they will use the word 'Christian' to describe what they're doing. Of course, this is a great confusion to the people.

I knew—what was his name, that reverend over in Brooklyn—what was his name? Who fought for his pulpit—got into a fight with his congregation from his pulpit—do you remember? Now I see it—but I knew Howard Norris very well, and he was a member of the Party. And yet he stood on the platform—you know, of his church and preached and said that he was a Christian. Well now unless he equates Communism with Christianity—it's a pretty sad situation. He was a Communist—he made me

blush—and yet he was a very nice young man, I'm sure.

[Question 4.]

What is your opinion of Senator McCarthy's method of fighting Communism?

Well that's a loaded question. I'll tell you what my opinion of Senator McCarthy was. I wasn't in Washington all the time he was fighting Communism. My opinion of Joseph McCarthy—and I hope that he is watching over us and is able to pray for us. I think one of the worst smear jobs done in the history of America was done upon Joseph McCarthy. If Joseph McCarthy had not existed, perhaps millions of Americans who now know a little bit about Communism would never have seen it. But Joe McCarthy lifted the sewer cover off the sewer and gave us a whiff of the smell. Now, I don't ...

[Audience applause.]

In an age when everybody wants to be respectable, sometimes even good Catholics were a little bit embarrassed about Joe, and they would always say, 'Well, I don't mind Joe, but I don't like his methods.' Well, let me tell you, up in Washington, there have been a number of occasions when his committee was holding hearings. I was there particularly when he was holding a hearing on the United Electrical and Radio Workers of America, you may have had some experience with the UE around here. United Electrical and Radio Workers of America was the strongest Communist institution—it was stronger than the Communist Party itself.

Now I will say this to you—they probably did a tremendous job fighting for increased wages, and to that extent. Well to heck with it. I'm glad they existed. But you've also got to understand that some of the money which they took from the pockets of the workers was used to organize for a Communist America. But I

was there one day when the hearing was being held, and the room was filled with these officers of the union, and Joe and the committee was sitting up here, and I was sick of near that the entire group would jump up and put the committee out of its agony. What they did was to insult the committee.

If you asked a man:

‘Are you a member of the Communist Party?’

—‘No.’

‘Were you a member of the Communist Party this morning?’

—‘Fifth Amendment.’

‘Have you engaged activities that are destructive to the American people?’

—‘Fifth Amendment.’

And then the man would get up from the chair—without any permission—without saying ‘excuse me’—walk across the room, look out the window, then go and get a drink of water.

Everything was done, calculated to destroy the power of the committee, destroy the dignity of the committee. Ah my dear friends, and in that group was a staff of lawyers for the United Electrical and Radio Workers. You don’t like the methods of Joseph McCarthy? Well the methods of the Communist Party are infinitely worse.

[Audience applause.]

‘Could you explain what changes have occurred in the last to the detriment of the United States Constitution’ and I have another one: Could you elaborate on one of your last statements regarding [indiscernible]—I’ll hold that till the end—I really would like to say something now.

[Question 5.]

What is the procedure that organized intellectuals should follow once they have analyzed the Conspiracy?

Well they've got to make their contribution, they've got to find a place where they can make their contribution, and they've got to continue to study and continue to present the facts to the people—at least to the group of people around them—they've got to be joiners too.

If you have a group of 10 people who study here, let those 10 people follow the information to hundreds of organizations. Give them the truth, and I know that the American people, if they have the truth, know how to act and know how to protect themselves. But they aren't getting the facts, and they aren't getting the truth.

[Question 6.]

Please explain the theories of Doctor Pavlov. Are the policies of Soviet government based upon his theories?

Well the whole question—the conditioned reflex. That is conditioning a human being—no question of the attack upon the mind—so that the mind reacts in a similar way when certain stimuli are given to the mind.

Now, Pavlov was interested in the question of testing dogs. He wanted to see what happens when a dog was hungry and a piece of meat was put in front of his mouth, and he would test the amount of saliva flow, the temperatures, his nervous reaction and so forth and so on. Then what he would do is take a piece of meat and have a bell ring at the same time. Pretty soon he was able to take the meat away, and the dog had the same reactions when the bell rang, so that he was conditioned.

Now why is this conditioned reflex thing so important in the question of brainwashing human beings? Because the body of a

man is like the body of a dog. Unfortunately for the dog, the man had something beyond him. Whether the soul has to be destroyed in order to use a conditioned reflex tactic in brainwashing, it's something which we don't know about, but they are using the same tactics in conditioning the minds of the people—how to use a certain word. For instance, if you use the word 'McCarthyism' often enough, you'll get people to get goose pimples when the word is mentioned, because they've been conditioned in that way. The whole question of competition, millionaires, Wall Street—the use of words is conditioning, because under certain circumstances, certain things have happened.

Now there's a devilish amount of work being done on how to bend the human mind. Experiments are going on in our own country under certain circumstances—leads me to one other thing that I want to pass on to you, and that is that recently, the city of New York became the lead goat for having a centralized system choosing its Board of Education. Because of the corruption of education, now some power was given to the state in choosing our Board of Education. Everything is going to be done to utilize the schools, for conditioning the minds of children, so they will behave as the conspirators want them to behave. You parents are in the process of losing your children if this technique continues and is uncontrolled. Now there's legitimate—I hate to talk about mental health, because there's a legitimate field for working in the mental health field, there's a legitimate approach to trying to solve this problem, and there is the devilish use of the mind and the program of mental health for the purpose of creating further mental disturbances in order to obtain control over human beings. We even said, unfortunately, the idea that men are so much more healthy now than they were 30 years ago or 50 years ago, or 100 years ago....”

[The recording ends here.]

ADDENDUM

From the contents of Dodd's speech, it is clearly evident that she delivered it in the city of Utica, New York (p. 2), *sometime after* January 20, 1961—that is to say, after John F. Kennedy became president of the United States. (p. 30).

One can speculate that Dodd *may have* given the speech in 1964, when she was a Conservative candidate for Justice of New York Supreme Court, 1st district. Alternatively, the speech *may have* been delivered in 1968 when Dodd was a Conservative candidate for US Representative from New York 19th district: (<http://politicalgraveyard.com/bio/dodd.html>). The basis for this line of reasoning lies in a thin political reference Dodd makes in her speech when she states:

“Certainly, I'm opposed to the increasing power of the federal government over the states, and the increasing power of the federal government over the cities, so that what happens is that both our states and our cities become nothing but admitted subdivisions of the federal government. *I'm opposed to that and will fight it bitterly at all times.* The American system was great because we allow for a maximum of freedom, but the maximum freedom must be consistent with safety and good sense.” (p. 33)

—*CM*

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