

The form of the book evokes serious claims. Many illustrations in the book as well as the cover are pretentious and sloppy, on a low artistic level, and can only make the believers feel insulted.

All these shortcomings certainly diminish the value of the reviewed book, which we repeat, as a whole deserves a positive appraisal, as a work of fundamental research of the reactionary essence of the Judaic religion.

Removal of these shortcomings will raise the scholarly standard and practical significance of the book, contribute to the development of atheistic work among believers, help them liberate themselves from religious prejudices and join the ranks of active and conscious builders of communism.

Anti-Catholic Book Reviewed

Mykola Dubyna, "Sowers of Darkness," ROBITNYCHA HAZETA, 7 April 1964, p. 3. Excerpts.

DIGEST Note: The following is a review of another book on atheistic propaganda: Apostles of Sacred Hypocrisy by P. M. Dovhalyuk, Kiev: UkSSR Academy of Sciences Press, 1963, 151 pp.

The book of sketches by P. Dovhalyuk, Apostles of Sacred Hypocrisy is formed on the basis of reliable facts and voluminous historical material on the robber ideology and policy of Catholicism — the most reactionary and most militant of all modern religions — and on the lives and "sacred activities of many ministers of the Catholic Church. Their lives and "activities" are the most vivid examples of godlessness, the apogee of cynicism and moral depravity. In support of this allegation, the author, in the first four sketches (The Gallery of Faultless Johns, Slaves of Slaves, Laws of the Robbers, and God Has Everything for Cash), resorts to an analysis of the contents of the "holy scriptures," history of the Papacy and even to the genealogy of the present Pope. The author proves with concrete facts that even Balthasar Cossa, whom the Apostolic See considered the legal successor of Jesus Christ, became famous as a seller of sacred positions and clerical ranks, and a hypocrite who preached paradise in heaven to the mob, himself denied the existence of life beyond the grave and resurrection of the dead. The same kind of scoundrel was also "Saint" Boniface VII. John XXIII made the Catholic Church famous by demoralizing hundreds of girls, he was a lover of married women, cohabited with his daughter and granddaughter, and in addition, poisoned Popes Innocent VII and Alexander V, and King Ladislas.

But even these "activities" of the "holy anointed" pale against the background of the general history of the Papacy. John XXIII looks like an innocent lamb compared with such Holy Fathers as Gregory VII who was made a great Saint by the Church, probably for poisoning a number of his predecessors. It was on their orders that the Catholic Church, for the greater glory of God, destroyed in the Crusades, poisoned and burned at the stake more than 17 million people who dared to doubt its "teachings", or stood up in protest against the cruel laws and senseless dogmas, and religious stupefaction of the masses.

Pope John XXII deserves special mention. This Pope became famous for daring, contrary to human morality, to raise high one of the most profitable fields of the popes

A number of important problems have been erroneously presented by the author. We cannot agree with his allegation that the ancient Jews, being conquerors, did not invent anything new in industry, agriculture or culture (p. 19). The data available in science contradicts this. Professor V. I. Aviyev notes in his book Istoriya drevnego Vostoka (History of the Ancient East) /Gospolitizdat, 1948/, that the crafts occupied an important place in the economy of the country. There was a clear-cut specialization — woodworking, brick-firing, pottery, stonemasonry. There was a rapid growth of the building of palaces, temples and highways. Metallurgy was growing, as shown by the ruins of furnaces for smelting iron. Community agriculture was developing. Agricultural and animal products were exported to neighboring countries. This is reported in great detail in the first volume of World History (the author of the chapter — Academician V. V. Struve).

In our opinion, the allegation of the author is questionable that in slave-holding Judea there was not so much shameless hypocrisy in the relations between men and women as is now found in Israel (page 110). Suffice it to recall that at that time a man had the right to have several wives, which is prohibited today. Of course, the position of women in Israel, like in all capitalist countries, is hard. This should have been mentioned by him.

The book contains another erroneous allegation that after the emergence of Zionism, the spirit of nationalism caught all the classes of the Jewish population (page 153). This is contradicted by historical facts and the Leninist tenet about two nations in every nation. The fact that one segment of the Jewish craftsmen at one time fell under the influence of the Zionists, does not prove at all that the spirit of nationalism contaminated all the strata of the population. On the contrary, the Jewish proletariat and the leading part of the intelligentsia took an active part in establishing and running the social-democratic organizations, in the revolutionary movement, and boldly exposed the members of the Bund, Zionists and other nationalists. One of the causes of the emergence of Zionism was the struggle of the Jewish bourgeoisie against socialist ideas, which at that time so deeply penetrated into the milieu of the working Jews, as well as the working classes of other nationalities.

We cannot agree with the author's criticism of Zionism as a bourgeois-nationalist trend and his transference of the same criticism to the domestic life of the State of Israel.

It is a known fact that besides the Zionists, there are in Israel democratic and progressive organizations of workers which stand in defense of peace, a peaceful coexistence, and democratic freedoms, and who oppose colonialism and imperialism. In our opinion, it is altogether unwise that a book, dedicated to problems of criticism of religious ideology, should contain evaluations (and these are not always correct) of the activities of Israel as a state and of Israel's role in international relations...

The book also contains factual mistakes which are not permissible, particularly in a work on an atheistic theme. On page 85 the author incorrectly states that Ecclesiastes is part of the Torah, although earlier, on page 26, he correctly noted that this book is included in the third part of the Bible. We do not understand why he uses the term "Torah — Bible" (pages 98 and 105), although it is a known fact that the Torah (or "Pentateuch") is a component part of the Bible. There is an incorrect explanation of the origin of the "tfilin" rite (page 117). On page 179 there is an incorrect listing of the number of Jews awarded medals and orders of the Soviet Union during the Great Patriotic War. There are many mistakes in religious terms, designations of documents and surnames. It is unfortunate that the book indicates poor editing in many places.

Party consistently conducts a policy of friendship among all peoples, and educates the Soviet people in the spirit of internationalism, irreconcilability toward all and any manifestations of racial discrimination and national hostility." (RADYANS'KA UKRAINA, 12 March 1963).

Developing this idea, the author shows how the working Jews together with the workers of all other nationalities of our country unselfishly toiled at the Five-Year Plan projects, fought against the Hitler invaders during the Great Patriotic War, and what contribution they have made to the people's cause of building communism. Tens of thousands of them were awarded medals and orders, 40 persons were honored with the title of Hero of Socialist Labor, 99 of Hero of the Soviet Union, and Major-General D.A. Dragunskiy was the recipient of this honor twice (page 179). In the USSR Jewish workers enjoy all the rights under the Constitution of the USSR. The classical works of Jewish literature are printed in large editions. There is an All-Union journal Sovietische Heimat (Soviet Homeland). All this is evidence of the victory of the Leninist nationality policy.

Making a positive appraisal of the work of T. K. Kichko, we would also like to point out its essential shortcomings.

Thus, a fundamental treatise like the book here reviewed, should contain an historiographic preface with an analysis of the bibliography used and, a characteristic of works published on the same subject in recent years, including those published in Ukraine.

The most important question which actually is the reason for the publication of one book or another on atheistic themes, is this: Wherein lies the harm of religion today, under conditions of the widespread building of communism? Unfortunately, this question has not been properly developed in the book. The author aims his flare arrows mainly against the Judaic religion in the role of the reactionary in an exploiting society. Very frequently, often without any good reason, the author quotes statement from the Bible and Talmud, and cites numerous expressions of theologians instead of showing the inadequacy of religion with facts of modern life. When the discussion turns to its harm in our times, the author reduces everything to stories about the indecent conduct of some servants of Judaism and expresses a number of fairly generalized observations about the fact that believers, who are absent from work on religious holidays "interfere with the fulfillment of production plans and violate labor discipline." (page 135).

The book is quite inefficient in the utilization of the achievements of modern science to correct religious ideology. In a number of cases the author simply states theological concepts on the the "cooperation" between science and religion, without properly appraising them or stating critical arguments, but confining himself to declaratory statement, as, for example: "These are obviously foolish things" (page 71).

The basic shortcoming of the book is that it completely fails to clarify the problem of the character and forms of the manifestations of prejudices of Judaism in our time. A number of circumstances should have been brought out which contribute to the survival of prejudices of Judaism in our time. They include: family influence, family traditions, the great sacrifices suffered by the Jews during World War II, individual-psychological causes (sickness, loss of kin, family discord, helplessness in complex life situation, etc), emotional effect of bourgeois ideology, including that of the Judaic and Zionist centers abroad, etc. Unfortunately, the book does not mention these things at all.

In characterizing Zionism, the author omitted V. I. Lenin's evaluation of this reactionary trend, particularly as it is expressed in his "The Position of the Bund in the Party" (Works, Vol. 7).

Religion

Kichko's Book is Hailed and Hit

B. Lobovyk and K. Yampol's'kyy, "The Book About the Reactionary Essence of Judaism," RADYANS'KA KUL'TURA, 26 March 1964, p. 2. Excerpts.

One of the most important tasks set by the Program of the CPSU in the field of communist education is the formation of a scientific outlook. The elevation of all workers to the level of the conscious creators of communist society is a prerequisite of the successful building of the finest and most just order on earth.

Development of anti-religious propaganda is a component part of this task, along with the atheistic education of the people, active struggle against the prejudices of the past in the minds of the people, and against religious bigotry.

Several books and brochures were recently published in our Republic dedicated to the exposure of the reactionary essence of religion, and development of modern ideas of atheism. Among these books is T. K. Kichko's Judaism Without Embellishments.

Against a wealth of factual material, the author exposes the anti-scientific essence of the Judaic religion, the reactionary activities of Judaic theologians and Jewish bourgeois nationalists, the Zionists, and shows the hostile attitude of Judaism toward the revolutionary transformation of society...

On the basis of a deep analysis of numerous facts and materials, the author conclusively proves that Judaism is not the age-old religion of the Jewish people, because it appeared only at a certain stage of their social development; it does not possess a fine system, because it is replete with contradictions and conjectures; Judaism did not appear as a result of "divine revelation" of some "Great Giver of Laws," but was created by the people...

The essential peculiarity of the Judaic religion is the fact that it is closely intertwined with the reactionary-nationalistic trend of the Jewish bourgeoisie — the Zionism. The reviewed book clearly illustrates this process and shows how Judaism and Zionism joined in opposing socialist ideas, which were spreading among the Jewish poor, and against the participation of working Jews in the revolutionary movement. Becoming hirelings of the world reactionaries, the servants of Judaism and leaders of Zionism, together with other churchmen and nationalist parties, began opposing the gains of the October Revolution, created a united front of reactionary obscurantism against the young Soviet Republic, and actively supported the remnants of the defeated exploiting classes.

Numerous pages in the book are devoted to the exposure of the anti-scientific essences of Judaic dogmas and laws set forth in the Bible and Talmud, the reactionary nature of Judaic holidays and rites which ensnare the believers from the cradle to the grave, and to the exposure of the immoral deeds of Judaic clergy...

In recent times, being worried by the believers' mass desertion of Judaism, the bourgeois ideologists have been sounding the alarm over the "persecution of Jews in the USSR." They are deliberately distorting the position of the Jews in our country and conduct a campaign of slander against us. N. S. Khrushchev gave a dignified answer to the slanderers in his address to the leaders of art and literature on 8 March 1963: "Since the October Revolution, the Jews in our country have been equal in every respect with all the other peoples of the USSR. There is no Jewish problem in our country, and those who invent it, are singing somebody else's song. Our Leninist