

Hearst

COUNTERFEIT AMERICAN



"A campaign of 'Americanism' based on the philosophy of Mr. Hearst, a philosophy which hands you Fascism wrapped in the flag."

—GARDNER H. JACKSON,
Assistant U. S. Attorney

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HEARST: COUNTERFEIT AMERICAN

THE people of the United States had a bad dream and they woke up fighting the sheets—sheets of yellow newspapers. In the dream former notables of our country came back to life and complained of the rubbish that had been heaped on their famous names. Among them were Thomas Jefferson, Daniel Webster, Abraham Lincoln, George Washington, John Quincy Adams, Patrick Henry, all of whom had taken part in the making of the nation. There were also many others who, although they were not founding fathers, had contributed to the body of American tradition—Mark Twain, William Howard Taft, Justice Oliver Wendell Holmes. They were very angry.

Documents like the Constitution, the Declaration of Independence and even the Bible became animated and complained that their texts had been misquoted and abused.

Wrapped in American flags was William Randolph Hearst, still living. He boasted loudly about his Americanism, and told what he wanted the people to do on account of it; and the people, who were doing the dreaming, listened patiently. He showered them with newspapers until they waded knee-deep, and the newsprint rose around them like a flood and their noses were scarcely above the headlines. They read frantically, never catching up.

There were columns and columns about Great American Traditions, which Hearst interpreted to mean Deportation, Government by and for the Rich, Submission and War. He proclaimed that these were the teachings of the Founding Fathers, the Great Americans, the Constitution, the Declaration of Independence and the Bible.

Presently there was a distant rustling, which grew louder. The suffering ghosts' expressions changed, like that of the hero in an old movie thriller who hears the approaching

sound of horses' hoofs and knows that help is near. The rustling became louder until suddenly twenty stout volumes of the WORKS OF JEFFERSON descended on the flood, stamped on the newspapers, turned their own pages to attract the attention of the people, and pointed to the true and genuine words of their author.

Instantly they were reinforced by the volumes of speeches, letters and all manner of writing of other outraged Americans. These also called attention to original words. The Bill of Rights and other documents expressed their indignation.

The Bible strode forward in majestic wrath and asked in whose name and for what evil purpose its words had been employed.

THE people of the United States are entitled to question the use to which their traditions are put. The lives, the names, the published works of great Americans of the past are a part of the public domain. Hearst has made extensive use of them. We mean to discover whether he has done so correctly, and whether he has done so with honest intention and for the good of the people.

Typical sayings of the men whose words he invokes to further his own causes have been set down beside those of William Randolph Hearst in this pamphlet. Such a comparison is to the point because Hearst has not claimed his Americanism modestly; he has used it as a trademark.

War for Profit

Sometimes Hearst talks about peace, but his whole history shows him trumpeting loudly for every war which promises to yield him a profit. He belongs to the very rich, the only ones who gain by the exploitation of such backward countries as the Philippines and Ethiopia. When he opposed war with Germany it was not to have peace, for at that very moment he was calling for war with Japan and with Mexico. He was a friend and admirer of Kaiser Wilhelm. Furthermore, the struggle against Germany did not happen to be profitable to him; his Homestake and Cerro de Pasco mines lost money during the war. He was one of the biggest absentee owners of Mexican mines, land and oil, and the Mexican Government threatened to limit foreign owner-

ship and profiteering. He promoted the conquest of Cuba and the Philippines to raise the circulation of his New York *Journal*.

More recently, while the Ethiopian people were being killed and their land taken from them, Hearst papers were filled with such applauding comments as:

"Clearing out a rattlesnake's den would be criminal compared with clearing out the hideous brutalities of Ethiopian savagery." "Whatever happens, the Ethiopian tribesmen will benefit." "Why weep at the thought of Mussolini taking barbarous Ethiopia? . . . Mussolini would give the Ethiopians shoes."

(What dead men would do with the shoes is not explained.) Fake photographs showing supposed horrors of Ethiopian life were printed as authentic in Hearst papers. His whole Ethiopian policy contradicts Daniel Webster, Mark Twain and other Americans with whom he likes to compare himself.

Blessings of Civilization

DANIEL WEBSTER:

"No matter how easy may be the yoke of a foreign power—no matter how lightly it sits upon the shoulders, if it is not imposed by the voice of his own nation and of his own country, he will not, he can not, and he means not to be happy under its burden."

When Mussolini cried "Victory!" Hearst papers gushed with joy. They carried such headlines as:

"ITALIAN MARCH ON ADDIS ABABA LIKE BIG PICNIC", and "NOT A SINGLE SHOT FIRED" and (this one in blue) "ADDIS NATIVES HAIL FASCISTS".

The editorial comments read:

"His [Haile Selassie's] Savage tribesmen are in revolt, looting, killing," and "Mussolini's men entered Addis Ababa, driving out the Ethiopian looters, bringing safety to various Europeans. . . Rome went wild with joy; and no wonder," "Mussolini has won and soon the Ethiopians . . . will be glad of it," "Triumphant entry into riot-torn Ethiopian capital to the cheers of native and foreign popula-

tions," and "Ethiopia's land will be cultivated; . . . the higher civilization of Italy will be transplanted here—all most desirable."

MARK TWAIN:

"Extending the Blessings of Civilization to our Brother who Sits in Darkness has . . . paid well; and there is money in it yet. . . . Love, justice, law and order, education. Sir, it is pie. *Apparently*. . . . Privately and confidentially it is merely an outside cover, gay and attractive . . . while *inside* is the Actual Thing that the Customer Sitting in Darkness buys with his blood and tears and land and liberty."

Cuba and the Philippines

If there ever was a one-man war it was the one we fought with Spain over Cuba, and the one man was Hearst. There is the now well known story of one of his artists, sent to Cuba to draw pictures of the "horrors", who cabled him:

"EVERYTHING IS QUIET. THERE IS NO TROUBLE HERE. THERE WILL BE NO WAR. I WISH TO RETURN,"

and the reply Hearst sent:

"PLEASE REMAIN. YOU FURNISH THE PICTURES AND I'LL FURNISH THE WAR."

He did. Months of his propaganda roused public excitement, brought on war and increased his *Journal* circulation from below 200,000 to 1,600,000. His competitor, Pulitzer, was forced to draw upon his reserves for working capital.

When the war was over Hearst had definite ideas about the winnings. In 1916 he wrote and circulated a pamphlet in which he said:

"The abandonment of the Philippines would mean more than mere loss of wealth and territory and power and prestige to the United States. . . . We fought the Spanish war and won the Philippines. . . . We must have enterprise and imagination, courage and confidence, the ability to understand and the energy to exploit the advantages which surround us."

In 1935, begrudging freedom for the Philippines, he published in *The New York American*:

"Now we back out and set them free. 'Free' for what? Free to have interesting fights among themselves. There is real American money in the Philippines now, something worth fighting for. . . ."

MARK TWAIN, in protest against our occupation of the Philippines:

"We have crushed a deceived and confiding people; we have turned against the weak and friendless who trusted us; . . . we have robbed a trusting friend of his land and his liberty; we have invited our clean young men to shoulder a discredited musket and do bandit's work under a flag which bandits have been accustomed to fear, not to follow."

In pursuit of his mining interests Hearst on one occasion made practical attempts to promote a war with Mexico. In 1916 he wrote:

"It is time for anger, not for laughter. We citizens must see to it that our beloved Uncle Sam shall play the man and not the fool. . . ."

"Who is Obregon that he should define the limits of our activities in Mexico . . . ?"

"Our army should go forward into Mexico, first, to rescue Americans, and, secondly, to redeem Mexicans."

"Our flag should wave over Mexico as the symbol of the rehabilitation of that unhappy country and its redemption to 'humanity' and civilization. . . ."

"If we have no right in Mexico we have no right anywhere in the United States. . . ."

Today his impatience for war is expressed in such remarks as this one, which appeared in *The New York American* of May 9, 1936:

"That terrible thing, war, however, is coming sooner or later, and the successful are those who rush forward like Mussolini, crying: 'LET ME HAVE IT SOONER.'"

Religion for Profit

The Bible as well as the founding fathers is used to furnish flavor and headlines for Hearst propaganda. Stream-

ing across the top of a page of *The New York American* an editorial denounces the American Civil Liberties Union, and the League Against War and Fascism as "red" and attacks them as adversaries of the people. This editorial appears under a Bible quotation: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter V: 8)—words taken out of their context to make it appear that civil liberties are of the devil, and that all who oppose war and Fascism are our adversaries!

(Although he obtains such quotations from preachers, it must not be supposed that the churches advocate this use of the Scriptures. On the contrary, only a few members of the clergy, perhaps unaware of the harmful use to which they are put, join in his work. Many more fight him.)

The same issue of *The New York American* (May 6, 1936) contains a headline:

"METHODISTS NEED G-MEN IN PULPITS, SAYS CHURCH HEAD"

. . . reminding us ominously of Hitler's attempts to police German churches; and another headline about Methodists, saying that they should

"BACK PROPERTY RIGHTS."

Hearst is pleased with a system of short-changing labor that enables him to make millions of dollars a year profit, and lets millions of people in the United States starve. He is satisfied, and claims God's approval.

ABRAHAM LINCOLN spoke in 1865 words that ring down more than seven decades to denounce Hearst:

"It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces."

Dignity and Rights of Labor

"CURIOUS DISCOVERIES ABOUT MURDERERS. . . . SCIENCE FINDS AVERAGE KILLER A LABORER." These headlines appeared on July 7, 1935, in Hearst's *The American Weekly*. There is a picture of a man

being killed, the murderer being clearly shown as a workman. He is muscular, wears overalls, heavy shoes and a work shirt with his sleeves rolled up. Beside him stand his wife and children. In the entire article you do not find the obvious explanation of the statement even if true—that the vast majority of the population are laborers, and the further explanation that wealthy criminals are seldom convicted.

THOMAS JEFFERSON, who also observed crimes among the working people, was able to give a different interpretation. He saw the awful competition among laborers in certain countries in Europe, in some ways similar to the competition we see in our country now, where many could not get jobs. He wrote:

"The less dexterous individuals, falling into the eleemosynary ranks, furnish materials for armies and navies to defend their country, exercise piracy on the ocean, and carry conflagration, plunder and devastation. . . . A society thus constituted possesses certainly the means of defense. But what does it defend? The pauperism of the lowest class, the abject oppression of the laboring, and the luxury, the riot, the domination and the vicious happiness of the aristocracy. In their hands, the paupers are used as tools to maintain their own wretchedness and keep down the laboring portion by shooting them whenever the desperation produced by the cravings of their stomachs drives them to riots."

MARK TWAIN:

"It is not *parties* that make or save countries or that build them into greatness—it is clean men, clean ordinary citizens, rank and file, the masses." (Letter to W. D. Howells, September 17, 1884.)

Hearst, however, says of the working man and woman:

"This class should be the care and the concern of the government but government should not be the peculiar concern of this class."

Over his own signature, on September 7, 1935, he described the civil service, which in its federal, state and municipal

branches makes up a large part of the working class, using the terms, "parasitic growth," "political vermin" and "blood-sucking". Contrast this with almost anything great Americans have said about labor.

DANIEL WEBSTER:

"Labor in this country is proud: It has not to ask the patronage of capital, but capital solicits the aid of labor." (From a speech made in April, 1824.)

ABRAHAM LINCOLN:

"And inasmuch as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."

And in a message to Congress, December 3, 1861, Lincoln said:

"Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. . . . A few men own capital, and these few avoid labor."

BENJAMIN FRANKLIN wrote:

"In America people do not inquire concerning a stranger: 'What is he?' but, 'What can he do?' America is the land of labor, and by no means a land where . . . fowls fly about already roasted, crying: 'Come eat me!'"

Hearst Buys Ability

By this standard how does Hearst measure? What labor has he performed to earn his fabulous millions? He was

born the only son of a wealthy mine owner. His mother gave him a million dollars a year for a start and he lost most of it every year. Finally he learned to buy labor and increase his wealth on the ability of other people. It has been said that by himself he cannot write an advertisement for a lost dog. With a few exceptions, his employees are low-paid and largely non-union. Another important source of his revenue is loot from city treasuries through printing contracts and tax rebates. Even so, considering his start, he has not been a great money-maker. "Had he done nothing but let his father's wealth accumulate, he would be incalculably richer than he is," writes Ferdinand Lundberg in *Imperial Hearst*.

In order to justify himself, he attacks union labor and the working class.

OLIVER WENDELL HOLMES, late Supreme Court Justice, was an advocate of organized labor. It was in the case of *Wegelahn v. Guntner*, 1898, that he gave a famous opinion. Freed of its legal wording, it is as follows: A plant is struck. Two men, either strikers or their representatives, picket and display banners, and so on, to induce other men not to take their jobs. This action causes some damage to the company but it is justifiable damage. In numerous cases the law warrants the infliction of damage. For example: A small town contains one store and has trade enough for only one. But a new merchant moves in, opens shop, and proceeds to take customers. He is obviously causing the old store some damage, but this is permitted on the grounds of free competition. Laborers, who in an effort to raise the rate of their pay, picket before a firm, are resorting only to a justifiable damage to the business. They are engaging in a sort of free competition, or a "free struggle for life."

Right to Organize

Furthermore, the opinion continues, if it is true that workmen may combine with a view to getting as much as they can for their labor, just as capital may combine with a view to getting the greatest possible return, it must be true that, when combined, they have the same liberty that capital has to support their interest by persuasion.

" . . . Combination on the one side is patent and

powerful. Combination on the other is the necessary and desirable counterpart, if the battle is to be carried on in a fair and equal way."

Hearst is the chief force that has kept Los Angeles one of the worst open shop towns in the country. He has said:

"I do not believe in the Newspaper Guild. . . . I should like to feel that a newspaperman is like a soldier in war."

The American Newspaper Guild is the great labor union of newspapermen. Time and again Hearst has fired his employees for belonging to it.

WILLIAM HOWARD TAFT, while lecturing at Cooper Union, was asked the question:

"Why should not a blacklisted laborer be allowed an injunction as well as a boycotted capitalist?"

He answered:

"He ought to be, and if I were on the bench I would give him one mighty quick."

After Hearst's Homestake mine had destroyed the miners' union, the company published the following:

". . . Said industry intends to establish permanently in said district what are commonly called non-union labor conditions. . . ."

LINCOLN:

"I am glad to see that a system of labor prevails in New England under which laborers can strike when they want to. . . . Then you can better your condition, and so it may go on and on in one ceaseless round so long as man exists on the face of the earth." (Speech at New Haven, March 6, 1860.)

The newsboys unions have had to fight Hearst for their very lives. He is the biggest employer of child labor in the United States, and is opposed to child labor regulation. He or his business managers have had the skulls of children smashed by thugs because Hearst wanted an additional 10 cents on each hundred papers. It has been futile for their families to sue him for damages or to appeal to courts for a trial of the murderers. (See *Imperial Hearst*.)

A Hearst columnist in *The Sun-Telegraph* of February 18, 1935, said:

"One pleasant feature of fascism is its refusal to recognize the rights of union labor."

Women

Hearst is shrewd when it comes to women. He knows that it is safer to resort to hints than to say openly what he means. He finds it safer yet to have his editors speak for him. He had Winifred Black write an article in September, 1935, which is typical of the things he publishes on the subject. The headline runs: "CAN A WOMAN BE A REAL FRIEND?" Under this insult are hundreds of words saying: *No*, a woman cannot be a real, true, loyal friend, either to women or to men. When two women do appear to be friends there is something nasty about it: "One of them is very protective and the other very sweet and clinging." The inference that women are treacherous or sexual perverts is in line with the Fascist policy of degrading the status of women.

Quite unintentionally he reveals in the issue of September 2, 1935, the advances women have made in the Soviet Union, coming from the most dreary ranks of labor to positions of high rank. There is a photograph with the caption:

"A TYPICAL SCENE IN A MOSCOW CRIMINAL COURT, WITH A FORMER MILLINER PRESIDING. TWO WOMEN JURORS ARE SEATED ALONGSIDE."

The picture shows two women holding an orderly court. Hearst published this, thinking it a discredit to the Soviet Union that women are judges and that they may rise to that rank. But when that article appeared in this country there must have been a million treble laughs.

JOHN QUINCY ADAMS' attitude toward women's participation in public life was quite different. In a speech on the right of men and women to petition, in 1883, he said:

"But I say that the correct principle is, that women are not only justified, but exhibit the most exalted virtue when they do depart from the domestic circle, and enter on the concerns of their country, of humanity, and of their God. The mere

departure of woman from the duties of the domestic circle, far from being a reproach to her, is a virtue of the highest order, when it is done from purity of motive, by appropriate means, and towards a virtuous purpose."

Of What Use is the Constitution?

What a driver is to a car, interpretation is to the Constitution. Designed to defend human rights, it can be made, by a man as rich and powerful as Hearst, to run in reverse.

Those interpreters of laws in Washington, MARK TWAIN said,

"can always be depended on to take any reasonably good law and interpret the common sense out of it. They can be depended on, every time, to defeat a good law, and make it inoperative—yes, and utterly grotesque, too, mere matter for laughter and derision. . . ."

The principal human right defended by the Constitution is the right to certain liberties. "Liberty" is one of Hearst's favorite expressions.

LINCOLN said:

"The world has never had a good definition of the word liberty, and the American people, just now [April, 1864—but the words are still fresh in 1936.] are much in want of one. . . . With some the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor. Here are two, not only different, but incompatible things, called by the same name, liberty."

The use of the Constitution may be examined in a few expressions, sufficient to show that Hearst is out of step with democracy.

THOMAS JEFFERSON:

"... No society can make a perpetual constitution, or even a perpetual law. The earth belongs always to the living generation: they manage it, then, and what proceeds from it, as they please, during their usufruct. They are masters, too, of their own persons, and consequently may govern them as they please. . . ." (Letter to James Madison, September 6, 1789.)

And again:

"... I must now say a word on the declaration of rights. . . . I like it, as far as it goes; but I should have been for going further. For instance . . . Art. 4. 'The people shall not be deprived or abridged of their right to speak.'"

Even a Child Knows —

Every child who has passed the fifth grade knows that freedom of the written and spoken word is the most American Americanism of them all. It would not do, then, for Hearst to attempt to deny it directly. But indirection does the trick. The Hearst formula is:

All Communists should be denied freedom of speech.

All people who disagree with Hearst are Communists.

Therefore—but why complete it? The child of the fifth grade already will have grasped the idea. Hearst has called a great many people "Communists", including Franklin D. Roosevelt.

Hearst's *Milwaukee News* and other papers have said:

"The constitutional guarantees of right of assembly, of free speech, and press, cannot logically be invoked by a Communist . . . Alien Communists ought to be deported. And citizens who conspire against the government ought to be deprived of their citizenship."

Any laborer who strikes, any teacher, writer or preacher who says something Hearst dislikes, any man in public office who takes sides with workers, even though extremely conservative, is what Hearst calls a "Communist". If free speech and citizenship are to be denied to such people, of what use is the Constitution?

ABRAHAM LINCOLN said that the part of the Declaration of Independence which speaks of "certain inalienable rights among which are life, liberty and the pursuit of happiness" was placed there for a purpose. (It should be noted that the Declaration of Independence is a more accurate reflection of the spirit of the War for Independence, than the Constitution, which represented a series of compromises.) He said:

"Its authors meant it to be—as, thank God, it is now proving itself—a stumbling block to all those who in after times might seek to turn a free people back into the hateful paths of despotism. They know the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack."

(The Constitution and the Declaration of Independence are indeed proving hard nuts for Fascists to crack, despite their love for interpretation.)

"They established these great self-evident truths, [so] that when in the distant future some man, some faction, some interest, should set up the doctrine that none but rich men, or none but white men, or none but Anglo-Saxon white men, were entitled to life, liberty and the pursuit of happiness, their posterity might look again to the Declaration of Independence and take courage to renew the battle which their fathers began, so that truth and justice and mercy and all the human and Christian virtues might not be extinguished from the land; so that no man would hereafter dare to limit and circumscribe the great principles on which the temple of liberty was being built."

Lincoln, who spoke the above words at Lewiston, Illinois, in 1858, knew that liberty was not safely ours for all time. Notice such phrases as "The temple of liberty was being built," "renew the battle which their fathers began" and "they may manage it then." The Constitution is helpful to us if we have the power to use it.

DANIEL WEBSTER:

"God grants liberty to those who love it and are always ready to guard and defend it."

Negro and Alien Rights

LINCOLN observed the misuse of the Constitution in the denial of Negro rights, and said in a speech at Springfield, Illinois, in 1857:

"In those days [of the American Revolution] our Declaration of Independence was held sacred by all, and thought to include all; but now, to aid in making the bondage of the negro universal and eternal, it is assailed, and sneered at, and construed, and hawked at, and torn, till, if its framers could rise from their graves, they could not at all recognize it."

JEFFERSON wrote a letter to the Marquis De Condorcet, in 1791, on the subject of "inferiority" of Negroes:

"I am happy to be able to inform you that we have now in the United States a negro, the son of a black man born in Africa, and of a black woman born in the United States, who is a very respectable mathematician. I procured him to be employed under one of our chief directors in laying out the new federal city on the Potowmac, and in the intervals of his leisure, while on that work, he made an Almanac for the next year, which he sent me in his own hand writing, and which I enclose to you. I have seen very elegant solutions of Geometrical problems by him. Add to this that he is a very worthy and respectable member of society. He is a free man. I shall be delighted to see these instances of moral eminence so multiplied as to prove that the want of talents observed in them is merely the effect of their degraded condition, and not proceeding from any difference in the structure of the parts on which intellect depends."

Hearst published on April 26, 1936:

"With sympathy for all three races of mankind it is impossible not to conclude that, if intelligence rules the future as it has ruled the past, the white Caucasian race will rule."

When the Negro, Angelo Herndon, was being remanded to Fulton Tower, the Hearst papers were full of sweepstakes news and talk about Americanism, and if any protest against the abrogation of constitutional rights for Herndon, in a case that other papers found newsworthy, was carried, it was not easily found by the casual reader. Yet Hearst, who once said,

"I have observed that principles are the impediments of small men,"

pretends to a certain American democratic acceptance of all people as equal. His tolerance applies, however, only to the powerful, and only to those he hopes to use. In a signed editorial of August 29, 1935, he said:

"It is not for me, as an American . . . to know or care whether Mr. Smith [Alfred E.] is a Catholic, a Protestant or a Jew."

Al Smith is an advocate of the system of exploitation by which the fabulous wealth of Mr. Hearst has been made. Therefore Mr. Smith's Catholicism doesn't bother Mr. Hearst. But what of people who oppose him? In the same editorial he speaks of others whose political opinions are inconvenient for him, as "Asiatic" and refers to the "Yellow" peril, Asiatic despotism and "foreigners".

MARK TWAIN:

"Among the savages—all the savages—the average brain is as competent as here or elsewhere. I will prove it to you some time, if you like."

Right of Asylum

Part of Hearst's cooperation with Hitler and Mussolini has consisted of his acting as spy in the business of obtaining the deportation from this country of anti-Fascists wanted in Germany and in Italy for concentration camp or axe. Without the slightest attempt at proof, he usually calls

them "Communists", giving the reader to understand that that is cause enough for deportation.

On May 5, 1936, he published in an editorial:

"By what license does a fugitive Alien from Anywhere, escaping danger or oppression in his home land, seek and find a sanctuary in America, demand the equal protection of our institutions—and then basely abuse and betray the hospitality afforded him to Plot the Destruction of These Very Institutions? There is no such right! . . . ROUND THEM UP AND DEPORT THEM ALL!"

GEORGE WASHINGTON:

". . . humbly and fervently to beseech the kind Author of these blessings . . . to render this country more and more a safe and propitious asylum for the unfortunate of other countries."

ABRAHAM LINCOLN:

"I have some little notoriety for commiserating the oppressed negro; and I should be strangely inconsistent if I could favor any project for curtailing the existing rights of white men, even though born in different lands, and speaking different languages from myself." (From a letter to Dr. Theodore Canisus, 1859.)

JEFFERSON, in his inaugural address in 1801, said:

"Are we to refuse the unhappy fugitive from distress that hospitality which the savages of the wilderness extended to our forefathers arriving in this land? Is oppressed humanity to find no asylum on this globe?"

Hearst: Counterfeit American

To pretend that all present problems can be solved by reference to the Bill of Rights and selected quotations from the founding fathers is not the purpose of this pamphlet. The best application of tradition to life is not an uncritical one. Thomas Jefferson planned for an agrarian society; we have an industrial one. But the quotations contained in this pamphlet are sufficiently typical of what has been known

traditionally as Americanism to show that Hearst is actually a counterfeiter who passes off for profit a sham currency supposedly from the treasury of tradition. He forges a check on Lincoln, who issued the Emancipation Proclamation, and cashes it at the expense of Negro rights. The word "American", used in the titles of ten of his publications, is bogus.

Jefferson, Adams, Patrick Henry, Washington, Franklin, Lincoln cannot sue Hearst or obtain an injunction against his misuse of their names. But we who are the rightful heirs of these men may examine and judge of his use of their words and names. We may deny the right to an imposter.

The Declaration of Independence, as Lincoln predicted, is "at least one hard nut to crack" for such as Hearst. For all his pretended love of it, he would be the last to permit its free operation. For all his pretended hatred of it, a dictatorship, such as that of Hitler, would be more to his liking. While he has made a show of denouncing Fascism by name, he calls ardently for various parts of it (destruction of labor unions, suppression of civil rights) in other terms. More recently he has become bolder, and has had a word of praise for Fascism itself.

Hearst is afraid that the days of overwork and underpay are drawing to an end. He recognizes labor unions as the instruments of the change, and he means to destroy their power. Therefore his newspapers (32), his magazines (12), his radio stations (9*), his cinemas (3) and his other means of communication are used in a campaign that is openly anti-labor and pro-Fascist.

PATRICK HENRY issued a warning a long time ago:

"You read of a riot act in a country which is called one of the freest in the world, where a few neighbors cannot assemble without the risk of being shot by a hired soldiery, the engines of despotism. We may see such an act in America."

If you read only Hearst publications, you may not know

*The figure includes the newly acquired KTSA (San Antonio) but not others he is in the process of acquiring in the Southwest.

that these conditions exist now in this country. You may not know that in parts of the United States there is "risk of being shot" when "a few neighbors" assemble. Hearst publications are the source of much of the propaganda which causes these things to happen. But they seldom carry news of them, and never carry the true explanation.

Hearst in Hitler's Employ

Hearst has a business deal with the Hitler government under which he receives 1,000,000 marks a year (\$400,000) and his International News Service has a monopoly of the foreign news market in Germany in exchange for Hearst's political support of the Nazis.

In a letter to his editors, dated November, 1934, he said:

"I do not think there is any actual fascist movement in the United States AS YET. . . . Fascism will only come into existence in the United States when such a movement becomes really necessary for the prevention of communism."

By the middle of 1935 he was a little bolder. In *The New York American* he said:

"The President has assumed . . . more power than European constitutional monarchs. . . . As a matter of fact, Dictator Hitler . . . declares specifically and emphatically that his whole plan was submitted to the people of Germany and ratified by vote. . . . When have Mr. Roosevelt's plans and politics been submitted to the electorate of the United States?"

And by October 17, 1935, he said frankly:

"Whenever you hear a prominent American called a 'Fascist' you can usually make up your mind that the man is simply a LOYAL CITIZEN who stands for AMERICANISM."

Mr. Hearst is trying to sell Fascism to a land long in love with democracy. He won't get away with it. This is not the first time he has underestimated the temper of the American people. His power is not unshakable. Met by wide disapproval, he has come to grief more than once in his history. After the Spanish-American War public opinion

threatened to destroy his influence. The public again is awakening from the nightmare of Hearst propaganda, haunted this time by the threat of a more horrible war. A boycott against him, started years ago, which never quite died out, has received new impetus. It grows every month, and is so effective that he has been compelled to buy many full page advertisements for his papers in expensive competitor newspapers. His *Chicago Herald and Examiner* and his *New York American* were the only two dailies in those cities, according to Media Records, lineage authority, to show less advertising than a year ago. As his circulation and advertising drop he attempts to explain away his actions and break the boycott. He has failed.

This is an appeal to all who believe in democracy to build the boycott.

DON'T READ HEARST!

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DON'T HEAR HEARST!

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BOYCOTT HEARST!

These are the Hearst newspapers:

Albany Times Union
 Atlanta Georgian and Sunday American
 Baltimore News and Post and Sunday American
 Boston American, Record and Sunday Advertiser
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 Los Angeles Examiner
 Los Angeles Herald and Express
 Milwaukee, Wisconsin News
 Milwaukee Sentinel
 New York American
 New York Daily Mirror
 New York Journal
 Oakland Post Enquirer
 Omaha Bee-News
 Pittsburgh Sun-Telegraph
 Pittsburgh Post-Gazette
 Rochester Journal and Sunday American
 San Antonio Light
 San Francisco Call-Bulletin
 San Francisco Examiner
 *Seattle Post-Intelligencer
 Syracuse Journal and Sunday American
 Washington Herald
 Washington Times

The following is a list of magazines owned by Hearst:

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 Cosmopolitan
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 Pictorial Review
 Pictorial Patterns
 Excella Patterns
 Motor
 Motor Boating
 American Weekly
 Town and Country
 American Architect
 American Druggist

Hearst controls the following news and feature services:

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 Metrotone News
 Warner Bros.

Radio stations owned by Hearst:

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 KYA, San Francisco, Calif.
 KEHE, Santa Monica, Calif.
 WBAL, Baltimore, Md.
 WINS, New York, N. Y.
 WCAE, Pittsburgh, Pa.
 WWSW, Pittsburgh, Pa.
 KTSA, San Antonio, Tex.
 WISN, Milwaukee, Wis.

These are the Hearst-controlled motion picture companies:

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Put this list where you can refer to it. Remember these names.

BOYCOTT HEARST!

*Publication of *The Seattle Post-Intelligencer* has been suspended at least for the duration of the present strike conducted by the American Newspaper Guild.

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