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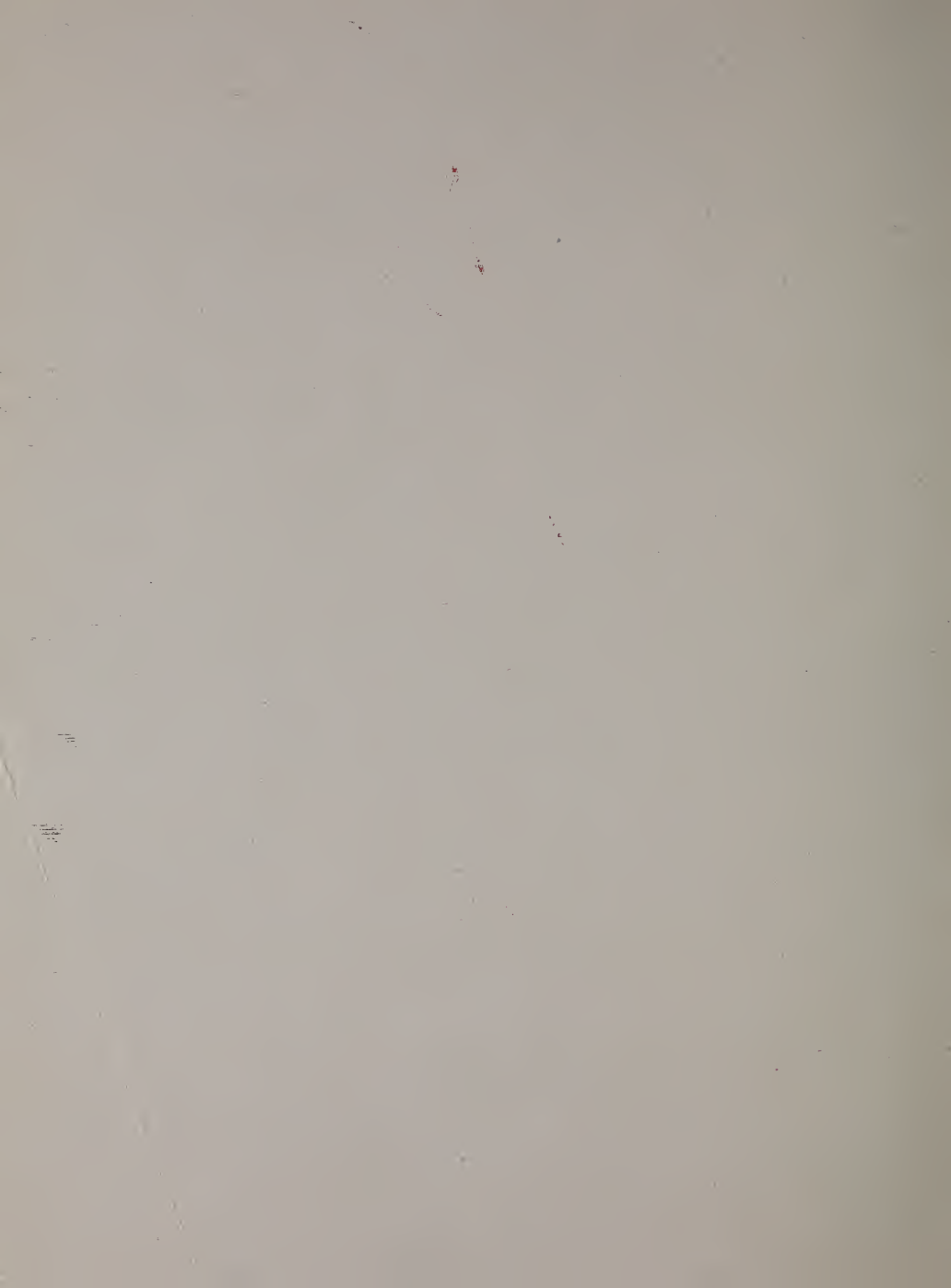
CLIMAX *of* CIVILIZATION

**WORLD CONQUEST
BY COMMUNISM?**

BY

William J. Smith, S. J.





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Decidified

FOREWORD

So much has been said and so much has been written on this subject that some may doubt the need or wisdom of an added contribution. Perhaps the last necessary word has been uttered in the matter. Communism, nonetheless, is still the least understood topic of the times.

The very confusion which seems to surround the subject would justify an additional entry of exposition in the field. The fact that so little has been offered by way of an effective means to stem its advance compels the continuance of further explanation and constructive suggestion for counter-action.

We feel that the following pages, to some little extent, supply a concise analysis of what constitutes the evil of Communism and a fresh approach for the application of an antidote.

THE AUTHOR.

BASIC CONCEPTS OF COMMUNISM

The scope of what today goes by the name Communism is as wide and as deep as human society itself. To treat the subject adequately in all its ramifications would require an encyclopedia. For the practical purposes of this little treatise we confine our outline to a three-point basic division.

Communism is:

1. An economic theory based upon a peculiar, perverted philosophy of life.
2. A political movement.
3. An international conspiracy.

I. THE ECONOMIC THEORY

The first supposition of Communism is that the entire national and social life of a people is created and patterned by the type of economic system which has been adopted. It rejects the thought that human rights, social-cultural habits, the shape and form of a civilization flow from the nature of the human being and the natural relationships of men in society. It claims that all things in life are determined by the economic mold in which the nation has been cast.

The False “Law” of History

By an inexorable law of history—according to their theory—human society, pushed on by the blind forces of materialistic nature, is evolving toward a state of perfection. The ultimate stage of that process is to be Communism.

Human society began as a classless society, in their scheme of things—then came the idea of private property, which clashed with the previous condition of society.

Communism Is “Inevitable”!

We have gone through the successive phases of slavery, feudalism and capitalism. We are now emerging into the stage where capitalism must give way to the newer and more perfect form of society which is Socialism—the perfection of which will result in pure Communism. Around this theory they have built a whole philosophy of life. Perhaps it would be more accurate to say that this theory grew out of the basic philosophy which underlies it.

A Universe in Conflict!

At the bottom of the system is the basic error—of “Dialectical Materialism.” That means there is but one element in the universe—namely, *mat-*

ter—the spiritual is non-existent. You, your dog, the earth at your feet, the contents of a garbage pail—each is but a different manifestation of one basic substance—*matter*. No explanation of the essential difference between a free, spiritually-enlivened human being and inanimate nature is either asked or offered. *Materialism* is the basis of life, light, motion, the universe, human society, all creation—and there is no questioning the infallibility of the absurd assumption.

The various and diverse elements of matter are in constant conflict one with the other, always progressing into a more perfect form.

Human Society—Just a Battleground

Human society participates in the universal struggle. Since Communism is the ultimate ideal of human life—anything that deviates from the ideal must be hated, fought, destroyed. The individual is submerged in the collectivity and every personal right or prerogative is made subservient to the interests of the State, as the symbol of perfection.

Open warfare has been declared upon every traditional thought, form, mode and practice of life. Every and any political form of government not

consonant with the new mode of living, every method and institution of education, every doctrine of personal rights, the normal concept of democracy—all must be abolished and men and nations must yield to the new norms of a visionary nightmare of *freedom through compulsion*.

The Soviet—A Standard for the Nations

Until the rise of the Soviet Union, the plan was merely a dream in the minds of the rabid revolutionaries or a piece printed in the pulp magazines of the Party.

With the emergence of Russia as the working model a standard has been raised for Communists everywhere in the world to see, to follow and to imitate.

II. THE POLITICAL MOVEMENT

For the purpose of strengthening the motherland of Socialism, national Communists in every land direct their attention to defending the Soviet and weakening the efforts of their own individual countries by every and any means that they can devise.

We call the workings of the national groups a political movement (not a political party) for want

of a better name. It consists in building up a militant, snarling Communist Party of native citizens in every land. They, in turn, infiltrate into every and all organizations, institutions, movements that they possibly can for the one purpose:—to promote the objectives of the Party at home and the interests of the Soviet Union everywhere.

III. INTERNATIONAL CONSPIRACY

The National Parties, until 1943, openly and brazenly boasted of an international conspiracy which went by the name of the Comintern. The avowed aim of the intrigue was the destruction of capitalistic society wherever it was to be found.

Came the uneasy alliance, however, between the Soviet Union and the democracies during the period of World War II. The suspicions of the democratic allies had to be lulled to sleep. The international intentions of the Soviet had to be soft-pedaled. The home-grown, but alien-cultivated and controlled Communist Parties suddenly went “nationalistic.” A specious dissolution of the Communist International was announced in May, 1943.

No one who has watched subsequent events has the least doubt that the maneuver was anything more than a change in tactics. The same faces

still appeared in the same places for the same purposes. Dimitrov, secretary of the Comintern, shows up as the "native" ruler of Bulgaria; Tito takes over in Jugo-Slavia; Thorez does his job in France; Politt in England; Pieck in Germany; Togliatti in Italy; Toledano musters up the masses in Mexico.

No call comes out for an Eighth World Congress of the Comintern in Moscow, but there is not the slightest deviation, by jot or tittle, from the Soviet Party Line which set the pace for the national Commissars before the so-called dissolution.

There was one notable exception. The very circumstances of its origin, however, are an added confirmation of the conspiracy. Mr. Earl Browder was the proud possessor of the red toga in the United States of America since the last meeting of the World Congress of the Comintern in 1935—until a year ago. Suddenly he found himself transformed from a fanatically applauded hero to a hunted, hounded and derided renegade. A "Directive" from one, M. Duclos of the French Communist Party, had done the trick. We use the word "trick" advisedly. Mr. Browder had a new role to play. It was necessary that he be publicly discredited before he could put on the grease-paint

and wig. The important point, however, is that the change was channelled through a foreign agency of the Comintern.

The conspiracy is still international in scope and unified in directive action.

Assistant Secretary of State Acheson, testifying before a Congressional committee, hit it off with diplomatic delicacy. The question and answer session was reported by the press in this way:

Representative Judd: "Well, Mr. Secretary, do you know of any Communist-dominated governments in the world which are not Soviet-dominated? If your reply might get a reprimand from *Pravda* I am willing to excuse you from answering if you prefer."

Secretary Acheson: "Well—"

Judd: "I think it is very important for us to know on the basis of your avenues of information whether our government knows of any Communist governments in the world which are not Soviet-dominated."

Acheson: "Well, may I answer this way; and that is that Communist organizations throughout the world appear to act with a high degree of discipline and unanimity at almost the same time along almost exactly the same party line."

Judd: "Beyond the probability of coincidence?"

Acheson: "It would seem beyond the probability of coincidence."

IV. THE INVISIBLE ALLY

Over and above—or perhaps it would be better to say—*underneath*—its dynamic materialism, its international character, its unified intrigue, its treasonable and treacherous tactics—is a hidden, subtle influence that must be acknowledged if we are to have an adequate explanation of its nature and the successes that it seems to have achieved—*it stems from a diabolical source.*

We can draw no other conclusion from Pius XI's withering denunciation of the thing as "intrinsically evil" and his characterizing its propaganda as "so truly *diabolical* that the world has perhaps never witnessed its like before." The ease with which so many, of such varied types, in so many places are caught by the deceptive slogans and maneuvers of its emissaries cannot be explained merely by normal human weaknesses or natural, unaided human ability. It derives strength from a hidden influence which is neither normal nor natural.

Leave out this consideration and you will never build a proper defense against it—

Accept the hypothesis, and the threat and challenge that faces the world in the present age comes forcibly home to you. It offers a reasonable explanation why the means and methods employed against it to date have been unavailing.

Unusual Power to Deceive

Too few understand its nature. Too few can keep up with its twisting and turning tactics. Too few realize what must be done before an effective counter-action can be successful.

If public officials look upon it as merely a political movement, they will try to check it by the usual political tricks.

If workers see in it merely a technique for better wages, they will fall prey to its allurements.

If the general public welcome it as a bandwagon for achieving personal objectives, they will become victims of its fake fronts.

Without yielding to hysterical exaggeration, we feel there can be no adequate explanation of it nor defense against it—unless you recognize *the tail of the serpent*. It is a modern manifestation of the

hidden power of the evil spirit. *It can be vanquished only by a superior spiritual force.*

The world today is wrestling with the powers and principalities of the spirit of darkness — of which St. Paul speaks.

No defense, therefore, that lacks a strong spiritual drive, will prevail against it. No counter-organization, no matter how large or how well provided with mere *natural* means, will prove a match for it.

Speeches will have no effect upon it. Protestations will be laughed off. There is not enough money in the world to check its course. Atom bombs will not stop it.

Counteraction Must Be Rooted in Spirituality

There is but one starting point for our own offensive. There is but one fool-proof basis for action. It is *energetic co-operation* with the *power and grace of God*. Leave that out and you are licked before you begin.

This may be the conflict of Lucifer against Michael coming to a climax. We do not know.

But it is clear that two gigantic forces are lining up for an all-out battle for survival.

On the one hand is Christ and His Church; on

the other Satan and all the allies that he has in the world.

Contrary Concepts of Society

It is a struggle between two concepts of society. The one based on reason and revelation, defending human rights and human dignity—the other founded and administered on a principle and philosophy of force.

The day of the prophecy of Christ is fast approaching: “He who is not with Me is against Me.”

Everybody Is in It

This battle is not merely a contest between two forms of government.

It will be fought out in the soul of every individual. It will be carried into every home, shop, office, theater, classroom, the press—in the courts and the halls of Congress.

Wherever men and women meet, associate to work or play, the influence of the new society and the old will be felt. It is an all-inclusive, all-embracing war of nerves and of supernatural armaments.

The pivotal point of the campaign rests in Communism, but allied with it directly or indi-

rectly are all the elements of irreligion, immorality and spiritual revolt that have been gathering momentum down the years.

The attack strikes at the very heart of human life.

All-Out Warfare

It is an assault against the sanctity of the home,* the sacredness of motherhood, the very concept of rightful authority, against true education, against civic, social and spiritual freedom, against religion, against God Himself.

It can be met only by:

restoring the sanctity of the home—
respect for womanhood—
proper exercise of authority—
the reform of public morals—
religion in education—
justice in industrial relations—
honesty in politics—
courage and integrity in international affairs.

* The fact that the Soviet has been forced to recognize the traditional respect of the Russian people for the family and the home does not change the Communist viewpoint on the subject. Expediency compelled the Commissars to make concessions on the subjects of divorce and abortion. The materialistic doctrines of Marx and Lenin still militate against the sacredness of motherhood and the family as the basis of society.

Defending the "Status Quo" Is Not Enough!

The Communist ideology is challenging every other ideology in the world; it is taunting present-day society *to prove its right to exist*.

It cannot be overcome *merely by fighting against it*.

It cannot be met by *defending things as they are*.

Original Sin—Convenient Ally!

It feeds and flourishes on discontent. It capitalizes on every weakness of human nature.

To eliminate it entirely—we would have to live a life of absolute perfection, which for the general run of people is a moral impossibility.

Before we can meet the menace squarely we must establish a social order and a human society which is stronger, better, and more acceptable to people than the allurements and the enticements which the Communists hold out. We are witnessing a death-struggle between two contrary philosophies of society. The only *permanent defense* against this growing threat is in the building of a positive, constructive bulwark of a better way of life.

How Strong Is America?

Ask yourself a few honest questions. Can we build a sound American home-life in homes where birth-control prevails—in homes split by divorce—in homes that turn out millions of delinquent children?

Can we be a strong nation by educating our children in a system that makes God an outcast of the classroom?

Can we counteract the materialism of an international movement by the indecencies of our stage and screen?

Can we expect protection of the public welfare from politicians who look only to the promotion of their own selfish interests?

Can we establish an harmonious industrial society which must be the bulwark of our material progress, with greedy employers, grafting labor leaders and listless workmen?

Can we arouse our Catholic laity to an energetic Catholic life, if we—the clergy—are intent upon seeking our own comfort rather than upon making sacrifices in the cause of Christ?

Let's look this whole matter straight in the face:
A nation is only as strong as the people who

make it up. The people are only as strong as the lives they live and the action they take on every public and personal issue.

Our success or failure in meeting Communism depends very much on the answers we can give to questions such as those enumerated.

The “Odds” Are Against Us

It is an uneven battle. Communists have weapons which we cannot use. They have tactics which we cannot imitate.

Essentially, our power—the strength of God and the sword of the spirit—are in themselves mightier than anything that the Communists can employ. *But we of the present day have not yet willed to use our strongest weapons.* Until we do, we shall fight with one hand tied behind our backs.

Analyze Their Position and Your Own!

1. They have a centralized, unified program and method of procedure. It stretches across the length and breadth of the globe. That system of control was not originally imposed from the top down—*it grew from small groups—through the multiplication of cells*—until it reached a point where it could stretch out and wrap its tentacles

around whole segments of people and whole nations. What is today Communist society in the world is a strong, unified, internationalized society—but it was not so from the beginning. *It grew by slow stages over the years.*

2. It maintains its strength by the most vicious methods ever known to man.

(a) There is an absolute, relentless, iron-clad regimentation of the human mind on all subjects, determined by the Party.

(b) The member surrenders his soul, his liberty, his integrity and his human dignity to the dictates of the Party.

(c) “Loyalty” is maintained by an inner system of espionage; dissension is discouraged by intimidation; deserters are harassed by various methods of reprisal, slander and vituperation.

(d) Every normal moral and spiritual aspiration is deadened and defiled in the soul of the bona fide party member.

(e) Dynamic materialism is raised to the level of a religion and beneath an appeal to objectives that are desirable to the normal human being, the subtle aims of the Party are realized through the

co-operation of dupes and stooges who have lost the proper perspective of real spiritual values.

(f) They repudiate every moral code and substitute for the ten commandments the single norm of party loyalty. Any end justifies any means.

(g) They standardize and simplify their organizational efforts by uniting all groups:—teachers, workers, politicians, etc.,—under one party line.

(h) Mass action, which is in keeping with the philosophy of force, is used to determine issues that should be decided by law of reason.

(i) To them Communism is a philosophy of life—and even the lowliest member looks upon it as a full-time job.

Unable to Imitate—Unwilling to Out-do Them!

We cannot borrow their tactics—and to date we have been *unwilling* to make the same surrender to our ideals that the rabid Communist does to his. Therein lies the tale of our failure to present an adequate defense against the evil. The fact that it is not an isolated target, like the ramparts of an enemy, but has insinuated itself into the marrow of our own society, forming alliances within our own ranks, makes the task of combating it a hundred times harder.

The Contrast—Point by Point

(a) We cannot submit to mental regimentation of a party line and still remain free human beings and keep our self-respect.

(b) You cannot build a free human society on a foundation of dictatorship.

(c) Justice and charity prevent us from engaging in espionage, intimidation and blackmail.

(d) We live in an atmosphere of paganism and corruption. We refuse to yield to it. As a result each of us in our daily lives is confronted with a constant struggle to maintain our spiritual ideals. We cannot, as our enemies do, make allies of the world, the flesh and the devil.

(e) The dynamism of Christ is a far greater power than that of materialism. But we have the divided duty of providing for our material wants and at the same time making our desires for the things of this world subordinate to the eternal objectives of Christianity.

Economic Obstacles

We are caught in an unjust economic system which often compels us to pay so much attention to material things that it weakens our resistance to worldly allurements, dilutes our spiritual strength

and at times tempts us even to sacrifice the spiritual for the material. Yet we are under the obligation not only of teaching the truth, but of practicing it. Unfortunately we present so many samples of lukewarm Catholics to the world about us, that our cause is constantly under fire of criticism.

Fact vs. Fancy

Shackled as we are by the effects of original sin—we become easy targets for those who hold up for admiration an imaginary paradise on earth and clothe it with a robe of perfection which does not and never can exist.

(f) We have a definite moral code and we must stick to it. It makes the battle terrifically uneven. Their goal is victory now at any cost. Ours is an eternal destiny and we must wait for the reward.

(g) The price of liberty is the possibility of disunity. Men of slave-minds can submit to regimentation and the tyranny of a man-made “Party Line.” The sons and daughters of freedom cannot.

(h) We cannot subscribe to the philosophy of force and meet mass action with mass action. We are not tearing something down. We are trying to build something up. It can be done only through the painful steps of education and the slow process of spiritual growth.

They can give full rein to the wildest impulses of a fallen nature; we are bound to repress our violent instincts and subject every action of our lives to the laws of reason and the truths of revelation.

(i) The Communists, nonetheless, are consistent. They are as wrong as rain at a world's series, but they do make Communism a full-time job. We are Christians and we work at it only half-heartedly. We neither know Christ and His Life as we should, nor love Him to the point where we are ready to sacrifice all things for Him and His cause.

Victims of Complacency

We are content to live a comfortable life in a world where all the props which support not only our comforts but our liberties, our religion and our very lives are being pulled up from their foundations. You can't lick something with nothing. Nor can you conquer a dynamic evil force with a static, lukewarm, half-hearted adherence to a form of life within which the light of love and sacrifice is burning but dimly. Perhaps we shall learn to fight for the things we have, and for the ideals which we know, when the danger of losing them becomes more threatening and imminent. The blood of martyrs is still the seed of Christianity.

It looks as though we need a touch of persecution to shake us from our lethargy.

The Challenge!

If we are to *meet the menace of Communism*, we can do so only by a revival and a renewal of a fighting Catholic Faith, in the home, on the street, in the shop, in the office, in public life—everywhere.

That means that some of us must become saints. Those of us who cannot persevere in grace must double our efforts to make constant and habitual use of the ordinary means which Christ has given us to “come back quickly” if we fail and fall. Frequent confession, better efforts toward sustaining a spiritual life by making of our daily work and play a prayer in themselves are our weapons. It is not easy, but there is no substitute.

Counter-Attack

If we are to *match the machinations* of the agents of Moscow we must—

Curtail the time we spend at the movies, at socials, by the radio, in all the things that now engross us.

We must attend meetings of all kinds. Study,

discuss, unite and act—right in our own communities—on every issue that arises.

We must develop leaders who have the talent to lead and the personality to gain the confidence of loyal followers.

Where shall we begin? With the reader of this booklet! Meet with a few friends in one another's home or some other suitable meeting-place—as the Comrades do. Exchange views. Find out what, if any, Communist activity is taking place *within the circles in which you personally live and work*.

What quiet, prudent defensive action is necessary? What positive, constructive approach is possible and practical?

Our immediate problem is not what can be done about Jugo-Slavia. It is what are you going to do in Flatbush, Yonkers, or South Buffalo? In your Wall Street office, your General Motors plant—your union local?

Society—a Natural Growth

Communism is a *materialistic* society. It did not spring up over night. It *grew*. The kind of society which must be built up to compete with it must evolve the same way. Nature does not progress by leaps and bounds. Knowledge, which is

the only sound foundation of sensible action, does not either. An organization is only as strong and active as the minds and wills of the members. There will be unified, centrally-directed action when a sufficient number of lively cell-groups have matured to the point where such action is feasible and necessary.

A chain is only as strong as its weakest link. In a living society each individual, each little group colors, contributes to and influences the condition of the whole. We can save our present society only if we can stir up and stimulate ourselves to energetic thought and action.

It is a big order. Are we willing to face it? If not, upon whom shall the blame fall and what do you think shall be the consequence?

The Conquest!

If we are to master the conspiracy which threatens to envelop the world—we must stir up in our hearts—each one of us—the spirit that spurred on the first Christians.

We must regain that *personal love* of our Lord and Master, Jesus Christ, which so inflamed their hearts that they *preferred death to betrayal* of Him and the ideals which He held out to them.

Our difficulty is not in organization. We have thousands of them. What is lacking is that burning fire of the Christian apostle. Recapture that—and the form of a unified organization will take care of itself.

Can we do it?

Each one must answer that question for himself.

FOR THE STUDY CLUB WORKSHOP

First Period

Have a Dictionary Handy

The members discuss the meaning of certain words in the text. The dictionary is the court of final appeal.

Do you know the meaning of the following words as used in the text?

- | | |
|--|---------------------------------|
| Page 5, line 1—scope. | Page 7, line 15—ultimate ideal. |
| Page 5, line 4—ramifications. | Page 7, line 18—collectivity. |
| Page 5, line 8—economic theory. | Page 7, line 19—prerogative. |
| Page 6, line 1—inexorable. | Page 7, line 19—subservient. |
| Page 6, line 6—classless society. | Page 7, line 20—symbol. |
| Page 6, line 10—inevitable. | Page 8, line 9—pulp magazines. |
| Page 6, line 21—“Dialectical Materialism.” | Page 8, line 10—the Party. |

Repeat this exercise for each page, before or during each meeting, until every member is reasonably sure of the meaning of the words used in the passage under discussion.

Second Period

Question and Answer Session—Economic Theory

What three points of Communism does the author speak of?

Are there any other angles of the subject with which the members are familiar?

Is there any connection between the things the member knows from reading or experience with these three basic points?

Can you enumerate some of the human rights which Communism rejects, *e. g.*, freedom of speech, freedom of religion, etc.?

How would you prove that Communism is a denial of these rights?

How many social-cultural habits of American people can you enumerate, *e. g.*, voluntary associations, trial by jury, etc.?

Are we just pushed along by blind forces of nature or has every human being a free will?

How do you know that you have a free will?

Prove it by some action right now.

If society is always progressing toward perfection why does the process stop with Communism? (This is a "sleeper" question. It doesn't. The Communist claim is a fake.)

Each member of the study club now forms one or more questions which he or she, in turn, asks the other members to answer. This exercise can be repeated at each session.

Third Period

"International Conspiracy" Session

Get a copy of the *Daily Worker*. The Director reads some of the headlines or refers to some of the articles.

See if you can discover one uncomplimentary statement concerning the Soviet in any dispatch from any part of the world. Count the number of times that the United States or any of its official agencies or policies are mentioned. How many are favorable to the United States—how many unfavorable?

To derive the best benefit from this exercise a few members should be appointed the previous week to prepare for it. If that is not easy the session might be carried over to the following week after the preliminary discussion.

Fourth Period

"Invisible Ally" Session

What does "diabolical source" mean?

Can a good man be mistaken and believe that Communism is not evil?

How is it possible to hate Communism and love the Communist?

How many Communist Front organizations can the members name?

What books, pamphlets, or publications carry information on Communist activity?

Appoint a committee to gather from the members as large a list of such publications as possible.

What is the difference between a "liberal" and a Communist?

May a Catholic be a "liberal"?

May a Catholic be a Communist?

What do you mean by the words "liberal" and "reactionary"?

Would it be true to say that Catholics are "reactionary" in religion but "liberal" in social questions?

If Communism stems from a "diabolical" source and Catholicism has God as its author can there ever be a compromise between the two?

Fifth Period

"All-Out" Warfare" Session

What are the eight points of conflict between Communism and Catholic social and spiritual ideals mentioned by the author? (See page 16.)

Take each of the points listed and discuss practical ways and means of strengthening and protecting the eight positive suggestions for a sound social order.

This exercise can be extended over as many weeks as the Director and members of the Study Club decide necessary.

Sixth Period

The "Contrast" Session

Take the passage "Analyze Their position and Your own." Have one member read the first point in the Communist program and another read the corresponding point from the Catholic viewpoint.

Discuss each point separately. Draw conclusions and adopt resolutions that may be carried out either personally or as a group. In succeeding weeks check on the success or failure of the project. Keep a record, compare notes and build a plan of action for your own locality as the program progresses.

