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*What*  
**Catholicity**  
*and*  
**Communism**  
*have*  
**In Common**



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*THE QUEEN'S WORK*

3742 West Pine Boulevard  
ST. LOUIS, MO.



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# What Catholicity and Communism Have in Common

**F**IFTY years ago any man who wanted a revolution could go shopping among a number of salesmen. For world revolutions were being offered by a score of hawkers. And each revolution was guaranteed to change the face of the earth.

The scientific revolution was in full swing with the absolute promise that, when the scientists had their way, we would have our heaven here below, with all the luxuries the heart could crave and long life to enjoy them. The suffragettes guaranteed that as soon as the women got the vote we would be blessed with clean government, the best possible officeholders, and roses in every polling place. The universal educationists were certain that, once everyone was able to read, write, and know the history of music, there would be peace on earth, intelligence in high places, and security for all.

## Revolutions Revolve

In the course of the years those three revolutions, with a number of others, revolved. We concede that the scientists have done wonders to conquer space, to draw secrets from the universe, to harness the forces of nature, to conquer disease. But the same scientific revolution which brought

these blessings has also made war so terrible that tanks and bombs and poison gas and flame sprayers threaten, should they break loose, to destroy our civilization. And the inventions of the scientists have thrown millions out of work.

Woman suffrage has gone the way of universal suffrage. Dishonesty is still common in office; graft is not unheard of; and the majority of the women, like the majority of the men, vote not at all or vote with a dumbfounding lack of intelligence.

And while universal education has made it possible for all of our modern men and women to open the classics of literature and history, it has also trained the brilliant criminal so thoroughly that no police force or law court can catch him or hold him when caught. Our crime bill is the largest bill we are called on to pay; the trained criminal has used his education to make of crime an exact science and a fine art.

### Two Remain

Of the revolutions that, fifty years ago, promised Utopias, all are gone or discredited or distrusted, save two. Only two today claim the attention of the serious thinker. He can choose between the world revolution that is Communism, and the world revolution that is Catholicity.

The most apparent difference between the two is that Communism is the far more conservative revolution.

Protestantism is, of course, no longer a

world revolution. In fact it never had the world as its field. Protestantism was the revolt of individual nations which resulted in German Lutheranism, the Church of England, Scotch Covenanters, Swiss Calvinists, French Huguenots where formerly there had been the Catholic or Universal Church. Judaism is not a revolution; it is the struggle of a compact racial group to keep pure and intact racial traditions and characteristics.

Communism and Catholicity, however, are world cultures, at least in their claims. They are cultures, religions, systems of living that claim to dominate or intimately affect lives and all that surrounds those lives: education, government, business, marriage, recreation, art, music, theater, all.

Even Fascism, which appears to be a third revolution, is really a new form of intense nationalism and the conservation of old hates and prejudices. Fascism has made the Italians, once broad and fluent with the characteristics of an artistic people, turn their faces against the world. Fascism in Germany has stressed racial characteristics almost to the exclusion of all other elements, and Aryanism has become the cult of race and blood and nation.

### **Alike and Different**

In a surprising number of things Catholicity and Communism walk step in step. In essentials, however, they are irreconcilably at odds.

The points of similarity and the points of difference are easy to discover.

The clash between the two revolutions does not come over a question of property. The man in the street, asked to define a Communist, would undoubtedly call him one who believed that the central power should own and control all property, thus removing forever the danger and temptation of private ownership.

If this were a complete definition, the Catholic could answer: "Then the only practicing Communists in the world have been Catholics." While Russia moves back rapidly to the practices, the factories, the methods and principles of capitalism, large groups of practicing Communists, in this sense, are, wherever the Catholic Church exists, the Church's most outstanding members. The early Christians practiced a voluntary communal possession of property; all their goods were surrendered to a common fund and used by all for all. Today every religious community practices a kind of Christian Communism: None of the members owns anything; by the vow of poverty all give up their right to private property; they pool all their resources, which belong, not to the individual, but to the entire group or order or community.

### **Property Assures Freedom**

The Catholic economist, however, knows very clearly why this is done and the consequences of it. The early Christians gave



up their property so that they could act more completely at the disposal of the Apostles and go and come with a more than military obedience in the work of Christ, unhampered either by the possession and care of property or by worry about food and lodging. The religious takes the vow of poverty because he also takes the vow of obedience. When a man has no property, when he depends upon the community for his food and employment and the tools he uses, he renounces a startling portion of his freedom. This the religious freely does, because he wants to be at the disposal of his superior in what he believes to be the cause of Christ.

### Under Many Systems

So, quite shrewdly, the Catholic economist says to the Communist: "Though giving up one's property and right to property may be, under certain circumstances, a practice deserving consideration, it means the end of most freedom." Belloc some thirty years ago predicted that if Socialism (there was no real Communism then) became the practice of any state, that state would become a slave state. For if the state owns all the property and wealth, it is the only employer. The citizens, then, have a simple choice: They work for that state, for that one employer, or they starve. By giving up the right to property, they give up their freedom. So it has actually proved in the case of Russia: One boss, one master, one employer—the state; and should it be your

bad luck to incur that boss's disfavor, you get no job at all.

Nor is the quarrel between Catholicity and Communism based on political systems. The Church has lived under every form of government: autocracy, democracy, the Council of Ten, constitutional monarchy, imperialism, aristocracy, republicanism. Wisely it has learned that good government consists less in external forms than in the kind of men who administer those forms. It is possible for a good autocrat to give a country better government than a corrupt democracy. The tyranny of a small minority may wreck the most liberal constitution and throttle the most widely distributed political powers.

#### Distrust of Dictatorship

Yet Catholicity, unlike Communism, distrusts dictatorship. The Communist believes that the world revolution is to be brought about by the dictatorship of the proletariat. Catholicity objects, on principle, to all forms of permanent dictatorship. Never was "the divine right of kings" held as a Catholic theory or principle. While this strange doctrine was being taught in England by Protestant James I, the principles of modern democracy were being laid down in Spain and Italy by the Catholics Suarez and Bellarmine. Dictatorships are based on a great distrust of the ability of men and women to handle their own affairs; Catholicity believes in the essential dignity and reliability of the individual. Dictatorship

places too much power in the hands of one man or class; Catholicity believes that power comes from the people and properly belongs to them.

Beyond that, Catholicity in its long history has seen the evil effects and dangers of concentration of power in the hands of a man or a party or a small dictatorial group; from such concentration wars too easily arise; oppression and exploitation are too easily imposed upon the majority; the rights and dignities of the individual are too easily suppressed.

The conflict and the similarities between Catholicity and Communism, however, do not arise here.

### Points of Likeness

First we take the similarities.

Nothing is more startling than the fact that Catholicity and Communism both arose under similar conditions. Quite clearly the historian sees that, in addition to the human circumstances that surrounded its origin, Catholicity had a divine founder and moved forward by the grace of miracles. In addition, however, Catholicity, like Communism, came right out of the collapse of a socio-political economic system.

The days that saw the rise of Christianity are clear to us who look back: The old gods had been laughed out of existence; religion was decayed; and since the popular gods had proved silly, untrustworthy, lustful, and too, too human, there was a swing toward atheism and agnosticism.

Economically the days were sad. Gigantic selfishness was the mark of the leaders. Caesar waged his Gallic War, not because of any wrongs the tribesmen might have committed, but because he needed to make a great deal of money and to make it fast. He came back to Rome with enough money to buy the supreme power in the state.

A small group of plutocrats sat aloft, feasting and luxuriating, on the bent shoulders of the multitudes. Slavery was the universal custom, and from human bodies and souls were wrung the comforts and luxuries of the few and the power of the merchant princes of Rome.

Only a step above the slave was the laborer. The gulf between the exploiting capitalist and the exploited laborer was growing constantly wider. Labor was cheap. Laboring conditions were horrible. And the few profited by their ability to have others work for them.

Political corruption was universal. Men became governors of provinces simply to recoup their fortunes by the oppressive taxes and graft that was permitted them. Office in Rome itself was openly bought and sold. Power was traded for privilege or for the frank bestowal of bribes.

### The Christian Revolution

Beyond its supernatural element, Christianity came with the principles that overturned this corrupt and rotten order. Though Christianity was not essentially

political and economic, it was social; and its influence upon government and economics was tremendous. Slavery was bound to disappear in the face of the Christian doctrine of human equality and the common sonship of all men in a Heavenly Father. Tyranny could not be endured by men who knew themselves to be sons of the King of Kings, and monarchs realized that over them was a Ruler who would demand an exact account of their use of entrusted power. Exploitation of the workingman could not be permitted by any Christian who even vaguely understood the doctrine of Christ that rich men are merely stewards administering God's material wealth for the benefit of all His children.

### Double Aspect

Where Christianity developed, democracy was bound to arise. The Guilds, the free cities of Europe, the Hanseatic League, the republics of Venice and Genoa, the curbing of princely power, were all inevitable. Humanitarianism came as a logical consequence: A new and humane treatment of the sick, orphanages, refuges, an interest in and sympathetic treatment of the poor. It is important to remember that humanitarianism, this care for humanity in its weak, sick, bruised members, existed only in countries where Christianity was able to present its ideas. Respect for man and regard for his essential dignity was unknown in India, in China, in Mohammedan

countries, among pagan people who resisted the infiltration of Christian ideals.

Catholicity had and has a double aspect: It regards the individual as supreme, and his salvation and perfection as of prime importance; but it has the most insistent regard for the individual's social responsibility; he must act and live for the sake of the race too. "Thou shall love thy neighbor as thyself" is the basis of all Christian political and economic principles.

### Why Not Complete

Catholicity was never, we freely grant, a complete success, for the reason that it was never given a chance for a complete experiment. During the supposedly Catholic days, kings interfered; princes forced their dominance upon the Church; monarchs intruded their favorites into the places of ecclesiastical power. The oppressive patronage of the French kings, for example, filling the posts of the Church with their unworthy favorites, was followed by a complete exclusion of the Church from French public life. Catholicity has been forced to carry on its mission handicapped by the betrayal of friends and the massed attacks of enemies—the Moham-medans, who for centuries kept Christian Europe fighting for its life, the bitter wars of the Protestant Revolt, the brilliant attacks of modern unbelief and skepticism.

If Catholicity arose surrounded by the collapse of a system, Communism had much the same beginning. For Communism came into existence in what future historians will

undoubtedly recognize as the blackest days of our supposedly Christian era.

### The Black Years

Those were desperate years from about 1770 to 1918, when the modern era ended and another began its struggle to take form. The rise of the machine was unfortunately paralleled by the rise of the new selfishness and the agnostic contempt for human beings. In fact, for one hundred and fifty years, the machine was regarded as much more important than the human body—which materialistic science no longer considered as being the companion of an immortal soul.

We can look back over those hundred and fifty years with horror. Dickens paints for us a picture so ghastly that we can hardly believe it possible—his starved workmen, his puny children, his women living under unspeakable conditions, working fourteen hours a day, given starvation wages. Hogarth presents pictures that are revolting. We turn to the slums of any large English city, slums that were spawned by the large factories and warehouses, and then glance at the conditions in our own mill towns of New England, our mines of Pennsylvania, our plantations of the South, and realize how selfishness was exploiting the weak and helpless. Labor had not a chance until it enforced its demands by bloody strikes. Pitiful wages were the rule. The factory and mining towns were scenes of squalid misery.

For the religions were suffering fearfully

from their own stupidity. Men suddenly grew to know, as the Romans had grown to know, that the existence of many religions was as ridiculous as the existence of many gods. One could no more talk of religions than one could talk of astronomies or algebras. Either there was one religion and it was true; or there were many religions, contradicting and shouting bad names at one another, and they were false; or there was one true religion in the midst of a mass of half-right, half-wrong, part-true, part-mad, a-grain-of-truth-in-a-mountain-of-nonsense religions, and it was too much trouble to look for the one that was correct. The religions had destroyed man's interest and belief in religion.

### Scientific Selfishness

Beyond this, a dear old gentleman, who had not the faintest idea of the far-reaching consequences of his theory, had proposed a basis for systematic scientific selfishness. Charles Darwin enunciated his theory of the Survival of the Fittest. The theory was simple: Things which deserved to endure would endure; but to find out which things deserved or were fit to endure, it was necessary to fight it out in a kind of gigantic experiment. This the various forms of animal life had done as the species developed and progressed in Darwinian evolution.

Men saw in this theory an excuse for their own selfishness. If the fit survived, if it was possible to prove fitness only through battle and strife, then men must battle and



strive. So they did. They fought it out in ruthless business competition. Trusts and monopolies grew larger and more unscrupulous as they crushed out their smaller competitors. Capital and labor no longer regarded themselves as partners and associates in a common cause but as bitter enemies who must battle it out for supremacy.

And the nations of the world, each bent on proving the fitness of its national culture to survive, made the final laboratory experiment to test the Darwinian theory of the Survival of the Fittest on the battlefields of Flanders.

### Communism Revolts

Out of this welter of selfishness, of exploitation of the poor, of political corruption and scientific greed, of agnosticism and atheism, came Communism, as a quite explicable revolt.

Now it is important to note that if Communism hated the hundred and fifty years of human exploitation and greed and ruthless competition and labor struggles and growing gangs and crookedness in politics and the spread of imperialistic nations until Europe had gobbled up all the colonies it could assimilate and conquered all the nations that could be tied to its chariot, the protests of Catholicity against these years is no less violent.

Indeed, the most characteristic thing about those hundred and fifty years was the fact that Catholicity as an active force

was kept out of world affairs as far as this was humanly possible. Voltaire had at the opening of this era laid down the principle, "Destroy the infamous thing." The influence of that "infamous thing," the Church, was to be destroyed in all the relations that really mattered: The Church was to have no place in politics or government; it was to be excluded from the realms of business and commerce; it was to be denied admission into education; it was to have no voice in the world of recreation or art. In fact, it was to keep its influence inside the sanctuary rail, and from there it was to speak of nothing that could not be found verbatim in the penny catechism.

### **"Out With Christianity!"**

So the governments of the world informed Catholicity that it was to keep its hands off. They could and would decide what was right and what was wrong, especially when it was a question of seizing new territory or waging war on weaker nations. Christ and His disciples became utterly out of place on Wall Street or the exchanges of the world or at the board meeting of the directors who planned the cutthroat business wars and the starvation industrial wages that dominated business turned into piracy. The name of Christ and any of His basic teachings on human rights and responsibilities and dignities and obligations were forbidden mention in the classroom. And, as a great French poet and diplomat said, you might search the literature of

fifty years and never suspect that a God had died upon the cross for love of men.

When the fitting climax of this exclusion of Christianity and God from human life broke forth in the World War, unbelievers taunted Christianity with its failure. "Why didn't you stop this?" they cried. The answer was pitifully obvious: Christianity had been roughly and ruthlessly barred for over a hundred and fifty years from all that the world considered really important. And at the end the nations reaped the selfishness and hatreds they had sown.

### Never Again

So, when Communism rails at the abuses of government and capital during those horrible hundred and fifty years, Catholicity is quite in agreement. Karl Marx spoke in repudiation of the evils; but he spoke no more loudly and vehemently than did Leo XIII and Pius XI. Communism shouted, "Such conditions must never return." And Catholicity, regarding, not merely its own complete exclusion from the affairs of mankind, but the subjection of men to machines, the many to the few, the exploited mass of mankind to the small group of exploiters, cries with a hope, a prayer, and a prophecy, "Such conditions must not return, and with the help of God and decent men, they shall never be permitted to return."

Communist and Catholic agree fervently in their hope of correcting the abuses that created the wide gulf between rich and poor,

between ruler and ruled, between the few and the many. They agree, however, in more points than that, though all are in some way connected with this first common repugnance.

### Justice

In theory at least, Communist and Catholic demand the essential rights of all men. By the fact that a man is a man, he has the right to a decent wage, to healthful living quarters, to marriage and a family, to an education, to opportunities for the development of his talents, to wholesome recreation, to those comforts of life which God gave, not to the few, but to all mankind.

Justice is the greatest of virtues, says the Communist. Phrasing it in a familiar negative, the Catholic echoes the age-old truism of moral theology: "There are three crimes that cry to heaven for vengeance; murder, adultery, and the defrauding of a laborer of his just wage." It is not the fault of Catholicity itself if during the years adultery and murder have been more frequently the subject of sermons than starvation wages or an unfair form of taxation which placed the burdens on the few, or racial and class distinctions that kept certain groups tied to low types of labor and living conditions that sapped their physical strength and endangered their souls. The Catholic principle has been even clearer than the Communistic.

## Wealth for All

Wealth and property, say both, have their social aspect. There they come to a line of division. The Communist sees only the social aspect. Wealth and property belong to the community, not to the individual. The Catholic sees wealth and property in a double aspect: They belong to the individual but are also for the sake of the community; they have both aspects, personal and social. Personal property is the assurance of liberty and freedom. But where certain types of property controlled by the individual destroys the freedom of others, that property may be held in common. And no man may hold his property in such a way that he excludes from its benefits the rest of the human race.

"We demand the solidarity of the human race," says the Communist, no more emphatically than does the Catholic. In fact, it is only the Catholic, maintaining as he does the doctrine of the Mystical Body of Christ, that sees the members of the human race, not as merely alike in feature and form, in essential rights and privileges, but as united in the physical union with God through Christ and with one another.

## Roads Separate

Thus far Catholicity and Communism have had much in common. At this point they begin to separate.

For your true Communist must be an atheist. Karl Marx, the father of Com-

munism, was born into an age when agnosticism was the fad and atheism was something of a fashion. The scientific swing had not as yet begun. The popular scientists of the day were inclined to discredit such things as souls and felt that they could probably get along rather nicely without God. Since that day souls have become extremely fashionable, until your current scientist (even the non-Christian scientist) is likely to declare for a world filled with a world-soul, and perhaps go to the extreme of saying that there is no matter at all in the world, but only manifestations of mind or soul. And atheism, after struggling for seventy-five years to find one argument against the existence of God, has been relegated to the village atheist and the chap who still reads Paine and Ingersoll.

Marx, however, was the victim of his surroundings. And his followers, adopting his slogan, "Religion is the opium of the people," have consistently held that the Communistic state must exclude God, drive out religion, and exile Jesus Christ.

### Too Much Is Lost

In that, of course, the Catholic simply cannot follow him. The Catholic cannot look at the plan and order of the world and deny its Planner. He cannot listen to the voice of Christ and then reject a Father in Heaven. He finds the world absolutely purposeless unless he sees it, not as the freak accident of an undesigned evolution, but as the workshop and proving ground given by

a Creator to His creatures. And he declines to give up his proofs for and belief in the immortality of his personality just because the Communist prefers to believe that for him all ends with the grave and its sad decay.

### Leaders

Because of this fundamental premise, which must be accepted by every real Communist, that there is no God and no immortality, the Communist sees men's lives as bounded by this earth and men's actions as affecting only the immediate present. The Catholic sees men as destined for another life and men's actions as affecting both the immediate present and an eternity.

Your true Communist follows only the leadership of Marx, Lenin, and Stalin. Under their pictures he holds his meetings. Their writings are his gospel. The Catholic moves under the leadership of Jesus Christ. Christ's message, not merely in its reference to another world, but in its basic teachings regarding conduct and life here on this earth, contains the principles on which the Catholic bases his conduct. And the Catholic finds in St. Paul and in the socio-political economic writings of the recent Popes the application of Christ's principles to modern life and times.

### Who's on Top?

The Communist believes that mankind is to be saved by a revolution, political and

economic in character. When the political form of government has been modeled on the Russian soviets, when the economic principles are those laid down by Marx and Engels, the world will be satisfactorily remade. The Catholic shakes his doubtful head. He too is keen for a revolution. But he completely distrusts revolutions which are merely political and economic. He has seen too many of them come and go with no real effect upon the happiness of the human heart.

For it really makes little difference to the great mass of mankind who rules or who is on top if that man or party is a despot and tyrant. The Communist sees the wheel swinging around until the present suppressed class, the proletariat, is on top, and the present ruling class, the capitalist, is on the bottom. While this may benefit the lot of the proletariat, it means that a large section of the human race is still oppressed and suppressed. It is noteworthy that the same secret police who, under the czars, made life miserable for the revolutionary classes, now, under the revolutionary classes, make life miserable for those who oppose this new rule.

### Two Revolutions

There must be a revolution. On that both agree. The Communist says a political and economic revolution merely. The Catholic says a political and economic revolution brought about by a revolution that is personal and individual. And the personal, indi-



vidual revolution is the more important. Without it any other revolution in the world results merely in an exchange of masters and slaves. The old masters become the new slaves; the old slaves become the new masters. But the old hate vibrates between them as it always did, so long as their hearts have not undergone the revolution which Christ demanded when He issued the call to His Great Revolution, "Thou shalt love thy neighbor as thyself."

The Communist demands the dictatorship of the proletariat. The Catholic repudiates all dictatorships as an extension and continuance of tyranny. Instead, he asks for worldwide coöperation—of individuals with individuals, of classes with classes, of colors with colors, of nations with nations. Cooperation, not dictatorship, is the answer.

Into the Third International the Communist would sweep the whole world. Into the First and Only Supernational, the Catholic Church, the Mystical Body of Christ, would the Catholic see all men drawn.

### **State—Master or Servant?**

To the Communist the state is supreme. The state is above the individual, the family, the Church; and the individual and family (for the Church is excluded) must serve the all-powerful state. In the eyes of the Communist the individual is unimportant; the state is the supreme consideration; the individual lives for the state.

Exactly the reverse is the stand taken

by the Catholic. The state is not the master but the servant of the individual and the family. The individual is not meant to serve the state; the state was designed by God to serve, protect, and safeguard the individual and the family. The state is not all-powerful. The individual and the family (and certainly the Church) have rights and privileges and powers that cannot be touched by the state. The idea of an all-powerful state making of its members pawns and slaves is utterly repugnant to the Catholic. It is at the heart of Communism.

Briefly put, to the Communist the people are the servants of the state; to the Catholic the state is the servant of the people.

### Property for All

We have already mentioned the divergent attitudes of Communism and Catholicity on the question of private property. The Communist seeks to abolish all private property. The Catholic desires to extend private property to as many as possible. The Communist rules that no one shall own. The Catholic aspires to seeing everyone own. The Communist wishes to abolish private property, thus to destroy greed. The Catholic wishes to preserve and extend private property as a protection against slavery.

But the Catholic believes it is the duty of the state, just as it protects the individual against the thief who unlawfully seeks to steal what does not belong to him, to protect the individual against corporate

greed and industrial aggression, against starvation wages and unfair competition. The state must safeguard private property for the individual and at the same time watch carefully that private property be not used to hurt any member of society.

### Class War

Finally, the Communist calls for a revolution based on violence and hatred and resulting in class war. Class war is of the very core and essence of Communism. Its leaders have insisted that class hatred is among the noblest of the virtues. While decrying "imperialistic wars" and using its "League against War and Fascism" as a cloak, while calling upon the workers of the world to resist all wars between nations, Communism has, as its constantly avowed purpose and objective, a worldwide civil war. These same workers of the world, who are to take no part in the wars between nations, are to enlist in a great international warfare of their class against the bourgeoisie and capitalist society. The Red Army is looked upon as a great weapon waiting for the moment when it can start its class war—as it tried to do in China, in India, recently in South America, in Mexico, in Austria.

At the very heart of the whole Communist movement is this class warfare based upon violence and hatred of the proletariat directed against the other two classes.

How far this is opposed to the Christian principle "Thou shalt love thy neighbor as

thyself," it is not difficult to see. Wars of all kinds, civil or imperialistic or international, are the breeders of countless evils. When the Communist calls for civil war and hatred and violence, he is a conservative of the worst possible type; he wants to keep alive, to conserve, precisely those things which have in times past gone so far to hold back and wreck humanity. The radical is a man who goes to the very root and heart of things, as the true Christian must, by endeavoring to build his revolution on the love of men for one another. It is pitifully simple to conserve and foster hatred. It is a radical departure to ask and agitate for a revolution based on love between members of the human family.

### Our Stand

In his hatred of the abuses of ruthless capitalism and a socio-political economic system which deliberately excludes God and the principles of Jesus Christ, the Catholic agrees heartily with the Communist. The Catholic recognizes the evils that fill the world. He sees the harm done by human greed and selfishness and oppression. He praises and believes in justice. He wants the good things of the earth to be shared by all.

But the Catholic, though he may understand and in a way admire the sincere Communist, cannot follow him into the hopelessness and unreasonableness of denying God. He cannot bear to see men oppressed by the dictatorship of any man or class, be it

a Stalin or the proletariat. He feels that property is the safeguard of liberty and that the abolition of property puts men at the mercy of a slave state. He violently objects to the perversion that makes man serve the state where the state should serve man. He is convinced that the Third International is not nearly as far-reaching as is the First Supernational, the Church, with its universal viewpoint and its catholic ideals and attitudes. Nor can he find in Communism any basis for human solidarity comparable to the doctrine of the Mystical Body of Christ.

Like the Communist he is a revolutionist. But he believes that the revolutions of the past have not succeeded for any long period of time when they were based on hatred, violence, and the suppression of any class or race. He is convinced that the only revolution which can bring lasting peace and happiness and security to mankind must take place in the human heart. It cannot be a revolution of hate. It must be a revolution of love.

Like the Communist, he is a Red. But he is red with the love of Christ for his fellow men, not with the thought that peace can come through the spilling of the blood of political and economic foes.

### **The Communist Is Conservative**

And in all of this the Communist is far the more conservative. He simply does not believe in his fellow men. He is convinced that men are so greedy that they can be

trusted safely only when they have been stripped of all property and of the right to possess it. He believes them so hopelessly inadequate that they cannot rule or govern themselves. So he would install the dictatorship of a few men controlling the proletariat with an iron hand. They, the great mass of the people, do not even have brains enough to vote. So he offers them a totalitarian state, one party, one line of policy, with only the permission to approve what is being done.

### Confidence in Humanity

The confidence of the Catholic in humanity is vastly more kindly and humane. The Catholic believes that individuals can be trained to unselfishness. He believes they know enough to manage their own affairs, to run their own stores, and to conduct their own business. He recognizes that the state may often have to exercise a police power to see that criminals, rich and poor, do not act against the best interests of their neighbor. But he does not think that men are so hopelessly evil that the state must take all property away from them and reduce them to the status of slaves and dependents.

And he is convinced that men can be trained to self-government. They do not need a dictatorship, whether of a man or of a party. They do not need to be herded to the polls to give a nod of approval to the operations of a totalitarian party. They can govern themselves and should govern themselves.

## Clear Choice

The intelligent man, then, has his choice between two revolutions. There are only the two. Communism is tied up hopelessly with a distrust of God and a distrust of man. It rejects God, and with Him all of the spiritual elements in man, as well as man's immortality, his destiny beyond this brief flickering through time. It denies man's ability to handle property or to manage government. Only the limited leaders of the party can do this. It substitutes the slave state for democracy. It puts its trust in hate, violence, and class warfare.

Catholicity is the other revolution—Catholicity which has never had a real chance to show what it can do for the world. This revolution clings to God as the Creator and Father of the race, who gave men a dignity and a destiny. It believes that man's conduct is so essentially important that its consequences are eternal. It is convinced that man can be trained to coöperation, to the handling of his own property and government. It maintains that the state is his servant and not his master.

And to human love, service and coöperation it appeals for that revolution which will bring peace and security to the whole of humanity.

Beyond these general principles the two revolutions have their detailed application of these principles to life and practice. But applications can never rise above principles. The modern man must decide which of the two revolutions offers him most.

## CATHOLICITY AND COMMUNISM

### AGREE:

1. In a repudiation of the selfishness, greed, uncontrolled competition, terrible disparity between rich and poor, employer and employed, that marked the past 150 years, when God and Christianity were excluded from all the affairs of life.

2. In demanding the essential rights of man: to living wages, to decent living quarters, to marriage and children, to education and necessary training, to justice before the law, to wholesome recreation, to the truth.

3. In holding justice as one of the essential virtues, and injustice to the workman as one of the most terrible of crimes.

4. In maintaining that the state must safeguard the best interests of its members.

5. In the solidarity of the human race.

### THEY DISAGREE:

#### Catholicity

1. "Our Father who art in heaven."
2. God made this a purposeful world.
3. This world is a proving ground for another world.
4. Men are immortal.

#### Communism

1. There is no God.
2. This is a purposeless world.
3. There is no world beyond the grave.
4. Men die with their bodily death.



- |  |   |
|--|---|
| 5. Christ, St. Paul, the Popes, are the leaders.             | 5. Marx, Lenin, Stalin, are the leaders.                    |
| 6. A revolution through love and service.                    | 6. A revolution through hate and violence.                  |
| 7. Through wide-spread coöperation.                          | 7. Through class war.                                       |
| 8. Equality of all men in essentials.                        | 8. The dictatorship of the proletariat,                     |
| 9. In the First and Only Supernational.                      | 9. In the Third International.                              |
| 10. Ownership by as many as possible.                        | 10. No ownership.   |
| 11. Property has both an individual and a social aspect.     | 11. Property has only a social aspect.                      |
| 12. Property is the safeguard of human freedom.              | 12. Property is merely the opportunity for greed.           |
| 13. The family and the individual are superior to the state. | 13. The state is superior to the individual and the family. |
| 14. The state is the servant of the individual.              | 14. The individual is the servant of the state.             |
| 15. All aggressive   | 15. Civil war of ag-  |

war is wrong.

gression by class  
against class is  
essential.

16. The changes are  
to be brought  
about by changes  
in the hearts and  
souls of men,  
with effective  
changes in gov-  
ernment and eco-  
nomics flowing  
from and safe-  
guarding these.

16. The changes are  
to be brought  
about by exter-  
nal forms of gov-  
ernment and eco-  
nomics.

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