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COMMUNISM: its foundations aims and claims

# THE LAND OF MAKE-BELIEVE



No.2

*"We are in the presence of a miracle: the birth of the new man, the recasting of conscience"*

— TOLSTOY

*Father John Meagher*





## The Land of Make-Believe

By Father John Meagher

Soviet spokesmen make very definite claims based on orders from the Central Committee of the Bolshevich Party.

*"We are realists," says Alexis Tolstoy; "we are in the presence of a miracle: the birth of the new man, the recasting of the conscience, the objectives, the usages and the habits of enormous human masses."*

Such a serious contention deserves careful examination in order that we may bring to light its precise implications.

In the first place, words, like men, are compelled to lend "a plastic form" to the Soviet authorities. In recent years, we have become very familiar with

*the curious ways in which Marxist Statesmen misuse words like "democracy" or "peace-loving."*

Within the past year, Vishinsky enlightened us still further by proclaiming that

**"IN RUSSIA OUR REGIME IS A DICTATORIAL DEMOCRACY — A SORT OF TWENTIETH-CENTURY VERSION OF A BENEVOLENT DESPOTISM."**

—Mercury (U.S.A.), Feb., 1948.

There can be no doubt whatever



about the despotism,  
but it is a curious mind, indeed,  
which can qualify the word democracy  
with the adjective dictatorial.

**“BENEVOLENT DESPOTISM”  
SUMMARISES NEATLY  
THE MIND OF THE BULLY  
WHO THREATENS  
“TO BATTER YOU GOOD-LOOKING.”**

In keeping with his treatment of these words, “democracy” and “peace-loving,” is the special sense which the Marxist attaches to the word “realism.” “‘Socialist realism’ is not restricted to the knowledge of reality as it is: it presupposes the understanding of its ways of development. These ways lead to Socialism, to the victory of the world proletariat” (La Russie Sovietique,\* p. 29).

This is an interesting piece of information and of supreme importance in judging Soviet statements.

**THE TELLING OF LIES  
IS APPROVED BY LENIN**

**IF**

**IT HELPS THE CAUSE OF MARXISM,  
AND SO  
THE TELLING OF LIES  
WOULD BE  
ON THE SOVIET DOCTRINE  
AN EXAMPLE OF REALISM.**

\*La Russie Sovietique—Editions Miners. Edited by Bernard Amondru (Professor of French Literature at the Catholic University of Lille). Studies of Soviet Literature, Theatre, Cinema Art, Schools. July, 1947.

This “realism,” then, must be understood as a principle, which, because Marxism is a system of thought to be accepted in blind faith, allows those who follow it to blend, in proportions dictated by that blind faith,

**FACT AND MYTH  
PHOTOGRAPH AND BLUE PRINT  
APPARENT PRESENT SUCCESS AND  
HOPES FOR THE FUTURE**

always provided, that the inevitable victory of Marxism along the precise lines indicated by its founder is accepted as an unquestioned axiom.

Perhaps a Russian writer brings us nearer to what Soviet Marxism means when he describes “realism” as a “revolutionary romanticism,” where romanticism means the beholding of “life marching onward, ever sure of herself, towards the vision of a magnificent unfolding of the world, beyond our ken, towards the azure cities of the future” and “revolutionary,” a harmless-looking adjective, as, in the Russian sense, a ruthless and bloody employment of all the ingenious weapons of might.

“Reality—the actual moment of existence,” writes Tolstoy, “is for the man who perceives only that moment (and that man is your reader) a chaotic confusion of contradictions; some are in the way of solution, others are broadly glimpsed in the misty future.” This uneasy coupling of the future with the present, this illogical acceptance of contradiction, which owes much to Hegel and Marx, is a tacit admission

**that Marxism does not tally  
with man and nature,**



that Communism is not even a  
working hypothesis.

And if such a discrepancy can be overlooked without a conviction of defeat or dismay, and if a Communist can console himself with a passionate love of the future,

*the blame for such a delusion must fall on Karl Marx, the child of generations of Rabbis, who compelled by an unconscious nostalgia for the Messiah trifled irrationally with human hope.*

HUMANITY  
ON MARX'S AUTHORITY,  
AND IN RESPONSE TO HIS BEHEST  
WOULD WADE THROUGH  
TEARS AND BLOOD AND SWEAT  
WITH CALLOUSED MINDS AND HANDS  
TOWARDS THE NEVER-NEVER LAND  
WHICH WAS  
THE FICTION OF A PROUD, LAZY AND  
DISAPPOINTED MAN'S IMAGINATION.  
AND MORE,—  
MARX WAS DIABOLICAL ENOUGH  
TO MAKE HIS PROMISED LAND DEPENDENT  
ON AN UNPROVABLE DIALECTIC,  
AND SO UNCONSCIONABLY REMOTE  
IN TIME  
THAT  
HE CONTRIVES, AT ONCE,  
TO DELUDE HUMANITY INTERMINABLY AND  
TO FREE HIMSELF OF THE CHARGE OF  
BEING PROVED A FALSE PHOPHET.

Keeping in mind the meaning which attaches to the word "realist" as it is used by an official Soviet spokesman (no other being tolerated) we are in a position to evaluate the rest of Tolstoy's claims.

"We (Russians)," he continues, "are in the presence of a miracle: the birth of the new man, the recasting of the conscience, the objectives, the usages and the habits of enormous human masses."

The broad, general lines on which Marxism would have our consciences and objectives recast are those of Atheism. "We fight," said M. Mlotcki, a young Communist member of the Polish Parliament, "we fight against the retrograde ideology of the Catholic Youth Organisation. They want to build *the kingdom of God* in the future . . . We want to build the kingdom of *human happiness* on this earth and we are building such a kingdom."

Once one is careful  
to deny the existence of God  
a very considerable amount of scope  
seems to be allowed to Communists.

"We have replaced the absolute values set, one vertically above the other, beyond the reach of earth." Such is Tolstoy's pseudo-scientific jargon in stating his denial of God's existence. With God denied to the Marxist conscience a new scale of values, new standards of good and evil, must be provided.

*Good, of course, will now mean everything which  
promotes Communism;  
Evil will include everything that is opposed to it.*

AS A LOGICAL CONSEQUENCE,  
HATRED OF EVERYTHING THAT IS NOT  
COMMUNIST WILL BE EXTOLLED AS A  
VIRTUE.



And this "austere but beautiful idea of hate," as a Soviet writer has called it, is not confined to things, it is fostered and encouraged to be unleashed with a seething venom, on persons.

**THAT  
IS PRECISELY WHY  
THE RUSSIANS NEVER SEEM TO TIRE  
IN THEIR INVECTIVE  
AGAINST  
"FASCIST DOGS,"  
"CAPITALIST GANGSTERS,"  
AND  
"WAR-MONGERS."**

Since Communists are exhorted to hold their Marxist doctrines in a spirit of extreme tendentiousness and partisanship that brooks no criticism, the rule of life so observed expresses itself in such inhuman and obscene sentiments as those of the writer Mikhail Sholokhov.\*

**"LET NOT  
OUR HATRED OF OUR FOE  
GROW COLD  
EVEN IF  
HE HAS BEEN HANGED.  
LET IT  
CONTINUE TO RAGE  
WITH A TEN-FOLD FURY."**

—Time, Feb. 9, 1948; p. 18.

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\*Mikhail Sholokhov—Soviet author of "And Quiet flows the Don."

This singleness and parity of the Communist conscience is slavishly imitated by Marxists outside the borders of Russia proper.

*"If anyone  
now dares  
to criticize the Soviet Union  
it will be a crime  
against the State,"*

said Richard Slansky,\* secretary of the Czech Communist Party.

*"From now on  
anti-Communism  
is treason,"*

said Vadav Kopecky, Czech Minister of Information.  
—(Time, Dec. 15, 1947).

Pupils in Soviet schools are reminded that the feeling of Soviet patriotism is saturated with irreconcilable hatred towards the enemies of Socialist society.

Yes, indeed, the new man lives by that one clear truth (discovered by Marx and Engels and developed by Lenin and Stalin), of which the guardian is the Central Committee of the Bolshevic Party.

His Communist conscience will keep him sensitive to the equation of Marxism and newness—newness meaning everything the Bolshevic Party has done and said since 1918.

**GOOD WAS ESTABLISHED  
THAT YEAR, EVIL HELD SWAY  
BEFORE THEN.**

---

\*Richard Slansky—Czech Communist Party Secretary.



And so, in accordance with the directions of his masters, he will advance with firm tread and adventitious smile, his thoughts, desires and energies galvanised by the State-ordered love of the future. Thus fortified and regimented he is informed that he "is one with society in its immortal progress," which is like telling him that he is identical with Bord na Mona in its undying adventure.

# COMMUNISM

—ITS FOUNDATIONS,  
AIMS AND  
CLAIMS

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