

Thinking
Life
Through

A R C H B I S H O P
FULTON J. SHEEN

A handwritten signature in grey ink that reads "Fulton J. Sheen". To the left of the first letter of the first name is a small cross symbol.

TAN Books
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CHAPTER ONE

The Psychological Effects of the Hydrogen Bomb

The *physical* effects of atomic bombing are sufficiently well known. One hydrogen bomb exploded was 600 times more powerful than the first atomic bomb that was dropped on Hiroshima. Atomic experts now tell us that if there were an atomic war, New York would be blasted by the equivalent of eight atomic bombs, Washington and Chicago by four, Detroit, Los Angeles, and Philadelphia by two each, and the next sixteen large cities by one bomb each. The casualties in twenty-five metropolitan areas are estimated at about thirty million. It is also stated that if the hydrogen bomb were wrapped in cobalt, it would be capable of destroying all plant, animal, and human life within an area of 1300 miles; forty such bombs would destroy all life on the planet. Two great warnings about such atomic explosions were sounded by Pius XII, the first on February 11, 1943, the second on Easter Sunday, 1954, when he said, "This means of destruction is capable of bringing a dangerous catastrophe to the entire planet."

By the *psychological* effects, we mean the effects such bombing would have upon our behavior, our character, and the reactions it would produce on our minds and hearts. In order to understand how it would affect us, we first have to consider the kind of people that would most likely be the victims of atomic explosion, for naturally not everyone would react in the same way.

There are generally three classes of people: the indifferent, the good, and the bad.

By the good people we mean those who obey the natural law, who seek perfect life and truth and love, which is God, or those who in the supernatural order try to live in intimate communion with God through the redemptive merits of Christ. At the other extreme are people who are apparently bad. By bad people we mean those who break the Commandments and who grievously sin through pride, covetousness, lust, anger, envy, gluttony, or sloth.

It is not easy for us to decide actually who are the good people and who are the bad people. We can see only faces; it is God Who judges hearts. It could very well be that people who appear good might actually want to be bad, but they do not have an opportunity or perhaps even a temptation. On the other hand, there may be some people who seem to be very bad but who really would like to be good, if only there were someone to give them a helping hand or the knowledge of the Good News of Redemption. In order to indicate the fallibility of our judgments, we put a mask of a good man in the hand of the bad man, and a mask of the bad man in the hand of the good man. Each and every person has a superficial self and a real self. The superficial self is what he thinks he is or the way he hopes to appear before men; the real self is that which he truly is. The explosion of a hydrogen

bomb will, as we will see later, destroy the superficial self and reveal the real self.

Between the good and evil, there is a vast area of minds and hearts who are indifferent. By indifferent we mean those who deny that there is any such thing as good or evil, or who have no philosophy of life and who accept no goal or purpose. Right and wrong to them are merely points of view. "Tolerance" is identified with an equal value to right and wrong, truth and error, virtue and vice. The indifferent generally boast that they are "open-minded"; they are willing to hear all sides, but refuse to accept any. Their minds are so "open" that ideas pass right through. It is to be remembered that the "open mind" is no more important than the open mouth. Unless the mouth shuts on something, the body is never nourished. Unless the mind shuts on truth, it is never at peace.

Given these three general categories of people, the question may now be asked: What happens to these different groups in an atomic war?

What happens to the indifferent? In a crisis such as atomic bombing, the field of indifference will narrow, inasmuch as catastrophe will force people to make decisions and to reveal their true selves favoring either goodness or badness. In hydrogen warfare the pragmatists, the skeptics, and those who believe in false tolerance will become fewer and fewer. Those, however, who still remain in the area of indifference and who refuse to admit any radical difference between truth and error very likely will become schizophrenics, or split personalities. During their lives they could never make up their mind about anything. Today, "a" is "b"; tomorrow, "a" is "c"; the day after tomorrow, "a" is "d." In a catastrophe they are obliged to make a decision. It is this being forced to do something which they

never had done in their lives which splits their personality and causes them to become panicky and go berserk.

A farmer once hired a tramp to sort potatoes. He instructed the tramp: "Put all the good potatoes in this pile, all the bad potatoes in that pile, and those that are partly usable, put in the middle." After a while the tramp came to the farmer, saying, "I am quitting this job. It's the making of decisions that drives me crazy." In an hour of affliction such as atomic warfare it will be precisely the making of a decision which will drive the indifferent crazy.

The general effect of hydrogen warfare will be polarization, diversification, separation, or the forcing to extremes or opposites. Polarization obliges persons to take off their masks. The superficial self disappears and evaporates; the real self appears in all of its vigor. Some will become brutalized; others socialized. Some will lose their sense of honor, and others will become ethically reinforced. Some will become avowed enemies of the law, and others will manifest the greatest spiritual and moral exaltation. Some will descend into the grossest forms of moral depravity; others will manifest the highest ideals of sanctity, heroism, and self-sacrifice. As a soldier in the heat of battle manifests either cowardice or heroism, so in an atomic explosion, civilization will split into poles and people will declare themselves either for good or for evil.

The great calamities of the past such as plagues and famines, wars and revolutions, reveal this inevitable division into poles of goodness and badness. The same may be expected in atomic warfare, for human nature has not changed from the beginning. Pitirim Sorokin in a study of polarization recalls how polarization was manifested in the plague that affected Athens in 430 B.C., as well as in a modern tragedy such as the explosion of ammunition and

TNT in Halifax on December 6, 1917, when thousands were killed and wounded.

Thucydides, who himself contracted the plague, with his usual accuracy as a trained historian, tells first of the polarization toward good and then toward evil during the Athenian plague.

Thucydides says that in spite of the enormous risk of contracting the disease, many continued to tend the sick and to perform heroically missions of charity.

This was especially the case with such as made any pretensions to goodness; honor made them unsparing of themselves and their attendance in their friends' houses, for even the members of the family were at last worn out by the moans of the dying and succumbed to the force of the disaster. Yet it was with those who had recovered from the disease that the sick and the dying found most compassion.

The author in his same book, *The History of the Peloponnesian War*, next tells of the polarization toward evil:

As the disaster passed all bounds, men, not knowing what was to become of them, became utterly careless of everything, whether sacred or profane. Nor was this the only form of lawless extravagance which owed its origin to the plague. Men now cruelly ventured on what they had formerly done in a corner. They resolved to spend quickly and enjoy themselves, regarding their lives and riches as alike things of the day. Perseverance in what men called honor was popular with none, it was so uncertain whether they would be spared to attain the object; but it was settled that present enjoyment, and all

that contributed to it was both honorable and useful. Fear of gods or law of man—there was none to restrain them. As for the first, they judged it to be just the same whether they worshiped them or not; as they saw alike all perishing; for the last, no one was expected to live to be brought to trial for his offenses.

In modern times, we find crisis driving people to the poles of good and evil. A study of the Halifax explosion by S. H. Prince, entitled *Catastrophe and Social Change*, first describes the tendency to goodness:

Many fell to their knees in prayer. There was no bitterness, no complaint, only a great desire to help someone less fortunate. One observer said, "I have never seen such kindly feeling and such tender sympathy."

A private, with one of his eyes knocked out, continued working the entire day of the disaster. A chauffeur with a broken rib conveyed the wounded trip after trip to the hospital, only relinquishing the work when he collapsed. An unknown man was discovered at work amidst the ruins although his face was half blown off.

This is only one side of the picture. The other side is represented by depravity, demoralization, greed, and gross egotism.

Before the catastrophe few people thought that Halifax harbored any would-be ghouls or vultures. The disaster showed how many. Men clamored over the bodies of the dead to get beer in the shattered

breweries. Men . . . went into houses and shops and took whatever their thieving fingers could lay hold of. Then there were the nightly prowlers among the ruins, who rifled the pockets of the dead and dying, and snatched rings from icy fingers. A woman lying unconscious on the street had her fur coat snatched from her back. . . . Then there was the profiteering phase. Landlords raised rents upon people in no position to bear it. Plumbers refused to hold their union rules in abeyance and to work one minute beyond the regular eight hours unless they received their extra rates for overtime. Bricklayers assumed a dog-in-the-manger attitude and refused to allow the plasterers to help in the repairs of the chimneys. . . . Many squeezed the uttermost farthing out of the anguished, the homeless men, women, and children. Truckmen charged exorbitant prices for the transferring of goods and baggage. Merchants boosted prices. A small shopkeeper asked a little starving child thirty cents for a loaf of bread.

It may now be asked: Why is polarization a phenomenon of every great historical crisis, and therefore one that may be expected during the explosion of a hydrogen bomb? There are two reasons. The first reason is the word "crisis" which in Greek means judgment; every historical crisis is a rehearsal for the Last Judgment. Crisis does not create character; it reveals it. Woodsmen say that when a log is thrown into the fire, it reveals all the colors that went into it—the black of the night, the purple of the morning, the red of the sunset, the silver of the stars. In like manner, in time of crisis people reveal what is already in them: the deep love of virtue on the one hand, or their secret lusts on

the other. Sometimes when molten steel is poured out, a bubble will lurk within. The steel appears strong until it is put under stress and strain and then the hidden weakness reveals itself. So it is with character. Many are able to stand up fairly well during the uncritical moments of history, but when a crisis occurs, the burden of trial forces them to reveal their inherent weakness.

A crisis is always associated with suffering, and suffering reveals character. There is as much difference, however, between the sufferings of the good and those of the evil as there is between the cords with which the executioner pinions the condemned criminal and the bandages wherein a tender surgeon binds his patient. The effect of one is to kill; the effect of the other is to cure. Believers undergo many crosses but no curses. An atomic explosion would merely tear off our masks, and we would begin the great rehearsal for putting ourselves on the side of either the sheep or the goats on the Last Day.

The second reason for polarization is that modern man is living in the depths of his soul. Multiplied wars, depressions, and the insecurity of life have made him trust less the things that are external to him. As a result he has been driven inside himself and down into the very depths of his being; hence the great importance of psychiatry and psychoanalysis for the modern man, who is attempting to discover what is in the cellar of his existence.

In the depths of his soul, he wishes to sound the limits of all experience, but the limit of all experience is to be either for or against God; therefore in a crisis he will either confront God or he will affront Him. Either with enthusiasm and patience, he will seek to participate more in the life of God, or else he will revolt against Him in a final attempt to divinize himself; either the soul will seek with

virtuous impetuosity “the passionless passion and wild tranquility” which is the peace of God, or else it will be driven to an atheism in which men will not deny God but will challenge Him. The militant atheism of the twentieth century is an intense form of this polarization of evil, for the Communists know they can neither drive God from the Heavens nor empty the Throne of Him, so they seek to drive His ambassadors from the earth. All lesser hates will dissolve as men find a greater hate; but so do lesser loves fly to a greater love.

A hydrogen bomb is nothing but fire, and in this is like any other crisis, for a crisis is God's fire. What happens in the fire depends upon the material that goes into it; gold has its dross burned away; hay is consumed; wax melts; clay hardens. What will happen in an hour of calamity, such as a hydrogen bomb, will depend upon the moral stuff of which we are made. The fire that makes the good is also the fire that makes the evil; the fire that makes love is also the fire that makes hate. Everyone is already carrying within himself a heaven or a hell, as he stands in the wings of the stage awaiting the cue for the moment of crisis. The hydrogen bomb need never fall if men seek the goal of righteousness with the same zeal with which they seek uranium. But if it ever does fall, one thing is certain: goodness will not lose!

Way *to* Happiness

A R C H B I S H O P
FULTON J. SHEEN



+ Fulton J. Sheen

TAN Books
Gastonia, North Carolina

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CHAPTER ONE

Contentment

Contentment is not an innate virtue. It is acquired through great resolution and diligence in conquering unruly desires; hence it is an art which few study. Because there are millions of discontented souls in the world today, it might be helpful for them to analyze the four main causes of discontent, and to suggest means to contentment.

The principle cause of discontent is egotism, or selfishness, which sets the self up as a primary plant around which everyone else must revolve. The second cause of discontent is envy, which makes us regard the possessions and the talents of others as if they were stolen from us. The third cause is covetousness, or an inordinate desire to have more, in order to compensate for the emptiness of our heart. The fourth cause of discontent is jealousy, which is sometimes occasioned through melancholia and sadness, and at other times by a hatred of those who have what we wish for ourselves.

One of the greatest mistakes is to think that contentment comes from something outside us rather than from a quality of the soul. There was once a boy who only wanted a marble; when he had a marble, he only wanted a ball; when he had a ball, he only wanted a top; when he had a top, he only wanted a kite, and when he had the marble, the ball, the top, and the kite, he still was not happy. Trying to make a discontented person happy is like trying to fill a sieve with water. However much you pour into it, it runs out too rapidly for you to catch up.

Nor is contentment to be found in an exchange of places. There are some who believe that if they were in a different part of the earth they would have a greater peace of soul. A goldfish, in a globe in water, and a canary in a cage, on a hot day, began talking. The fish said: "I wish I could swing like that canary; I'd like to be up there in that cage." And the canary said: "Oh, how nice to be down in that cool water where the fish is." Suddenly a voice said: "Canary, go down to the water! Fish, go up to the cage!" Immediately, they exchanged places, but neither was happy, because God originally had given each a place according to his ability, one that best suited his own nature.

The condition of our contentment is to be contained, to recognize limits. Whatever is within limits is likely to be quiet. A walled garden is one of the quietest places in the world; the world is shut out, and through its gates one can look upon it with the affection of distance, borrowing enchantment from it. So, if the soul of man is kept within limits (that is to say, not avaricious, greedy, over-reaching nor selfish), it, too, is shut into a calm, quiet, sunny contentment. Contented man, limited and bound by circumstances, makes those very limits the cure of his restlessness. It is not to the point whether a garden has one

acre or three, or whether or not it has a wall; what matters is that we shall live within its bounds, whether they be large or small, in order that we can possess a quiet spirit and a happy heart.

Contentment, therefore, comes in part from faith—that is, from knowing the purpose of life and being assured that whatever the trials are, they come from the hand of a Loving Father. Secondly, in order to have contentment one must also have a good conscience. If the inner self is unhappy because of moral failures and unatoned guilt, then nothing external can give rest to the spirit. A third and final need is mortification of desires, the limitation of delights. What we over-love, we often over-grieve. Contentment enhances our enjoyment and diminishes our misery. All evils become lighter if we endure them patiently, but the greatest benefits can be poisoned by discontent. The miseries of life are sufficiently deep and extensive, without our adding to them unnecessarily.

Contentment with our worldly condition is not inconsistent with the desire for betterment. To the poorest man, Christianity says not to be merely content, but “be diligent in business.” The contentment enjoined is for the time being. Man is poor today, and for this day, faith enjoins him to be satisfied; but deliverance from his poverty may be best for tomorrow, and therefore the poor man works for his increased prosperity. He may not succeed; if his poverty continues for another day, he accepts it, and then proceeds until relief comes. Thus, contentment is relative to our present state, and is not absolute in respect to the entire demands of our nature. A contented man is never poor though he have very, very little. The discontented man is never rich, let him have so very much.

Preface
to
Religion

A R C H B I S H O P
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A handwritten signature in grey ink that reads "Fulton J. Sheen". To the left of the signature is a small cross symbol.

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CHAPTER ONE

Are You Happy

If you saw hordes of peoples tramping the fields, with axes in their hands and pans strapped to their shoulders, you would conclude that those people had not found all the gold they wanted. If you saw armies of nurses and doctors riding ambulances, or carrying cots, you would conclude that health had not been found. When you see people crowding into theaters, charging cocktail bars, seeking new thrills in a spirit of restlessness, you would conclude that they have not yet found pleasure, otherwise they would not be looking for it.

The very fact that you can conceive of greater happiness than you possess now is a proof that you are not happy. If you were perfect, you would be happy. There is no doubt that at one time or another in your life you attained that which you believed would make you happy, but when you got what you wanted, were you happy?

Do you remember when you were a child, how ardently you looked forward to Christmas? How happy you thought

you would be, with your fill of cakes, your hands glutted with toys, and your eyes dancing with the lights on the tree!

Christmas came, and after you had eaten your fill, blown out the last Christmas light, and played till your toys no longer amused, you climbed into your bed, and said in your own little heart of hearts, that somehow or other it did not quite come up to your expectations. Have you not lived that experience over a thousand times since?

You looked forward to the joys of travel, but when weary feet carried you home, you admitted that the two happiest days were the day you left home and the day you got back. Perhaps it was marriage you thought which would bring you perfect happiness. Even though it did bring a measure of happiness, you admit that you now take your companion's love for granted.

Why is it that all love songs are about "how happy we *will be*;" who ever hears a song about "how happy we are?" The beloved may be the sun of all delight, but sooner or later someone becomes disillusioned

Observing how

He had assigned to his dear mistress more

Than it is proper to concede to mortals.

Lucretius

One is never thirsty at the border of the well.

Perhaps it was wealth you wanted. You got it, and now you are afraid of losing it. "A golden bit does not make the better horse." A man's happiness truly does not consist in the abundance of the things he possesses. Maybe it was a desire to be well-known that you craved. You did become well-known only to find that reputation is like a ball: as soon as it starts rolling, men begin to kick it around.

The fact is: you want to be perfectly happy, but you are not. Your life has been a series of disappointments, shocks and disillusionments. How have you reacted to your disappointments? Either you became cynical or else you became religious.

If you became cynical, you decided that, since life is a snare and a delusion, you ought to get as much fun out of it as possible. In such a case you clutched at every titillation and excitement your senses afforded, making your life an incessant quest of what you called a "good time." Or else you reacted to disappointments by becoming religious and saying: "If I want happiness, I must have been made for it. If I am disappointed here, it must be that I am seeking happiness in the wrong places. I must look for it somewhere else, namely, in God."

Here is a fallacy to the first reaction: believing that the purpose of life is to get as much pleasure out of it as possible. This would be the right attitude if you were just an animal. But you have a soul as well as a body. Hence, there are joys in life as well as pleasures.

There is a world of difference between the two. Pleasure is of the body; joy is of the mind and heart. Lobster Newburg gives pleasure to certain people, but not even the most avid lobster fans would ever say that it made them joyful. You can quickly become tired of pleasures, but you never tire of joys. A boy thinks he never could get too much ice cream, but he soon discovers there is just not enough boy.

A pleasure can be increased to a point where it ceases to be a pleasure; it may even begin to be a pain if carried beyond a certain point; for example, tickling or drinking. But the joy of a good conscience, or the joy of a First Communion, or the discovery of a truth, never turns to pain.

Man can become dizzy from the pleasure of drink, but no man ever became dizzy from the joy of prayer. A light can be so bright it will blind the eye, but no idea was ever so bright as to kill the mind; in fact, the stronger and clearer the idea, the greater its joy. If, therefore, you live for pleasure, you are missing the joys of life.

Furthermore, have you noticed that as your desire for pleasure increased, the satisfaction from the pleasure decreased? The dope-fiend, to have an equal pleasure, must increase his dose. Do you think a philosophy of life is right that is based on the law of diminishing returns? If you were made for pleasure, why should your capacity for pleasure diminish with the years instead of increasing?

Then, too, have you observed that your pleasures were always greater in anticipation than in realization? With the joys of the spirit, it is just the contrary. The cross, for example, is unattractive in prospect, but is sweet in possession. To Judas, the prospect of thirty pieces of silver was attractive, but he brought back his thirty pieces of silver. He got what he wanted and it filled him with disgust.

If your philosophy is always to have a good time, you have long ago discovered that you never really have a good time for you are always in pursuit of happiness without ever capturing it. By a twist of nature, you make your happiness consist in the quest for happiness, rather than in happiness itself, just as so many modern professors much prefer to seek the truth than to find it. You thus become most hungry where you are most satisfied.

When the first thrill of ownership is gone, and your possessions begin to cloy, your sole happiness now is in pursuit of more possessions. You turn the pages of life, but you never read the book.

That is why those who live only for pleasure become cynical in middle age. A cynic has been defined as one who knows the price of everything and the value of nothing. You blame things, rather than self. If you are married, you say: "If I had another husband, or another wife, I could be happy." Or you say, "If I had another job . . .;" or, "If I visited another night-club . . .;" or, "If I were in another city, I would be happy." In every instance, you make happiness *extrinsic* to yourself. No wonder *you* are never happy. You are chasing mirages until death overtakes you.

Never will you find the happiness you crave because your desires conflict. Despite the advertisements, "Eat and dance," you cannot do both at the same time. There is an exclusiveness about certain pleasures; they cannot be enjoyed in company with others. You cannot enjoy a good book and a football game at the same time. You cannot make a club sandwich of the pleasures of swimming and skiing. Even the best of pleasures, such as the enjoyment of good music or literature, cannot go on indefinitely for human resources are incapable of enjoying them without relaxation. There may be no limit to our returning to them, but there is a limit to our staying with them.

*More! More! is the cry of a mistaken soul:
Less than all cannot satisfy Man.*

Blake

Your whole life is disordered and miserable if it is based on the principle of always having a good time, simply because happiness is a by-product, not a goal; it is the bridesmaid, not the bride; it flows from something else. You do not eat to be happy; you are happy because you eat. Hence, until you find out what your purpose in life is, you will never really have a good time.

Time is the greatest obstacle in the world to happiness, not only because it makes you take pleasures successively, but also because you are never really happy until you are unconscious of the passing of time! The more you look at the clock, the less happy you are! The more you enjoy yourself, the less conscious you are of the passing of time. You say, "Time passed like everything." Maybe, therefore, your happiness has something to do with the eternal! You can find happinesses in time, but what you want is Happiness that is timeless.

The other reaction to disappointment is much more reasonable. It begins by asking: "Why am I disappointed;" and then, "How can I avoid it?"

Why are you disappointed? Because of the tremendous disproportion between your desires and your realizations. Your soul has a certain infinity about it because it is spiritual; but your body and the world about you are material, limited, "cabined, cribbed, confined." You can imagine a mountain of gold, but you will never see one. You can imagine a castle of 100,000 rooms, one room studded with diamonds, another with emeralds, another with pearls, but you will never see such a castle.

In like manner, you look forward to some earthly pleasure, or position, or state of life, but, once you attain it, you begin to feel the tremendous disproportion between the ideal you imagined and the reality you possess. Disappointment follows. Every earthly ideal is lost by being possessed. The more material your ideal, the greater the disappointment; the more spiritual it is, the less the disillusionment. That is why those who dedicate themselves to spiritual interests, such as the pursuit of truth, never wake up in the morning with a dark brown taste in their mouths, or a feeling that they are run down at the heels.

Having discovered why you are disappointed, namely, because of the distance between an ideal conceived in the mind and its actualization in flesh or matter, you do not become a cynic. Rather, you take the next step of trying to avoid disappointments entirely. There is nothing abnormal about your wanting to live, not for two more years, but always; there is nothing queer about your desiring truth, not the truths of economics to the exclusion of history, but all truth; there is nothing inhuman about your craving for love, not until death do you part, not until satiety sets in or betrayal kills, but always.

Certainly you would never want this Perfect Life, Perfect Truth and Perfect Love unless it existed? The very fact that you enjoy their fractions means there must be a whole. You would never know their arc unless there were a circumference; you would never walk in their shadows unless there were light.

Would a duck have the instinct to swim if there were no water? Would a baby cry for nourishment if there were no such thing as food? Would there be an eye unless there were Beauty to see? Would there be ears unless there were harmonies to hear? And would there be in you a craving for unending life, perfect truth and ecstatic love unless Perfect Life and Truth and Love existed?

In other words, you were made for God. Nothing short of the Infinite satisfies you, and to ask you to be satisfied with less would be to destroy your nature. As great vessels, when launched, move uneasily on the shallow waters between the narrow banks of the rivers, so you are restless within the confines of space and time and at peace only on the sea of infinity.

Your mind, it would seem, should be satisfied to know one leaf, one tree, or one rose; but it never cries: "Enough."

Your craving for love is never satisfied. All the poetry of love is a cry, a moan and a weeping. The more pure it is, the more it pleads; the more it is lifted above the earth, the more it laments. If a cry of joy and ravishment interrupts this plea, it is only for a moment, as it falls back again into the immensity of desires. You are right in filling the earth with the chant of your heart's great longing for you were made for love.

No earthly beauty satiates you either for, when beauty fades from your eyes, you revive it, more beautiful still in your imagination. Even when you go blind, your mind still presents its image before you, without fault, without limits, and without shadow. Where is that ideal beauty of which you dream? Is not all earthly loveliness the shadow of something infinitely greater? No wonder Virgil wished to burn his *Aeneid* and Phidias cast his chisel into the fire. The closer they got to beauty, the more it seemed to fly from them, for ideal beauty is not in time but in the infinite.

Despite your every straining to find your ideals satisfied here below, the infinite torments you. The splendor of an evening sun as it sets like a "host in the golden monstrance of the west," the breath of a spring wind, the divine purity in the face of a Madonna, all fill you with a nostalgia, a yearning, for something more beautiful still.

With your feet on earth, you dream of heaven; creature of time, you despise it; flower of a day, you seek to eternalize yourself. Why do you want Life, Truth, Beauty, Goodness and Justice, unless you were made for them? Whence come they? Where is the source of light in the city street at noon? Not under autos, buses, nor the feet of trampling throngs because there light is mingled with darkness. If you are to find the source of light, you must go out to something that has no admixture of darkness or shadow, namely, to pure light, which is the sun.

In like manner, if you are to find the source of Life, Truth and Love, you must go out to a Life that is not mingled with its shadow, death, to a Truth not mingled with its shadow, error, and to a Love not mingled with its shadow, hate. You go out to something that is Pure Life, Pure Truth, Pure Love, and that is the definition of God. And the reason you have been disappointed is because you have not yet found Him!

*If there had anywhere appeared in space
Another place of refuge where to flee,
Our hearts had taken refuge in that place,
And not with Thee.*

*For we against creation's bars had beat
Like prisoned eagles, through great worlds had sought
Though but a foot of ground to plant our feet,
Where Thou wert not.*

*And only when we found in earth and air,
In heaven or hell, that such might nowhere be—
That we could not flee from Thee anywhere,
We fled to Thee.*

Richard Chenevix Trench

It is God for Whom we are looking. Your unhappiness is not due to your want of a fortune, or high position, or fame, or sufficient vitamins; it is due not to a want of something *outside* you, but to a want of something *inside* you. You cannot satisfy a soul with husks! If the sun could speak, it would say that it was happy when shining; if a pencil could speak, it would say that it was happy when writing—for these were the purposes for which they were made. You were made for perfect happiness. That is your purpose. No wonder everything short of God disappoints you.

But have you noticed that when you realize you were made for Perfect Happiness, how much less disappointing the pleasures of earth become? You cease expecting to get silk purses out of sows' ears. Once you realize that God is your end, you are not disappointed for you put no more hope in things than they can bear. You cease looking for first-rate joys where only tenth-rate pleasures are to be found.

You begin to see that friendship, the joys of marriage, the thrill of possession, the sunset and the evening star, masterpieces of art and music, the gold and silver of earth, the industries and the comforts of life, are all the gifts of God. He dropped them on the roadway of life, to remind you that if these are so beautiful, then what must be Beauty! He intended them to be bridges to cross over to Him. After enjoying the good things of life, you were to say: "If the spark of human love is so bright, then what must be the Flame!"

Unfortunately, many become so enamored of the gifts the great Giver of Life has dropped on the roadway of life that they build their cities around the gift, and forget the Giver; and when the gifts, out of loyalty to their Maker, fail to give them perfect happiness, they rebel against God and become cynical and disillusioned.

Change your entire point of view! Life is not a mockery. Disappointments are merely markers on the road of life, saying: "Perfect happiness is not here." Every disillusionment, every blasted earthly hope, every frustrated carnal desire, points to God. You can come to God not only by being good, but, if you only knew it, by a succession of disgusts.

The very sense of loss you feel in this world is in itself a proof that once you were possessed, and possessed by God.

Though your *passions* may have been satisfied, *you* were never satisfied because while your passions can find satisfaction in this world, you cannot. If at the present time your vices have left you, do not think that you have left your vices.

Start with your own insufficiency and begin a search for perfection. Begin with your own emptiness and seek Him who can fill it. But you must be aware of your loneliness and want and disappointment before you can want Him to supply it. "Seek, and you shall find." (*Matthew 7:7*)

Look at your heart! It tells the story of why you were made. It is not perfect in shape and contour, like a Valentine heart. There seems to be a small piece missing out of the side of every human heart. That may be to symbolize a piece that was torn out of the Heart of Christ which embraced all humanity on the Cross.

I think the real meaning is, that when God made your human heart, He found it so good and so lovable that He kept a small sample of it in heaven. He sent the rest of it into this world to enjoy His gifts, and to use them as stepping stones back to Him, but to be ever mindful that you can never love anything in this world with your whole heart because you have not a whole heart with which to love. In order to love anyone with your whole heart, in order to be really peaceful, in order to be really whole-hearted, you must go back again to God to recover the piece He has been keeping for you from all eternity!

Philosophies *at* War

A R C H B I S H O P
FULTON J. SHEEN

A handwritten signature in grey ink that reads "Fulton J. Sheen". To the left of the first letter of the first name is a small cross symbol.

TAN Books
Gastonia, North Carolina

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CHAPTER ONE

War and Revolution

There are two ways of looking at the war: one as a journalist, the other as a theologian. The journalist tells you what happens; the theologian not only why it happens, but also what matters. If we look at this war through the eyes of a journalist or a commentator, it will be only a succession of events without any remote causes in the past, or any great purpose in the future. But if we look at the war through the eyes of God, then the war is not meaningless, though we may not presently understand its details. It may very well be a purposeful purging of the world's evil that the world may have a rebirth of freedom under His Holy Law, for:

Every human path leads on to God,
He holds a myriad finer threads than gold,
And strong as holy wishes, drawing us
With delicate tension upward to Himself.¹

¹ E. C. Stedman, *Protest of Faith*.

Our approach is from the divine point of view, first of all, because it is the only explanation which fits the facts; secondly because the American people who have been confused by catchwords and slogans are seeking an inspiration for a total surrender of their great potentialities for sacrifice, both for God and country.

The great mass of the American people are frankly dissatisfied with the ephemeral and superficial commentaries on what is happening. Being endowed with intelligence, they want to know why it is happening. We all know what we are fighting against; we want to know what we are fighting for. We all know that we are in a war; we want to know what we must do to make a lasting peace. We know whom we hate; but we want to know what we ought to love. We know we are fighting against a barbarism that is intrinsically wicked; we want to know what we have to do to make the resurrection of that wickedness impossible.

It is necessary to clear away three false conceptions of the war by reminding ourselves what this war is not.

This war is not merely a political and an economic struggle, but rather a theological one. It is not political and economic, because politics and economics are concerned only with the means of living. And it is not just the means of living that have gone wrong, but the ends of living. Never before in the history of the world have there been so many abundant means of life. Never before was there so much power, and never before have men so prepared to use that power for the destruction of human life. Never before was there so much material wealth; never before has there been so many means to draw people together through rapid communications and the radio; never before have they been so pulled apart by hate and strife and war.

The means of life no longer minister to peace and order because we have perverted and forgotten the true ends of life. Dynamite can be used as a means to build the foundations of a hospital, or it can be used as a means to destroy the entire hospital. The purpose or the intention for which it is used will determine how the means are used. Now the basic reason why our economics and politics have failed as a means to peace is that both have forgotten the end and purpose of life. We have been living as if civilization, culture and peace were by-products of economic activity, instead of the other way round, so that economics and politics are subordinated to the moral and the spiritual. Politics and economics alone are as incapable of curing our ills as an alcohol rub is incapable of curing cancer; and if we assume they will, then this world war will end in socialism, and socialism is only an obligatory and enforced organization of the means of living to prevent utter ruin. It is not our politics that has soured, nor our economics that have rusted; it is our hearts. We live and act as if God had never made us. That is why this war is not political and economic in its fundamental aspects; it is theological.

This war has not been caused by evil dictators. It is too commonly assumed that our milk of international peace has curdled, because a few wicked dictators poured vinegar into it. Hence if we could rid the world of these evil men, we would return to a world of comparative prosperity where we would have to worry only occasionally about a fellow citizen watering our milk. What a delusion! These dictators are not the creators of the world's evil; they are its creatures; they are only boils on the surface of the world's skin; they come to the surface because there is bad blood beneath. It will do no good to puncture the boils, if we leave the source of the infection. Have we forgotten that

from 1914–1918 our cry was “rid the world of the Kaiser and we will have peace.” Well, we got rid of the Kaiser but we had no peace. On the contrary we prepared for another war in the space of twenty-one years. Now we are shouting, “rid the world of Hitler and we will have peace.” We will not! We must rid the world of Hitler, but we will not have peace unless we supply the moral and spiritual forces, the lack of which produced Hitler. There are a thousand Hitlers hidden under the barbarism of the present day. It is indeed significant that the era between 1918 and 1939 was called only an “Armistice” and such it was, an interlude between wars. Peace does not follow the extermination of dictators, because dictators are only the effects of wrong philosophies of life; they are not the causes. They come into environments already prepared for them, like certain forms of fungi come into wet wood. Nazism is the disease of culture in its most virulent form, and could not have come to power in Germany, unless the rest of the world were already sick. Were we honest we would admit that we are all citizens of an apostate world, a world that has abandoned God. For this apostasy, we are all in part responsible, but no more than we Christians who were meant to be the salt of the earth to prevent its corruption. No! It is not the bad dictators who made the world bad; it is bad thinking. It is, therefore, in the realm of ideas that we will have to restore the world!

This war is not like any other war. When hostilities cease, we will not go back again to our former way of life. This war is not an interruption of the normal; it is rather the disintegration of the abnormal. We are definitely at the end of an era of history. The old wells have run dry; the staff of unlimited progress on which we leaned, has pierced our hands; the quicksands of our belief in the unqualified

goodness of human nature have swallowed the superstructure of our materialistic world. We are now face to face with a fact which some reactionaries still ignore, namely, that society can become inhuman while preserving all the technical and material advantages of a so-called advanced civilization. We will not get back again to the same kind of a world we had before this war, and he who would want to do so, would want the kind of world that produced Hitler. The world is pulling up its tents; humanity is on the march. The old world is dead!

That brings us to what the war is. There are really two great events in the modern world: the war and the revolution.

A war involves nations, alliances, men, armies, defense plants, guns and tanks. A revolution involves ideas. A war moves on a horizontal plane of land, territory and men; a revolution moves on the vertical plane of ideology, doctrine, dogmas, creeds and philosophies of life. This distinction is very important, for it explains how nations can be on the same side of a war and on different sides of a revolution. Russia, for example, is on our side of the war, but Russia is not yet on our side of the revolution; please God some day it may be. The distinction also explains the war between Germany and Russia. Their conflict is not one of ideologies, for Communism and Nazism are both destructive of human freedom. As President Roosevelt said on February 10, 1940: "The Soviet Union, as a matter of practical fact known to you and to all the world, is a dictatorship as absolute as any other dictatorship in the world."

The war is only an episode in the revolution—something incidental. It is the military phase by which the revolution is working itself out. The revolution is far more important and will long outlast the war, for this world war is not a conflict

of nations, as was the last world war, but a conflict of ideologies. It is not so much a struggle between alliances of men, as it is between dogmas and creeds. The battles fought on land and sea and in the air are merely episodes of a greater struggle, which is being waged in the realm of ideas. A far more important question than “Who will win the war?” is the question: “Who will win the revolution?” In other words, what kind of ideologies or philosophies of life will dominate the world, when this war is finished?

A revolution we said involved ideologies, dogmas and creeds. How many philosophies of life are involved in this revolution? It is quite generally and falsely assumed that there are only two: Democracy and the Totalitarianism, or the Christian and the anti-Christian. Would to God it were that simple! There are actually three great philosophies of life or ideologies involved:

First, the Totalitarian which is anti-Christian, anti-Semitic, and anti-human.

Secondly, the Secularist world view which is humanistic and democratic, but which attempts to preserve these values on a non-religious and non-moral foundation by identifying morality with self-interest instead of morality with the will of God.

Thirdly, the Christian world view which grounds the human and the democratic values of the Western World on a moral and religious basis. This Christian view includes not only Christians but also Jews, who historically are the roots of the Christian tradition, and who religiously are one with the Christian in the adoration of God and the acceptance of the moral law as the reflection of the Eternal Reason of God.

In the light of these three conflicting philosophies of life our task is three-fold.

This anti-Christian, anti-Jewish and anti-human Totalitarian system must be defeated and crushed not just because it is a political or economic system contrary to ours, but because it is anti-human, and it is anti-human because it is anti-God. Hence our war against it is not in the name of democracy, but in the name of humanity.

We must fearlessly admit that we are not fighting the war to keep everything just as it is, for the materialism, selfishness and godlessness which would eat away the vitals of American traditions, justice and equality we can and should scrap. Then, having recovered our allegiance to God's moral law, we may be worthy of our mission to lead the world to the peace born of the justice and charity of God, for "Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it."

This war is incidental to the great decision the world must make: whether man is a tool of the state as Totalitarianism believes; or whether man is an animal as the secularist tradition of the Western World and too many Americans believe; or whether man is a creature made to the image and likeness of God as the Christian believes.

There is the essence of conflict.

We have a double enemy in this war, not a single one. We must defeat the active barbarism from without, and we must defeat the passive barbarism from within. We must use our swords with an outward thrust against Totalitarianism and its hard barbarism; but we must also use the sword with an inward thrust to cut away our own soft barbarism.

In personal language, each of us must say: I must fight the enemy of man, and I must fight myself when I am my own worst enemy. We have a war to win; and we have a revolution to win. A war to win by overthrowing the power

of the enemy in battles and a peace to win by making ourselves worthy to dictate it.

Victory on the field will conquer the hard barbarism. Repentance and catharsis of spirit alone will conquer the soft barbarism. Guns, ships, planes, dynamite, factories, ships and bombs will put down the first evil. Prayer, sorrow, contrition, purging of our hearts and souls, meditation, reparation, sacrifice and a return to God will alone accomplish the second. If we merely defeat the hard barbarism and lose to the soft, we will be at the beginning of cyclic wars, which will return and return until we are beaten and purged and broken in the creative despair of getting back to God.

This is the true revolution. All the other revolutions of the twentieth century have been from without; this time we want a revolution from within. The revolutions which shook Europe during the last twenty-five years only shifted power from one class to another, and booty from one pocket to another, and authority from one party to another. This time we want a revolution that will change hearts! A revolution like the one pictured in "The Magnificat" which was a thousand times more revolutionary than the Manifesto of Karl Marx in 1848. The trouble with all political and economic revolutions is they are not revolutionary enough! They still leave hate in the heart of man!

Communism
and the
Conscience
of the West

A R C H B I S H O P
FULTON J. SHEEN



TAN Books
Gastonia, North Carolina

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CHAPTER ONE

The Decline of Historical Liberalism and the Rise of the Antireligious Spirit

It is a characteristic of any decaying civilization that the great masses of the people are unconscious of the tragedy. Humanity in a crisis is generally insensitive to the gravity of the times in which it lives. Men do not want to believe their own times are wicked, partly because it involves too much self-accusation and principally because they have no standards outside of themselves by which to measure their times. If there is no fixed concept of justice how shall men know it is violated? Only those who live by faith really know what is happening in the world; the great masses without faith are unconscious of the destructive processes going on, because they have lost the vision of the heights from which they have fallen. The tragedy is not that the hairs of our civilization are gray; it is rather that we fail to see that they are. As Reinhold Niebuhr put it: "It is a strange irony of history that a commercial and industrial civilization which might have had special reasons for being apprehensive about its vitality and longevity, should have

been particularly optimistic.” The basic reason for this false optimism he attributes to the fact that our civilization is mechanical rather than organic. Nothing is more calculated to deceive men in regard to the nature of life than a civilization whose cement of social cohesion consists of the means of production and consumption.¹

The very day Sodom was destroyed, Scripture describes the sun as bright; people saw Noah preparing for the flood one hundred and twenty years before it came, but men would not believe. In the midst of seeming prosperity, the decree to the angels goes forth but the masses go on in their sordid routines. As Our Lord said: “For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be.” (Matthew 24:38, 39) Well may Our Saviour say to us what He said to the Sadducees and the Pharisees in His time: “When it is evening, you say: It will be fair weather, for the sky is red. And in the morning: Today there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky; and can you not know the signs of the times?” (Matthew 16:2, 3)²

Do we know the signs of these appointed times? Most people are afraid to face the unpalatable fact that not a single *positive* major objective for which this war was fought has been achieved. Few realize that barbarism is not only outside us, but beneath us; that science, by making us spectators of reality, has blinded us to the necessity of being actors, and that the atomic bomb, by putting human power in our hands, has hidden the weakness of our hearts. The signs of our times point to the truth that we have come to the end of the post-Renaissance chapter of history which

made man the measure of all things. More particularly the three basic dogmas of the modern world are dissolving before our very eyes. We are witnessing first, the liquidation of the economic man, or the assumption that man who is a highly developed animal has no other function in life than to produce and acquire wealth, and then like the cattle in the pastures, be filled with years and die.

The basic assumption of bourgeois civilization was that the best interests of the world, the state and the community could be served by allowing each individual to work out his economic destiny as he saw fit. This is known as the principle of *laissez faire*. As far as possible individual life is unregulated by the state, whose function is purely negative, like that of a policeman. The less the state does, the better. It was not long until the evil of this principle manifested itself. If every individual is to be allowed to work out his economic destiny as he sees fit, it will not be long until wealth is concentrated in the hands of the few and the vast majority are reduced, as Hilaire Belloc showed, to a slave state.³ Thus from a false economic system which insisted only on *personal* right to property and forgot the *social use*, the world reacted to a totalitarian economy which insisted on *social use* and forgot *personal* rights. As a result the *homo oeconomicus* died and the *homo politicus* was born.⁴

Secondly, the modern world is witnessing the liquidation of the idea of the natural goodness of man, who has no need of God to give him rights, no need of a Redeemer to salvage him from guilt, because progress is automatic and inevitable, thanks to education and science. This false assumption had its roots in Rousseau, who reinterpreted the Christian tradition by making man naturally good and blaming institutions and civilizations for evil. Comte, Darwin and Spencer were subsequently invoked to support the

idea that man was on the road to becoming a god. But modern history has completely dissipated this false philosophy of man, as the interval between wars shows man becoming increasingly dehumanized. The interval between the Napoleonic and Franco-Prussian wars was 53 years, the interval between the Franco-Prussian War and World War I was 43 years, and the interval between World War I and World War II was 21 years—and this at a time when man has all the *material* conditions necessary for his happiness. Having lost the purpose of life which religion supplied, modern man became increasingly frustrated as his disappointed hedonism turned to pessimism. Thus man, who isolated himself from the religious community, now by reaction finds himself absorbed by the political community as despair becomes the dominant note of contemporary philosophy and literature.⁵

The third idea being liquidated today is rationalism understood in the sense that the supreme purpose of life is not the discovery of the meaning and the goal of life, but solely to devise new technical advances to make this world a city of man to displace the City of God. Rationalism properly understood is reason concerned with ends and means to an end; modern rationalism is reason concerned with means to the exclusion of ends. This was justified on the grounds that progress made ends impossible. The result was that man, instead of working toward an ideal, changed the ideal and called it progress. Paul Tillich says that “the decisive feature of the period of the victorious bourgeoisie is *the loss of control of human reason over man’s historical existence.*”⁶

Reaction has set in and man who surrendered his reason in the proper service of the term discovers that the state has pre-empted it as *planning* reason, so that now there is no reason but state reason which is Fascism, or class reason

which is communism as there was once a race reason which was Nazism. Other manifestations of irrationalism are to be found in Freudianism which makes the subconscious the determinant principle of life, or Marxism which supplants reason with historical determinism, or astrology which puts the blame on the stars.⁷

In more general terms, our day is witnessing the end of historical liberalism. Liberalism is a dangerous term to use simply because the modern mind never makes a distinction. If liberalism means a system which believes in progress toward freedom as the *right* to do whatever man *ought*, then liberalism is to be encouraged. If liberalism means a progressive repudiation of law and truth in the sense that freedom means the *right* to do whatever man *pleases*, then it is to be condemned. In the latter sense, the liberal is opposed to the reactionary though both have something in common; they never see permanence and change together. They take one to the exclusion of the other. The reactionary seizes upon permanency to the exclusion of change, and the liberal upon change to the exclusion of permanency. The reactionary wants things to remain as they are; the liberal wants change though he is little concerned with direction. The reactionary wants the clock but no time; the liberal wants the time but no clock. The reactionary believes in staying where he is, though he never inquires whether or not he has a right to be there; the liberal, on the contrary, never knows where he is going, he is only sure he is on his way.

The terms reactionary and liberal are so relative they mean little to thinking men who have either a knowledge of history or a remnant of reason. For example, the liberal of the last generation invoked liberalism to free economic activity from state control; the liberal of today invokes

liberalism to extend state control of the economic order. The old liberal was a defender of capitalism; the new liberal is reacting against capitalism and wants some form of collectivism or state control. The old liberal wanted liberty of press, speech and conscience within the framework of democracy; the new liberal, reacting against the old liberalism, wants the liberty without the framework as its safeguard. The old liberal rebelled against taxation without responsibility; the new liberal wants the taxation as a handout without responsibility. The old liberal 50 years ago was materialistic in science. His son, who calls himself a liberal, is today's reactionary for whom science is idealistic. The French liberals who protested against the authority of king and altar in the name of liberty were reactionaries, for they did not believe in extending that liberty to the proletariat. Many liberals who wrote they believed in the equality of all men kept slaves. To change it around, every reactionary is protesting against the last liberal. Sometimes in one man the liberal and the reactionary meet, as they did in the case of Milton. Milton was a liberal who favored a free press and protested against licensing of books; and then when a handsome salary was offered him he reacted against his liberalism and became an official censor of books.

We have in the world reactions against reactions; revolts against revolts; the reactionary and the liberal are on a seesaw, and think they are going places because they are going up and down or see their momentary triumph over their opponent. The new liberals are at war against the old liberals; the new rebels in rebellion against the old rebels. The liberal of today will be the reactionary of tomorrow. This so-called liberalism is only a reaction against the latest liberalism.

When we say liberalism is dying, we mean neither liberalism in the sense of a progressive acquisition of rational freedom, nor a progressive deterioration of rational standards, but historical liberalism with its roots in the seventeenth century or even earlier, which in the economic order became capitalism, in the political order nationalism, in the social order secularism, and which by reaction today has become totalitarianism.

Classic treatises on the history and development of historical liberalism are known to all scholars. Harold J. Laski, for example, in his work *The Rise of European Liberalism*, referring to its relation to an earlier philosophy of history writes: "It was in the interest of profit-making that Liberalism had broken the discipline of the medieval *Respublica Christiana*. . . . As an organized society, the liberal man at bottom had no defined objective save the making of wealth, no measurable criterion of function and status save ability to acquire it. . . ." ⁸ The more remote background of historical liberalism is to be found in the classic treatise of R. H. Tawney, *Religion and the Rise of Capitalism*, in which he closely links up Puritanism with the rise of capitalism. ⁹ "A creed which transformed the acquisition of wealth from a drudgery or a temptation into a moral duty was the milk of babies. . . . The good Christian was not wholly dissimilar from the economic man."

From a divergent point of view, but still correlating the break-up of religious unity to the rise of economic man is the equally important treatise of Max Weber, *The Protestant Ethic and the Spirit of Capitalism*. His thesis is that it was the change of moral standards which converted a natural frailty into a virtue. ¹⁰

In any case it is becoming increasingly clear that historical liberalism is like a sundial, which is unable to mark time

in the dark. Liberalism can function only in a society whose basis is moral, where the flotsam and jetsam of Christianity are still drifting about the world. From another point of view, historical liberalism is a parasite on a Christian civilization, and once that body upon which it clings ceases to be the leaven of society, then historical liberalism itself must perish. The individual liberties which historical liberalism emphasizes are secure only when the community is religious and can give an ethical foundation to these liberties. It may very well be that historical liberalism is only a transitional era in history between a civilization which was Christian and one which will be definitely anti-Christian.¹¹

The second great truth which the signs of the times portend is that we are definitely at the end of a nonreligious era of civilization, which regarded religion as an addendum to life, a pious extra, a morale builder for the individual but of no social relevance, an ambulance that took care of the wrecks of the social order until science reached a point where there would be no more wrecks, and which called on God only as a defender of national ideals, or as a silent partner whose name was used by the firm to give respectability but who had nothing to say about how the business should be run.

The new era into which we are entering is what might be called the religious phase of human history. By *religious* we do not mean that men will turn to God, but rather that the indifference to the absolute which characterized the liberal phase of civilization will be succeeded by a passion for an absolute. From now on the struggle will be not for the colonies and national rights, but for the souls of men. There will be no more half-drawn swords, no divided loyalties, no broad strokes of sophomoric tolerance; there will not even be any more great heresies, for heresies are

based on a partial acceptance of truth. The battle lines are already being clearly drawn and the basic issues are no longer in doubt. From now on men will divide themselves into two religions—understood again as surrender to an absolute. The conflict of the future is between the absolute who is the God-man, and the absolute which is the man-God; the God Who became man, and the man who makes himself God; brothers in Christ and comrades in Antichrist.

The Antichrist will not be so called; otherwise he would have no followers. He will not wear red tights, nor vomit sulphur, nor carry a trident nor wave an arrowed tail as Mephistopheles in *Faust*. This masquerade has helped the Devil convince men that he does not exist. When no man recognizes, the more power he exercises. God has defined Himself as “I am Who am,” and the Devil as “I am who am not.”

Nowhere in Sacred Scripture do we find warrant for the popular myth of the Devil as a buffoon who is dressed like the first “red.” Rather is he described as an angel fallen from heaven, and as “the Prince of this world,” whose business it is to tell us that there is no other world. His logic is simple: if there is no heaven there is no hell; if there is no hell, then there is no sin; if there is no sin, then there is no judge, and if there is no judgment then evil is good and good is evil.¹² But above all these descriptions, Our Lord tells us that he will be so much like Himself that he would deceive even the elect—and certainly no devil ever seen in picture books could deceive even the elect. How will he come in this new age to win followers to his religion?

The pre-Communist Russian belief is that he will come disguised as the Great Humanitarian; he will talk peace, prosperity and plenty not as means to lead us to God, but as ends in themselves. He will write books on the new idea of God, to suit the way people live; induce faith in astrology

so as to make not the will but the stars responsible for sins; he will explain guilt away psychologically as inhibited eroticism, make men shrink in shame if their fellow men say they are not broad-minded and liberal; he will be so broad-minded as to identify tolerance with indifference to right and wrong, truth and error; he will spread the lie that men will never be better until they make society better and thus have selfishness to provide fuel for the next revolution; he will foster science, but only to have armament makers use one marvel of science to destroy another; he will foster more divorces under the disguise that another partner is "vital"; he will increase love for love and decrease love for person; he will invoke religion to destroy religion; he will even speak of Christ and say that He was the greatest *man* who ever lived; his mission, he will say, will be to liberate men from the servitudes of superstition and Fascism, which he will never define; he will organize children's games, tell people whom they should and should not marry and unmarried, who should bear children and who should not; he will benevolently draw chocolate bars from his pockets for the little ones, and bottles of milk for the Hottentots.

He will tempt the Christian with the same three temptations with which he tempted Christ. The temptation to turn stones into bread as an earthly Messiah will become the temptation to sell freedom for security, making bread a political weapon which only those who think his way may eat. The temptation to work a miracle by recklessly throwing himself from a steeple will become a plea to desert the lofty pinnacles of truth where faith and reason reign, for those lower depths where the masses live on slogans and propaganda. He wants no proclamation of immutable principles from the lofty heights of a steeple, but mass organization through propaganda where only a common