

Culmination of the American Utopian Delusion:

Whittaker Chambers and the Crisis of History

By [D. L. Adams](#) (August 2021)



The Greatest Threat to Democracy

Emmanuel Macron, the president of France, delivered an extraordinary [address](#) he discussed current [ousting](#) of Trump in the 2020 [removal of Trump](#) almost everything in American politics and culture seems to have changed. It seems as if the presidency of Trump was holding back the tide.

The dysfunctional cultural and political climate in the United States is founded upon the long unwinding, and finally moral and ethical corruption, of the American left, that is, modern American liberalism (i.e., the Democratic party). The circumstances of the present moment are the culmination of a century of American liberal affection for, then ambivalence toward, and finally acceptance of Marxism as the path to egalitarianism and social equality. That every implementation of Communism (or any totalitarian system) including the former Soviet model and the current Chinese or Cuban models eradicates individual freedoms seems, for the liberal utopians, a small if not entirely irrelevant price to pay. However, it is not only the acceptance and approval of the ugly truths of collectivism and state control as merely necessary inconveniences on the path toward utopia that allows American leftists/Democrats to support totalitarian solutions—but rather a fundamentally skewed worldview and utopian false “morality.”

Liberalism and Communism

When the Soviet Union arrived on the historical scene after the 1917 Russian Revolution, many American liberals immediately supported it. Marxism/Communism seemed to have the answer to many of the issues of the day (and into the future), and appeared to provide a solution to political, moral, ethical, and pragmatic problems of poverty, wealth

redistribution, and finally of meaning. It quickly became apparent to those paying attention and who could still think clearly about such things that after the [show trials](#) against the Trotskyites and others, that some semblance of a “crisis of heart” regarding Soviet Communism occurred among American Democrat leftist/liberals.

The Molotov-Ribbentrop pact of 1939 and the [Republicans](#)) yet retained a minimal support for the Soviet Union and sustained their affection for Communism itself though generally in a subdued sort of manner. When the pact was broken by the Nazi invasion of Russia in 1941 these troubled American liberals/communists/Democrats were rescued from the conundrum presented to them by the circumstances of events and could once again openly characterize Russia as a friendly country and a victim of Nazi aggression worthy of public (and national) support.

American liberal support for the Soviet Union and Marxism/Communism had, until just recently, been generally low-key and shadowy, more often hidden in behavior and in rhetoric. With the current phase of the utopian communist revolution now underway, there is no reason at all to [everything seems to have changed](#).

The profound subversion of and subsequent failure of American institutions, the deconstruction of national unity, and the public [today's](#) American left were foreshadowed in the 1950s when Whittaker Chambers dramatically accused a senior American State Department official, Alger Hiss, of being a spy for the Soviet Union, a communist, and a traitor to his country.

A Utopian Communist Agent Dramatically Defects

Whittaker Chambers was a senior editor at *Time* magazine, and a contributor to *Life*. He was also a former communist agent who had abandoned communism, a utopian

revolution-centric political ideology that he had come to identify as evil. He wrote about his life in the American communist underground, his profound rejection of it, and the events around what became the greatest trial of the Cold War period, the Alger Hiss case, in his extraordinary autobiography, "Witness." Considered by many to be one of the greatest American autobiographies Chambers's memoir is not widely read. Its 800+ pages likely present too hefty a challenge for most readers who would otherwise be interested and enthusiastic to know it well.



When Chambers (above) [Hiss trials](#) were a defining moment for both men and for the country, and was one of the key public events of the Cold War. For Americans of the time and for later generations the Hiss-Chambers trial was not merely a matter of historical curiosity characteristic of a time of hysteria, fear, and heightened awareness of the threat of communism within the United States, it instead illuminated a much bigger conflict; a conflict that now plays out daily in

our own time. Chambers described it best when he wrote later, "The simple fact is that when I took up my little sling and aimed at Communism, I also hit something else. What I hit was the forces of that great socialist revolution, which, in the name of liberalism, spasmodically, incompletely, somewhat formlessly, but always in the same direction, has been inching its ice cap over the nation for two decades." (Whittaker Chambers, *Witness*, p.741; Emphasis mine.)

By the time of the second trial, communism had been making enormous headway among American liberals for decades. In the present day, the American left no longer hides its affection and appreciation for Marxism and Communism—corrupt and failed political theories that were once widely reviled and considered fundamentally un-American/anti-American. There are state [letter](#) to his friend William F. Buckley, Chambers wrote that the Hiss case "is a permanent war." The Hiss-Chambers trial was simply the great shot-across-the-bow, a stunning warning to the country that utopian concepts like communism were not just localized in time but, as the leading ideology of modern utopians, are a *permanent* challenge to our democracy, freedom, and national survival.

The evidence found in the trials for guilt was overwhelming but Hiss's endless denials continue even now to cause controversy. For years afterward the baseline question when people tried to quickly gauge the political views and allegiances of others was this: [extremist rhetoric](#) of hatred and division seen from many on the left today, particularly from the ["splitting"](#) is the phenomenon whereby a person with a particular character disorder views another person as either all good or all bad. In this context a person's opinion/view of others can have a sudden onset—and shift to the polar opposite just as swiftly. For the revolutionist their worldview and morality foster the same sort of absolutist, bifurcated thinking and where those who oppose them are concerned [evil](#).

Why, then, would Alger Hiss, as a proper utopian communist revolutionist, feel any sense of duty to tell the truth to those he considered evil? Concomitantly, why would his fellow utopians abandon him or criticize him for doing the work of the revolution?

When revolutionary "morality" is understood, Hiss's denials are easier to comprehend.

*"We must keep it in mind that, to the committed communist, personal morality as we conceive it is bourgeois morality or no morality at all. The only morality to a Communist is revolutionary morality, and according to revolutionary morality, Hiss performed a moral act because he was furthering the revolutionary goal. It is interesting to study why someone like Hiss who was bred by standards of bourgeois morality should have switched to so different a moral code; but such a study has only a coincidental pertinence to his objective acts. What is immediately pertinent to his acts is his ideas. In lying and stealing Hiss took the fullest responsibility for his political ideas. He contemplated where his ideas might lead, and he was nevertheless willing to have these ideas and perform his acts. He really understood the reality of politics. (Diana Trilling, "A Memorandum of the Hiss Case," *Partisan Review*, May-June, 1950.)*

In similar vein to an Islamist who commits atrocities to further the goals of Islamism the radical leftist Democrat lives in a comparable extremist, yet ersatz, intellectual world in which politics is paramount; for the revolutionist outside the boundaries of standards of decency, and long-held concepts of legality and right. It is a cold, mission-oriented worldview in which the ends almost universally justify the means. Revolutionaries have always had this destructive, "smash 'em up" sort of *Weltanschauung*, because politics, destruction, then utopian "rebuilding" are all elemental to them and their goals.

The Hero Warns

Questions as to Chambers's [undermining](#) of social and political institutions now seen most particularly in the United States and the western democracies are elements of the one hundred-year leftist assault on non-communist/non-totalitarian societies, particularly the pragmatic and individual freedom-centric foundations of America.

The American founders were aware that there would always be people and forces that would try to undermine the United States and its worldview that values freedom and elevates the individual above the collective. Lincoln acknowledged that it was unlikely a foreign power could destroy the country but far likelier that [undermine institutions](#) and religion to advance their revolutionist goals.

"It is the crisis that makes men Communists and it is the crisis that keeps men Communists. For the Communist who breaks with Communism must break not only with the power of its vision and its faith. He must break in the full knowledge that he will find himself facing the crisis of history, but this time without even that solution which Communism presents, and crushed by the knowledge that the solution he sought through Communism is evil against God and man." (Witness, p.193.)

Chambers was thorough in describing the conflicts of the Cold War as battles in the perpetual war between good and evil. Belief in God in the Jewish/Christian concept (Chambers re-embraced Christianity toward the end of his life) is fundamental to social concepts of right and wrong, institutions of law and justice to support and enforce those concepts, and the fostering of a society of decency and cohesion that, in a sense, can self-police when individuals commit acts that are detrimental to the society as a whole. When revolutionist forces undermine these ideas and society

lacks the confidence and power to defend itself, the cynicism of Chambers's view that in testifying against Hiss, exposing soviet spy networks, and admitting his own crimes, he had knowingly joined the losing side becomes more understandable.

"I have sought, too, to report, more painfully, how out of my weakness and folly (but also out of my strength), I committed the characteristic crimes of my century, which is unique in the history of men for two reasons. It is the first century since life began when a decisive part of the most articulate section of mankind has not merely ceased to believe in God, but has deliberately rejected God. And it is the century in which this religious rejection has taken a specifically political form, so that the characteristic experience of the mind in this age is a political experience. At every point, religion and politics interlace, and must do so more acutely as the conflict between the two great camps of men—those who reject and those who worship God—becomes irrepressible. Those camps are not only outside, but also within nations." (Witness, p.449.)

The Fall of Institutions

The [the institutions that support it](#) must be destroyed first. Once the institutions are undermined/corrupted and then become [crushed opposition within](#). Even with the lessons of history and the current example of communist China and the failure of communism in [openly](#) champion these once commonly reviled and rejected concepts of collectivism and communism, that is, the leftist utopian revolution of which Chambers was once a part—but then rejected as evil—is now in a new and exceptionally dangerous phase.

That the Democrat party itself is now an agent of the deconstruction of American institutions, and actively opposed, through its innumerable agitation groups and outlets of false journalism, [agitprop](#) to American history, symbols, and

fundamental beliefs and concepts, means that the culmination of one hundred years of utopian-communist [race conflict](#). Jefferson, in his book "Notes on the State of Virginia," acknowledged that race would likely become the central issue in America's future; the revolutionists have [race](#), with the "content of character" reduced to nothing more than a reflection of race, sexual preference, gender preference, and numerous other "intersectional" identities.

What was once an essential element of Marxist theory (the conflict between workers and capitalists) is now "flipped on its head" with American corporations publicly supporting the Democrat communist revolutionary effort. "Wokeness" of American corporate leaders, middle managers, and their companies is [media](#), and now even senior officers of the United States military of leftist utopian concepts that once were only whispered in secret and for which proponents were held in disdain and publicly shamed/reproached if not shunned.

With the previous administration's focus on American sovereignty, independence, law and order, and patriotic love of country, and a vocal opposition to socialism, communism, political correctness, wokeness in general and specifically the so-called "[false and hyperbolic criticisms](#) of the country and its people as being racist, hegemonic, and altogether too white emanating from the race-obsessed and racist Democrat-Marxists are the millions of illegal immigrants who will breach any border and break any law to get here. Even the revolutionists themselves know that all of this hyper-criticism of the country is a great fraud—people want to come to the United States for the personal freedoms it promises under the constitution, in addition to the economic opportunities that exist here; we know this because they always say so. The illegal and legal immigrants never say that they want to come to the United States because it's a dysfunctional and hateful country full of racists and injustices.

People who expect Democrat-[a hyper-critical reassessment of the people and concepts that founded the nation](#) are now at work in France (and other countries, e.g., UK, Canada, etc.) following the catastrophic Soviet-style iconoclasm modeled in the United States in recent years. The purpose of all of these things in this country and elsewhere is to [culture](#) and state and [a fraudulent, evil political theory that does not work](#) and that represents one of the greatest threats to freedom and humanity on the planet. That decades of starvation, of murders, warfare, savagery, and terror all emanating from the fount of Marxism is irrelevant to American utopian Democrat communists of the present moment shows the insidious nature of the utopian imperative and its fundamentally anti-human, anti-rational, and anti-thought foundations.

Within the human spirit and between nations the conflict between utopian delusions and inconvenient and difficult pragmatic solutions is apparently perpetual. Until humanity advances another leap such that utopianism (and the totalitarianisms that it creates) is forever rejected the conflict underway today, much the same as that faced by Whittaker Chambers, will be at the epicenter of human affairs.

Toward a National Renewal

Several days before his death on July 4, 1826, John Adams, then in his 90s, was asked to provide a toast for an upcoming July 4th celebration. His toast was this: "Independence forever!" When asked if he had anything to add to this concise affirmation he replied, "Not a word." It did not go unnoticed that Adams and Jefferson both died on July 4th, on the 50th anniversary of the founding of the country.

I attended a July 4th celebration with spectacular fireworks at which over ten thousand people were gathered. Along the route home from this event at least ten other fireworks displays of varying sizes were noted, all

celebrations of the existence of the United States and the freedoms promised to its citizens in the [Martin Luther King](#), and all of our heroes all seem diminished and derided, one can and must retain hope.

In a reference to [Address](#) Before the Young Men's Lyceum of Springfield, Illinois

January 27, 1838, by Abraham Lincoln

. . .

“At what point then is the approach of danger to be expected? I answer, if it ever reach us, it must spring up amongst us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time, or die by suicide.

. . .

“And not only so; the innocent, those who have ever set their faces against violations of law in every shape, alike with the guilty, fall victims to the ravages of mob law; and thus it goes on, step by step, till all the walls erected for the defense of the persons and property of individuals, are trodden down, and disregarded. But all this even, is not the full extent of the evil.—By such examples, by instances of the perpetrators of such acts going unpunished, the lawless in spirit, are encouraged to become lawless in practice; and having been used to no restraint, but dread of punishment, they thus become, absolutely unrestrained.—Having ever regarded Government as their deadliest bane, they make a jubilee of the suspension of its operations; and pray for nothing so much, as its total annihilation. While, on the other hand, good men, men who love tranquility, who desire to abide by the laws, and enjoy their benefits, who would gladly spill their blood in the defense of their country; seeing their property destroyed; their families insulted, and their lives endangered; their persons injured; and seeing nothing in prospect that forebodes a change for the better; become tired

of, and disgusted with, a Government that offers them no protection; and are not much averse to a change in which they imagine they have nothing to lose. Thus, then, by the operation of this mobocratic spirit, which all must admit, is now abroad in the land, the strongest bulwark of any Government, and particularly of those constituted like ours, may effectually be broken down and destroyed—I mean the attachment of the People. Whenever this effect shall be produced among us; whenever the vicious portion of population shall be permitted to gather in bands of hundreds and thousands, and burn churches, ravage and rob provision-stores, throw printing presses into rivers, shoot editors, and hang and burn obnoxious persons at pleasure, and with impunity; depend on it, this Government cannot last. By such things, the feelings of the best citizens will become more or less alienated from it; and thus it will be left without friends, or with too few, and those few too weak, to make their friendship effectual. At such a time and under such circumstances, men of sufficient talent and ambition will not be wanting to seize the opportunity, strike the blow, and overturn that fair fabric, which for the last half century, has been the fondest hope, of the lovers of freedom, throughout the world.

. . .

“They were the pillars of the temple of liberty; and now, that they have crumbled away, that temple must fall, unless we, their descendants, supply their places with other pillars, hewn from the solid quarry of sober reason. Passion has helped us; but can do so no more. It will in future be our enemy. Reason, cold, calculating, unimpassioned reason, must furnish all the materials for our future support and defence.—Let those materials be moulded into general intelligence, sound morality, and in particular, a reverence for the constitution and laws: and, that we improved to the last; that we remained free to the last; that we revered his

name to the last; that, during his long sleep, we permitted no hostile foot to pass over or desecrate his resting place; shall be that which to learn the last trump shall awaken our WASHINGTON. (Emphasis in original.)

Upon these let the proud fabric of freedom rest, as the rock of its basis; and as truly as has been said of the only greater institution, 'the gates of hell shall not prevail against it.'"

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DL Adams is an American historian.

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