

WHAT'S IT ALL ABOUT?

Editor's Note: The following article, the first of three, is a condensation of several articles written on topics in the general area of communist dogma. In light of the continuing criticism of our present policies in Viet Nam it is hoped that they will give the reader some insight into the difficulties of our position in South Asia.

by Earle T. Hale

An ugly drizzle was still falling as a tall, young man mounted the podium. He was no more than thirty, but his intensesness of manner made him seem much older. A crowd of about two hundred and fifty had gathered sipping, appreciatively, the hot coffee that had been distributed.

"I bring to you the message of the living Christ," he began, "... of hope ... of jobs ... of food for your families! I bring to you your stolen manhood!"

"They say that I am a communist! And I say to them proudly, Yes, I am a Communist. I am a communist, as Jesus Christ was a communist. I look upon your jobless, your hungry, your crippled and your sick, and I weep as Christ wept.

"It is not that I am less democratic in my views than those who oppose me! It is, rather, that I have more compassion for your suffering. I don't offer you words! I don't offer you charity! I don't offer you handouts! I offer you opportunity and a share of this dream of freedom and democracy!

"Is it wrong to stand with your head held high? Is it wrong to want to work hard for a fair wage? Is it wrong to want a decent home for your family? Is it wrong to want food on your table and milk for your children?

"Yes, I am a communist! And if wanting a decent life for you is wrong, then I am also wrong! They say that I seek to enslave

you, but I offer food and jobs, not chains! It is not slavery I speak of—it is freedom! I offer you freedom from the exploitation of the "man"! I offer peace and freedom ... freedom!!!

The place is New York and the year is 1968. The crowd is Americans—very poor Americans. What they are hearing is what countless thousands have heard before in Russia, Poland, Hungary, and China. They are being confronted, for the first time, with truth, half-truth, and unequivocal falsehood. They are basically good, religious people who want a decent wholesome life. They lack, however, the only genuine defense against communism—education and hope! Whether, in the final analysis, they will resist this fallacious appeal is the test of our republic.

Peace ... Freedom ... Democracy—all words that are commonly used in everyday conversation. To us these words have precise meaning, but to a communist definitions need not be so fragile. When the communist speaks of freedom ... well, freedom means whatever he wants it to mean. To the communist the spoken and written word is used to mislead and deceive rather than to inform.

Peace is defined, not is the absence of war but rather, as the absence of capitalism. Lenin said "that until communism has shoved capitalism off the face of the earth, peace will be impossible and will not be permitted." The "peace-loving peoples" that the communists are want to refer to, would appear to be nothing more than hordes bent on our ultimate destruction.

Consider the word "freedom." To Americans this means being left alone to do as we please. But to Nikolai Lenin the word had an entirely different connotation. Lenin said, "the flag of freedom will be waved against us ... but every

freedom is a fraud." The only real freedom is in "the liberation of the working masses from exploitation, unemployment and poverty." Freedom then, in the eyes of the "Red world" is the state's custody of all the people's civil rights in exchange for protection from "Exploitation."

In the lexicon of the "western world", democracy means self-government with elected representatives enacting laws which have survived genuine debate. But communist dogma states that "... democracy is in no way incompatible with the dictatorship of one person."

"Peace" is war. "Freedom" is protection, and "Democracy" is dictatorship!

Despite protestations to the contrary, communism is greatest single threat to human freedom in the modern world. Paradoxically it promises more and greater freedoms than anyone enjoys in the United States or any democracy. In practice, however, communism has been more destructive of human liberty than any other totalitarian system. The theory of communism is so riddled with philosophic tricks and the practice so completely camouflaged by spurious philosophy that millions of people have been wholly deceived. Communism is, in reality, nothing more than totalitarian scheme for the total regimentation of the human existence.

Of primary importance to communist ideology is the denial of God, because of its concept of freedom. Bishop Fulton J. Sheen in his testimony before the House Committee on Un-American activities stated, "A man is free on the inside because he has a soul that he can call his own. Wherever you have spirit you have freedom. A pencil has no freedom, ice has no freedom to be cold. You begin to have freedom only when you have

something immaterial or spiritual."

Now freedom must have some external guaranty of itself. The external guarantee of human freedom is property. A man is free on the inside because he can call his soul his own; he is free on the outside because he can call something he has his own. Therefore, private property is the economic guaranty of human freedom.

Suppose now you concoct a system in which you want to possess man totally. On what conditions can you erect a totalitarian system so that man belongs to you completely? One, you have got to deny spirit, two, you have to deny property.

That is why the existence of God and private property are both denied simultaneously by communism. If a man has no soul, he cannot allege that he has any relationship with anyone outside the state. If he has no property, he is dependent upon the state even for his physical existence. Therefore, the denial of God and the denial of property are both conditions of slavery, and of Communism!

Communism, however, not unlike Christianity, is a driving dynamic faith. It possesses all of the passion and fervor that we normally associate with the early Christian church. Men, equally dedicated to their "religion", fill the ranks of the Communist legions and their belief in the "holiness" of Communism closely parallels the faith of the disciples. But Communism's fundamental tenet, its first principle, is atheism.

The eventual victory of Communism over the "decadent forces of Capitalism" is a foregone conclusion to the Marxist. He firmly believes that Karl Marx, the modern day founder of Communism, proved this beyond any reasonable doubt in his "doctrines of opposites." This doctrine, simply stated, attempts to

prove that everything contains two main opposing forces. Marx called one the thesis, and the other the antithesis. The thesis and the antithesis are in a constant state of conflict and eventually destroy each other. Out of the destruction of the opposing forces a new force arises which is called the synthesis. Eventually the synthesis splits into opposites and new thesis and antithesis is born. From the clash of the new opposing forces, a new synthesis arises.

Using history for an example we can turn to societies where the King was the supreme law of the land. Let us call him the "thesis". The men held by the King in bondage or slavery are the antithesis. The conflict between these two opposing forces leads to the formation of a synthesis or a new form of government—in this case feudalism. Feudalism, then divided into two opposing forces, the suzerain (lords) and the serfs; and the synthesis of this struggle led to the creation of capitalism. In our time, the Marxist claims that employers and workers are the thesis and antithesis of modern day capitalism. From the synthesis of this struggle will be born a new society—Marxian Communism.

The Communist argues that each new society is the superior of its predecessor. This "class struggle" will cease only when Communism is the dominate society. For under Communism there is only one class—the proletariat or working class. In this classless society the state will wither away as man's "fundamental goodness" will preclude the need for centralized authority. All the means of production will be owned collectively by the "people" and the "individual" will be awarded, for his endeavors, on the principle "from each according to his ability, to each according to his needs."

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