

CACC

NEWSLETTER

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I am frequently asked to explain the meaning and significance of the Communist philosophy known as Dialectical Materialism. In response I often recommend chapter 10, captioned, "The Difficult, Devious and Dangerous Dialectic," in my book, *You Can Trust the Communists To Be Communists*.

In this chapter, I wrote:

"The DIALECTICAL PHILOSOPHY is the most difficult, the least understood, and possibly the most important aspect of Communism. It is this philosophy which directs the apparently unpredictable and constantly changing Communist course.

Most people are very practical. They believe the evidence of their senses. They look for an enemy which is obvious and tangible. They say, 'I am interested in the Communists, and concerned by their actions. Tell me who they are and show me where they are, and I will know how to act.' Or they may say, 'I am interested in Communist economic theory, in their military power and in their subversive organization, but don't talk to me about philosophy. That is too deep for me. Talking about their philosophy only confuses me.' Such people are interested in the superficial manifestations of Communist organization, but they are not interested in the philosophic credo from which they draw their motivating forces, their basic strategy, and their confidence in the future. They are reminiscent of dairy farmers who are interested in milk, but not in cows, orchardists who are interested in fruit, but not in trees, or apiarists who are interested in honey, but not in bees. The superficial manifestations of Communism are inseparably related to its underlying philosophic concept." . . .

"One Sunday afternoon, by a peculiar accumulation of circumstances, I found myself speaking from the Communist platform in the Domain of Sydney, Australia. The Sydney Domain, a lovely park adjacent to the Sydney Harbor, is possibly the world's greatest open forum. To this park each Sunday afternoon come all those with a message, real or imaginary, and there they harangue the passing throng. People gather in the thousands. The Communists always have a large, well organized meeting. As I spoke from the Communist platform, I mentioned Dialectical Materialism, whereupon the Communist leader challenged me. 'What is Dialectical Materialism?' he asked. I replied, 'Dialectical Materialism is the philosophy of Karl Marx that he formulated by taking the dialectics of Hegel, marrying it to the materialism of Feuerbach, abstracting from it the concept of progress in terms of the conflict of contradictory, interacting forces called the Thesis and the Antithesis culminating at a critical nodal point where one overthrows the other, giving rise to the Synthesis, applying it to the history of social development, and deriving therefrom as essentially revolutionary concept of social change.' The questioner looked at me with wide-open eyes. I added, 'Don't blame me. It is your philosophy, not mine. You are the one who believes it.'

"If we examine the philosophy of dialectical Materialism in more detail, we see that there are two elements in it. There is the dialectical portion, and there is the materialist portion. Let us first consider briefly the materialism. The Communists are materialists. They affirm confidently, arrogantly, and repeatedly that there is nothing in the world except matter in motion. The precise form of their materialism was taken from the German philosopher Feuerbach, a renegade theologian who forsook theism and embraced materialism. His basic slogan was: 'Man is what he eats. We are matter in motion, nothing more. . .'

"In marrying materialism to the Hegelian dialectic, Marx performed a remarkable operation. He brought into materialism an element of devotion, sacrifice, initiative, and purpose. He enunciated a

deterministic, materialistic philosophy and, at the same time, brought into being intense, passionate dedication to make the inevitable come to pass. This is a truly remarkable Marxist achievement. If a group of people are utterly convinced that the sun is going to rise at 5:30 a.m., it should be a very difficult task to persuade these same people to waken an hour early and work like slaves to make the sun do what they know it is going to do. Marx's achievement was somewhat similar to this. He took materialistic philosophy which taught that the force of history had decreed that certain things must inevitably happen, and married this philosophy to an intense personal, sacrificial dedication to make these things come to pass. He did this by introducing a mystical element from the Hegelian dialectic."

Significant elements in the Marxian Dialectic include:

Progress: "Progress is inherent in being."

Conflict: Conflict is universal and provides the dynamic force that directs progress.

Negation: The Thesis opposes the Antithesis until a critical point is reached at which it negates it—yielding a Synthesis.

The Synthesis consists of a new Thesis and Antithesis with a new direction of progress.

A second critical point is reached with a negation of the previous negation. Thus, progress proceeds by a series of negations, comparable to driving a nail into a block of hard wood. The hammer descends upon the nail which negates its force. The hammer is then withdrawn. At the appropriate point, the withdrawal is negated and the hammer comes down again. Thus, progress is made by a series of advance and retreats. For the progress to succeed in reaching its goal, retreat is as necessary as advance.

Obviously, the objective cannot be understood by observing the direction of movement of the hammer at a specific moment. The entire process must be understood.

To a devoted Communist, there is no such thing as a defeat. Apparent defeats are only retreats to prepare for the next advance. Ultimate progress is certain.

Dialectical progress can also be illustrated by American football. This will be described in the April newsletter. (to be continued)

DEMORALIZATION—As Described by Robert Bork in His Best-Selling *Slouching Towards Gomorrah*

While spending the Christmas season with Lillian and our family in Australia, I read carefully the best-selling book, *Slouching Towards Gomorrah*, by Robert Bork. It makes a superb companion volume to my book, *Beating the Unbeatable Foe*.

In my book I discuss the central role played by "Demoralization" in the Communist plan to conquer the USA and the entire world. I affirmed that their plan was based upon the formula, "External Encirclement plus internal demoralization lead to progressive surrender."

I constantly stressed that the Communists were using the prevalent demoralization as the sailor uses the wind to transport his vessel to the desired destination. The sailor does not create the wind, he harnesses and uses it. I repeatedly stated that if every Communist in the world were to die, the forces promoting demoralization would continue to exist.

Robert Bork describes the demoralizing forces in the USA in detail. He identifies the causes of the epidemics of crime and corruption that threaten the personal security of so many US citizens.

The present situation was foreseen by the English poet William Butler Yeats in 1919 when he wrote the poem, "The Second Coming:"

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold'
Mere anarchy is loosed upon the world.
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.
Surely some revelation is at hand;
Surely the Second Coming is at hand.

The Second Coming! Hardly are those words out
 When a vast image out of Spiritus Mundi
 Troubles my sight: somewhere in sands of the desert
 A shape with lion body and head of a man,
 A gaze blank and pitiless as the sun,
 Is moving its slow thighs, while all about it
 Reel shadows of the indignant desert birds.
 The darkness drops again; but now I know
 That twenty centuries of stony sleep
 Were vexed to nightmare by a rocking cradle,
 And what rough beast, its hour come round at last,
 Slouches towards Bethlehem to be born?

Bork uses this poem to introduce his book. He indicts modern or "radical" liberalism as the source of the prevalent demoralization. He identifies "radical egalitarianism" and "radical individualism" as the dominant motivating doctrines of modern liberalism and states that "in their final stages, radical egalitarianism becomes tyranny and radical individualism becomes hedonism." He points out that "If society should reach a chaotic condition of warring groups and individual alienation in which even personal security is problematic for a majority of its people, authoritarian government may be accepted." (Page 12)

He writes:

"Modern liberalism is powerful because it has enlisted our cultural elites, those who man the institutions that manufacture, manipulate, and disseminate ideas, attitudes, and symbols—universities, churches, Hollywood, the national press (print and electronic), foundation staffs, the "public interest" organizations, much of the congressional Democratic Party and some congressional Republicans as well, and large sections of the judiciary, including, all too often, a majority of the Supreme Court."

The "radical liberals" launched a vicious and slanderous attack upon the Christian Anti-Communism Crusade and me in 1961. This attack and its consequences is documented in my book, *Beating the Unbeatable Foe*.

Phyllis Schlafly who personifies what is best in traditional womanhood; who led the successful fight against the "Equal Rights Amendment;" who founded and leads "Eagle Forum;" and who is the subject of the biography "The Sweetheart of the Silent Majority": has sent me this letter:

Dear Fred;

I've just finished reading your autobiography, and it's great! It brought back so many memories of the times I heard you speak and our wonderful friendship over the years. Thanks for including the picture. I was so honored that you came to my testimonial dinner - it was very "special" to have you there.

In your book, you did such a good job of describing how the "vultures" counter-attacked with the Fulbright and Reuther memos. It makes very interesting reading, and it's such important history. The liberals were correct in evaluating you as a threat to their stupid policies. All the valuable documentation you included in the book makes them look ridiculous. .

With all best wishes for a Merry Christmas for you and your beautiful family.

Faithfully,
 Phyllis

The Shared Delusion

The common delusion shared by modern liberalism and Communism is that human nature is formed by environmental forces and that the environment is responsible for most, if not all, social pathology. Consequently, human nature and conduct can be improved or perfected by desired environmental changes.

Bork writes:

"The Soviet Union attempted to create the New Soviet Man with gulags, psychiatric hospitals, and firing squads for seventy years and succeeded only in producing a more corrupt culture. The feminists are having a similarly corrupting effect on our culture with only the weapon of moral intimidation. The

contention that underneath their cultural conditioning men and women are identical is absurd to anyone not blinded by ideological fantasy."

Current events reveal the delusional nature of the Marxist conviction that "Being is Progressive." They validate the statement by St Paul, "Evil men and seducers shall become worse and worse, deceiving and being deceived." (II Timothy 3:13)

The Christian hope is expressed in the statement of Jesus, who, after describing the tragic conditions that would come to pass said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21:28)

History has proved that Jesus and the early Christian fathers were more trustworthy prophets than Karl Marx.

THE LIVELY COMMUNIST CORPSE

Russia

The August 17 edition of the US Communist newspaper, *People's Weekly World*, carries a description of a Communist "Front" that has been formed in Russia. In his column, "Moscow Diary," Mike Davidow reports:

"A great peoples' movement to clinch the postponed victory in the next presidential elections was formed Aug. 8 in Moscow: The People's Patriotic Union of Russia. Gennady Zyuganov (The Leading Communist) was unanimously elected Chairman of its Coordinating Council and Nikolai Ryzhkov, former Soviet Premier, the head of its Executive Committee. . .

"What distinguishes this patriotic union from those which preceded it, is that it is based on solid organization and will not just be an electoral body. It will lead daily mass struggles in the interest of the people.

"The People's Patriotic Union will struggle on two fronts—in and out of parliament. . .

"As Ryzhkov noted in the opening address, it will be a long, hard struggle which only a deeply-rooted permanent organization can successfully wage. The new organization set itself the task of building its own press, TV and radio apparatus. . ." (Page 15)

TRUE BELIEVERS IN COMMUNISM

True believers in Communism continue to exist in both the the USA and Australia. Jim McClelland is a columnist in the prestigious Australian newspaper, *The Sydney Morning Herald*. He was formerly a member of the Cabinet of the Labor Government of Australia. Prior to that, he was a fervent Communist.

Consider these comments which were published in the February 3 edition of the *Herald*:

"I finally got tired of being asked by my friends, 'Have you seen the 'Children of the Revolution?' and made a special pilgrimage to Sydney to see it on one very wet day last week. The fact that, as most of my friends know, I had once been the truest of true believers in the gospel according to Karl Marx (though never of Stalin), dedicated to the coming Australian revolution which would sweep decrepit capitalism into the dustbin of history (a favourite Marxist cliché) made me a natural butt for that question. . .

"It is a black comedy about blind faith. The true Stalinist believer of the film, Joan, played with astonishing insight by Judy Davis, is a figure I have met in many incarnations. Today's skeptical generation may find it hard to believe that anybody's faith could withstand as many disproofs as that of Stalinism. But I can assure them I have known many a Joan and, though she may come across as a caricature, she is a prototype of many a real figure. To the very end Stalin remains a godlike figure to her, and we see her cursing Gorbachev for betraying the faith and fraternizing with the 'fascists' of the West.

"How do we explain the credulity of a couple of generations of worthy, intelligent human beings throughout the western world who shared Joan's illusions? Many of them are still alive and, though most have long since accepted the abundant proofs that Stalin was a monster and Lenin not much better, there are still some who cling to the hope that one day there will be a revival of the Marxist faith and that it will find worthier representatives to bring its refulgent prophecies to fulfillment. The Trotskyists, to whom I once adhered, still preach this doctrine. . .

"Marxism, of course, sought to differentiate itself from faiths based on religious belief ('the opiate

of the masses') by claiming to be scientifically based. But, despite Marx's critique of the shortcomings of capitalism, his cure, total state ownership of the means of production, has been shown not to work in favour of the masses but to lead to their tyrannical exploitation by the bureaucrats who inevitably emerge as their privileged rulers. 'From each according to his capacity, to each according to his needs,' the slogan mouthed by Joan in the film, turned out to be based on an over-estimate of human generosity and underestimate of human greed. . .

"Marx not only taught that the life under socialism would be better than life under capitalism. He also treated the transition from capitalism to socialism as part of an inevitable historical process, like the transition from feudalism to capitalism. He also taught that, as beneficiaries of capitalism would naturally resist this change, it could be achieved only by violence. Socialism, though inevitable, had to be helped into existence. 'Revolution is the midwife of the old society which is pregnant with the new' was another of his slogans.

"Belief in the perfectibility of human society turns out to be a barrier to the amelioration of the human condition."

THE LIVELY COMMUNIST CORPSE - USA

Communists strive to increase their personal power by infiltrating, influencing and finally capturing existing organizations. Their method of doing this in the US Labor Movement is described in an article captioned, "On the Role of the Left in the Labor Movement," published in the January 25 edition to the US Communist Party Newspaper, *People's Weekly World*. Consider this extract:

"The Communist Party has as its goal, the revolutionary transition to a "Bill of Rights" socialist society that would replace a corrupt and decaying capitalist system. . .

"To further this goal, we constantly work to recruit new members and to increase the readers of our press, particularly among workers, union and non-union alike.

"At the same time, we join with Organized labor and other people's movements in the struggle for reforms designed to ease the heavy burden capitalism has forced on the back of the working class.

"We consider that a Labor-led mass political party is long overdue. This is the sole developed country in the entire world in which working people do not have a party of their own. A party with a program that would draw into its ranks the tens of millions of stay at home voters thoroughly disgusted with the Democratic-Republican two party system of big business.

"To conclude, there is every opportunity for all members of the Communist Party and the Left to give full support to the newborn AFL-CIO's political action campaign as well as its drive to organize the unorganized."

HISTORY

"Faithfulness to the truth of history involves far more than a research, however patient and scrupulous, into special facts. Such facts may be detailed with the most minute exactness, and yet the narrative, taken as a whole, may be unmeaning or untrue. The narrator must seek to imbue himself with the life and spirit of the time. He must study events in their bearings near and remote; in the character, habits, and manners of those who took part in them. He must himself be, as it were, a sharer or a spectator of the action he describes." (Francis Parkman)

The Christian Anti-Communism Crusade has existed and taught for 44 years. My autobiographical history of the Crusade, *Beating the Unbeatable Foe*, has been written by a participant "involved with the spirit of the time."

Those interested in genuine historic truth, may obtain this book from the Crusade or from the publisher—Regnery Publishing, Inc.

THE LIVELY COMMUNIST CORPSE - PERU

THE TUPAC AMARU REVOLUTIONARY MOVEMENT (MRTA)

The TUPAC AMARU REVOLUTIONARY MOVEMENT (MRTA) invaded the residence of the Japanese Ambassador to Peru and still occupies the residence and imprisons 73 hostages. This MOVEMENT is usually referred to as marxist, a synonym for Communist.

The following report, which is taken from the January 30 edition of the "Latinamerica Press," provides insight into the nature of the "MOVEMENT:"

MRTA: Duck or Coot?

Since taking over Japanese Ambassador Morihisa Aoki's mansion Dec. 17, the Tupac Amaru Revolutionary Movement has been described as everything from "Robin Hood" to bloody terrorists. Dr Imelda VegaCenteno, a student of Peru's political culture, offers the following analysis of the Marxist rebels.

Peruvian and the local and international press have been trying to understand the Tupac Amaru Revolutionary Movement and what led to their storming of the Japanese ambassador's residence, their subsequent taking of hundreds of hostages, and their demands on the government.

The words, gestures and action of the group, known as MRTA in Spanish, both today and in the past give us a few clues as to what makes the rebels tick.

Clue #1. "We are with the people. . . we are representatives of the people." Despite the fact that the MRTA carried out spectacular actions, hijacking trucks and distributing the contents to poor residents, they never enjoyed grassroots support in the country, not even in the northern jungle department of San Martin where they were strongest in the 1980s. When people disagreed with them they were simply assassinated. Does being on the side of the poor also mean killing your opponents?

Clue #2. "We carried out actions of social cleansing, never assassinations." This statement contradicts their murders of businessmen who were kidnaped and who refused to pay million-dollar ransoms, or their indiscriminate murders of gay men in the jungle city of Pucallapa in the early 1990s. Extortion is a crime committed by criminals and killing homosexuals can only be compared to the "social cleansing" of Hitler's Germany. Instilling panic in the population, is this not terrorism?

Clue #3. "We are fighting for social justice." They might have been 20 years ago, but today in the jungle region, MRTA is a prosperous partner of drug trafficking. Drug trafficking is considered a crime against humanity. Can fighters for social justice be tied to crimes against humanity?

Clue #4. "Don't call us terrorists. . .they keep comparing us to the Shining Path." Are planting bombs in restaurants during rush hour, taking over defenseless towns under the pretext of weeding out corrupt authorities, assaulting an ambassador's residence and taking hostages, and showing off in front of the foreign press with bombs and grenade launchers, not terrorist actions?

Clue #5. "We want to talk. . .the government rejects dialogue." In order to begin a dialogue there need to be conditions for the talks; words and gestures from both sides that allow dialogue.

There is not doubt that both sides in this conflict have different agendas, but the conditions generated by the MRTA seige stem from the most brutal form of violence. In order to move beyond the current impasse they need to propose a political solution, which apparently they do not have.

Is it any surprise that Columbia's M-19, Mexico's Zapatistas and Guatemala's recently disarmed rebels reject comparisons to MRTA?

The MRTA may not be as violent and bloody as the Shining Path, but if it walks like a duck, looks like a duck, has a beak like a duck, but doesn't want to be called a duck, should we call it a coot?