

# CACC

## NEWSLETTER

April 1997

### WHAT IS DIALECTICAL MATERIALISM? PART II

#### FOLLOWING IN THE FOOTSTEPS OF LENIN

#### LEVIATHAN AND THE LAST ENEMY

#### A CRACK IN THE NORTH KOREAN COMMUNIST MONOLITH

#### GALLOPING TOWARDS GOMORRAH

#### THE LIVELY COMMUNIST CORPSE - CHINA

#### MADMAN MAO'S WAR AGAINST GRASS IN CHINA

In the March newsletter I illustrated how the Communists progress dialectically, by comparing it to the way a hammer drives a nail into resisting wood. Another useful analogy is provided by American football.

In American football, two forces are arrayed in conflict. One is the offense, and the other the defense. The offense can be considered the Thesis, and the Defense the Antithesis. The conflict between the two provides the dynamic which leads to the progress of the ball.

The objective of the conflict is to move the ball forward until it crosses the opponent's goal-line in the custody of a member of the offensive team.

Progress takes place in two ways:

#### **Power**

The force of the offense clears a pathway through the defense which allows the carrier of the ball to advance;

#### **Deception**

The quarterback retreats toward his own goal-line, thereby "advancing" the ball for the enemy. At the chosen moment he reverses his motion and throws the ball over the strong line of his opponents to a fellow team member who has rushed downfield.

When the quarterback retreats, an uninformed onlooker may assume that he has become a renegade and deserted his team. However, when his desired point is reached, he "negates" his retreat and throws the ball forward. His retreat is comparable to the withdrawal of the hammer.

If ten yards are not gained in four "downs," the offense is "negated." The defense then becomes the offense and attempts to advance ten yards. If this gain is not achieved, another "negation" takes place—the "negation of the negation." Progress proceeds by a series of negations.

The football analogy does not take into account the Communist doctrine of the inevitability of victory. The Communist team cannot lose; victory is certain. To a doctrinaire Communist, there are no defeats, only retreats.

The poet, Alexander Pope, warns that, "a little learning is a dangerous thing." Some Anti-Communists interpret every setback the Communists receive as a deliberate plot designed to weaken future resistance. However, to return to the football analogy, the quarterback is sometimes sacked and the dialectical maneuver fails.

Gorbachev was the quarterback of the Soviet Communists. He was sacked, and the Communists suffered a major defeat which led to the destruction of the Berlin Wall and finally the disintegration of the Soviet Union.

This does not mean that Communism is dead. The true believers continue to dream dreams and plan for their next dialectical advance.

### FOLLOWING IN THE FOOTSTEPS OF LENIN

Gorbachev believed that he was acting dialectically when he introduced Perestroika, Glasnost and Democratization. Lenin was his model. In his book, *Perestroika*, published in 1987, he writes:

"The Leninist period is indeed very important. It is instructive in that it proved the strength of Marxist-Leninist dialectics, the conclusions of which are based on an analysis of the actual historical situation." (Page 26)

"The works of Lenin and his ideals of socialism remained for us an inexhaustible source of

dialectical creative thought, theoretical wealth and political sagacity." (Page 26)

He features two of the successful dialectical maneuvers of Lenin, The Brest-Litovsk Treaty with Germany in 1917, and the New Economic Policy of 1921.

Concerning the Treaty, he writes:

"It would be appropriate to recall how Lenin fought for the "Brest Peace Treaty" in the troubled year of 1918. The Civil War was raging, and at that moment came a most serious threat from Germany. So Lenin suggested signing a peace treaty with it.

"The terms of peace that Germany peremptorily laid down for us were, as Lenin put it, 'Disgraceful, dirty.' They meant annexing a vast tract of territory with a population of fifty-six million. It seemed impossible to accept them. Yet Lenin insisted on a peace treaty. Even some members of the Central Committee objected, saying that the workers, too, were demanding that the German invaders be rebuffed. Lenin, however, kept calling for peace because he was guided by vital, not immediate, interests, the interests of the working class as a whole, of the Revolution and the future of socialism. To safeguard them, the country needed respite before going ahead. Few realized that at the time. Only later was it easy to say confidently and unambiguously that Lenin was right. And right he was, because he was looking far ahead: he did not put what was transitory above what was essential. The Revolution was saved." (Page 52-53)

## **LEVIATHAN AND THE LAST ENEMY**

I am frequently asked to explain the precise meaning of the subtitle of my autobiographical history of the Christian Anti-Communism Crusade. "One Man's Victory Over Communism, Leviathan, and the Last Enemy."

The meaning of "Victory Over Communism" is self-evident, although the victory is far from complete. The Soviet Union and the Berlin Wall no longer exist, and it is easy to forget the days when Khrushchev was boasting, "We will bury you," and Mao Tse-Tung was predicting that the world revolution would take place by 1973.

I can justly claim that the Crusade and I have played a significant role in the forefront of the battle against Communism.

### **Leviathan**

The word "leviathan" is chosen to indicate the awesome power of big government. It is the title of the classical book by the political philosopher, Thomas Hobbes, which many regard as the basic text of academic Political Science.

Hobbes wrote his masterpiece in 1651. He affirmed that in primitive society, every man was at war with every other man, and as a consequence, the "life of man (was) solitary, poor, nasty, brutish, and short."

He expounds this theme as follows:

"Whatsoever therefore is consequent to a time of Warre, where every man is Enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them withal. In such condition, there is no place for Industry; because the fruit thereof is uncertain; and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continual fear, and danger of violent death; And the life of man, solitary, poor, nasty, brutish, and short." (Page 186)

This intolerable condition compels individuals to form groups for self-protection, and this leads to the formation of tribes, clans, races, and government. Ultimately, government becomes too powerful or Leviathan.

The book, *Beating the Unbeatable Foe*, recounts and documents the attacks on the Crusade, initiated by the Administration of the Government, in 1961. It contends that the motivation for these attacks was the delusion that the Schools of Anti-Communism, conducted by the Crusade, were helping the Republicans. It reports the roles of President Kennedy, Senator Fulbright, Walter Reuther, Attorney-General Stanley Mosk of California, the Anti-Defamation League, and the camp-followers in the Media, the Academy, and the liberal churches. It presents the seminal documents including the Fulbright and the Reuther Memoranda.

Nevertheless, I survived and continued to serve as a pathologist investigating the deadly doctrines that lead to

totalitarian dictatorships and classicidal massacres. The truth and effectiveness of our message is now indisputable.

### **The Last Enemy**

Who is "The last enemy?" The answer is given by St Paul when he said, "The last enemy to be destroyed is death."

During a debate at the UNIVERSITY OF TEXAS, my opponent, Greg Calvert, an anarchist and sensualist who was one of the founders of "Students for a Democratic Society," asked me, "Do you believe in the resurrection of the Body?" To Calvert this meant sexual promiscuity and drug indulgence. His mentors interpreted the Biblical teaching to "mortify the deeds of the body,—fornication, homosexuality, lust, and greed"—as having killed the body. By opening the floodgates to limitless indulgence, they were "resurrecting the body."

We are not reaping the harvest of the demonic "resurrection of the body" in the epidemic of AIDS and other sexually transmitted diseases, illegitimacy, family breakdown, crime, personal insecurity, and suicide of the young.

I replied to the question by Calvert with the words of Paul, "If we die with Christ we shall also live with Him," and "to die is gain."

Farewell darkness and despair! As Robert Browning wrote in his poem, "Prospice:"

"For sudden the worst turns the best to the brave,  
The black minute's at end,  
And the elements' rage, the fiend-voices that rave,  
Shall dwindle, shall blend,  
Shall change, shall become first a peace out of pain,  
Then a light, then thy breast,  
O thou soul of my soul! I shall clasp thee again,  
And with God be the rest!"

### **A CRACK IN THE NORTH KOREAN COMMUNIST MONOLITH**

The February 1997 edition of "Vantage Point," published in South Korea, reports:

"At 6 o'clock in the afternoon on February 12, many South Koreans as well as North Korea watchers in Seoul were astonished when they heard the news that one of the top North Korean leaders, Kwang Jang-yop, sought defection to South Korea. He was accompanied by one of his confidants, Kim Dok-hong, who heads a North Korean trading offshoot in Beijing. Hwang, 74, ranks 25<sup>th</sup> on the power ladder of the Pyongyang regime as a secretary of the Central Committee of the ruling Worker's Party. He was in charge of Pyongyang's foreign policy. He had served as president of Kimilsung University, the most prestigious educational institution in the North, and chairman of the Supreme People's Assembly, Pyongyang's version of a parliament.

"Hwang was on his way back home from Tokyo when he knocked on the door of the South Korean Consulate General in Beijing a few minutes after 10 a.m. on the day. He told Consul General Nam Sand-wook he wanted to defect. Ambassador Chung Chong-wook, who was scheduled to take a plan to Seoul two and a half hours later, canceled his trip and rushed Hwang to confirm his will to defect. Immediately Chung notified Seoul and China of his intention to defect. 'We have notified the Chinese government of his defection and are discussing the issue with Beijing to bring both Hwang and Kim to Seoul as soon as possible,' said Ryu Kwant-sok, director-general for Asia-Pacific affairs desk at the South Korean Ministry of Foreign Affairs.

"In a statement after his defection, Hwang said he defected to the South to save the starving North Koreans and prevent a war being plotted by the North."

"Majoring in philosophy in Moscow University in the late 1940's, Hwang has designed Juche Ideology for Kim II-sung and played a leading role to train his son, Jong-IL, as the successor-designate. A father of three daughters and a son, Hwang also has the daughter-in-law who is allegedly a close relative of Chang Song-taek, who married Kim Gyong-hi, Kim Jong-il's younger sister.

"His defection came just four days before the 55<sup>th</sup> birthday of Kim John-il, which North Korea claims is a 'festive occasion for all human beings.' North Korean watchers in Seoul say a sweeping purge is likely to hit the North Korean regime and it will affect mostly the aged leaders."

### **GALLOPING TOWARDS GOMORRAH**

The Communist formula for the conquest of the USA during the hegemony of the Soviet Union was, "External encirclement plus internal demoralization, plus thermonuclear blackmail, lead to progressive surrender."

The encirclement is now on hold—at least temporarily—but the demoralization proceeds at break-neck speed. The products of Hollywood and Television provide overwhelming evidence that progress towards Gomorrah is better described as galloping than slouching.

Meanwhile, the ideological Communists, guided by their philosophy, Dialectical Materialism, prepare for the day when the current retreat is "negated" and transformed into advance.

### **THE LIVELY COMMUNIST CORPSE - CHINA**

"Power tends to corrupt; absolute power corrupts absolutely." (Lord Acton)

The truth of this well-known maxim is demonstrated by the corruption of Chinese Communist functionaries.

Jan Wong is a Canadian citizen with a Chinese heritage. Her grandfather left China, settled in Canada, and became a wealthy restaurateur. As a teen-ager she became enamored with Chinese Communism and Chairman Mao.

In 1972, when 10 years old, she was accepted as an exchange student at Beijing University and remained in China for six years, gradually becoming disenchanted with Communism.

In 1988, after spending the intervening period in Canada and the USA, she returned to China as a journalist for the Boston Globe. She observed and reported the massacre of the students in Tiananmen Square in 1979, and spent six years observing events in that country.

#### **Absolute Communist Power**

She has written the book, *Red China Blues*, and in it reports the incredible power and depravity of a Communist Secretary in a rural village in China. She writes:

"I knew that Party members were no longer models of moral rectitude, but I was not ready for Shen Shaoxi. The Communist Party secretary of Yuan Village was a rapist, an embezzler, a tyrant and a thief. The denunciation (prepared by some citizens of Yuan Village) accused Shen, among other things, of lechery, fornication, assault and using China's one-child policy to reward his friends and punish his enemies. Each charge was meticulously documented with the date of the alleged incident, the place and the accuser's name and thumbprint in bright red ink.

"I felt sick as I scanned the petition. As the village's main broker in an illegal wife trade, Shen helped kidnap women for sale as brides to the local peasants. He also took the feudal overlord's ancient right of the first night. As night when the light burned late in his office, the peasants knew their Party Secretary was raping the abducted women. 'All the kidnapped women must spend the first night with him in his office. The next morning, after the deal has been reached with the buyer, firecrackers are lit at the office doorway, and the new bride is conveyed home,' the petition said. The wife trade was so brisk that local villagers dubbed his office the Commodity Exchange." (Pages 292-293)

#### **Communist Oppression**

"The Party, once cherished as the liberator of the Chinese people in the 1940s, had become their oppressor in the 1990s. Where wealthy landlords once tyrannized the peasants, the local despot was now the Communist Party Secretary. Was Party Secretary Shen typical?

"In 1994, Xinhua, the official news agency, reported that corruption was endemic in Anui province, with one in five cadres on the take.

"Shen Saoyi typified the thousands of petty tyrants who made life miserable for millions of peasants in the Chinese countryside. As Party Secretary for the past fifteen years, he wielded absolute power over Yuan Village's three hundred families. Although he had only a third-grade education, he was village mayor, police chief, prosecutor, judge, jury, welfare dispenser and father confessor rolled into one. He could, and did, label his critics counter-revolutionaries, and used the local militia to suppress them." (Page 203)

"Most galling of all to the peasants, he selectively enforced China's one-child policy. 'If you're close to him, you can have six children with no problem,' said one. Shen's closest ally, the village accountant, had five, and never paid a fine. And three-fourths of the families in Yuan Village had three or more children, including Party Secretary Shen himself. But after one peasant accused Shen of corruption he ordered the village militia to drag the man's daughter-in-law, then pregnant with her third child to the county hospital for a forced abortion. And for good measure, he bulldozed her home while she was gone." (Page 294)

**Retaliation**

"Party Secretary Shen learned of our visit a few hours after we left. The village militia, led by his brother beat up three of the peasants who talked to us and seized and interrogated two others. A sixth peasant, who evaded capture by hiding in the fields, managed to smuggle out a statement, thumbprinted by eleven villagers, testifying to the reprisals. Party Secretary Shen had no idea who we were, but the village accountant swore that if we ever returned, he would break our legs." (Page 295)

**MADMAN MAO'S WAR AGAINST GRASS IN CHINA**

During the Great Cultural Revolution in China, which lasted from 1966-1975, I diagnosed it as "government by the insane."

After Mao died, his successors acknowledged that he was a victim of megalomania during his final years. Despite this,, he exercised life and death power over every individual in China.

A recent book reveals the extent of Mao's madness. It is titled, *Red China Blues*, and its author is Jan Wong.

She reports a visit to the Russian Embassy in China in 1973:

"Erica (a fellow exchange student) and I scampered around the manicured grounds. Neither of us had seen grass since we had left North America. Mao, believing grass harbored mosquitoes, had mobilized Chinese school children to uproot every shoot. In Beijing, trees grew out of plain dirt patches. Even the parks were just expanses of dusty earth, punctuated with a few bushes." (Page 78)

Mao has long since "gone to meet Marx," but the grass grows. This poem by Carl Sandburg, describes the victor:

**Grass**

"Pile the bodies high at Austerlitz and Waterloo  
Shovel them under and let me work—  
I am the grass; I cover all.

"And pile them high at Gettysburg  
and Pile them high at Ypress and Verdun.  
Shovel them under and let me work.  
Two year, ten years, and passengers ask the conductor:

"What place is this?  
Where are we now?"

"I am the grass  
Let me work."

(Page 30—"One Hundred and One Famous Poems)

How often we hear it said that the economic freedom that presently exists in China will inevitable lead to a democratic political system. The history of Communism and Nazism refutes this. If economic freedom produces material wealth, it provides an authoritarian government with more money to buy more weapons to maintain order or practice aggression.

As long as the rulers of China retain their Communist doctrines and Leninist political system, the danger of another madman attaining power, similar to that exercised by Mao, exists.