

CACC

NEWSLETTER

September 1, 1985

HOW U.S. CLERGY ARE TRANSFORMED INTO SUPPORTERS OF COMMUNISM

By Dr. John Whitehall

Dr. John Whitehall an Australian pediatrician who is studying Spanish in Mexico. He is a life-long student of communism, and has been a member of the Schwarz family since early childhood. As a little boy, he often accompanied Dr. Schwarz to debates with communists in the Sydney Domain.

During his adult years he has demonstrated a rare balance between research into communism and activity against it. His research has included study at a number of universities and attendance at many communist meetings and conferences. His Christian anti-communism service has included work in Vietnam, South Africa, Rhodesia (now Zimbabwe), East Timor, Lebanon, Nigeria, Kenya, Zambia, and the Philippines.

His family consists of his wife Elsie and their six children who are with him in Mexico. The following report describes a church-sponsored seminar which he attended in Cuernavaca Mexico.

"I now know that Communism and Christianity are not enemies" enthused a leader of a church from San Francisco; while another, with a new-found sense of shame, declared, "I never knew we had such evil men in our government."

The theologians were part of a group of 12 from the U.S. who had just undertaken a 10-day orientation course in Cuernavaca. The course was started in 1977 by a leading Catholic Bishop who is renowned for his theoretical and practical willingness to associate with communists. Since then, especially through the summer months, it has catered to regular delegations of church leaders and theological students from the North. They come every 10 days or so to be "orientated" to the problems of Central America.

Conditioning

The course is intensive, intellectually and emotionally. At first the delegates visit the slums and are introduced to the poor and the ill. For those who have never left the U.S., the reality of the suffering of the poor in Mexico comes as a heartbreaking blow. Can it really be that a family, many families, a whole town, in fact, is living in dugout caves in the sides of a ravine, with no water, no light, packing cases for furniture, and only paper strung across the mouths of the caves to fight off the drenching rain? Am I actually seeing a man with no forearms, or lower legs, wriggling through the traffic, on all four stumps, padded with bits of car tire? Is it really true that 100,000 children will die of malnutrition this year in Mexico?

Why is this? Who is to blame? The course is designed to convince the delegates that "all this" is the fault of the "system" of the United States, and that this suffering is being perpetuated, particularly, by the administration under the leadership of Ronald Reagan.

I have attended many a communist party meeting in Australia, but never have I heard the doctrines of communism expounded with greater sincerity and conviction or with such skill, as during the course for this group. Step by step the delegates were led to the final conclusion that the U.S. was indeed responsible for "all these ills."

Each country in the area was considered in great detail, usually with "witnesses" to the crimes of the United States, and inevitably each session concluded with the overpowering verdict, "guilty." The dictatorship, the torturings, the hunger, the poverty, the suffering—all were the "illegitimate" children of the U.S.A.

Cuba and Nicaragua

And then, "the way" was considered. The "successes" of Cuba, the "practice" of Nicaragua were alleged to represent "progress." With consummate skill, patience, and sincerity, the lecturer apparently succeeded in convincing his visitors that a "one party state" actually represented a higher form of democracy! Furthermore, he appeared to succeed in convincing his audience that what was unthinkable for any citizen in the U . S. was not only thinkable but also desirable in Cuba. It was perfectly in order that there should be no right to criticize, to dissent from the government in Cuba. Most convincingly, the lecturer explained that you could criticize the government in Cuba as long as it was "constructive." There was "freedom of speech," as long as that speech was not counterrevolutionary.

The lecturer made it appear desirable, even "democratic," that membership in the Communist Party of Cuba was not open to everyone, but that special people were selected and invited "to become members." The "democracy" in this lay in the right of a person to refuse to become a member, he said. No one appeared to be concerned that the Cuban people were being denied a fundamental of freedom that is second nature to North Americans??the right for anybody to join, or for that matter, to leave a political party.

"What about all those Cubans who have attempted to leave Cuba?" asked one. With a wave of his hand, the speaker dismissed the 120, 000 people who rushed to leave their homeland in 1979 for the freedom of the U.S. He said he had discussed these people with a church leader in Cuba who explained that they were "sinners" rushing for "greedy profit" in imperialism.

Throughout all the sessions, slowly and carefully the doctrines of Marx and Lenin, although not necessarily named as such, were revealed as the way of "progress" in Cuba. "Similarities" with Christianity were gradually constructed and the real church in Latin America was proclaimed as that which mixes Christ with Marx, and struggles arm in arm with the communists for an alleged brotherhood of man. The "traditional" church was alleged to be in league with the powers of imperialism and an obstruction to the way of progress. The Pope was painted in condescending colors, his anti?communism being a regretted result of certain excesses by the Polish Communists which, of course, would not occur in Latin America. The Bishops' Conference of Nicaragua which has unanimously, courageously, and resolutely declared the Sandinistas to be Marxist?Leninists, and "a totalitarian regime that is persecuting the church" was frankly rejected. Bishops simply did not know what they were talking about.

Nicaragua was presented as a young democracy, as a country of finest ideals that was about to be invaded by the ogre? ?the United States. Prayers were said to that effect. We stood silently while "prayers" were. read??angry political statements that denounced the "tyrant", the United States. We stood and held hands in deep emotion, as if convinced that we had glimpsed a "picture of a glorious future," based on Cuba, and oh, so hopefully, on Nicaragua, if only the "tyrant" would not interfere.

Redeemed Ecology

The chairman confirmed our hopes by reading a poem that told us, we who were ready to believe, that even the ecology had recognized the "progress" in Nicaragua. The rabbits, as if reflecting the fertility inherent in the programs of the Sandinistas, were breeding more abundantly by the roadside; the lizards, subtle beneficiaries of the new hope in Nicaragua, were basking more peacefully in the sun. The shrike? ?perceptive birds??had recognized the new government in Managua and were returning in greater numbers. Who would think that fresh water storks were politically intuitive? Not I, but now I know, for they, too, are more abundant. The poem was written by one of the Cardenal brothers, a former priest, now a minister in the government of the Sandinistas, and surely he would not lie. Who can doubt that the armadillos, not mere ponderous eaters of ants, but tasters of new things under the Sandinistas? ?have become more peaceful and obviously more contented?

As everyone knows, we Australians share our great country with millions of kangaroos. It is also widely known that we recently had a change of government. If anyone seriously suggested that the kangaroos had, for even the briefest of moments, been the slightest bit happier with the new government, his suggestion would have been given the derision it deserved, or the special sympathy that is reserved for lunacy.

Yet, in this emotionally charged course, reason had long been submerged in a surrealism in which these theologians had come to perceive the United States as fundamentally evil, threatening all mankind, which had such magnificent potential, as revealed by Cuba and confirmed by the armadillos.

How many have come to Cuernavaca and returned transformed to their churches in the United States since this center for "orientation" began some eight years ago, with its ten-day courses, which are booked solidly at least in summer. Credit is apparently given for this course, in some of the theological colleges which are training our next generation of church leaders? What a tragedy!!! What a need for specific education about the real nature of communism.

HOW THE SOVIET UNION TREATS WORKERS

The British periodical, SOVIET ANALYST, June 26, 1985, published a report on the treatment of Ukrainian Catholics. It states:

"An interesting insight into the 'protection' offered workers by the official trade unions is given by a collection of documents covering Vasyly Kobryn's dismissal from the Lvov factory in which he had worked in exemplary fashion for six years. He had refused to work on 4 May 1975 because it was Easter, one of the holiest days in the Christian calendar. He argued that the management deliberately made the many believers turn out by delaying operations at the end of April. The comments by the officials at the hearing which confirmed his dismissal show how much the Soviet Constitution's guarantee of religious toleration is worth. The factory's legal consultant said:

"I have listened to your confession with such patience. You are like some

one left over from the Middle Ages; it's astonishing; after all you are a graduate of a technical college. What you say is anti-Soviet propaganda and people who violate Soviet laws are enemies of the people. It's a pity to waste state money on such people. Believe in God if you want to, but don't go around preaching. I propose that Kobryn be dismissed for deliberate absenteeism.'

"Kobryn appealed to the local authorities but without success. The assistant procurator told him that his previous good record was not taken into consideration. An appeal to the Presidium of the USSR Supreme Soviet was likewise unsuccessful, leaving Kobryn with no means of support since there is no unemployment benefit in the USSR." (Pages 4 and 5)

How's that for a government which claims to be of the workers, by the workers, for the workers?

The U . S. Communists have been and are trying to recruit Latin-Americans into their ranks.

They follow this formula for recruitment: "Find out what people want; promise it to them; go to work to get it for them so that you can come to power over them and take it from them."

The following article on the work of the U . S. Communists with the Chicano-Mexican people was published in the June 27 edition of the communist newspaper, DAILY WORLD:

The Chicano-Mexicano people and the Communist Party USA

By LORENZO TORREZ Daily World Thursday, June 27 1985 O

The Communist Party USA has been a staunch ally and supporter of the Chicano-Mexicano movement throughout the years. They've been companion in struggles, especially since the 1930s. There has hardly been a major struggle in which the influence of the Communist Party was not present, including the organizing of the Mine Mill and Smelter Workers union and the making of the classic film, Salt of the Earth.

Now with the vicious onslaught of the Reagan administration upon the labor movement in general, the attacks on the poor, cutbacks in education,

high youth unemployment, attacks on senior citizens, nationally oppressed minorities and the sharpening attack on the undocumented, it is time to build a stronger U.S. Communist Party.

Dr. Ernesto Galarza, an historian of farmworkers and their plight, writes, "It was the taming of the county sheriff's departments, by the organizing drives of the Communists and Socialists of the 30's, that opened the way and set the

stage for the successful organizing drives of the United Farm Workers led by Cesar Chavez."

In Los Angeles, during the period of high employment in preparation for the military buildup for World War II. Thousands of workers throughout the land were migrating to California to fill the new job opportunities, but Chicanos were left by the thousands sitting on the streets of Los Angeles without hope of getting a job!

Under the leadership of Julia Moreno, a member of the Communist Party, a committee was formed to demand employment of Chicanos. The committee confronted the War Labor Board, which told it that Chicanos didn't want to work, they were not applying, anyway they spoke English very poorly if at all, and it would be very hard to train them to fit the jobs. "You know we are in an emergency situation here," stated the board.

Of course, the committee did not accept these kinds of excuses and remained adamant. Finally it was agreed by the board that if the committee could submit a list of names and addresses of those

wishing to work, the board would take a look at it within 10 days. Three days later the committee was back with a petition of 10,000 names. Thus the discriminatory hiring practice against Chicanos was broken in the military industry.

Chicano scholars and historians like Dr. Rodolfo Acuna agree that Chicanos in the Southwest and Midwest have made their greatest advances when the Communist Party was strong and could give tangible aid. In fact, many Chicano and Mexicano Communist Party members themselves have initiated and led many anti-discrimination struggles, trade union organizing drives, strikes, voter registration, as well as fights to be included in welfare and unemployment compensation programs.

Thus it goes without saying that we need Chicano-Mexicanos, Puerto Ricans, Central Americans and South Americans to join us in the Communist Party with its multi-racial, multi-national membership. Together, along, with Black, white and other elements of the great multi-racial multinational working class, we can all join hands to build the all peoples' front against Reaganism. Together, we can organize to defeat Reagan, Reaganomics, and the foreign policy of support for the multi-national corporations. Together, we can fight to withdraw military assistance from the dictatorships of Central and South America. Together, we can insure the peace which most people in the U.S. now so dearly desire. Together, we can stop Star Wars.

For more information on how you can join the Communist Party, write the Communist Party USA, 235 W. 23rd Street, New York, New York 10011, or call 212-989-4994. We will take it from there. We welcome your membership in helping to eliminate nuclear weaponry and build a better world.

Lorenzo Torrez is a member of the Communist Party's Central Committee, chair of its Commission on Chicano Equality, and district organizer for Arizona and New Mexico.

"OUT OF THE BARREL OF A GUN (Part III)

Socialism

When the time is judged ripe, the National Democratic regime is transformed into Socialism.

Who makes the judgment that the time for the transformation is ripe? This is the prerogative of the supreme council of the ruling party, and the final decision may come out of a gun.

The gun delivered the verdict in Grenada. The Party there was known as the New Jewel Party, not the Communist Party. Its leader was Maurice Bishop who was a charismatic figure both inside and outside the country. He was a close friend of Fidel Castro to whom he was similar in many respects.

The New Jewel Party seized power by an armed coup in Grenada and established a National Democratic regime there.

A debate raged within the Central Committee of the New Jewel Party concerning whether the time for the imposition of Socialism had come. A fervent Marxist-Leninist, named Bernard Coard, argued that it had. Bishop contended that

it would be premature to introduce Socialism and that the National?Democratic regime should continue. A majority on the council supported Coard. Bishop was demoted to co?leader. The debate became increasingly rancorous and Coard, backed by a majority of the Central Committee, ordered the arrest of Bishop.

Bishop had the overwhelming support of the Grenadian people. A crowd of 5,000 gathered at his prison and liberated him. Considering that the total population of Grenada is around 100, 000, this indicated massive popular support. An equivalent crowd in the U.S .A. would be over ten million.

The crowd triumphantly bore Bishop to the location where the Central Committee of the new Jewel Party was meeting. This meeting was protected by the guns of the Grenadian army. The council ordered the army to fire on Bishop and the people. In accordance with the established principle that the Party controls the gun, the army obeyed. Bishop and many of his supporters were killed, and Coard ruled supreme. If the American forces had not invaded, it is probable that Coard would be ruling Grenada today.

Lessons from the Death of Bishop

The events in Grenada teach many lessons. One of these is that, in many situations, one man with a gun is a majority. This has been demonstrated over and over again. It was recently shown when two youths, armed with pistols and grenades, took over the TWA plane containing hundreds of passengers and crew members and created a crisis which demanded the attention and participation of the President and national leaders of the U .S .A. and many major countries of the world.

The Grenadlan events confirmed once again the devotion of the Marxist ?Leninists to their ideology. It is repeatedly stated by respected authorities that most communists no longer believe in their ideology. This conviction is based upon a failure to understand certain essential features of Marxism?Leninism. The central doctrine of Leninism is that the elite Communist Party knows what is best for the people and is entitled??in fact it has an inescapable duty??to impose its will upon them. The communists from the Soviet Union certainly act in accordance with this doctrine and there is a high probability that they believe it, since it harmonizes with their self?interest.

These events reveal the emptiness of the oft?heard communist claim that the will of the people is supreme. Communist rule is rule over the people. Their so?called Dictatorship of the Proletariat is Dictatorship over the Proletariat.

What are the essential differences between the National?Democratic regime and Socialism? (It is important to remember that Socialism here refers to the communist interpretation of the word; it refers to Totalitarian Socialism.)

Under Socialism, compromise with the class enemy ceases, and coercion replaces conciliation. The liquidation of the bourgeoisie is commenced, or, to quote Marx, the middle?class owners of property must be "swept out of the way and made impossible." This is euphemistically termed the "liquidation of the bourgeoisie."

Lenin defined Socialism as "The Dictatorship of the Proletariat, plus electrification". This can be interpreted as rapid industrialization, which is designed and enforced by the monopolistic rule of the Communist Party.

The residual elements of pluralism, which were retained during the National Democratic regime, are abolished. Competing political parties are disbanded. Bourgeois elements are eliminated from the government.

Forced Labor

Independent newspapers close their doors. The people are regimented and forced to work slavishly. Workers are remunerated in accordance of the production of their labor. There Is no pretense of meeting the needs of the people. That must await a hypothetical future day when Socialism has turned to Communism and human nature has been perfected.

Stalin affirmed this principle in his famous speech on wages delivered in 1931. Addressing business executives, he stated:

"Marx and Lenin said that the difference between skilled and unskilled labour would exist even under Socialism, even

after classes had been abolished; that only under Communism would this difference disappear and that, consequently, even under Socialism 'wages' must be paid according to work performed and not according to needs. But the equalitarians among our business executives and trade union officials do not agree with this and believe that under our Soviet system this difference has already disappeared. Who is right, Marx and Lenin, or the equalitarians? We must take it that it is Marx and Lenin who are right. But if that is so, it follows that whoever draws up wage scales on the 'principle' of wage equalization without taking into account the difference between skilled and unskilled labour, breaks with Marxism, breaks with Leninism." (Problems of Leninism, Foreign Languages Publishing House, Moscow, page 464)

Woe to any communist who dared to advocate remuneration in terms of need. Off with his head.

This essential feature of Socialism has been affirmed by every communist leader from Lenin to Deng Xiaoping. It is being applied enthusiastically in China today.

The Communist Monopoly

The Communist Party seizes and operates all the levers of power. It monopolizes political power, and directs the executive, legislative and judicial branches of government. It controls the army, police forces and intelligence agencies. The communist voice is the only voice heard on radio and television, and the communist message dominates all newspapers and magazines. Communists direct the entire economy including mining, manufacturing, trade and commerce. AU students are taught by teachers chosen, trained and paid by communists, according to a curriculum chosen by the communists, who use textbooks written by communists. All arts, science and sports are under communist control. Even religion, scorned though it is, is utilized by its communist overlords. The communist power monopoly that operates under Socialism is fearsome to contemplate.

Foreign Policy

Once Socialism is established, the country becomes part of the Socialist camp, and usually becomes the faithful and obedient servant of the Soviet Union. Strangely, this does not affect its classification as a non-aligned nation in the U.N., as the election of Castro as Chairman of the Non-Aligned Nations proves so well. There are few limits to the irrational practices of international politics.

Liberal Reaction

As soon as the nation announces its socialist character and forges close economic and military links with the Soviet Union, a chorus of liberal voices will be heard blaming the United States for driving it into the arms of the Russians. If only the U.S. Government had been more tolerant and understanding; if only it had been more generous with foreign aid; if only the leaders had restrained their rhetoric; this nation would still be liberal and a friend of the U.S.A.

These critics have no comprehension of the dynamics of the Marxist-Leninist revolutionary process. All stages from armed insurrection to socialist solidarity are in the minds of the leaders as they plan the revolution. To say that Castro would not have turned to the Soviet Union or that the Sandinistas would have remained neutral in the international class conflict if the U.S.A. had treated them with more understanding and generosity during the early stages of their rule, is as nonsensical as saying that the mosquito larva will remain in the water indefinitely if adequate warmth and nutrition is provided. The genetic nature of the mosquito must be fulfilled; and Leninist beliefs must manifest themselves in communist

conduct. (TO BE CONTINUED)

THE PREVENTION AND TREATMENT OF AIDS

A self-confessed homosexual has written, disagreeing with my article on AIDS and homosexuality. He urges me to fight AIDS, not homosexuality, and to concentrate upon trying to find a vaccine against AIDS and a cure for it if contracted.

I would not be a competent medical doctor if I followed his advice. An infectious epidemic disease needs more than attention to the causative germ. AIDS is caused by a virus, just as tuberculosis was caused by a bacterium. Adequate treatment of tuberculosis demanded more than finding treatment for the bacterium. It demanded that attention be given also to the conditions which favored the growth and spread of the bacterium. It was known that malnutrition and overcrowding promoted the spread of tuberculosis, so attention had to be given to these. It was also considered necessary to quarantine those who could transfer bacterium to others.

The treatment of AIDS demands attention to the conditions which favor the spread of the disease, as well as to the virus itself. The major mode of spreading is homosexual promiscuity so this should be stopped.

It is hypocritical to blame the government for not devoting enough funds to discover a cure for AIDS, while justifying and promoting the life?style which spreads AIDS.

Politicians who help lower the barriers to homosexual conduct are promoting the spread of AIDS.

COMMUNIST "COMPASSION"

The following report is taken from the Australian magazine, NEWS WEEKLY, July 3, page 14:

Vietnamese poet's 23rd year in prison

NGUYEN CHI THIEN, currently spending his 23rd year in captivity in the Hoa Lo Prison in Hanoi, is being internationally hailed as perhaps the greatest Vietnamese poet this century after the publication by Yale University of a collection of 400 of his poems in a bilingual book titled, Flowers From Hell.

Thien is said to have become a bitter opponent of communism while undergoing "re?education".

After he fell into what he calls a "swamp land" of prisons and re?education camps, Thien scratched his verses in his mind.

Six years ago, Thien managed to get a sheaf of 400 of his poems out of Vietnam.

Translated by Huynh Sanh Thong, a typical quatrain reads:

My poetry's not mere Poetry, no,

But it's the sound of Sobbing from a life,

The din of doors in a dark Jail,

The wheeze of two poor Wasted lungs,

The thud of earth tossed Down to bury dreams,

The clank of hoes that dig Up memories,

The clash of teeth ailing Chattering from cold,

The cry of hunger from a Stomach wrenching wild,

The throb?throb of a heart That grieves, forlorn,

The helpless voice before So many wrecks.

All sounds of life half?lived,

Of death half?died ? no Poetry, no.

Ha Huyen Chi, a Vietnamese poet now living in Washington state, says he believes that Thien may rank among the leading Vietna?mese poets of the century.

Born in 1933 in Hanoi, the eldest of five children, the Thien family lived in Haiphong after Ho Chi Minh's takeover of North Vietnam in 1954. In 1958, Thien and other young writers In Haiphong decided to start a literary magazine.

PAGE 14? NEWS WEEKLY, JULY 3, 1985

Nguyen Chi Thien

North Vietnam's leaders had temporarily inaugurated a Chinese?style "100 flowers" campaign, and more free expression than usual was in the air.

Thien approached Haiphong's cultural officials, and asked permission to publish a journal that would be called Vi Dan (For the People).

But the party's mood had quietly shifted since the campaign had begun.

The next day, the police arrived, searched his house and seized his romantic poems.

They were used as evidence that Thien and his friends nurtured ideas that discredited communism.

He was sentenced to two years' hard labour in Yen Bay Province, north of Hanoi.

His camp there ? and the camps that followed in the wilder regions of North Vietnam ? became the hell of Thien's poems.

Released in early 1961, he joined an amateurish antigovernment group known as Doan Ket, or Union and Solidarity.

That November, Amnesty International reports, Thien was declared an "underdeveloped citizen."

He was sent to a reeducation camp, released again in September 1964, and sentenced again the following month.

He lived in "the swamp land" for the next 13 years.

On April 2, 1979, during a brief period of freedom, he made a desperate attempt to find a wider audience for his poems.

He went to the British Embassy in Hanoi and handed copies of them to a British diplomat.

An accompanying letter in French asked, "On behalf of the millions of innocent victims of dictatorship, already fallen or dying a slow and painful death in communist prisons", that the poems be published.

The Vietnamese guards arrested Thien immediately and he has been in prison ever since. They were eventually printed in Vietnamese, and a Vietnamese folksinger in California, Pham Duy, set 20 to music.

Two years ago Huynh Sanh

Thong at Yale printed Flowers

From Hell, with an English translation.

Pierre Emmanuel, a member of the French Academy, and other prominent literary figures, have lavished praise on Thien's verses.

Leopold S. Senghor, the former President of Senegal, who is also a member of the Academy and a distinguished poet, wrote to Vietnam's Prime Minister, Pham Van Dong, last November asking that Thien be granted amnesty.

Senghor has not yet received an answer, but several weeks after the letter was sent, Thien was reportedly transferred from a jail in Haiphong to Hanoi's Hoa Lo Prison.