

Democracy Versus Communism

Most major events on this earth today are shaped primarily by two political ideologies — Communism and Democracy.

The two superpowers — America and Russia — are the foremost proponents of the world's two main ideologies. American Democracy and Russian Communism are the two socio-political concepts which continue to mold the thinking of the nations around the world.

In what ways are Communism and Democracy different? Can a Communist country also be Democratic?

Roots of American Democracy

American Democracy is deeply rooted in the history of England. In 1215 English barons forced King John to sign the Magna Carta in which the British sovereign granted the nobles certain unassailable rights and privileges.

The democratic idea continued to grow in England from that time forward. When the British-descended colonists from the Mother Country settled in America, they carried with them the deeply-rooted concepts of democracy.

What is democracy? It is simply the concept that “the people” retain sovereign power over matters of the state. The people have the power to make laws and to carry them out through the instrumentality of *voting* on various issues and policies.

But their votes can be cast either directly or indirectly through their chosen representatives who sit in a legislature, parliament, congress or some kind of an assembly.

When the peoples of the Thirteen Colonies declared their Independence in 1776, they were determined that the Government which they would establish over the United States would not be monarchical, autocratic, or in any way dictatorial. They had seen enough abuses of power under the British Sovereigns — especially under King George III. Rather, they would devise a Government which would make sure that all sovereign power would rest in the hands of the people, who they believed would be better qualified to look after their own interests than would one man — or a few men — at the top.

The colonists had had enough of oppressive tyranny, and they wanted no more of it. The instrument which the Thirteen Colonies finally devised as the means of Government was the U.S. Constitution of 1787.

Few Americans realize that the venerable document is the oldest written Constitution in the world. And America is the oldest democracy in all the earth. Many nations have admired America's Constitution — and have used it as a *model* by which they would also try to establish a democractic country.

Founding Fathers and U.S. Constitution

What did some of the Founding Fathers, and early American Presidents think about America's Constitution?

While the U.S. Constitution was being framed — and hotly debated — the 84-year-old Benjamin Franklin asserted:

“In these sentiments sir, *I agree to this Constitution, with all its faults*, if they are such; because I think a General Government necessary for us, and there is no form of government, but what may be a blessing to the people if well administered for a course of years, and can only end in *despotism*, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other.”

Franklin continued his address in which he urged the members to adopt the Constitution as the best that they were likely to get:

“I doubt, too, whether any other Convention we can obtain may be able to make a better Constitution. For when you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men all of their prejudices, their passions, their errors of opinion, their local interests and their selfish views. From such an assembly can a perfect production be expected?”

“So Near to Perfection”

“It therefore astonishes me, sir,” said the aged Franklin, “to find this system approaching *so near to perfection* as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our councils are confounded, like those of the builders of Babel; and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. *Thus I consent, sir, to this Constitution, because I expect no better*, and because I am not sure, that it is not *the best*. The opinions I have had of its errors I sacrifice to the public good. I have never whispered a syllable of them abroad. . . .”

Then the far-sighted Franklin urged the delegates to adopt the Constitution — unanimously and heartily:

“... I hope, therefore, that for our own sakes, as a part of the people, and for the sake of posterity, we shall act heartily and unanimously in recommending this Constitution (if approved by Congress and confirmed by the Conventions) wherever our influence may extend, and turn our future thoughts and endeavours to the means of having it well administered.”

Shortly afterward the delegates to the Constitutional Convention of 1787 adopted the Constitution, and before long enough States had ratified it to make it the Supreme Law of the land.

George Washington Comments

What did George Washington think of the U.S. constitution and the Government which it established?

In a letter from Washington to Patrick Henry, written from Mount Vernon on September 24, 1787, Washington said “I wish the Constitution, which is offered, had been made more perfect; but I sincerely believe it is the best that could be obtained at this time. And, as a constitutional door is opened for amendment hereafter, the adoption of it, under the present circumstances of the Union, is in my opinion desirable.”

The American “Experiment”

Washington, and subsequent Presidents referred to the American Democratic Government as an “experiment.” Never before in the entire history of the earth had such an experiment been tried. Many, both in America and abroad, thought that the experiment would ultimately collapse amidst the bickerings and feudings of the states, as they proved utterly unable to iron out their differences.

“The Last Best Hope”

It is clear that many early Americans looked upon the U.S. experiment in democratic government as the world’s last best hope for achieving peace, happiness and prosperity.

President Abraham Lincoln, in his Second Annual Message, delivered on December 1, 1862, concluded with these solemn words:

“Fellow citizens, we can not escape history. We of this Congress and this Administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial [the Civil War of 1860-65] through which we pass will light us down in honor or dishonor to the latest generation. We say we are for the Union. The world will not forget that we say this. We know

how to save the Union. The world knows we do know how to save it. We, even we here, hold the power and bear the responsibility. In giving freedom to the slave we assure freedom to the free — honorable alike in what we give and what we preserve. *We shall nobly save or meanly lose the last best hope of earth.* Other means may succeed; this could not fail. The way is plain, peaceful, generous, just — a way which if followed the world will forever applaud and God must forever bless.”

America’s most dynamic President, Teddy Roosevelt, also looked upon the American democratic republic as a “formidable experiment.” In his Inaugural Address on March 4, 1905, President Teddy Roosevelt urged his fellow-Americans to have gratitude to the Supreme Being for their blessings, and to make sure that they made their Government work to the good of all. He said:

My fellow-citizens, no people on earth have more cause to be thankful than ours, and this is said reverently, in no spirit of boastfulness in our own strength, but with gratitude to the Giver of Good who has blessed us with the conditions which have enabled us to achieve so large a measure of well-being and of happiness. . . .

. . . *Never before have men tried so vast and formidable an experiment* as that of administering the affairs of a continent under the forms of a *Democratic republic*. . . . Upon the success of *our experiment* much depends, not only as regards our own welfare, but as regards the welfare of mankind. *If we fail, the cause of free self-government throughout the world will rock to its foundations*, and therefore our responsibility is heavy, to ourselves, to the world as it is to-day, and to the generations yet unborn. . . .

Yet, after all, though the problems are new, though the tasks set before us different from the tasks set before our fathers who founded and preserved this Republic, the spirit in which these tasks must be undertaken and these problems faced, if our duty is to be well done, remains essentially unchanged. We know that *self-government is difficult*. We know that no people needs such high traits of *character* as that people which seeks to govern its affairs aright through the freely expressed will of the freemen who compose it. But we have faith that we shall not prove false to the memories of the men of the mighty past. They did their work, they left us the *splendid heritage* we now enjoy. We in our turn have an assured confidence that we shall be able to leave *this heritage* unwasted and enlarged to our children and our children’s children. To do so we must show, not merely in great crises, but in the everyday affairs of life, the qualities of practical intelligence, of courage, hardihood, and endurance, and above all the power of devotion to a *lofty ideal*, which made great the men who founded this Republic in the days of Washington, which made great the men who preserved this Republic in the days of Abraham Lincoln.

From Washington, on down through later Presidents such as Lincoln and Teddy Roosevelt, our national leaders were very conscious of this “splendid heritage” — the great American “experiment” in Republican Democracy.

But today this noble experiment faces its gravest crisis.

The Communist Threat

Since World War II nearly all of Asia (including China, Vietnam, Cambodia, Laos, etc.) have come under the suffocating influence and the oppressive rule of the Communists. Even Cuba, on our very doorstep, has turned from emulating the ways of the capitalistic and democratic nations of the West, and has adopted Communist ideologies.

Many now look upon *Communism* as the *wave of the future*. They point the finger accusingly — stating that Democracy has failed to bring peace, happiness and prosperity to the world. Now, many people in foreign lands believe it is the turn of the Communists to see what they can do to bring Utopia to the peoples of this weary earth.

There is widespread disillusionment over the failures of Democracy. Many in Western Europe, and some even in America, are beginning to question the basic ideals and concepts of Democracy and its handmaid capitalism. During America's Bicentennial celebration, a major weekly U.S. news magazine ran an in-depth article entitled "Is Democracy Dying?" Another weekly U.S. news magazine ran a cover story: "Can Capitalism Survive?"

These articles in two of America's top news magazines show that many Americans, as well as others, are asking serious questions concerning both Democracy and capitalism. They see that there are many evils inherent in the capitalistic and Democratic system. Many are confused. They don't know where to turn.

As America celebrated her 200th year, many Americans had become turned off over many of the problems which they had witnessed in recent years: Watergate, corporate corruption, scandals among America's political leaders, the failure of the U.S. to bring the Communists to heel in Korea and Vietnam.

One confused, disenchanted American wrote to the author:

"... I hate the political systems of the world; they are all inter-related. Aristocracy evolved into Democracy but unfortunately so does a Republic evolve into a Democracy and *every Democracy that ever was, committed suicide*. Now believe it or not Communism is practically the same as oligarchy and so is Socialism. Every one except a Republic is nothing but a government of the oppressive rich."

It is true that all democracies which existed before the American Democratic model — the great experiment — were rather short-lived. But the American democratic model has already stood for 200 long years! There is a reason why that Government has withstood the storms of conflict and war from within and from without for two long centuries. Survived the terrible Civil War, World War I and II, and also the shocks of violent racial strife, sky-rocketing crime, riots, student unrest, and the corrosive influence of Watergate.

And not only *survived*, but even *thrived* as has no other nation.

Why — how has it survived? To understand, let us review the basic systems of government and compare them.

Three Types of Government

Actually, there are just three basic types of Government: 1) government exercised by *one* person (autocracy, monarchy, or dictatorship), 2) government by the *few* (aristocracy, oligarchy or plutocracy); 3) government by the *majority* (democracy, ochlocracy).

Let us define further the divided types above:

ARISTOCRACY is government by the *best* individuals or by a small privileged class. It is government in which power is vested in a minority consisting of those *believed to be best qualified*.

AUTOCRACY is government in which *one person* possesses unlimited power.

Then there are also the following ancient and modern systems:

COMMUNISM is a theory advocating *elimination of private property*. A system in which goods are owned *in common* and are made available to all as needed, at least in theory. It is a totalitarian system of government in which a single authoritarian party controls state-owned means of production with the professed aim of establishing a stateless society.

DEMOCRACY refers to government *by the people*, especially *rule of the majority*. A government in which the supreme power is vested in *the people* and exercised by them directly or indirectly through a representation usually involving free elections.

DICTATORSHIP is a form of government in which absolute power is concentrated in a *dictator* or a small clique.

MONARCHY is defined as undivided rule or absolute sovereignty by a *single person*. A government having a hereditary chief of state with life tenure and usually absolute powers.

OCHLOCRACY is government by the *mob* — mob rule.

OLIGARCHY is government by the *few*. A government in which a small group exercises control especially for corrupt and selfish purposes.

PLUTOCRACY. This is government by the *wealthy*. A controlling class of rich men.

REPUBLIC. A Republic is a government having a chief of state who is not a monarch and who in modern times is usually a president. It is a government in which supreme power resides in a body of citizens entitled to *vote to elect* officers and representatives responsible to them and who *govern according to law*.

SOCIALISM refers to any of various economic and political theories advocating *collective or governmental ownership and administration of*

the means of production and distribution of goods. It is a system of society in which there is *no private property*. The means of production are owned and controlled by the state.

THEOCRACY, finally, is government of a state by immediate *divine guidance* or by officials regarded as divinely guided.

All humans on this earth are governed by one of the three basic types of government — by *one* man, a *few* men, or by the *many* who have the final say in making, interpreting, and enforcing the supreme laws of the land.

In spite of its imperfections and limitations, there is much more freedom to believe, worship and do as one feels impelled by his own conscience, in a *democracy* — than in a nation which is ruled by a *few* (as in Soviet Russia) or by a single *dictator* (as in Nazi Germany).

Abuses of Democracy

True, there have been many abuses of power in this Democratic Republic. The whole Watergate affair, then the subsequent revelations of CIA and FBI abuses clearly underline the fact that it is possible for power to be misused in a Democracy. Some have even spoken of the “Imperial Presidency” — referring to the tendency for the U.S. Chief Executive to gather near-autocratic power into his hands.

But there are always far more abuses of power in a totalitarian state. Reliable estimates indicate that as many as 25,000,000 may have been killed during the totalitarian regime of the Communist leaders under Joe Stalin. Apparently even larger numbers were liquidated in Communist China. This was done so that glorious Communism could be engrafted onto those nations. But it took massive purges and relentless blood spilling before the peoples of Russia and China would accept Communism.

Not one single nation has ever voluntarily accepted Communism! It is only through the instrumentality of violent revolutionary overthrow of government, or through the superior strength of an outside power, that Communism has ever been engrafted onto any nation.

America's Founding Fathers didn't want the United States to adopt a purely *democratic* form of government, that is, if by “democratic” one means that the *majority* would always decide each issue. The Founding Fathers of these United States did, however, intend that the American governmental system would include the *democratic principle*. They fully understood that it is nearly impossible to have a “pure democracy” where all members of a city state, or county can give their vote, or express their will on every issue.

The early political fathers of this country decided that a “pure

democracy” was out of the question. Many of them deeply distrusted the principle of “majority rule.” America’s Founding Fathers wanted to let “the people” retain the final say. But how could they insure that the people would be able to exercise ultimate control of the government?

The framers of the U.S. Constitution went to great pains to make sure that there was a delicate *balance of powers* between the Federal and State governments. They devised a system of Federal government whereby all powers would be divided among three branches — legislative, judicial and executive. Each of these three branches would be kept strictly separate, and no one who served in one branch could, at the same time, serve in either of the other branches.

Thus, by devising a clever system of *checks and balances*, the Founding Fathers hoped that each of the three branches of U.S. government would keep a watchful eye on the other branches — thus preventing any large-scale abuses of power.

It is true that some of the Communist countries often *claim* to be “democratic,” but this is mere window dressing. They are not true democracies. The Communists only allow a one-party system. Then they put forward their own Communist candidates for the people to elect; but they seldom, if ever, allow a non-Communist to be on the ballot.

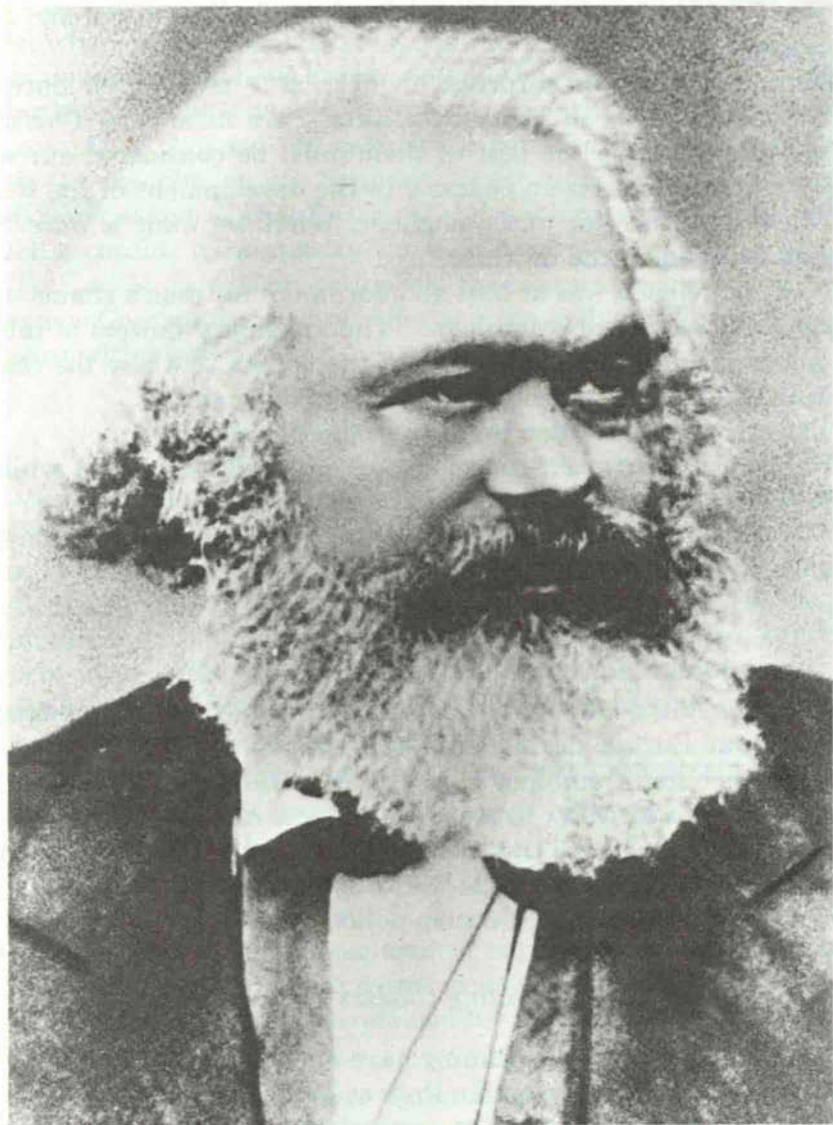
The very fact that “the people” of the U.S., working through their chosen representatives, were able to bring pressure to bear upon President Nixon and force his resignation, bears ample testimony to the fact that the supreme power of the U.S. system still resides with “the people.”

Understanding Communism

What is Communism? This word comes from the Latin word *communis*, meaning *common* or belonging to all. Plato expressed communal ideas in his book *The Republic* in the 300s B.C.

In 1516 an English statesman and philosopher named Sir Thomas More suggested in his book *Utopia* that all citizens share equally the wealth produced by industry. From time to time, others have preached, or even tried to practice, such a doctrine, but the communal idea never got very far until Karl Marx began to aggressively teach his concepts of Communism.

In order to understand Communism, we must realize it is based on *atheism*. Karl Marx, the founder of Communism, once wrote: “Philosophy makes no secret of the fact. Her creed is the creed of Prometheus — ‘In a word, *I detest all the gods.*’ This is her device *against all deities of heaven or earth* who do not recognize as *the highest divinity the human self-consciousness itself.*”



Karl Marx, with the help of Engels, wrote the *Communist Manifesto*. Marx, more than any other man, was the brains behind the Communist movement. — Foto CTK

Karl Marx insisted strongly, "*Religion* is the sigh of the oppressed creature, the feeling of a heartless world, just as it is the spirit of unspiritual conditions. *It is the opiate of the people.*"

"The first requisite for the people's happiness," he declared, "is the *abolition of religion.*"

Should one then be surprised to hear at a much later date, the Russian Commissioner of Education state: "*We must hate Christians and Christianity.* Even the best of them must be considered our worst enemies. *Christian love* is an obstacle to the development of the revolution. Down with *love* for one's neighbor. What we want is *hate*. Only then shall we conquer the universe."

To Marx, religion was at best an adornment for man's chains under the oppressive system of capitalism: "The imaginary flowers of religion adorn man's chains. Man must throw off the flowers, and also the chains."

"Man makes religion, religion does not make man."

"The criticism of religion is the basis of all criticism."

"Religion is man's self-consciousness and self-estimation while he has not found his feet in the universe."

"The *abolition of religion*," said Marx, "as the illusory happiness of the people, is the demand for their real happiness."

Communism Shakes Europe

As Marx's *Manifesto of the Communist Party* (1848) began circulating throughout Europe during the latter part of the 19th century, the nations' rulers began trembling before this new Communist ideology.

In his *Manifesto*, Marx wrote: "*A spectre is haunting Europe — the spectre of Communism.* All the powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot, French Radicals and German police-spies."

"Let the Ruling Classes Tremble"

Communists from the beginning have openly boasted that they will use *violence*, if necessary, to attain their evil ends:

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the *forcible overthrow* of all existing social conditions. Let the ruling classes *tremble* at the Communist revolution. *The proletarians* [workers] *have nothing to lose but their chains.* They have a world to win."

Karl Marx fully realized that it would take some time before the Socialist ideas could take root, blossom and produce the fruits of a full-blown Communist society. Here is how he thought this would eventually come about:

“In a higher phase of Communist society, when the enslaving subordination of the individual in the division of labor has disappeared, and with it also the antagonism between mental and physical labor; when labor has become not only a means of living, but itself the first necessity of life; when, along with the all-around development of individuals, the productive forces too have grown, and all the springs of social wealth are flowing more freely — it is only at that stage that it will be possible to pass completely beyond the narrow horizon of *bourgeois* rights, and for society to inscribe on its banners: *Jeder nach seinen Faehigkeiten, jedem nach seinen Beduerfnissen* (From each according to his abilities, to each according to his needs).”

To Karl Marx, violent action was necessary to bring about the birth of the new Communist society: “*Force* is the midwife of every old society pregnant with a new one.”

The Pragmatic Lenin

Vladimir Illich Lenin was more of a pragmatist than an idealist. He did, however, follow rather closely the ideological concepts of Karl Marx. It was his goal to put Marx's theories into practice.

Lenin's own words clearly reveal his blueprint for the future of Communism: “Mankind can pass directly from capitalism into socialism, i.e., into social ownership of the means of production and the distribution of products according to the work of the individual. Our party looks further ahead than that: Socialism is bound sooner or later to ripen into Communism, whose banner bears the motto: ‘From each according to his ability, to each according to his needs.’

Do the Communists believe in “Democracy”? If so, what purpose does it serve in their scheme of things?

“Democracy,” said Lenin, “is of great importance for the working class in its struggle for freedom against capitalists. But democracy is by no means a limit one may not overstep; it is only *one of the stages* in the course of development from feudalism to capitalism, and from capitalism to Communism.”

According to Lenin, once Communism was fully established, the state would just wither away. But it is very much apparent that the Soviet Union has anything but withered away. Notice Lenin's theory regarding the state:

Only Communism renders the state absolutely unnecessary, for there is *no one* to be suppressed — “no one” in the sense of a class. . . .

The fundamental social cause of excesses which consists in violating the rules of social life is the *exploitation* of the masses, their want and their poverty. With the removal of this chief cause, excesses will inevitably begin to “wither away.” We do not know how quickly and in

what succession, but we know that they will *wither away*. With their *withering away, the state will also wither away*.

Only now can we appreciate the full correctness of Engels' remarks in which he mercilessly ridiculed all the absurdity of combining the words "freedom" and 'state.' While the state exists there is *no freedom*. When there is freedom, there will be no state.

The economic basis for the complete *withering away* of the state is that high stage of development of Communism when the antagonism between mental and physical labor disappears, that is to say, when one of the principal sources of modern *social* inequality disappears — a source, moreover, which it is impossible to remove immediately by the mere conversion of the means of production into public property, by the mere expropriation of the capitalists.

It will become possible for the *State* to *wither away* completely when society adopts the rule: "From each according to his ability, to each according to his needs," i.e., when people have become so accustomed to observing the fundamental rules of social life and when their labor becomes so productive that they will *voluntarily work* according to ability.

Lenin's Religious Bigotry

Lenin, like Karl Marx, was very anti-religion. He declared: "*Religion* is one of the forms of *spiritual oppression* which everywhere weigh upon the masses who are crushed by continuous toil for others, by poverty and loneliness."

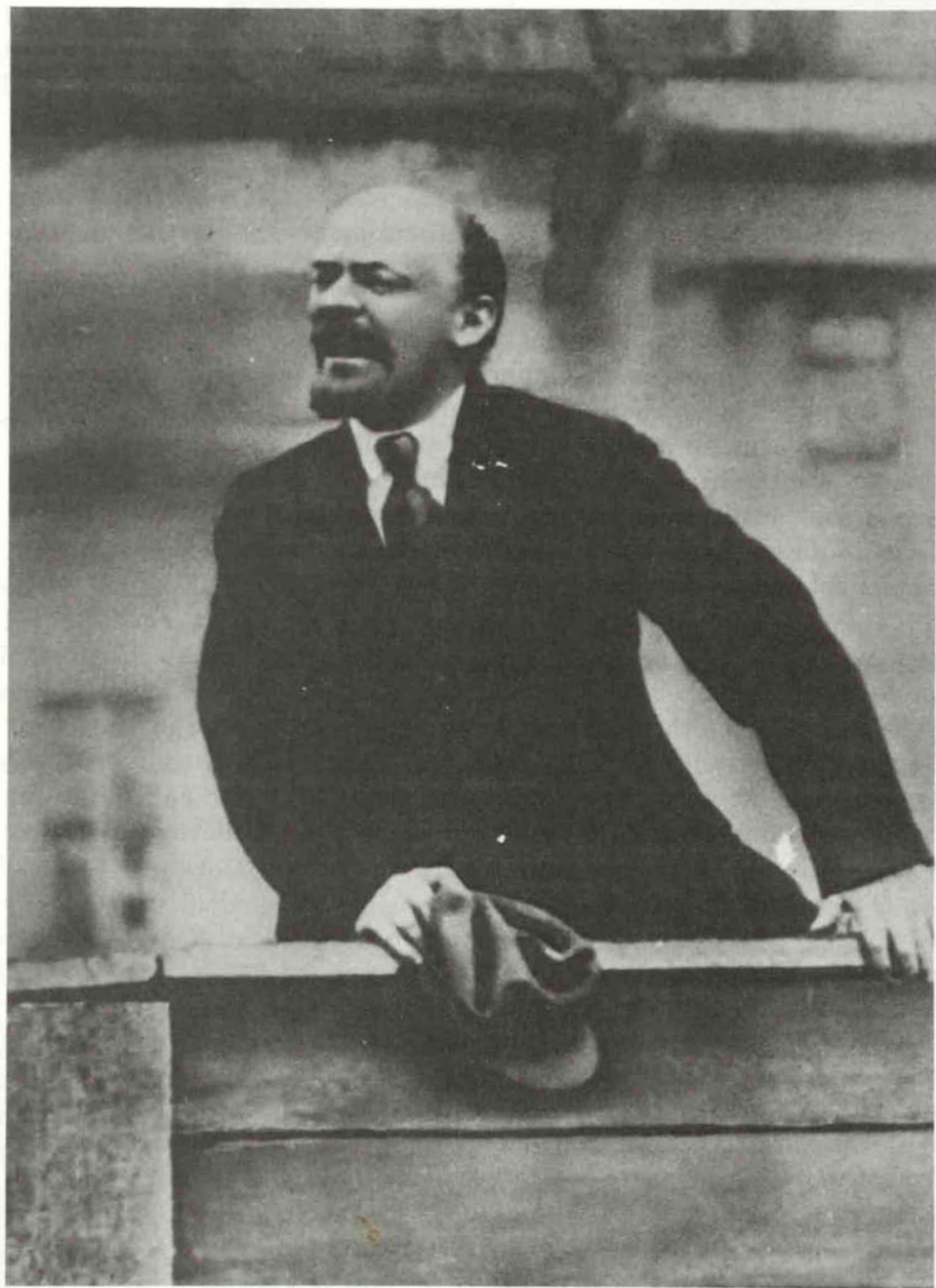
Added Lenin: "*Religion* teaches those who toil in poverty all their lives to be resigned and patient in this world, and consoles them with the hope of *reward in heaven*. As for those who live upon the labor of others, religion teaches them to be charitable in earthly life, thus providing a cheap justification for their whole exploiting existence and selling them at a reasonable price tickets to *heavenly bliss*. Religion is a kind of *spiritual intoxicant*, in which the slaves of capital drown their humanity and blunt their desires for some sort of decent human existence."

Religion to Lenin was like a fog. But he believed it could be tolerated, privately, in the lives of individuals, but *not* in the Communist Party. He said: "The modern *proletariat* (workers) ranges itself on the side of *Socialism*, which, with the help of science, is dispersing the *fog of religion* and is liberating the workers from their faith in a life after death, by rallying them to the present-day struggle for a better life here upon earth."

Lenin bluntly asserted, "Our program necessarily includes the propaganda of *atheism*."

Communist Duplicity

The Communists, according to Lenin, believe in using deceit and trickery to conceal their true aims and thereby to deceive their oppo-



The Fiery Vladimir Illich Lenin took Marx's ideas and fanned Communist ideology until it burst into white hot flames, culminating in the Russian Revolution of 1917. — Foto CTK

nents. This helps explain the devious turns and twists of Soviet foreign policy.

“Every ‘peace program’ is *a deception* of the people and a piece of *hypocrisy* unless its principal object is to explain to the masses the need for a revolution,” Lenin claimed. He added:

“We must be ready to employ *trickery, deceit, law-breaking, withholding and concealing truth*. We can and must write in the language which sows among the masses *hate, revulsion, scorn*, and the like, toward those who disagree with us.”

Lenin believed in using the existing “bourgeois state institutions” when the Communists could employ them to their own advantage — but with the object of *smashing* them ultimately.

“There can be a question only of utilizing *bourgeoisie state institutions* with the object of *destroying* them. The Communist Party enters such institutions not in order to do constructive work, but in order to direct the masses to *destroy* from *within* the whole bourgeois state machine and parliament itself.”

It is crystal clear from these statements of Lenin that the Communists will use every type of trickery and deceit, every stratagem imaginable to achieve their object. Since they do not believe in a Higher Power, they don’t think they have to answer to anyone (except their Communist masters) for their dastardly deeds; this, therefore, leaves them open to totally exploit the baser elements of human nature.

Was Lenin sincere? Do the Communists really believe in *their way of life* — that it is man’s only salvation?

They certainly do!

Notice Lenin’s answer to this question: “Outside of *Socialism* there is *no salvation* of mankind from war, hunger, and the further destruction of millions and millions of human beings.”

The Communists are dedicated to their cause, and are often willing to die for their beliefs. They believe they are taking part in a deadly struggle between their system (Communism) and Democratic capitalism. They are convinced that one or the other must eventually perish from the earth. Lenin once said: “In the end, one or the other will triumph — *a funeral dirge will be sung over the Soviet Republic or over world capitalism.*”

It is clear from the writing of both Marx and Lenin that the Communist leaders of Russia intend to aggressively push Communism to the ends of the earth. Their aim is simple — *world domination!* And they will use every form of deceit or trickery to achieve their goals.

It therefore behooves the peoples of the United States — and the entire world — to beware the menace of Communism!

Now, we should be able to better understand the statement of the

Russian Communist, Dimitry Z. Manuilsky (Soviet Russia's representative who presided over the Security Council at the U.N. in 1949) which he made at the Lenin School of Political Warfare in Moscow:

War to the hilt between communism and capitalism is inevitable. Today, of course, we are not strong enough to attack. To win we shall need the element of *surprise*. The *bourgeois* will have to be *put to sleep*. So we shall begin by launching the most *spectacular peace movements* on record. There will be electrifying overtures and unheard of concessions. The capitalist countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another chance to be friends. *As soon as their guard is down, we shall smash them with our clenched fist!*

The Soviet Empire

What is the true extent of Soviet expansionism since World War II?

Since 1939, Soviet Russia has taken over three countries, and parts of five others, in Europe. Six independent Communist-ruled nations in Eastern Europe are now Soviet satellites — and are totally dominated by Moscow. Since the Second World War, in Europe alone, Russia has absorbed 23.6 million people into her empire.

Since that terrible war, the Soviet Union has firmly established its domination, or at least its strong influence, over 64.1 million people in five countries: Outer Mongolia, Laos, North and South Vietnam and North Korea.

In Latin America, Castro's Communist-controlled Cuba — right on Uncle Sam's doorstep — is a staunch ally of the Kremlin, and seeks to export Communism to Latin America, Africa, the Middle East, and other parts of this troubled world.

On the continent of *Africa*, the Soviet Union has already established military footholds in two black nations — Angola and Somalia. Not content with that, Russia is trying to extend its sway over Mozambique and other African countries which Moscow hopes are ripe for plucking.

Just how extensive is the modern "Russian Empire"? All told, the Soviet empire — run by the Communists from Moscow — has a strong influence over, controls, or totally dominates 425,500,000 people — nearly *half a billion!* That's about 14 percent of the world's total population. The total area of this sprawling Russian-controlled, Communist empire is 9,896,952 square miles — nearly 19 percent — one-fifth! — of the world's total land mass! Of course, another 800,000,000 people enslaved by Communism are in mainland China — another 22 percent of the world's population!

Democracy and Communism Compared

When one contrasts the founding principles of Communism — atheism, deceit, lying, murder, hate, etc. — with those of American Democracy — freedom of religion, speech, assembly, and the press; honesty, fair play, morality and love of one's fellow-man — then the comparison is like that between night and day.

Compare, for a moment, America's Founding Fathers (Washington, Adams, Jefferson, Franklin, etc.) with the founders of the Russian Communist state (Marx, Lenin, Trotsky, Stalin) and you will see a vast difference between their basic concepts of life.

The Soviet Communists do not believe in freedom of speech or freedom of the press. Lenin asked: "Why should freedom of speech and freedom of the press be allowed? Why should a government which is doing what it believes is right allow itself to be criticized? It would not allow opposition by lethal weapons. Ideas are much more fatal things than guns."

The Communists consider their Party, their State and their goal of world domination more important than individual rights and liberties.

Russia's national constitution assures Soviet citizens freedom of speech, press, and assembly. It also supposedly guarantees freedom of religious worship and freedom of "anti-religious propaganda."

But there is *a wide gap* between what the Soviet constitution "guarantees" and what the Russians are actually permitted to do. Repeatedly, the Soviet government and the Communist Party have violated and ignored many of the rights set forth in the Russian constitution. Citizens of the USSR are punished severely if they dare publicly criticize government policies, the Communist Party, or their leaders. Alexander Solzhenitsyn was sent to prison for criticizing Joe Stalin in a letter to a "friend" near the end of World War II.

Free Enterprise vs. Communism

One freedom which Americans should highly cherish is their freedom to own property, and to freely buy and sell. The free enterprise system practiced in America and the West enables the economy of a nation to thrive.

The basic theory behind Communism is that the State owns and controls all means of production and distribution. But the system of free enterprise — the capitalistic system — is fundamental to a free, Democratic society.

Somehow, the Communists can't understand that when the State owns and controls everything, the whole system gets bogged down

through indifference. Human nature is such that an individual will work harder, be more diligent, and have much more of a caring attitude toward property — if it is his own property — not that of the State. This fundamental flaw in “human nature” makes it impossible for pure Socialism or Communism to be an efficient economic system!

A Prodigal Returns

Former black militant leader Eldridge Cleaver spent seven long years in self-imposed exile from the United States. During that time he visited many Communist countries.

Like the prodigal son returning home, Eldridge Cleaver (a one time Black Panther revolutionary who formerly plotted to destroy “the pig power structure” of the U.S.) has returned to his beloved country a sadder, but much wiser, American.

He now preaches the gospel of Americanism — saying that the many liberties, privileges, opportunities and blessings which Americans — blacks included! — enjoy here in the United States are far superior to that which the Communists have in their Communist-dominated countries. He claimed: “After all my travels and seeing the Socialists’ world up very close, really seeing how the Soviet Union and China function, well, I now think that the U.S. should be *second to none militarily*, that we have to strengthen, not demise our military.”

Before Cleaver exiled himself into the Communist countries, he looked upon the “enemy” as “U.S. imperialism.” But he now sees the real enemy is the Soviet Union.

Eldridge Cleaver now thinks that most of the Third World countries are nothing but petty dictatorships. But worst of all are the Communist governments who supply their people with the barest necessities and are totally unresponsive to the will of their people.

What makes America so much more attractive to Cleaver? He now realizes that in spite of Uncle Sam’s blemishes, it is far better living in the U.S. than under the Communist leaders.

Cleaver took a good close-up look at Communism in Cuba, Algeria, China, North Korea and North Vietnam, as well as in the Soviet Union, and he now realizes how blessed we Americans are, even those who are less well off, when compared to the average citizen dwelling under the banner of Communism.

Why The Berlin Wall?

Since there are so few real liberties in Communist nations, and because there is often strict control by the state police, many have sought to *flee* from the suffocating influences of a socialistically-Commu-

nist state. The Berlin Wall was actually built to keep East Germans from fleeing the “Communist paradise” of Communist East Germany, for the democratically controlled state of West Germany.

The Iron Curtain around Soviet Russia and the Bamboo Curtain encircling Communist China were erected to keep their own oppressed peoples from *fleeing* those countries — while at the same time preventing “contaminating” ideas of Western democracy and capitalism from entering and taking root within.

It is a simple matter of fact that no Communist-run economy has proved efficient. If it were not for the massive importation of Western technology, ideas and business techniques into the Communist countries, they would trail even further behind the West.

How greatly blessed are the peoples who live in the democratic nations of the West — where they enjoy the benefits of a free enterprise system. How richly blessed are the democratic peoples of the West who have so many freedoms that they don’t really know what to do with them all — and frequently abuse those very liberties!

Americans need to realize the *stark contrast* between the democratic, free enterprise system of the U.S. and the oppressive Communist way of life which robs the citizens of Communist countries of the freedom, prosperity and joy which, by God-given right, they ought to be able to share with the rest of mankind!

When one compares the actual *fruits* of Communism and Democracy — there really is no comparison. In spite of the many frailties and flaws of Democracy, it is far superior to the atheistic, soul-destroying, initiative-numbing, heartlessness of Communism.

In spite of the problems inherent in the free enterprise system, and despite the “warts” of democracy, all Americans need to realize that they are far better off living under a freely-elected democratic government, than under the corrosive influence of a godless and callously-corrupt Communist regime!

If we Americans don’t *cherish* more highly the many priceless *freedoms* we now enjoy, and stoke up the fires of liberty, it is possible we might have to learn about the evils of Communism — from cold, cruel, firsthand experience.

A major question facing us today is whether Democracy — government of, by and for the people — can survive!

Is Democracy Dying?

An article which appeared in *U.S. News & World Report* entitled: “Is Democracy Dying?” pointed out in 1976 that never have so many doubts been raised about democracy’s future. Today judgments on democracy range from cautious to depressing. The magazine reported: “In

the U.S., its record recently is found to be anything but dazzling: a disastrous war in *Vietnam*, messy scandals flowing out of *Watergate* and other *abuses of Government power*, and the persistent miseries of *hard times*."

But abroad, the picture is worse. India, "the world's biggest democracy," has accepted the authoritarian yoke. Other nations of Asia and Africa are abolishing ill-fitting democratic raiment and emerging as military dictatorships or tribal autocracies.

Former U.S. Ambassador to the United Nations Daniel P. Moynihan speaks his mind forthrightly:

"The United Nations has become a locus of a general *assault* by the majority of nations of the world on the principles of *liberal democracy*." He added: "*Democracies are becoming a recessive form of government*, like monarchies used to be — something the world is moving *from*, rather than *to*. We've taken enough punishment lately to wake ourselves up and realize we may be in trouble."

Evidence of growing anxiety over democracy's ability to cope with the complexity and pressures of an urbanized, logical society is everywhere.

Max Beloff, principal of University College at Buckingham, England commented significantly:

In *Britain's* great period in the nineteenth century, it wasn't a democracy. Basically it was a deferential society with liberal parliamentary institutions based on a property franchise. And it still has a ruling class, or a class giving leadership. What Britain has not been able to cope with, like other countries, is democracy. I'm not at all sure democracy can work except under the very exceptional circumstances existing in the U.S.

Robert L. Heilbroner, author of *The Worldly Philosophers* and *Business Civilization in Decline* (soon to be published) when asked, "Aren't the democracies facing more-immediate troubles?" commented: "Yes. We're up against *a crisis of political faith*. The culture of self-indulgence, hedonism, good-time-ism that has emerged in the last 25 or 50 years is not the kind of culture that brings about political or social cohesion. It's a disruptive culture."

Will our Democracy survive the external threat of International Communism and the threat from within of the crisis of political faith, self-indulgence, hedonism and the crisis in moral values?

Will our noble experiment survive? Will the world's last best hope" long endure?

It will if each of us really appreciate and jealously guard our wonderful liberties!



The beautiful, majestic U.S. Capitol — symbol of the world's oldest democracy. — *Ambassador College Photo*