

The Answer to Communism

Satanic and Communist Infiltration. Quotations from The Answer to Communism by Douglas Hyde.

"The theoreticians have written plenty about the revolution and how it is to be fought and won, and about the dictatorship of the proletariat and the forms it should take. But about Communism itself they have been rather more reticent. Thus, for example, William Gallacher M.P. in his "Penguin" book, "The case for Communism" devotes just two and a quarter pages to "Communist Society," out of a total of over 200 pages - and this despite the title of the book! This creates problems when the new member innocently asks the local leaders to recommend a book which will outline Communist aims in a simple and handy form. But it is no accident that no such work exists. Because the long-term Communist aim has been left vague, each member makes the word "Communism" a mould into which he pours his own content, making it his ideal. And so it can claim the whole of his idealism and, not unnaturally, exactly represents his ideal!"

"But if the Marxists have been vague about their Communist goal they have never hesitated to outline in detail the form which the dictatorship of the proletariat is to take and insist that the dictatorship is a necessary and inevitable step which must follow the revolution and precede the Communist society."

"The weapon for achieving this is the Dictatorship of the Proletariat. And the methods used are those normal to any other dictatorship. Restriction of liberty; suppression of all opposition; the one-party system; conscious limitation of the freedom of speech and freedom of the press. The whole machinery of State, which Lenin called the weapon of persuasion and coercion -- the Press, the platform, the radio, the schools, for persuasion; the police, the courts, the jails and the armed forces for coercion -- is used to this end."

"The "bourgeoisie" may, and almost certainly will, retaliate and the answer to that must be the Red Terror, for which party members must prepare their minds. And the Secret Police is seen in advance as a necessary institution without which the Dictatorship of the Proletariat can never become a reality."

"And when you have a small group of men heading a tightly exclusive organisation in possession of power for so long they must almost inevitably either become corrupted by absolute power or reach a stage where they are unwilling to relinquish it. Thus, where Communism has seized power there is a strong probability that the Dictatorship of the Proletariat will be found in time not to be "transitional" at all but a permanency. And the rather hollow pretence that it is dictatorship by a class is in time likely to give way to the open and naked dictatorship of the leaders of the party."

"The Marxist declares that this is a material world. He denies utterly and completely, the existence of God and the soul. The spiritual -- which to him is really no more than the "cultural" -- proceeds only from the material mind of man and is, therefore, secondary to matter. In this, of course, he does not differ very much from many other materialists who have gone before him. But, he claims, the "bourgeois" materialism of the past has been a negative thing. Dialectical materialism he says, is something more positive. And that is where the dialectic comes in, making his materialism the most militant, aggressive atheism of all time. Marxism claims to have discovered certain laws and processes of nature which run throughout the entire physical universe and to which all matter, including man, is subject. Most significant of these laws is the conflict of opposites. All progress, all development, has come from this conflict. Out of the clash between opposing forces comes something new which is neither one nor the other -- the thesis, antithesis and synthesis."

"Then, at the appropriate moment, comes the transition of quantitative into qualitative change, the revolutionary leap. The old system collapses or is made to collapse when the rulers are no longer able to govern. And those same conditions make it possible to unite the ruled, who take over by force, establishing a new system of society in which they become rulers. Thus the dialectic gives the Communist certainty and confidence in the final victory of his cause. The very laws that govern the universe are on his side. He alone understands them and uses them for his own purpose. He is the conscious and willing instrument of the historical process. The revolution for which he works must come, it is inevitable. He will accelerate its coming and lead it at the moment of opportunity. The victory of his cause is assured."

"In other words, the Communist will see the revolution for which he sacrifices his time and effort, for which he lives, in his lifetime, if he understands the processes of history, speeds up the class war by stimulating class-hatred, and skilfully leads the masses at the right moment."

"The dynamic effect of dialectical materialism upon the individual who accepts it is incalculable. Its effect upon morale is terrific. In its consequences it is as though Christians knew for a certainty that if they worked hard enough they would see the coming of the Kingdom of Heaven upon earth within their lifetime."

"To the trained Marxist social injustice is something to exploit. He does not campaign against it in order to improve bad social conditions, for Communism feeds on such conditions. The Marxist maintains that things must steadily worsen in any case and that it is precisely the worsening of those conditions which gives him his opportunity. He uses social injustice in order to establish Communism, and to the seasoned Marxist that is the beginning and the end of his interest in social justice."

"The class-war provides him, too, with his only test of right and wrong. Does it serve the class-war or does it not? That is the question. If it serves the cause of the revolution it is right, if it harms it it is wrong. Upon the basis of this simple test, the Marxist man finds that anything is permissible, no matter how cruel, how immoral -- provided only that it is good for the cause."

"In the class-war any sort of subterfuge is permissible, the Communist says. You may deceive the enemy, pretending to be a friend, penetrating or infiltrating his ranks and then revealing yourself as his foe and, if need be, stabbing him in the back. In the conduct of the class-war, too, you look for allies, use them for just as long as it suits your purpose to do so, and then, if the cause is served thereby, either drop them or round on them as the case may be."

"We sought to create or awaken class bitterness, out of which came class hatred and from which we could make and win a civil war. We put our trust in hate."

"And when thousands of people holding such views and behaving in such a manner, are organised into national parties, linked in a world wide battlefront, they become something formidable indeed."

"No matter what organisation you join you must give the appearance of being the best possible member. And this is precisely what the Communists have done."

"But the Communist does not sit back. When everyone else is doing so he comes forward and takes the job. He sets about doing it well and for this reason goes from one position in his organisation to another until, in some cases, he ends up at the top."

"His purpose is to "capture" the organisation and convert it into a weapon of the class war."

"When the Communists wish to destroy an organisation this is how they proceed: First, they attempt to win the support of some, at least, of the rank and file. By carefully chosen campaigns and ingenious propaganda they seek to make it appear they and their future victims have really a good deal in common and that, therefore, it is only common sense to achieve some measure of co-operation."

"Secondly, they seek to "isolate" the leaders from the rank and file in order to render the former defenceless and the latter leaderless. This may be done by means of spreading personal calumnies against individuals, by creating doubt as to their suitability as leaders or as to their personal integrity."

"Normally such a process takes time and several lines will be pursued simultaneously; the wooing of the rank and file; the isolating, discrediting and ultimate destruction of the leadership; the driving of wedges between the leaders to facilitate the process. At the right moment, when the process has gone sufficiently far, the job of developing new leaders, creatures of the party, within the rank and file or among the existing lesser leaders is started."

"At the right moment, when the old leaders have been removed or driven out, the "stooge leaders" will be presented to the populace as the ones who have all along represented the best traditions, interests and wishes of the people."

"That is the Communist technique; skilfully to conduct campaigns allegedly for a set of demands which appear reasonable and concerned only with the worker's bread and butter or the intellectual's peace of mind but which are in reality intended to achieve entirely different ends which serve only the cause of Communism. If on the basis of past experience, people can be made to understand these things the Communist propaganda will fail. It is on ignorance of their methods and intentions that it thrives."

"The Communists are often described as masters of the technique of organisation. They have created or moulded to their desire, organisations for everyone and everything and all are used for one purpose - the furthering of the cause of Communism, regardless of what may be the declared aim and purpose."

"In Czechoslovakia by the time of the February putsch the vast majority of organisations had been either rendered leaderless, provided with fake leaders or were riddled through and through with quislings."

"Communism today gives men a sense of direction, a purpose in life, a cause to fight for, an ideal to sacrifice for and if needs be, die for. It claims their zeal, their devotion, their loyalty. These are things which belong to religion."

"There is a tremendous need for well instructed Christians, men and women who understand their Faith as the Communists understand theirs. It is not sufficient simply to be in possession of faith today. It is necessary also to understand it - as every Christian who starts speaking out in the workshop or marketplace for the things in which he believes quickly discovers."

"The Communist spends hours, after giving to his cause what would be the whole of anyone else's spare time, to the study of Marxism theories and policies. The result is that he always has "all the answers". We live in serious, critical times when the faith is challenged at every turn. To know and understand it is to realise that we have the answer to that challenge. To fail to know it is to be in danger of letting it down and even playing into the hands of its enemies, as ill-instructed Christians who have been taken in by the Communists' guile have done before."

"Christendom is assailed and must be defended. These are dangerous days and they demand sacrifices of those who see the danger. But they are days of colossal opportunities too. For in our lifetime are being tried, tested and found wanting, in the form of Communism and modern paganism, all those wrong ideas which have increasingly befogged the mind of man and bedevilled the world for generations."

"To those who have faith falls the job of showing a disillusioned generation the answer, by understanding the social needs of our day and meeting them for love of our fellow men and the love of God; by accepting the responsibilities which fall to men who live in the workday world and must meet and defeat evil wherever it is to be found, and by striving after a personal sanctity which will destroy at the roots a creed which has grown out of a faithless age. In defeating Communism by such means we shall do much more. We shall bring nearer the day when the reconversion of England to Christianity is a reality and not something of which we wistfully write and dream but never achieve."

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Jesus Christ**