

# State of Mankind

How much do you know?

Excerpts from *How the Specter of Communism Is Ruling Our World*

(39)

Classical liberalism, working from the philosophy of natural individual rights, advocated constitutional restrictions on the power of royalty or government so as to protect personal freedom. Individual rights are divinely bestowed, while government is built by the citizens and has the express duty of protecting its people. Separation of church and state was established to prevent the government from infringing upon the thought and faith of the citizenry.

Contemporary liberalism is nothing other than the communist infiltration and betrayal of classical liberalism in the name of “freedom.” On one hand, it emphasizes absolute individualism, that is, extreme indulgence in desires and disregard for any morality and restraint. On the other hand, it emphasizes equality of outcome instead of equality of opportunity.

For instance, when discussing distribution of wealth, modern liberals focus on the needs of the recipients instead of the taxpayers’ rights. When it comes to policies designed to address discrimination, they focus only on those who were historically wronged and ignore the

people who are currently becoming victims under these policies. In law, they obstruct the need to punish crime for the ostensible purpose of protecting the innocent from unjust sentencing. In education, they ignore the potential of talented students with the pretext of supporting and helping academic low achievers and those from underprivileged families. They use the excuse of free speech to lift restrictions on publishing obscene content.

The focus of contemporary liberalism has silently evolved from advocating freedom to promoting equality. However, it is yet unwilling to be termed “egalitarianism,” as this would instantly brand it as a form of communism.

The tolerance of classical liberalism is indeed a virtue, but the communist specter took advantage of contemporary liberalism and used tolerance as its avenue to moral corruption. John Locke, known as the Father of Liberalism, stated his viewpoint on religious tolerance and the separation of church and state in his “Letter Concerning Toleration.” From Locke’s writing, it is seen that the main aspect of toleration is that the state, which holds coercive power, should tolerate personal beliefs. Whether one’s belief in the path to Heaven is right or ridiculous is a matter that ought to be left to divine judgement. One’s soul should be under one’s own control; the state should not use its power to impose belief or disbelief.

Contemporary liberalism neglected the real purpose of toleration and transformed it into absence of judgement. It developed the political concept of “value-free,” that is, to make no judgement or assignment of value in any situation. In truth, value-free just means the loss of moral

bearings and confusing good with bad and evil with virtue. It is the denial and subversion of universal values. It uses an attractive phrase to open the gates for an onslaught of demons pushing anti-morality and anti-tradition under the guise of freedom. The rainbow flag, a symbol of the LGBT movement, is a typical reflection of the value-free concept. When the judicial authorities try to intervene, contemporary liberals attack them under the pretext of safeguarding individual freedom and equality, and fighting discrimination against the underprivileged.

Contemporary liberalism has ridiculously confused the sexes. In 2003, California signed into law a new bill (AB 196): Any commercial employer or non-profit organization can face fines of up to \$150,000 for refusing a qualified job seeker because he or she is transgender or dresses in a manner inconsistent with his or her gender. [10] The California Senate defined “gender identity” as “a person’s identity based on the individual’s stated gender identity, without regard to whether the self-identified gender accords with the individual’s sex assigned at birth.” [11]

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Modern-day progressivism is the direct application of Darwin’s theories of evolution in social science, with the result being continuous deviation and perversion of traditional morality in the name of “progress.”

Guided by humanity’s traditional values, it is normal to use our intelligence to improve our living conditions, increase wealth, and reach new heights of culture. In the “progressive era” of American history

from the late nineteenth century to the early twentieth century, government reforms corrected various corrupt practices that arose in the process of economic and societal development.

But after communists infiltrated the United States, they hijacked terms as such “progress” and “progressivism” and infused them with their deleterious ideology. They engineered the New Deal following the Great Depression, and after that, the civil rights movement (discussed in Chapter Five, Part I), the counterculture movement, the feminist movement, the environmental movement (to be discussed in Chapter Sixteen), and the like, causing massive changes in American society starting in the 1960s.

The essence of modern-day progressivism is to deny the traditional social order and divinely imparted values. From the perspective of traditional morality, the standards for judging good from evil and right from wrong come from God. During the progressive revolution, atheists viewed traditional morality as a hindrance to progress, and demanded a re-evaluation of all moral standards. They denied the existence of absolute moral standards, and used society, culture, history, and present-day conditions to establish their own system of relative morality. Along with the progressive revolution, this moral relativism has gained influence in politics, education, culture, and other aspects of Western society.

Marxism is the archetype of moral relativism. It holds that whatever conforms to the interests of the proletariat (the ruling class, in essence) is moral, while whatever does not conform is immoral. Morality is not

used to restrict the actions of the proletariat, but as a weapon for the dictatorship of the proletariat to use against its enemies.

The fact is that communism and progressivism share distinct similarities. It is only logical for communism to have hijacked progressivism, even though this happened unbeknownst to most people. Even today, communism continues its open deception under the progressive banner.

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As explained above, liberalism and progressivism have diverged from the U.S. Constitution and traditional moral values upon which America was founded. The trend is to change, and in essence destroy, all traditional belief, moral values, and the current social institutions of the West.

In The Communist Manifesto, Marx listed the ten measures by which to destroy capitalism. He said:

The first step in the revolution by the working class is to raise the proletariat to the position of ruling class to win the battle of democracy.

The proletariat will use its political supremacy to wrest, by degree, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, i.e., of the proletariat organised as the ruling class; and to increase the total productive forces as rapidly as possible.

Of course, in the beginning, this cannot be effected except by means of despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionising the mode of production.

These measures will, of course, be different in different countries.

Nevertheless, in most advanced countries, the following will be pretty generally applicable.

Among the ten points listed in the Manifesto, many are already being implemented to move the United States and other countries progressively to the left, and eventually establish communist political control:

- Abolition of property in land and application of all rents of land to public purposes.

- A heavy progressive or graduated income tax.

- Abolition of all rights of inheritance. [The U.S. government started to collect inheritance tax in 1916.]

- Confiscation of the property of all emigrants and rebels.

- Centralization of credit in the hands of the state, by means of a national bank with state capital and an exclusive monopoly. [The U.S. Federal Reserve, which operates as a central bank, was established in 1913.]

Centralization of the means of communication and transport in the hands of the state. [The United States has supervising agencies, a state-owned postal office, and state-operated railroads.]

Extension of factories and instruments of production owned by the state; the bringing into cultivation of waste-lands, and the improvement of the soil generally in accordance with a common plan.

Equal liability of all to work. Establishment of industrial armies, especially for agriculture. [In 1935, the United States established the Social Security Bureau and Labor Department. The Affirmative Action Law requires that women can perform all jobs of men, including military positions.]

Combination of agriculture with manufacturing industries; gradual abolition of all the distinction between town and country by a more equable distribution of the populace over the country.

Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production. ...

On the surface, communists advocate some positive things; however, their goal isn't a nation's welfare, but rather political power.

It is not wrong for people to seek happiness and progress, but when certain "-isms" become political ideologies and start to replace and reject traditional moral values and beliefs, they turn into the tools by which the communist specter guides people toward degeneracy and destruction.