

Moving toward Marxism

by Randy Bright <http://www.tulsabeacon.com/?p=1798#more-1798>

America has been gradually moving away from its constitution and toward a form of socialism for many years, and while most of us realize that things are not as free as they used to be, we may not realize just how closely our policies come to meeting the definition of Marxism.

Of course, few would admit that we are Marxist because we can still vote, we still have (somewhat) free enterprise, and we can still travel without a soldier asking us for our “papers” at a check point. And we certainly don’t think of ourselves as the Communist that Karl Marx (1818-1883) was.

But before you think I’ve lost my senses, listen to what Karl Marx and his close friend Friedrich Engels believed government policies should be.

Marx and Engels published a pamphlet during a revolution in Germany in 1848 called The Communist Manifesto, in which they listed the policies they wanted to be instituted in their government.

You won’t have any difficulty thinking of present-day examples of any policies in their pamphlet, nor is it difficult to think of examples in other so-called “free” nations of the world, such as in Europe.

Marx was all about “fairness”, and he is perhaps most famous for his quote “from each according to his ability, to each according to his need.” He was a devout Communist, anti-capitalist and atheist who believed religion was a drug that brought a false satisfaction in this life because of the promise of a perfect eternal life.

In fact, Marx believed that man was not a spiritual being at all, and that the world was all there was. He also believed that religion was simply a tool to keep people from revolting against the middle class (the bourgeoisie) and the rich, both of whom exploited the labors of the poor.

Here are some of the things that he espoused in The Communist Manifesto, with a few present-day examples.

He called for the total abolition of personal and business property rights, as well as the right to inherit property. This stemmed from his belief that the ownership of property led to a classed society of “haves” and “have nots”.

(With the Kilo vs. New London decision, no property is safe from being taken for “the good of the community”, and we have heavy inheritance taxes.)

He wanted wealth to be redistributed to all by means of progressively heavy income taxes.

(We have seen a series of high and low taxes in America, with the overall trend tending toward higher taxes, primarily to fund social programs and now staggeringly high debt.)

He demanded that all credit and currency be managed and manipulated by a central governmental bank.

(We have the Federal Reserve and the Treasury, who can print fiat money at will.)

He wanted government to control all forms of transportation. This would give the government an effective means to control the free movement of the population.

(We see this in the push for more public mass transit and discouragement of the use of cars.)

He believed that the government should control all forms of communication.

(Enter the Fairness Doctrine.)

He wanted the government to control all means of production, including industry, mining, production of power and business in general.

(We can't drill in ANWAR and a multitude of other places onshore and offshore, nor has there been any construction of nuclear powerplants for many years.)

He wanted the government to manage and control the use of natural resources.

(Though the Wildlands Project hasn't been formally adopted, more and more wilderness areas are being restricted from human contact.)

He believed that social welfare programs should be enacted by government in order to abolish unemployment.

(LBJ's Great Society, along with the war on hunger, the war on poverty and dozens of other government programs.)

He wanted the government to be able to redistribute the population from cities to rural areas, and from rural areas to cities, as the it saw fit.

(New Urbanism and Rural Cleansing.)

Finally, he demanded that education be sponsored and supported by the state, and that education by the state should be mandatory.

(Well, at least we can still home school for now; but there are many in public education that are hostile to home schooling.)

Just because the transition from republic to socialism happened gradually instead of after a bloody revolution doesn't mean that it isn't really Marxism. It is, in fact, Marxism. It is, in fact, socialism.

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Randy W. Bright, AIA, NCARB, is an architect who specializes in church and church-related projects. You may contact him at 918-664-7957, rwbrightchurcharch@sbcglobal.net or www.churcharchitect.net.

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