

2. Law Under Communist Tyrannies

Communist parties are anti-theist cults. They aim to sever a society's links to its ancestral culture and traditional values, and they will never follow the teachings of righteous gods in their legislative principles. It was never realistic to expect that communist parties would make any sincere attempts to maintain fairness or justice.

a. Extralegal Policies of State Terror

Traditionally, Christians talk about loving others as we love ourselves, and Confucian teachings say that the benevolent man loves others. Here, love is not limited to the narrow concept of love between a man and a woman, or among family members or friends. Love also encompasses benevolence, mercy, justice, selflessness, and other virtues. With this cultural foundation, not only is the law sacred, but it also embodies the spirit of love in human society.

No legal system can hope to account for any and all possible forms of conflict and provide judgments for each. Thus, laws must factor in the subjectivity of all parties. A judge must follow the spirit of the law to give a verdict that abides by the principle of benevolence.

In the Temple of Jerusalem, Jesus admonished the Pharisees for their hypocrisy, for despite strictly adhering to the words of Moses, they had ignored virtues required by the code, such as justice, mercy, and truthfulness. Jesus himself healed on the Sabbath and sat with gentiles, for what he cared about was the spirit of kindness embodied within the doctrines, not only their literal meanings.

By contrast, communism is rooted in hatred. It not only hates God, but also hates the culture, lifestyle, and traditions that the divine established for humanity. Karl Marx did not mince words in expressing his desire to doom himself to ruin and bring the world down with him. He wrote to his future wife, "Jenny, if we can but weld our souls together, then with contempt shall I fling my glove in the world's face, then shall I stride through the wreckage a creator!" [4]

Sergey Gennadievich Nechayev, a communist terrorist in czarist Russia, wrote in his pamphlet *The Revolutionary Catechism* that the revolutionary should break "all the bonds which tie him to the social order and the civilized world with all its laws, moralities, and

customs, and with all its generally accepted conventions.” The revolutionary, according to Nechayev, should see himself as the archenemy of this world and its conventions, and “if he continues to live with them it is only in order to destroy them more speedily.” [5] Nechayev’s use of the clerical term “catechism” for his lawless vision hints at the cult-like disdain that communism harbors for humanity and the divine. “He is not a revolutionary if he has any sympathy for this world,” Nechayev wrote.

Lenin expressed a similar view: “Dictatorship is rule based directly upon force and unrestricted by any laws. The revolutionary dictatorship of the proletariat is rule won and maintained by the use of violence by the proletariat against the bourgeoisie, rule that is unrestricted by any laws.” [6]

Wielding political power to kill, torture, and mete out collective punishment in the absence of legal restraints is nothing other than state terrorism, and it is the first step taken by communist regimes when they come to power.

In the months following the Bolshevik overthrow of the Russian government in 1917, hundreds of thousands of people were killed in the course of the political struggle. The Bolsheviks established the All-Russian Extraordinary Commission for Combating Counter-revolution and Sabotage, abbreviated Cheka, and endowed it with powers of summary execution. From 1918 to 1922, the Chekists killed no less than two million people without trial. [7]

Alexander Nikolaevich Yakovlev, former propaganda minister of the Central Committee and member of the Politburo and Secretariat of the Communist Party of the Soviet Union, wrote that in the 20th century alone, sixty million people in Russia had died as a result of war, hunger, and repression. Using public archives, he estimated that twenty million to thirty million people were killed in Soviet persecution campaigns. In 1987, the Politburo of the Soviet Union set up a committee, of which Yakovlev was a member, to review miscarriages of justice under Soviet rule. After reviewing thousands of files, Yakovlev wrote: “There’s a feeling that I’ve long been unable to shake. It seems that the perpetrators of these atrocities are a group of people who are mentally deranged, but I fear that such an explanation runs the risk of oversimplifying the problem.” [8] To put it more plainly, Yakovlev saw that the atrocities committed in the communist era were not the result of mere impulses, but rather careful planning.

These crimes were committed not for the greater good of the world, but from a deep hatred of life itself. The drivers of communism commit atrocities not out of ignorance, but out of malice.

b. Ever-Changing Standards of Right and Wrong

While communism ignores the rule of law to perpetrate acts of state terror, it puts on a show in front of Western countries by claiming it's committed to upholding the law. It does this so that it can engage, infiltrate, and subvert free societies through the avenues of trade and economic partnerships, cultural exchange, and geopolitical cooperation. For instance, at the onset of China's reform and opening up in 1979, the Chinese Communist Party passed a "criminal procedure law," ostensibly to strengthen the judiciary. But this law has never been seriously enforced.

According to Marx, the law is a product of "class contradiction" and a tool that embodies the will of the ruling class. The laws of a communist party come neither from God, nor from a genuine love of the people, nor from a desire to maintain a fair and just society. The interests of the ruling group, that is, the communist party of a given country, are all that matter. As the goals and interests of the party change, so change its laws.

Naturally, once the CCP seized power, it adopted class struggle as its guideline and proceeded to rob the entire citizenry. It promulgated laws against the crime of "counter-revolutionary activity," which applied to everyone who opposed the Party's policies of theft. The CCP punished counter-revolutionaries with incarceration or death.

After completing the process of mass robbery to implement public ownership, the CCP needed a way to keep what it had stolen. It shifted its priorities toward economic development and implemented laws that protected private property. In essence, this means little more than protecting the Party's vested interests. For example, the widespread compulsory demolition of Chinese people's homes to make way for development projects illustrates the regime's continued infringement on the right to private property.

In March 1999, the CCP announced the need to "rule the country according to law." [9] Yet, only a few months later, it began the nationwide persecution of Falun Gong and established a Gestapo-like extrajudicial body, the 610 Office, to carry out the brutal campaign. To