

### *The Real Nature of Communism*

IN SAIGON, French Indochina, where French colonial society is face to face with the Communist menace, an interesting controversy took place between two leading journalists on the content of an adequate anti-Communist policy.

A French newspaper published in Saigon had taken up the question, "What to do to stop the world conquest of Communism," and had dealt with it editorially, going into a profound historical analysis of the Communist movement and of the national and international developments involved in the spread of Communism in our times.

The expansion of Communism, the writer believed, is due to the immense numerical superiority of the poor over the rich, of the "have-nots" over the "haves." This, he held, was illustrated by its spread in Asia, where hundreds of millions of human beings exist in a state of abject misery.

On the basis of this notion, he concluded that Communist regimes, installed by force, will yield only to force. If we want to fight successfully against Communist propaganda, against its unscrupulous policies, he held, we shall have to employ an even more devious propaganda, backed by a policy as brutal, as devoid of frankness and honesty, as that of the Communists.

Another Saigon journalist, Jean Pierre Arnaud, hit out sharply at this analysis. "The evil engenders itself," he wrote. "It seems to us that our colleague has made an important error in his conclusion. Communism is a way of life, a cosmogony—that is, a complete philosophy of life and of the world. It is even a logical explanation of life, if one admits first of all that the premises of Marxist reasoning are correct."

M. Arnaud's definition of Communism is less naive: "Communism today is undoubtedly first and foremost a secret weapon—a weapon against which defense is difficult—in the service of the Slav ambition to succeed the West in the domination of the world. But Communism is also the sum total of the mistakes made by us—the result of our ineptitude in meeting the fundamental social problems of the world."

In one respect, M. Arnaud's definition can be improved. Communism, to the extent to which it is indigenous, is a lower middle class protest movement. Even when it attracts disinherited proletarians to its banner, it remains, in its direction and effective life, a lower middle class movement. But his own conclusion is, in principle, the logical one: "There is only one answer: Social justice for all men and the dignification of work."

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