

CAUSA Worldview
Section 2

Dialectical and Historical Materialism

Analysis, Critique and Counterproposal

(Draft Edition)



CAUSA Institute
401 Fifth Avenue
New York, NY 10016

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DIALECTICAL AND HISTORICAL MATERIALISM Analysis, Critique and Counterproposal

Although almost all of Marx's own writings were completed before Engels prepared a formal elaboration of dialectical materialism in the texts Anti-Duhring and Dialectics of Nature, the entire ideological system of Marxism as a revolutionary movement is based upon the premises and assumptions of dialectical materialism. When Marxists view the world, they do so from the dialectical perspective, and when they reason, they are restrained by the limitations of materialism. Furthermore, the communist view of history, including the amendments of Lenin, derives from dialectical materialism. Thus, dialectical materialism is the essence of communist philosophy.¹

How does communism employ dialectical materialism? It is used as an ideological weapon. In particular, it serves as both a call to revolution, and an effective ideological tool for breaking down moral and ethical resistance to violence.

In order to understand how dialectical materialism is used, it is useful to consider the position of philosophy within the communist worldview. Communism maintains that all philosophies, except their own, have been nothing but instruments of oppression utilized by the ruling class. Communist philosophy is unique, they claim, first because it arises from the working class, and second because it will bring about the end of the class structure altogether.

Philosophy must be practiced. When dialectical materialism is practiced, say its adherents, there will be no more ruling class, and no more opportunities for the ruling class to manipulate the workers with philosophies.

As we have seen in the previous section, the record of communist states such as the Soviet Union clearly demonstrates that the abolition of classes has not taken

¹ See "Dialectical Materialism" article in C.D. Kernig, ed., Marxism, Communism and Western Society (1972), vol. 2, pp. 394-405.

² L. Kolakowski, Main Currents of Marxism, Oxford: Oxford University Press, 1978, Vol. I, p.380.

³ F. Engels, Anti-Duhring, Peking: Foreign Languages Press, 1976, p.176-177.

place. There is, in spite of the general impoverishment in these countries, a super-elite who control not only the economic system, but the political and moral-cultural apparatus as well. Dialectical materialism has not fulfilled its promises.

Upon close examination, this is not surprising. When we examine the formulation of dialectical materialism, it appears that it has been "assembled" from available component parts to prove certain a priori assumptions regarding the necessity of violence, and to arouse popular support for revolution.

Simply put, Marx and Engels took the basic assumptions of materialism, coupled with some of the atheism of Feuerbach, and combined that with the dialectic of Hegel. This philosophical framework was bolstered by concepts of the English economists such as Adam Smith and David Ricardo, as well as ideas of the French socialists and the violent tactics of the French revolutionaries.

I. THE PHILOSOPHICAL ENVIRONMENT OF KARL MARX AND FRIEDRICH ENGELS

A. The Pragmatism of the Renaissance

Breaking away from the authority of scripture and Church doctrine, the Renaissance put a premium on pragmatic thinking. Machiavelli, for example, not only warned his prince of the evils of the world, but went so far as to recommend skill in the art of "not to_i be good," finally saying that the ends justify the means.

B. The Origin of Man

A great deal of post-Renaissance discussion concerned the question of whether the various species had been created as they now exist, or whether they had mutated into their present forms from antecedent forms.

In seeking to explain the development of the universe, the French biologist Jean Lamarck hypothesized that in relating with the environment, the physical structure of an organism becomes modified,⁵ and these modifications can be passed on to offspring.

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Machiavelli, The Portable Machiavelli, Penguin Books, p. 126.

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F. Cernuschi, "El Materialismo Dialectico y la Ciencia Moderna," CAUSA, 1982, Vol. 2, No. 3, p.16.

It was Darwin who then developed the theory of natural selection which holds that genetic mutations must first occur. Then, through competition to survive, certain advantageous traits will be selectively transmitted to offspring.

Marxism employs the Lamarkian hypothesis.

C. The Origin of God

Religious practices have been part of human life since well before recorded history. Nevertheless, the wave of rebellion against Church authority brought with it a great effort to discredit completely the belief in God. Feuerbach provided Marx with a key concept in his campaign against religion.

Feuerbach held that "God" was a creation of man -- the projection into belief of the desire of man to attain an ideal state. He further stated that this imagination (the concept of God) had come to oppress, rather than serve, its creator (man). He thus set man against God and opposed religion.

D. Materialism

Renaissance and post-Renaissance science conceived of the universe as an extremely elaborate machine. Once this machine was set in motion, all future circumstances were determined. The dynamics and mechanics of that age were reflected in the philosophy, and post-Renaissance philosophy tended to be mechanistic in its metaphysics.

Mechanistic materialism was employed by thinkers of the French Revolution to justify the rights of the individual, but strictly mechanistic materialism would prove unsuitable for Marx's purpose for two reasons: (1) It cannot explain atheistically the origin of the universe. The existence of this complex "machine" seems instead to suggest that there is a Creator, a First Cause, who created the universe and set it in motion; and (2) It does not explain the appearance and development of new qualities in the universe. That is, it is a static view.

⁶ R. Holliday, The Science of Human Progress, Oxford: Oxford University Press, 1981, pp.35-46.

⁷ Kolakowski, pp.115-119.

⁸ S. H. Lee, Communism, A Critique and Counterproposal,
(Footnote continued)

In order to advance a materialism which was rigorously materialistic, Marx and Engels were forced to draw upon the idealistic dialectic of Hegel.

E. The Dialectic

Although antecedents may be mentioned dating back to antiquity, the general scheme of what has come to be known as the Hegelian dialectic was first set forth by Fichte. In this scheme, the essence of the Ego is its self affirming identity. The Ego posits itself (thesis), then that Ego posits a non-ego (nature) (antithesis), and this gives rise to a limited ego in opposition to a limited non-ego within the Ego (synthesis).

Hegel envisioned the dialectic as the general law penetrating the entire world. He formulated it as the law of development of thinking and applied it also to the development of nature and society, envisioning the synthesis of all opposites as the culmination of history.

II. THE COMMUNIST DIALECTIC

It was Engels who tried to systematically arrange the communist dialectic, and summarized its features in three general laws:

The law of transformation of quantity into quality and vice versa,

The law of interpenetration of opposites, and

The law of negation of the negation.

Because the core concept is contained within the second of the above laws, we shall examine it first.

Law 1: The interpenetration of opposites

All beings are formed by the union of opposites. The essential and basic relationship between these opposites is that of contradiction, though there may exist a

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(continued)

Washington, D.C.: The Freedom Leadership Foundation, 1973, p.84-86.

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S. H. Lee, The End of Communism, (unpublished manuscript), Chap. 3, pp. 3-4.

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F. Engels, Dialectics in Nature, New York: International Publishers, 1940, p.26.

temporary period of coexistence and apparent cooperation.

Engels gave what he felt were examples of this law in operation. He mentions the magnet and the earthworm. The former would seem to be formed by the antagonistic relationship of its own North and South poles, while the latter exists through the contradictory struggle between its own mouth and anus. The mouth wits to ingest, while the anus continuously tries to expel.

As an additional example, we might speak of the chicken egg. The shell represents an affirmation, which has within itself its own negation, the embryo. Although shell and embryo coexist peacefully for a period of time, the essential relationship between them is that of irreconcilable contradiction, and the embryo must at some point destroy the shell in order for its development to continue.

Law 2: The transformation of quantity into quality

Change is fundamentally change in the quantity of matter or movement. Change in quality follows from changes in quantity, as "limiting points" or "nodal points" are reached or passed through. These changes in quality are usually abrupt leaps.

For example, water can be heated so that a quantitative change in temperature takes place, but at the boiling point, this gradual quantitative change becomes an abrupt, qualitative change -- the change from liquid to vapor.

Engels also cited the changes in the properties of organic compounds as additional units are quantitatively added.

Again, the egg offers another example. The embryo grows--that is, changes in quantity--and this eventually results in an acute conflict between the embryo and the shell. The embryo breaks the shell, a qualitative change, and a new form, the chick, emerges.

Law 3: The negation of the negation

Each entity which exists as an affirmation gives rise

¹¹ Ibid., p.227.

¹² Engels, Anti-Duhring, p.160.

¹³ Ibid., pp.161-2.

to its own negation, and the negation is again negated to produce the negation of the negation--the affirmation on a higher plane of development.

For example, a barley seed is negated to produce the barley plant, which is negated to give a quantity of new seeds. In the same way, the original primitive materialism of human philosophy was negated to give rise to the various forms of idealistic thought. These thought systems are again negated to give communist materialism, claimed¹⁴ to be the highest and most clear type of thought.

In the case of the egg, as was mentioned, the shell is the affirmation, the embryo the negation, and the new chick is the negation of the negation.

III. THE APPLICATION OF THE DIALECTIC TO SOCIETY

When the laws of the dialectic are applied to the analysis of society, the following conclusions are drawn:

A. The capitalist society is composed of two elements: the capitalists (the ruling class) and the laborers (the ruled class). These two classes are irreconcilably opposed to one another.

B. The productive forces -- the tools and technology of human society -- constantly develop.

C. The steady progress of the productive forces will lead to the constant growth in numbers and simultaneous impoverishment of the workers. Human misery will reach a point of limitation. Pushed beyond this threshold, the workers will destroy the capitalist system, and the socialist society will be established.

IV. THE EXTENSION OF THE MARXIST DIALECTICAL ANALYSIS OF CAPITALIST SOCIETY TO HISTORY: HISTORICAL MATERIALISM

Marx attempted to extend his analysis of capitalist society to embrace all of human history. He caricatured history as the succession of revolutions, progressing from one class society to another.

¹⁴ Ibid., pp.176-177.

¹⁵ Marx and Engels, Collected Works, New York: International Publishers, 1976, Vol. 6, "Manifesto of the Communist Party," pp.481-519.

A. The six stages of history

The first society which could be called human was communal (classless). As labor became specialized, private ownership of property came about, and class society emerged.

Class society progresses through three stages: slave, feudal and capitalist. Capitalism is the last class society, because the proletariat emerges from capitalism, and puts an end to classes.

The proletariat establishes socialism, which gives way to communism.

B. The proletariat

The proletariat is the class of "enlightened" workers. Such workers are free of nationalism, racism and all other blocks to class solidarity. Only the appearance of the proletariat can usher in the age of socialism.¹⁷

V. ANALYSIS AND CRITIQUE OF THE COMMUNIST VIEW

The most devastating blow to the above scheme is the simple fact that the proletariat has never appeared."

Wars and revolutions have been fought under the banner of communism, but these have not corresponded to the unfolding of Marx's predictions. They have been applications of political, military and ideological power. They have brought the destruction of governments, but they have not ended class structures, human misery or human alienation.

A. Critique of the laws of the dialectic

Law 1: The interpenetration of opposites

Progress and development never occur as the result of contradiction and struggle. They can only occur as the

¹⁶ Ibid.

¹⁷ Ibid., p.494.

¹⁸ Levy, B-H., Barbarism With a Human Face, New York: Harper and Row, 1977.

result of cooperative and harmonious mutual relations. Contradictions, treated in the CAUSA worldview as repulsion phenomena, certainly exist in nature and in human society. However, they are secondary phenomena and do not bring progress and development in themselves.

For example, the magnet mentioned by Engels is not an example of conflict between two poles. The two poles work together to form a magnetic field. A simple experiment where iron filings are sprinkled around a bar magnet demonstrates the pattern of the field running between the two poles.

In the case of the earthworm, the relationship between the mouth and anus is entirely cooperative. They work together in harmony to sustain the life of the organism, which could not survive without both of them.

In the case of the chicken egg, the relationship between shell and embryo is also one of cooperation. There are no two antithetical elements within a chicken egg. There are several components, and all of them are regulated by the embryo through hormonal control. The embryo is the subject element. When all of the nutrient material has been consumed by the developing chick, the thin shell cracks easily.

The barley seed mentioned by Engels in Anti-Duhring, affords an even more dramatic example of hormonal regulation by the embryo. In this case, the developing seed germ sends chemical messengers to the seed coat which cause it to soften and facilitate the emergence of the shoot.

Law 2: The transformation of quantity into quality

Quantitative and qualitative changes may be simultaneous or sequential, and may be gradual or abrupt.

The change of water to water vapor, for example, may occur gradually through evaporation.

It is not at all necessary that there be abrupt discontinuities where a change in quantity gives way to a change in quality. Quite the contrary, changes of quantity and quality often seem to be simultaneous.

The example of the changes in quality as functional groups (such as the methyl group) are added to an organic compound raises the question of what a "quantitative change" really is. Certainly the addition of each methyl group involves changes in the quality of the entire molecule. The change is quantitative only in the sense of overall chemical composition, hardly a fair measure.

The example of the egg can be cited here as well. The growth of the embryo within the egg is a simultaneously quantitative and qualitative process. The overall size of the organism is increasing in quantity, but this is due to a remarkable process of tissue differentiation and growth, controlled by a centralized mechanism, which may ultimately be thought of as the "mind" of the embryo. That is, the growth process is a complex series of physiological and chemical events which occur in precise coordination under the control of a master organizing mechanism and in accordance with a fixed "blueprint".

At the end of 21 days of incubation, it is not a large embryo which is present inside the shell, but rather a developed chick.

Law 3: The negation of the negation

A definition of terms is called for here. Does negation mean destruction, or does it refer to non-destructive cyclical transformations?

If negation means destruction or elimination, then it will never result in the elevation of the affirmation to a higher plane of development. If, for example, negation of the barley seed meant to crush it underfoot (a rather natural assumption which Engels ridicules in Anti-Duhring),¹⁹ then no new development would occur. If each philosopher in history were to begin by utterly denying all preceding philosophical thought, there could not be philosophical development.

Obviously, then, this is not what negation means. We recall that negation is a concept which Marxism takes from Hegel. In Hegel's dialectic, however, the concepts of opposition and contradiction are quite different from Marxism. For Hegel, when two elements stand on the base of the same identicalness, that state is called opposition. The state in which opposition has become sharpened is called contradiction. Contradiction is the state in which one element rejects -- "negates" -- the other element, and at the same time maintains its mutual relationship with it. In Hegel's dialectic, there is no sense of a struggle that overthrows or feerminates the other component. Negation is sublation.

¹⁹ Anti-Duhring, p. 180.

²⁰ S. H. Lee, The End of Communism, Chapter 3, p.8.

When Marxists speak of the "negation" of capitalism, however, the meaning of the term changes. Here is where the sophism takes place. In terms of the capitalist system, contradiction refers to inexorable struggle, and negation means the destruction of one component by the other. What Marx and Engels have done is to retain Hegelian terminology with new meanings. The use of the word "negation" in dialectical materialism appears to be a deliberate attempt to mislead people and to foment violence.

The cyclical transformations which occur in nature are not negations in the Marxist sense. It is asserted that a plant produces its seed by being negated, but this is not the case. The plant remains after the seeds have been produced. In the case of perennial fruit bearers, the plant yields seeds every year without perishing. Even in the case of barley or corn, the plant remains for a time after the seeds have been dispersed, and only then slowly withers and returns to the soil.

Engels refers to the law of negation of the negation as an "extremely general" law, and says that each negation must be carried out "according to the particular nature of each individual case."²¹ This being the case, there is no proof that the negation of the capitalist system should necessarily be its destruction through violent revolution.

B. Summary of the Critique of the Dialectic

Communist dialectics were not developed as a framework to facilitate the genuine search for understanding in a scientific way. They were, according to the proclamations of their authors, developed to be the weapons of the working class in their battle to seize ownership of the means of production. In assembling a weapon, components are selected and joined together to suit the intended purpose. In the same way, the laws of the dialectic have been assembled to buttress an a priori conclusion.

It should be noted that the laws of the dialectic correspond to some degree with the phenomena of (1) paired elements, (2) change and development, and (3) cyclical transformations. These phenomena do indeed occur in nature. To the extent that the laws of Marxist dialectics represent these phenomena, they are correct. In the effort to justify violent overthrow of the "capitalist"

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Anti-Duhring, p.181.

society, however, Marx and Engels greatly misrepresented these phenomena. For this reason, the laws of the dialectic are twisted, inaccurate and invalid.

C. Critique of the six stages of history and the emergence of the proletariat

There is a certain correspondence between the six stages postulated by Marx and the process of historical development which has taken place in certain parts of the world. European culture, in particular, began with a clan society and has progressed through feudalism and monarchism and into democracy. The CAUSA view takes this progression into account. Beyond this, we cannot agree with Marx. In particular:

1. There is no historical evidence that a primitive communal society ever existed.

2. There has never existed a pure example of any of these stages.

3. The transitions from one stage to another have not always been through revolutions. For example, the slave revolts in Rome (considered by Marx to have been a slave) are not what caused the fall of the empire.²³ Rome collapsed due to the corruption of the moral and cultural fiber of the empire and the invasions of the Germanic tribes in the fourth century.

4. If the dialectic is in operation in every stage, how can we be assured that it ceases to operate in the final stage? Why does the entire process conclude with Communism?

5. In criticizing Hegel's interpretation of history, Marx said that the proletariat would emerge spontaneously as a result of the historical process. Lenin critiqued this position and insisted that a revolutionary party be organized as a vanguard to bring about the revolution, establish the socialist state, and wait for the emergence of the proletariat.²⁴

In fact, the proletariat has not emerged and the

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S. H. Lee, Communism, Critique and Counterproposal, p.224.

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Ibid., p.212.

²⁴

V. Lenin, What Is To Be Done?, Moscow: Progress Publishers, 1969.

communists find themselves still waiting vainly for a genuine communism to be established.

VI. MATERIALISM AND GOD

Communism has derived a great deal of its attractive power from its philosophy of a materialistically determined history which could be known and predicted. Particularly by elaborating a goal of history and the method of achieving it, communism is able to arouse ardent fervor among conscientious individuals who desire to bring about social and political reform.

Lenin asserted that the most important question in philosophy was whether materialism or idealism is correct. Twentieth century physics has shown, however, that the question itself may have no meaning. Neither materialism nor idealism are adequate frameworks for dealing with human life and the universe.

The "ground rules" of materialism forbid speculation about that with which science cannot deal, but modern science does not support this approach. Mechanistic reasoning of the 18th and 19th centuries envisioned the universe as a great machine, and science as the means to understand all of the mysteries -- the truth -- of that machine. In this century, however, scientists have come to view science as the process of formulating hypotheses and constructing models for the purpose of utilizing, understanding and predicting phenomena in the universe. The models do not pretend to be absolute truths. They are constantly open to modification and may be discarded at any time. As such, science does not become a replacement for religion, but rather an ally in reducing the ignorance of mankind.

Briefly, then, we will raise three questions which demonstrate the inadequacy of a strictly materialistic framework, and contrast the materialist view with the CAUSA view.

A. The question of the origin of the universe

1. Communist materialism holds that the universe has always existed as matter in motion. Creation has never occurred. Inquiry into the origin of matter is either forbidden, or felt to be of no consequence.²⁵

²⁵ Anti-Duhring, p.107-117.

2. Following the central religious tradition, CAUSA affirms the existence of God as a purposeful Creator.

The question of the existence of God is fundamental to the generation of solutions of actual problems in the world. The unwillingness of Marxist thinkers to investigate with open minds this area of inquiry constitutes a tragic blind spot in their methodology.

Furthermore, the concept which modern science holds of matter and energy is rather incongruous with the communistic materialist view. The precise constitution of matter is hard to pinpoint, but it seems that matter is constantly formed out of something which is not matter, energy. The conversion of energy to matter is a lawful process which must be caused.

In addition, currently acceptable formulations of the laws of thermodynamics indicate that a system tends toward greater randomness unless there is an input of organizing energy. Whether we think of the cosmos as a whole or restrict ourselves to life on the planet earth, the world hardly seems to be a closed system moving toward greater disorganization.²⁶ There seems instead to be a continuous input of organized energy. God not only initiated the creation, but constantly maintains the existence of the creation through His universal prime energy.

B. The question of the eternal human spirit

1. Communist materialism defines the human spirit as the functioning of the brain, and holds that it is not eternal. It is argued that, since mental processes seem to be disturbed or cease altogether when the brain is damaged, these processes must be dependent on the continued life of the brain. Thus, when the brain dies, the human spirit is no more.

2. We cannot agree that the human spirit perishes at the time of physical death.

The communist reasoning outlined above can be easily invalidated by considering the analogous situation of a television receiver. If the picture tube is broken, there is no more visual image. This does not mean that the tube is the source of the image. Clearly the source of the image is the television transmitting station. The receiver is simply a means of converting the signal into a

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L. Brillouin, Science and Information Theory, Academic Press, New York (1963).

visible image.

In the same way, the human brain can be thought of as a type of receiver which functions in conjunction with the human spirit. There is no proof that the human spirit is not eternal.

If man had no spirit, human life would be the same as animal life. Indeed, this is the position taken by communism. CAUSA strongly rejects this position. Human beings are created as the children of God. The physical life is the vitally important time in which each person must cultivate his ability to love and to relate to God. Then each person is prepared to live for eternity in loving communion with God.

C. The question of the origin of man

1. Communist materialism holds that human beings descended from an ape-like ancestor through interaction with their environment as described by Lamarck. This interaction brought about the use of tools, the specialization of labor, the development of speech and the development of reason. In this way, man came to be.

2. CAUSA does not specify the biological lineage of the human form, but affirms that human beings are created as the children of a loving, parental Creator. The Creator acted with purpose through natural mechanisms, possibly evolutionary.

The hypothesis of Lamarck has been refuted by scientific evidence. (Unwillingness to admit the veracity of this evidence led to the ruin of the hapless Soviet agricultural botanist, T. D. Lysenko.)²⁷ Since it has generally been established that genotypic variation precedes phenotypic variation, it is quite possible that variations in the DNA code occur according to the creative plan of God. It is certainly worthy of note that every known form of life uses DNA as its genetic material, a finding that would not necessarily be expected if life were the casual result of random chemical occurrences in a primordial soup.

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M. B. Hoagland, The Roots of Life, Boston: Houghton Mifflin, 1977, p.58. (See also Cernuschi for a thorough treatment of the case of Lysenko and the insights it provides into Soviet science.)

²⁸

Ibid., p.39.

VII. THE IMPLICATIONS OF THE CAUSA VIEW

The Marxist-communist view ultimately denigrates man, denying his divine character, and allows for the destruction of millions of human lives. The tremendous losses of life which have always accompanied the communist acquisition of power are not the result of errors in the application of communism, but are the inescapable outcome of an ideology which denies God and maintains that man is a child of production relations rather than a child of God.,

Each individual human being must be held in the highest esteem. Each individual an encapsulation of the Divine potential. Thus, there is a basis for individual rights and freedoms, and a framework for generating practical and applicable solutions to problems of human life.

In the CAUSA view, man has two aspects - 7 an internal nature and an external form or body. The external aspect is in pursuit of the needs of external well-being such as food, clothing and shelter, whereas the internal nature of man is in pursuit of the more intrinsic elements such as truth, beauty and goodness. Religious tradition maintains that man is an eternal being with an eternal destiny. The best way that he can prepare for that eternal destiny is by preparing himself internally during the course of his physical life here on earth.

That man has a spiritual nature is confirmed by the various 'experiments which have been conducted by investigators such as Dr. Raymond Moody, summarized in his text Life After Life. Dr. Moody also observes that almost, without exception, every civilization has practiced certain burial rites, attesting to a concern for eternal well-being not found in the animal realm. Can this universal tradition be explained if people have not been exposed either to experiences of a spiritual or an intuitive nature which led them to recognize that human existence is of an eternal character?

Although there is a great deal of evidence today which affirms the eternal existence of man, people continue to live and act on the basis of a worldview rooted in the 19th century.

One tendency of post-Renaissance thought is the glorification of the externally accomplished

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R. A. Moody, Jr., Life After Life, New York: Bantam Books, 1976.

individual--the Renaissance Man. Frequently, however, such an individual turns away from spiritual concerns and lacks depth of character and the ability to love. One of the great weaknesses of 18th and 19th century thought is that there was an externalization of man to the point of excessive preoccupation with the physical rather than the spiritual or the emotional nature of man.

One of the great shortcomings of 20th century man stems from an overemphasis of material values. Many people find themselves living a shallow life. They maintain their existence, but they cannot feel their value.

In such a situation, a spiritual awakening is necessary. This has occurred at various important junctures in history. In the 18th century, for example, John Wesley helped to bring a spiritual awakening to the British. As a result, a large scale campaign was undertaken to better the situation of the poor.³⁰ A similar understanding led Karl Barth at the beginning of the 20th century to emphasize the needs of the spiritual dimension of man. Perhaps because of that, he could perceive what many other theologians³¹ of the German language did not: the evil of Nazism.

In the latter part of the 20th century, we find that much of the world is again asleep. In this soporific state, we have seen the rise and rapid propagation of the "God is dead" mentality, and likewise the acceptance of Christian Marxism, which has many of its roots in atheistic dialectics.

CAUSA is calling for an awakening of conscience once again. In the past, this was not accompanied by the support of reason. Sometimes reason and faith seemed to oppose each other, and conscience suffered. We feel that the two must be harmonized. When this happens, passion will be supported by reason and logic.

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W. Walker, A. History of the Christian Church, New York: Charles Scribner's Sons, 1970, p.469.

³¹

Ibid., p.545.