

DE PROFUNDIS — A Revealing Document

VOICE OF THE NATION

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As we witness the growing intrigues of Soviet global expansion, a little known incident in Moscow's printing shop shortly after the Bolshevik revolution is recalled. Early in 1918 when it was still possible, eleven men of the Russian intelligentsia organized a symposium on the dangers and evil of the October revolution celebrated in the new calendar on November 6. The report on the symposium under the title DE PROFUNDIS (From the Depth), when submitted for publication in the printing shop "Iskra" (Spark) was not immediately published. Due to assassination attempt on Lenin's life, Felix Dzerzinsky, the head of Cheka, original name of the present KGB, unleashed ferocious terror. Not until 1921 and only through the initiative of the typesetters and printers, was the report of the symposium ready for distribution. It never had a chance since it was instantly confiscated by the Chekists. All who were involved in the publication of De Profundis were rounded up and under the personal supervision of Dzerzinsky summarily liquidated in the Moscow "House of terror". Such was the fear of the Bolshevik oligarchs of this now historical document. Only a few copies escaped the fanatic search of the Chekists and found their way into the hands of Parisian Russian émigrés and their publishing center.

Today, some three score years later, it is possible to examine the content of this prophetic volume as described by Nikita Struve in his introduction "Unlike the divergent views of the poets, it is shocking to note the complete unity of Russian philosophers in their evaluation of the October revolution. Stripped of any creative impulse, it became for all of them from the very beginning the deepest spiritual catastrophe". The authors of the symposium examine the Russian revolution from the past, to the present and future. They symbolize the revolution by three leading writers of the 19th century, Gogol, Dostoevsky and Tolstoi, as "the spirits of Russian revolution".

The goal of Bolshevism was nowhere so clearly analyzed and substantiated as it was in "De Profundis". When Nazism rose to power in Germany, Hitler never had as many sympathizers in the free world as did communism, especially among the intelligentsia including the Dean of Canterbury, Hewlitt H. Johnson, Bernard Shaw, Bertrand Russell, and numerous others. Lenin called those friends in the capitalist world "Useful idiots". Born in the explosion of violence and treachery, Bolshevism has shown its inhuman face in uncounted evils in Russia, and as witnessed in the invasion of Hungary and Czechoslovakia. Soviet imperialism, its ideological neo-colonialism and pathological messianism, through the big lie, operates in constant falsification of history. It is remarkable how the authors of De Profundis foresaw that, for an unpredictable time, the entirety of humanity is bound to be in the bonds of an insatiable aggression of Genghiskhan variety.

Nicholas Berdyaev, honored by Cambridge University as layman theologian and principal author of De Profundis, in his part analyzes the three spirits of revolution reflected in Russian literature: Gogol, Dostoevsky and Tolstoi. He says: "They brought our old national diseases and sins into the revolution and shaped its character. They were indeed Russian spirits but our enemies misused them for our destruction." Unhealthy messianism combined with nihilism permeates the writings of Gogol, and Berdyaev maintains that he is not the master of

realistic grotesque but the poet of absolute evil and complete absence of any hope. This was personified by Gogol's younger contemporary in the cruel anti-human atheist, Nechaev, who was admired by Lenin. The revolution was to eliminate all of Gogol's "Dead souls;" but instead, communist Russia teems with dead souls. Under the Bolshevik tyranny, half apocalyptic and half nihilist, the Soviet serf today is muzzled. He is dressed in lackey's uniform with red epaulettes, and placed in the position of Gogol's "revizor," supervisor, a KGB secret police as once was Ivan the Terrible's dreaded "Oprichnina." Psychologically so little has changed since the 16th century.

Dostoevsky, with his Brothers Karamazov and The Possessed, occupies the central position but unlike Gogol, he preserves a view of man still without Cain's stigma of evil. Yet, the

metaphysical dialectics of Dostoevsky and Tolstoi's moral reflections shaped the inner course of the revolution long before the catastrophic events of 1917. If we proceed deeply enough into Russia, it is not difficult to unmask the howling Gogolian monsters behind the revolutionary communist phraseology and apocalyptic posters. And "None of the nineteenth century writers," says the sensitive Stefan Zweig, biographer of Tolstoi, "smoothed the path so much for Lenin and Trotsky as the anti-revolutionary Count Tolstoi." The Nestor in a rich estate of Yasnaya Polyana, who wanted so much to be a Russian peasant, (muzhik), in the desperate end of Anna Karenina and in War and Peace silhouettes through his own selfportraits the abysmal picture of future Bolshevism. Thus, Tolstoi was for the Russians what Rousseau was for the French revolution, but Russian nihilism with Tolstoi obtained religious justification. Tolstoi, once called Christ's thirteenth apostle, would now despair at his ideals corrupted by Bolshevism.

As the end of the twentieth century approaches, no one is in a position to see when and how the Soviet conflagration, aided by the Western world, will abate, but it is indeed revealing how those eleven of Russian intelligentsia in Moscow foresaw the communist apocalypse for the world in their time.

Another prophet of their own tormented land, Solzhenitsyn, was then still unborn, yet June 8, 1978 in his memorable Harvard commencement address, in accord with those of two generations earlier, warns our complacent society that "A fight, physical and spiritual for our planet, a fight of cosmic proportion, is not a vague matter of the future; it has already started." Not only are one hundred million in Eastern Europe denied elementary human rights more readily offered in Africa, but more than half of humanity has succumbed to the tyranny of the Marxist oligarchs which no average American can imagine. A letter recently from Czechoslovakia, once a happy land of Masaryk's democracy, sadly commented, "since the terror of Charta '77 was unleashed, how easy it is to sell one's own soul." Indeed an echo of Soviet normalization in the style of Gogol's heritage.

In our divide of ages, do we today in this Western "free world", stand by helpless and impotent as we watch the nations of the world, one by one, become submerged in dehumanized despotism falsely named "people's democracy?" Will it be a voice in the wilderness as it was forty years ago when Chamberlain practiced an appeasement with Hitler?

ARE WE GUIDED BY THE ILLUSION OF "BUSINESS AS USUAL" IN THE VAIN HOPE THAT THIS MATERIALIST "GOLDEN AGE" CAN LAST FOREVER? GOD GRANT THAT WE MAY HAVE THE VISION AND SIMPLICITY TO COMPREHEND THE TRUE NATURE OF EVENTS AND SEE THE LIGHT OF UNINHIBITED GUIDANCE TO THE TRESHOLD OF A NEW AGE!

Chattanooga, Tennessee
February 8, 1979

Chicago, Ill. 60623

February 24, 1979 — Vol. IV, No. 9.