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The Failure of Communist Ideology



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The Failure Of Communist Ideology

by Lyndon H. LaRouche, Jr.

The latest issue of the Soviet Union's *Social Sciences Magazine* (Vol.8. No. 4, 1977) features a wildly fraudulent article, "The Study of the Biosphere and Human Ecology" by Alexander Katsura and Ilya Novik, slandering viciously the seminal figure of Soviet science, Academician V. I. Vernadsky. The significance of this article, which from its contents might well have been written under Cyrillic pseudonyms by British agents Maclean and Philby, is that such an outrage could be tolerated by Soviet officials in general. That toleration illustrates the point of our concern here: official communist ideology is, on performance, a failure.

The susceptibility of Eastern Europe to the production of so-called dissidents, and the correlated evidence of a "rock-youth counterculture" within those countries, merely reflects the fact that not only has the Soviet leadership failed to produce a dominant humanist outlook among the present younger generations, but also that official communist ideology is predominantly antihumanist in its essential epistemological features. The toleration of so shameless a public fraud as the cited article is epistemologically consistent with the large chunk of what is in fact British ideology embedded in the Korschite-Bukharinist "official Marxist-Leninism" of the Soviet Academy of Science.

The time has arrived at which I must speak directly, in a fresh way, to this problem. First, I shall outline the circumstances of this article, and then I shall return to developing the theses toward which I have already pointed.

My Position Today

I am obliged occasionally to use the first person singular at this juncture. Historically, and in current practice, I am something more than the principal officer of the Labor Committees and leading candidate of the U.S. Labor Party. Although a growing

number of exceptionally talented persons within those organizations have contributed both major and collateral elements to the present intellectual and related capabilities of the organizations, and to my own further development, the creation of those organizations is my essential responsibility, both in respect to my continuing leading role and, more importantly, the kernel of all the special epistemological and related distinctions upon which their development to date has been premised.

In comparative cases, numerous individuals gain the distinction of founders of organizations—professional, business, and otherwise—and others have become individuals of influence as teachers, writers, and what not. Among these, only a relative few in each generation come to occupy that very special sort of situation in which I am presently situated, a position of original intellectual leadership, contributing key conceptions to shape the immediate future and actively engaged in the social processes through which that influence is distributed.

In consequence of this fact, and of my organization's activities to the same effect, I have found myself personally, since mid-1975, at the node of an expanding overlap of networks now embracing much of the world. Some overlap governments, parts of governments, major and minor parties, financial circuits, scientific networks, and what-have-you. Since my U.S. half-hour nationwide TV address of November 1, 1976, this aspect of my situation has developed rapidly.

In some cases, these networks involve persons and groups to which I am closely allied on matters of global-strategic or regional-tactical importance. In other cases, the association involves occasional alliances on specific issues, and otherwise an ongoing exchange of conceptions. In other cases, I and my associates intersect the networks of our adversaries.

Overall, we have done a bit of good in the world these past months, sometimes in connection with

matters of extreme strategic importance. Broadly, through direct impact and otherwise through growing cumulative credibility for our conceptions, we exert some significant direct influence on the present course of world affairs. At the same time, we hesitate to claim a specific degree of credit for this or that result, since in the sort of cooperative efforts in which we are engaged it is usually most difficult to determine who should get what slice of the credit to be awarded all around.

Nearly every government of the Organization for Economic Cooperation and Development (OECD) and Comecon countries, and many within the developing sector would probably endorse the characterization I have just given. Including all the various kinds of cautions implied in the foregoing summary, we have gained significant influence of that sort in world affairs over and above the support and collaboration we have within the North American labor movement. We have influence, and, with that, a corresponding responsibility.

In these circumstances, it is not only implicitly expected of us, but sometimes demanded of us, that we contribute our evaluations or proposals on breaking issues. Some sources occasionally "feed us" vital information, either because they consider that important to be included in our published evaluations, or simply because it is understood that we will bring the matter to proper public attention. We, in turn, feed vital information into the U.S. Executive agencies, into the Congress, and agencies of state and local government. We even supply our adversaries with information useful to them, on the principle that our adversaries may not wish to continue on a course they themselves would regard as folly.

We are best known generally for our work in connection with the International Development Bank proposal, a project which had Henry Kissinger rushing about frantically trying to sabotage us, beginning in October and November 1975.

We are also fairly well known for our efforts to secure a Middle East peace settlement, which we have been energetically at since my April 1975 visit to Baghdad. We are also known for our work in attempting to prevent the USA and the USSR from stumbling blindly into a track leading into general intercontinental war, and our work against the related international evils of environmentalism and terrorism.

We have one additional significance on a major problem. Since it is well-established among all those intelligence agencies which earlier spent many months attempting to find our secret "connection" that we are in fact an independent force in the world—we have a special role and responsibility for developing workable concepts for emerging "East-West" relationships. Apart from our special qualifications for work of that sort, we have one further qualification lacking in every other "think tank" and intelligence agency on both sides of the East-West

ideological divide: we have no obligatory mandate to be prejudiced but from our own intellectual scientific commitments. Even our adversaries generally consider that latter qualification an asset respecting our judgments.

Thus, in respect to what is written below, within two weeks of its initial publication, not only will it be under discussions directly or indirectly, among hundreds of thousands of North American working people, but in every principal intelligence establishment, official or private, in North America and in Europe as well. On the basis of that foreknowledge, this is written in such a way as to serve the various needs indicated. Although exposition is required for the essential concepts involved, this is written as a thesis statement, rather than as the book that the subject otherwise deserves.

Subsequently, after its initial publication this article will be combined at a later date with an appended series of articles in which key points of the thesis will enjoy more elaboration individually.

Historical Precedents

Before turning to the theses as such, it is important that a key implication of the foregoing remarks be given summary attention. Any individual academic or otherwise, who rejects "conspiracy theories of history" out of hand, is either a liar or simply ignorant of both history and current politics. I and my associates are working largely on the inside of both national and world politics, dealing daily with allies, quasi-allies and adversaries, all of which operate through networks. Current experience and history render the same judgment as our experience: the history of European civilization has been nothing but a succession of conspiracy piled upon conspiracy for at least 3,000 years.

This is not to suggest that history is not lawful. If one understands the nature of lawfulness in reality—as distinct from the view of most textbooks—history properly describes a law of conspiracy. Man, by virtue of his power of reason, a power of reason intersecting man's peculiar mental-creative powers, is essentially a *voluntary* creature as the lower beasts are not. Man chooses the alternatives our species takes in history, subject to the fact that the consequences of such choices are lawfully determined.

What immediately determines social choices is precisely ideas. Which ideas prevail are determined by the influence of ideas. Man long ago learned that societies are not primeval hordes, Rousseauvian or otherwise, but societies of definite forms of organization and potentialities for innovation in organization. Hence, networks of influence have been the characteristic form of the struggles around ideas for all of recorded history.

The Neoplatonic humanist networks (and those networks' allies) bridging North America and Europe

were the means by which Benjamin Franklin and his associates prepared and organized the American Revolution, and brought the "League of Armed Neutrality" into being in support of that revolution. Franklin himself was brought into humanist networks through such key figures as James Logan, and intersected networks in France and elsewhere immediately dating to the 17th century, and back into the Erasmian networks of the 16th century.

America's enemies were also organized through networks, antihumanist networks including those centered around the British Royal Society, traced to the evil John Locke and Francis Bacon and centered during the last quarter of the 18th century around Lord Shelburne, William Pitt the Younger, and such Shelburne circle associates as Jeremy Bentham, Adam Smith, Thomas Malthus, and later, David Ricardo.

The 18th century humanist network of which Benjamin Franklin, Thomas Paine, Turgot, Lavoisier, Herder, Forster, Mozart, Beethoven, and Marx's teacher Wyttenbach were members, was broken on the continent during and following the Napoleonic reign in France. It persisted in the United States through the Clay-Carey Whig networks, through and after the Administration of Abraham Lincoln, beginning to vanish after the Hayes Administration. Vestiges of these networks have continued to exist, chiefly among professed Neoplatonics, but, generally speaking, self-consciously Neoplatonic humanist networks existed only outside of public knowledge until recent Labor Committee activity provided a catalyst for bringing them forward again.

Although the Labor Committees as such are socialist, they are only a key element within a much broader constellation which is not generally socialist in profession. The general constellation can be characterized as predominantly either Neoplatonic humanist, or, like many of Franklin's 18th century allies, Neoplatonic humanist in respect of organic impulse and side taken on key strategic and related issues. The networks as a whole include Gaullists, Catholics, Freemasons, persons differentiated as scientists, and Americans whose humanism is most immediately located in the organic traditions of the American System.

The strategic responsibility of the Labor Committees to those humanist network connections as a whole does not diminish the socialist commitments of the Labor Committees. Rather, the primary strategic agreement among all the forces involved is to establish a working humanist world order, within which settling the other questions arising within the networks can be resolved.

Parallels from the 16th through the 18th centuries are relevant — relevant in a double sense within this article at hand.

Contrary to the incompetent refuse called political-science education peddled in most secondary schools

and universities, the notion of a republic did not arise as the principle of replacing monarchs with elected presidents, parliaments, or whatnots. The modern notion of a republic was developed through the Hohenstaufen House of the Holy Roman Empire, in which connection the establishment of a republic was the issue between the Hohenstaufens (leaders of the European humanist faction) and a gang of degenerate Cluniac bankers (e.g., Hildebrand) who seized the papacy, the so-called Guelph faction. The notion of a republic, as articulated by Dante Alighieri in his *De Monarchia*, and more profoundly developed by Cardinal Nicholas of Cusa beginning with his *Concordantia Catholica*, was of a secular order (a state) governed by humanist principles. This was the conception of the Erasmian humanists, including Niccolò Machiavelli and his ally Leonardo da Vinci, and also including the Dudleys, Thomas Gresham, and their allies under the Tudors. The first modern republics, Tudor England and the efforts of the *politiques* in France, were based on a monarchical order, a monarchy ruled by a humanist prince.

Elizabeth I's post-1589 deference to the rotten Cecils and the hideous consequences of this, the Stuarts and Francis Bacon, led to the first effort at a kingless republic, the notion of a *Commonwealth* under Cromwell. The founding of the important colonies in North America—notably Massachusetts and Pennsylvania—was undertaken by humanist networks sharing the same Commonwealth faction as John Milton. William Penn and his secretary, James Logan, were part of such a network, and Benjamin Franklin came into the networks through his patron Logan. The first clear conception of a modern republic was developed in the United States, chiefly through Thomas Paine's denunciation both of monarchies and of what was later known as "Jacksonian" democracy as equally evil institutions.

During the 18th century, the Bourbon monarchies of France and Spain were instruments of the struggle for humanist republics. The case of the Spanish Bourbon Court of Charles III is most notable. Prior to the wretched Godoy's hegemony, gained at the expense of the friends of Francesco Goya, the French faction in the Spanish Court was working to transform the entirety of Spain and the New World Spanish possessions into a common republic committed to scientific and technological progress, developing the roots of everything decent and good in the Latin American tradition.

The idea of trusting a monarchical executive failed visibly after 1589 under Elizabeth I, failed miserably in Holland and with the 17th century degeneracy of the House of Orange, failed in the instance of Colbert's efforts under Louis XIV, all just as Thomas Paine understood, and just as Paine prophetically denounced the degeneracy of the United States under a "Jacksonian" democracy.

Nonetheless, the notion of a monarchical form of a

humanist republic was persuasively, if inadequately, argued until after the U.S. Constitutional Convention was completed. Contrary to the lying Charles Beard, the U.S. Constitution's notion of the ordering of two houses of Congress and the electoral college selection of the president, balanced against a Supreme Court governed by the humanist intent of the Constitution, was no sly improvisation, but one of the masterpieces of political science, embodying centuries of experience in the deliberations.

Great institutions are not so easily established, and even then require vigilant defense.

For reasons we have developed elsewhere, including in *The Case of Walter Lippmann*, a constitutional republic is committed to the principles of technological progress in scientific research and in industrial and agricultural expansion. It is dedicated to the principles of increasing the productive powers of labor through technology and relevant education. That is a humanist republic in practice, which functions to that effect, if it is based on a programmatic alliance of the social forces representing the interest of industry and labor as a whole. A socialist constitutional form of republic dedicated to the same principles of technological progress is also a humanist republic.

In a world dominated by humanist republics we can successfully progress and survive. Otherwise, at this critical juncture, no such happy probability prevails. If we order the dominant nations of the world according to that principle, we have a world generally admitting of rational solutions to the issues legitimately subsumed under humanism.

Without a clearly established alliance of forces committed to a single programmatic solution, it is essential that all the humanist variants be allied otherwise in a certain way. While each programmatic method must have its own independent organization, all of the humanist forces must be interconnected for their inclusive common purposes and must provide for alliances with other forces which can be won to the general policy-objectives of the humanist forces. The mutual independence of the organized forces involved is sometimes accomplished through tactical or strategic alliances around an agreed program and related objectives. This is not always feasible. Such agreement may not exist. For this latter, broader circumstance, channels of discussion provide the needed variant. Discussion, proceeding as discussion, as exchange of information and concepts, establishes lines of communication which can be converted to lines of active collaboration. A complex of such mixtures of alliances and intersecting and overlapping lines of communication constitutes a network or nest of networks.

Since the Neoplatonic humanism based on natural law is reality-oriented, the interchanges occurring along lines of communication tend to foster cumulative credibility for humanist conceptions, on

condition, of course, that the thrust of the humanist conceptions cumulatively converges in actuality on the reality being experienced. That is the way in which the Labor Committees has found networks to function during the current period.

Just above, I said that this point has a double relevance. It is relevant as a matter of historical background and insight into modern network operations. It is also relevant in the sense that communist ideology and most communist practice variously ignore or reject the conception of the humanist network. Communists have been trapped into a variety of British ideology. They reject explicitly the fundamental issue of civilization, the struggle of humanism against nominalism, in favor of nonsense-dogmas of "right" and "left," or the correlated nonsense-dogma to the effect that the "little people" versus "industrialists" is the essential struggle in modern society. In this way they have, broadly speaking, rejected humanism in favor of the ideology of "beggars-opera socialism"; they have adopted the reactionary ideology of a British-philosophical-radical, the mentally confused Bertolt Brecht, and of Brecht's hideous crony, Karl Korsch.

Consequently, communist ideology inevitably fails, or more exactly, sometimes succeeds despite itself—because, in adapting to sansculottism and populism, it plays into the hands of the traditional masters of British agents Danton and Marat.

The Task

In contrast to this cited disorientation of the communists, the world requires the rather immediate establishment of a humanist ruling order.

The two great world powers, the United States and the Soviet Union, are *organically* committed to humanist principles: *to the principle of advancement of scientific knowledge and general education as the development of the productive powers of labor to the purpose of technologically vectored global expansion of industrial and agricultural output both in total and per capita*. Most of the OECD countries have strong majority impulses to the same effect, as do those variously conscious and otherwise organic humanists of the developing sector. We must affirm those principles in the United States and other key OECD nations, and bring the Comecon nations into an *entente*—in the Gaullist sense of such an entente—to that same purpose.

The practical side of the task immediately before us can be summed up as follows. Between now and the year 2000 A.D., we must lay the economic foundations for the future of our species through the most massive global economic growth ever envisioned. That task is massive, but well within our present capabilities. We require a massive development of nuclear fission and fusion energy production to supply the energy for accelerating growth in technologically vectored in-



"beggars-opera socialism" — scene from Bertolt Brecht's
Three Penny Opera

dustrial and agricultural expansion. If we reach specifiable and feasible goals by about the year 2000 A.D., the future of humanity is secured.

To the consciously humanist hard core of our networks, these material ends are not ends in themselves. The satisfaction of augmented greed is not the moral purpose of human existence; the satisfaction of increasing material and related needs is merely a necessary means to a more fundamental moral end.

The fundamental distinction between man and the lower beasts is the historical (and prehistorical) fact of the human species' voluntary advancement of its power over the lawful ordering of nature, an achievement measured in increased population potentials and also measurable as an exponential tendency for increasing the number of calories of useful energy commanded per capita of the population in production—and hence also in consumption. This achievement expresses man's distinguishing essence, his creative mental powers, the power for creating appropriate hypotheses leading to more advanced scientific knowledge.

The twofold task of society is to satisfy the material necessity of a growing population through technological progress, while at the same time creating forms of society which enhance the fundamental distinction between man and the lower beasts. In a technologically vectored social development, a practical premium is placed on the ability of the individual to create, to transmit, to assimilate, and to practice more advanced knowledge.

In such a society—and only in such a society—is individual man valued for that essential quality which distinguishes him from the lower beasts, the quality of *self-perfection*, the quality of mastering the lawful ordering of the universe, the mental-creative powers most clearly expressed in fundamental scientific discovery. Only in a society in which man values himself in a different way than the individual in a neo-Malthusian society of baboons does man value the other person as human. Only in a humanist order which demands a climate of technological progress can man be truly human, can man avoid that degeneration into lower-beastlikeness which is characteristic of a fixed primitive culture or other neo-Malthusian utopia.

To us, everything which stinks of Rousseau or Malthus is anathema, an evil doctrine which degrades man to the moral self-conception and moral condition of lower beast.

To make this clear, we state emphatically, if summarily, our contempt for the demands of the American Indian Movement (AIM). Granted, obscene things were done to the American Indian in the course of the development of the United States. However, the American Indians represented a vastly inferior culture, an obstacle to the moral development of the Indian himself, an Indian whose culture degraded him to a neo-Malthusian approximate moral likeness to a

baboon. The crimes of the United States against the Indian are limited to the failure of the United States to adhere to the relevant policy of Thomas Jefferson: to wipe aside Indian culture, but to provide the Indian, as human, his rightful place as a citizen in American culture.

In this view of man and of the tasks of our age, socialism is not a self-evident ideal. As Karl Marx himself stipulated the principle of "scientific socialism," as long as industrial capitalist development continued to develop the productive powers of labor, capitalism remains progressive and there is no objective crisis-possibility for socialism. Socialism is necessary as an alternative to the failure of capitalism to continue technological progress. Socialism is a lawful form of society, but is in itself only one predicated form of a principle of human development in general.

The only self-evident ideal for human society is that which fundamentally distinguishes man from the lower beasts, man's creative-mental powers as manifest most crucially in technological progress as we have summarized the point here above. The principle involved is properly known in modern history as Neoplatonic humanism. Capitalism or socialism are valid political forms only insofar as they are dedicated in efficient practice to the realization of the goals of Cardinal Nicholas of Cusa's *Concordantia Catholica*, also the goals of the humanist networks associated with Benjamin Franklin in leading the American Revolution and the establishment of the United States as a constitutional republic.

Everything else, whether called capitalism or socialism, is merely a form of bestiality.

The principal evils of communist ideology, the proliferation of despicable dissidents such as Pinochet enthusiast Alexander Solzhenitsyn, a "youth-rock counterculture" within Comecon countries, and the influence of British ideology in Georgii Arbatov's circles, are both a massive problem confronting honest Soviet and other Comecon leaders, and a vector in Soviet policy which contributes to the danger of general war and other horrors.

To that point, we humanists are obliged to criticize folly in the communist countries as savagely as we denounce kindred evils in the United States. This savage criticism has a double purpose. If we permit ourselves to avoid clear issues, to avoid denouncing folly, for fear of being charged with libel or creating diplomatic affronts, our own mental powers are corrupted; we deprive ourselves of that integrity of judgment essential to scientific work and to qualified political leadership alike. More immediately, as long as the Soviet leadership continues to tolerate Arbatovism and other strains of British ideology in its ranks, that toleration of a pernicious influence erodes Soviet society from within, cultivates folly in its domestic and foreign policy, and contributes a major source of danger to us all.

The Soviet Union on Balance

To focus our criticism effectively, we must stipulate that we are *not* saying certain things.

First, as we outlined the case in *The Case of Walter Lippmann*, the 1917 Bolshevik Revolution led by V.I. Lenin was both a necessary *voluntarist* act and has proven itself overall a success. The anticommunist ideologue who insists, on the one side, that a communist economy doesn't work, and who, at the same time, demands that NATO arm with new weapons to keep pace with Soviet military developments, is plainly a self-exposed jackass. Similarly, given the outrageous conditions that the United States imposed upon 1960 Cuba concerning nationalization and Cuban foreign debt negotiations, the Cuban socialist transformation was a necessary *voluntarist* act, and it is merely an ideologue's pathetic, hysterical self-delusion to insist otherwise. (There are problems in Cuba, of course. To judge those problems, one need only compare Cuba since 1960 with other Latin American countries within the Organization of American States.)

Second, the kernel of Soviet leadership, except degenerates such as Arbatov, is socialist in outlook and commitment in every meaningful practical sense, and is otherwise sincere in its efforts to associate itself with the views of Karl Marx.

Third, there is a class of objective problems in the Comecon countries and in Cuba which is not to be attributed to the failures of communism generally, or to the existing regimes in particular. In general, 60 years of invasions and containment of the Soviet Union were intended to injure the Soviet economy and internal social relations, and those measures have in part succeeded in their purpose. If Soviet agricultural problems, and the far worse problems in Poland, are significant problems of communist mismanagement, they would have been solved long since but for the invasions and the burdens of military expenditures on total capital-formation rates, just as problems of consumption within the Comecon countries are chiefly byproducts of those military burdens.

Within this third category, there is the special case of the Comecon external debt, a topic being reviewed in many quarters, including an October conference in Budapest. In general, as Hungary's Fekete underlines in his paper submitted to the mid-October international conference in Budapest, most of the Comecon external debt is on an eminently sound basis. The exception, which Fekete, diplomatically, does not underline, is the case of Poland, where a wretched agricultural policy saps the Polish economy without remedy in sight under present policies.

Notably, the problem of Comecon external debt is that those debts are tied to forward purchase agreements by Comecon creditors. The 1967-71 collapse of the International Monetary Fund (IMF)

and the industrial collapse now being driven by monetary crisis in the OECD and developing sectors is slashing the market for Comecon exports. As that market collapses, the willingness of OECD countries to make repurchases from the Comecon subsidies, in a way reminiscent of the effects of the 1929-33 collapse in the West on the foreign-trade position of the Soviet economy, and the crisis in Soviet agricultural export prices erupting since about 1925-26.

Although the cause of the Comecon external debt problems (possibly excluding Poland) is entirely located in the collapse of the Western monetary system, that collapse does produce internal effects inside the Comecon countries, most notably on capital-formation rates, and with resulting effects on the agricultural sector and general consumption levels.

To give a balanced view of the matter, there are features of internal Comecon practices which aggravate these externally caused problems. Much discussed is the maintenance of bilateral surplus balances, whereas multilateral Comecon-convertible use of balances should have been adopted long ago. The Soviet and Polish agricultural problems are also a cancer within the economy of Comecon as a whole. These are aggravations of the induced problems.

Fourth, the Comecon countries do retain features of garrison economy in internal political life. This is most broadly a result of 60 years of invasion, containment, cold war, and similar externally caused circumstances. Again, these externally caused problems are internally aggravated, but the distinction between causes and aggravations must be maintained in analysis.

What we are directly criticizing is only the Soviet method of political thought, what is properly termed communist *ideology*.

First, communist ideology is an *ideology*, a false way of judging reality, a comprehensive illusion, in the same sense of *ideology* as used by Karl Marx in the title *The German Ideology*. Like the dominant ideologies of societies which are successful on balance, the ideology as a guide-to-practice has a certain degree of appropriateness to reality while being at the same time a ruling illusion. The discrepancy between the reality and the illusion takes in all such cases the form of a practical breakdown in practice under certain conditions. We are examining communist ideology as an ideology in terms of its inherent points of practical breakdown.

The method we employ for that purpose is essentially the same employed in the progress of scientific knowledge. The limits of appropriateness of an accepted body of scientific knowledge represent *critical* areas of practice.

In these critical areas, the prevailing body of scientific knowledge does not work. To solve that problem, a crucial *hypothesis* is required—in the sense of Riemann's unique *hypothesis*. A crucial hypothesis is a sweeping correction of the entire body

of existing scientific knowledge involved, a whole new way of looking at the universe in (at least) one of its aspects. The appropriateness of the new or crucial hypothesis is then tested in precisely the critical area of practice in which the old body of knowledge failed. If the hypothesis is properly formulated, according to epistemological standards, a successful demonstration conclusively proves that the new way of looking at the universe is relatively correct as a sweeping replacement for the old.

A much cited example of this is the case of relativity. Albert Einstein's reputation as the discoverer of relativity is doubly exaggerated. He was not in fact the original discoverer of what he is reputed to have discovered, and did not discover what he presumed to have discovered. Nonetheless, his use of the work of Lorentz and others concerning the demonstrated constant speed of light did represent the advancement of crucial hypotheses respecting an area of practice in which the old physics collapsed, just as nonlinear plasma phenomena crucially demonstrate the fundamental errors in still-prevailing physics thought.

The method thus illustrated is by no means limited to physics. On condition that we rise above the restricted compass of so-called mathematical thinking, and locate ourselves in the more fundamental domain of epistemological rigor, the same principles apply to all areas of knowledge, but also to the criticism of prevailing ideologies.

As an ideology, communist ideology must be primarily examined on two levels, so to speak. Fundamentally, it must be compared with reality. However, we must introduce an intermediate step. We must note the vicious discrepancies between communist ideology and the methods of Karl Marx, and must, in turn, take into account the vicious errors in Marx's own conceptions. This touches upon a point at which most communist spokesmen plunge into a psychedelic agony: they are rendered apoplectically inarticulate by the proposition that LaRouche is qualitatively superior to Karl Marx in respect of the areas of Marx's noted contributions. "Revisionists" in the tradition of Eduard Bernstein communist ideologues can be spit at with equanimity. The LaRouche problem, as the saying goes, "blows their minds."

In the communist movement, there have been many occasions on which leading communist factions have been systematically accused of departing from Marx's principles, or violating "Leninist principles." The response to such accusations is almost ritual. There is a great scurrying to canonical literature, both the writings of "the masters" and juridical precedents of party congresses and the like. In Russian, this quotation-mongering is liberally spiced with peasant shibboleths and the aphorisms of wrinkled grandmothers. Take the authority of the sacred texts away from them and they are intellectually terrified, as the

small minds of the 15th century were terrorized by the “folly of the cross” of Cusa and Erasmus. The communists pretend to be scientists. In practice, they expose themselves as imitators of the degenerate Cluniac monks of Lotharingen, imitators of those doctrinaires who shrieked like banshees at Lorenzo Valla’s 15th century proof that the so-called “Donation of Constantine” was a Cluniac forgery.

It is in this connection that the appropriateness of our two-level examination of communist ideology is defined. Communist ideology rationalizes itself principally by means of an accumulation of “rabbinical” commentaries on literary works of Marx, Lenin, and others, which are treated as the original sacred texts. That accretion of commentaries, which in fact serves principally as a way of denying the otherwise explicit meaning of Marx and Lenin, rests on the presumed “revealed truth” of the texts at the bottom of the doctrinal heap. Hence, one cannot unravel the mess that is communist ideology without taking this elaborated structure into account. It is that structure, with its included discrepancies, which must be compared to reality to show how the communist separates himself actually from reality.

Although communist ideology is an illusion, it is the formal source of those socialized conceptions which communists develop to consciously order their response to reality. It represents the accreted ideology within whose terms a communist defines what a communist is, what a communist society is, and what represents a communist approach to a problem in real life.

Although communist ideology is an illusion, like all prevailing ideologies, it takes on practical life among those influenced by it.

As a guide to practice, this ideology produces consequences. As is the case with all successful ideologies, in Soviet life (in particular) the short-term consequences of an ideologically driven practice at least appear to be in approximate correspondence with the results predicted by the ideology itself. Among others, themselves ruled by communist ideology, communist ideology as a guide to practice takes the form of successful “common sense.” Success in school, employment, career aspirations, and so forth are generally in correspondence with the ideology’s self-estimation.

It also produces other consequences, not in correspondence with the ideology’s predictions. Here, the immediate comparison to the problem of critical experiment in scientific work is properly involved.

It produces dissidents, loyal nationalists who are anticommunists, and such despicable effluvia as the susceptibility to a “youth-rock counterculture.” Although Zbigniew Brzezinski’s ambitions are as exaggerated on this point as they are thermonuclearly dangerous in effect, I would not personally wish to stake anything important on the proposition that more than 20 percent of Soviet professionals seriously

consider themselves “good communists” deep inside.

There is a further point to be emphasized in this connection. The political-psychological level of development of the Soviet citizen is way below the level of actually socialist objective achievements of the Soviet state, whereas, in a healthy society, the consciousness and aspirations of the majority of the population ought to be in advance of the society’s actual achievements. This is proven sufficiently by Soviet literature, by the cultural level of the average literate Soviet citizen.

The best cultural level in the Soviet Union, as represented by literary output and other accessible evidence, is among a relative minority of party “hardliners,” professional military cadres, and those scientific strata centered around the achievements of Novosibirsk. Here, the perspectives and overview are in advance of the general level of objective achievement. In these cases, there is an intellectual driving-force for progress, a rich attitude toward the importance of advancing culture. Here, where we encounter communist ideology at its best—as in comparable strata in East Germany — we best isolate the crippling flaws of the ideology. That is, we confront the crucial evidence bearing upon the failure of the most culturally advanced strata within the Soviet Union to bring up sufficiently the level of outlook of the majority of the population.

Our concern on this account — our practical concern — is twofold. The internal moral strength of every major nation is our proper concern: no clear-thinking person wants a lunatic living on his block. No one who is committed to humanity can accept a significant portion of humanity living in a state of lunacy. Presently, it would be to the United States’ advantage if the Comecon countries, especially the Soviet Union, were a consistent international influence for humanist outlooks. Both aspects of this matter are regrettably problematic.

As we examine the internal features of the ideology we are properly convinced that the manifest failures of communist ideology are lawful consequences of the ideology itself.

Personally, although I am disappointed by this sort of evidence, it should not be inferred that I am in the slightest weakened in my own commitment to socialism *as I have defined it*. Communism is not for me “a god that failed.” That ideology I have not worshipped, albeit I have been alternately too optimistic and sometimes too pessimistic concerning the Soviet Union and communist parties as forces for good. Rather, the evidence demonstrates to me that any conception of socialism but one in agreement with my own is worthless crap.

The Vernadski Case

The *Social Sciences* article on Vernadski is, as I have reported at the outset, a hideous fraud. Not a

single important statement concerning Vernadski in that article corresponds to historical fact. There is not even the margin to account for the frauds as mere distortion of fact. They are outright, total fabrications.

As I also emphasized at the outset, the majority of the Communist Party of the Soviet Union is not to be held accountable for the views of *Social Sciences*, at least not directly.

An informed appraisal of the contents of that *Social Sciences* issue as a whole is sufficient to identify the sort of beast we are immediately considering. The broader point, as I stated earlier, is that there is a manifest climate of toleration, reluctant or otherwise, for the degenerate rubbish proliferating in certain quarters of the Academy of Sciences.

The editors of *Social Sciences* are part of the same collection of British agents-of-influence in and around the Soviet Central Committee and Academy of Sciences as the notorious Georgii Arbatov. Nor is there any exaggeration or metaphor in terming them British agents-of-influence. The evidence is crucial, and redundantly so.

It is to be stressed that in respect of internal Soviet history, the Arbatovians are outgrowths of the influence of Anglo-Dutch agents Bukharin and Ryazanov of the 1920s. Relevant is the recent report that Soviet officials have communicated to members of Bukharin's family that the 1930s trial-judgment against Bukharin has been reexamined and found to stand. (It should. Although the official version of the indictment and judgment were shaped to serve perceived state interests at the time, the true evidence justifies the exact same indictment and condemnation several times over.) The corollary point is that the Bukharinist-Ryazanovist point of view, the view of the "right opposition" current of the Comintern, is by no means the official view of the ruling majority in the Soviet Union. Again, the views of the editors of *Social Sciences* are by no means those of the Soviet leadership majority.

This connection of *Social Sciences* to Bukharin is shamelessly raised in the article in question, although *en passant*.

During the 1920s, from 1923 until 1928-29, Anglo-Dutch agent N. Bukharin represented the special interest of the Samuel family inside the Soviet Union. In the tradition of Adam Smith, the Samuel family and its allies proposed to keep Soviet Russia relatively a backward agricultural and raw-materials-exporting country, with the included provision of Royal Dutch Shell privileges respecting the purchase-price of Caucasus petroleum exports.

In opposition to the Bukharin policy, and gathered around chief Bukharin opponent N. Preobrazhenski, was the faction favoring industrial development, which was in turn allied — outside the party itself — with a group of leading scientists led by Academician V.I. Vernadsky. Vernadsky was rightly contemptuous of the doctrine of *Diamat* ("dialectical materialism")

and *Histomat* ("Historical materialism") promulgated by such future right-oppositionist spokesmen as Bukharin and Ryazanov. He was rightly contemptuous on grounds of method and on grounds of policy.

This issue between Bukharin and Vernadsky resulted in a political coup by Bukharin against the Soviet scientific community, in which Soviet science was brought under the control of a concoction of Party hacks agreeable to Bukharin and his ilk.

Vernadsky also has the significance of being among the most underrated scientific figures of the 20th century. Associated with the Pasteur circles in France, and a peer of Curie, Vernadsky was both one of the most seminal influences in biological science and one of the principal fathers of nuclear science. Under Vernadsky, the Soviets were already engaged in developing nuclear-energy production technology during the 1920s, producing the basic cadres of Soviet scientists who made possible postwar breakthroughs in both the atomic and hydrogen bombs.

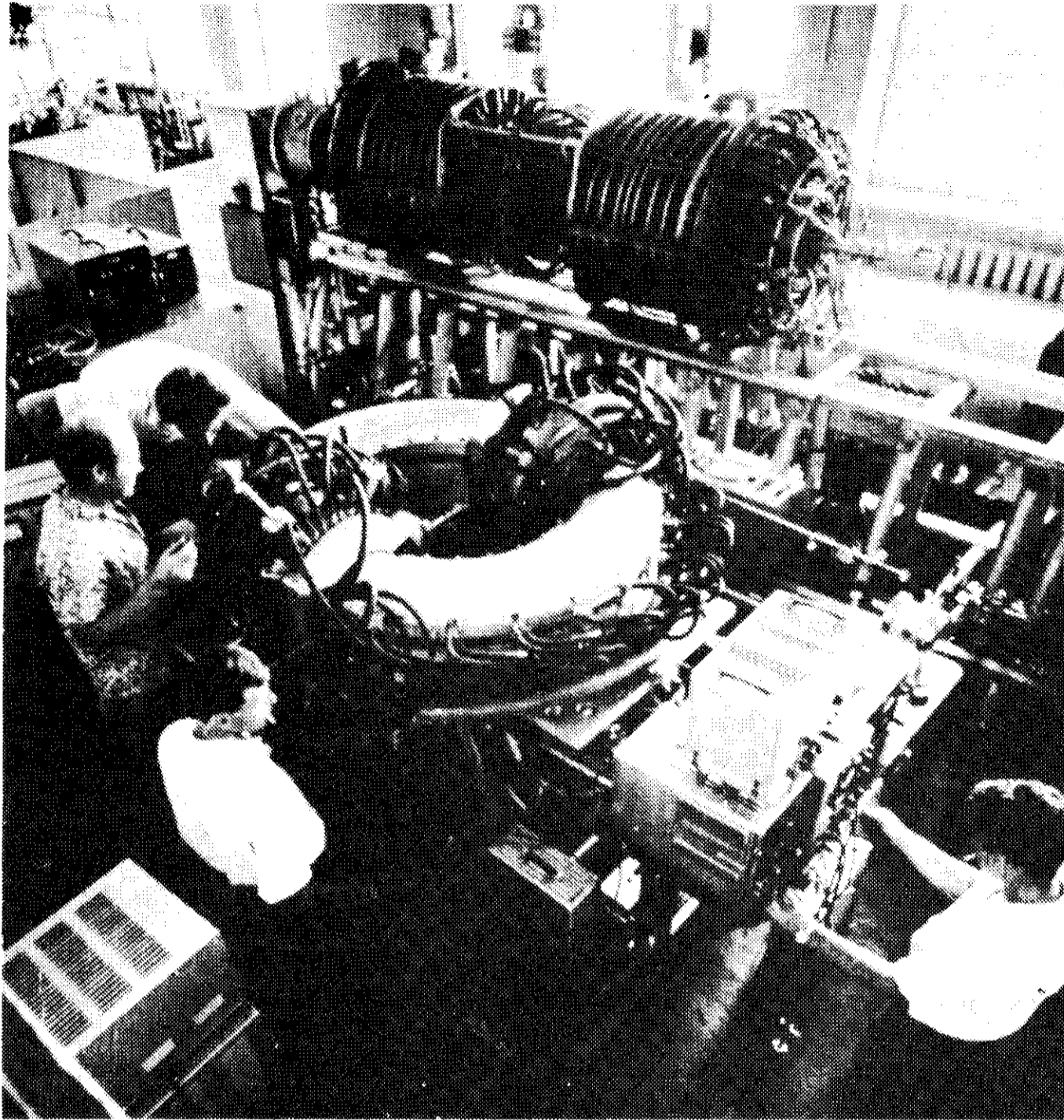
Methodologically, Vernadsky was not only Neoplatonic in his conception of science, but did much to advance the view that the negentropy of biological processes was crucial evidence to the effect that the physical universe in general was negentropic. Vernadsky located the vantage point for attacking this study in those aspects of Riemann of which Einstein, Weyl, and others were functionally ignorant.

Bukharin hated Vernadsky. So did Bukharin's friends in the British intelligence establishment. During the postwar period the Rand Corporation, an offshoot of the London Tavistock Clinic and Strategic Bombing Survey project, denounced Vernadsky's influence as that which Anglo-American efforts must attempt to eradicate from Soviet science.

During the postwar period, Vernadsky's influence has undergone ebbs and flows in official circles, but has remained the kernel of all major Soviet physics and related achievements. Recently, a collection of his writings has appeared, and furthermore, the proliferation of nonlinear plasma effects in Soviet research has established the basis for much greater and more intensive interest in his line of thought and method. Hence, the heirs of Bukharin have set out to destroy Vernadsky's influence by a new ruse, by caricaturing him as a neo-Malthusian nature-freak.

In general, heretofore, the traditional approach to attacking Vernadsky's influence was to praise the reductionist dog-teaser I.P. Pavlov as a model of scientific objectivity and scientific method. Now, the editors of the Arbatovian *Social Sciences* publication have attempted to degrade Vernadsky to the status of an heir of the miserable Charles Darwin and the positivist von Bertalanffy.

This goes together with the general tenor of *Social Sciences*. The insidious influence of Haldane and other British intelligence specialists in Soviet penetration operations shows shamelessly. Darwin, Huxley and



man's deliberate power to indefinitely master the lawful processes of the universe—Soviet atomic research

other talented, despicable Malthusian wretches of that sort are touted without a show of embarrassment. (Granted, Karl Marx, who despised Malthus, foolishly dedicated his *Capital* to Darwin. When it came to the British liberals, Marx did a number of foolish things, and Engels did far worse. However, the connection between Marx and *Social Sciences* is entirely nonexistent. Otherwise, *Social Sciences* associates itself with “systems analysis” — e.g., MIT’s Marvin Minsky — and “linguistics” — Minsky’s buddy, the Rand Corporation’s Noam Chomsky.)

The work of the Labor Committees has intersected the thrust of Vernadsky’s thought on a number of crucial points, in which we have had the included good fortune of vindicating some of Vernadsky’s hypotheses. This began during 1972 and began to progress in practice during 1973, through an outline project I gave to Eric Lerner and others concerning the approach we should take toward making our appropriate crucial contribution to biology and physics. This project evolved into the Labor Committees’ Research and Development Staff, through an intersection between the research activity outlined for the project and our concern to promote research in fusion technology.

It was in the course of literary researches adjunct to our researches in epidemiology that we encountered Vernadsky’s efforts in a way which first brought home to us his true importance.

As the proceedings of the biological sciences division of the Fusion Energy Foundation illustrate, as soon as the implications of nonlinear processes in plasmas are somewhat assimilated, one is properly impelled to turn attention to advanced work in biology, where agreeably correlative experimental conceptions are already the subject of some ferment. This is better appreciated once the actual history of Louis Pasteur and his work are known, and the connection of Vernadsky to the Pasteur circle.

This shows immediately the nature of the fraud perpetrated against Vernadsky by the latest issue of *Social Sciences*. True, Vernadsky’s view regarded negentropic biological processes as more efficiently expressing the laws of the universe than physics as theretofore defined. In that respect, the similarity, and the connection, between Pasteur’s and Vernadsky’s outlooks is underlined. The fraud of *Social Sciences* is that it accepts Vernadsky’s priority for biological evidence while rejecting his conception of biological processes. They attempt to represent him

as an heir of Darwin and Huxley, whereas in fact the essential feature of Vernadsky (and Pasteur before him) was his total rejection of every facet of the Darwinian world-outlook on biology and everything else.

Not only was Vernadsky the irreconcilable enemy of Darwin and Huxley in biology and physics — the enemy of Malthusianism and neo-Malthusianism — but Vernadsky was correct.

The task force collaborating with Lerner has contributed three sets of crucial evidence which validate Vernadsky's view. First, as was set forth for examination as the initial task of the 1973 outline of the project, it is shown that human existence since the Pleistocene is secularly thermodynamically negentropic. Second, the geological history of the earth since the emergence of living forms is shown to correspond directly to biogenically driven processes, and not to any alternative model. Thirdly, study of the shift of the Amazon high as a result of massive Amazon basin deforestation has been shown to represent crucial evidence, overthrowing pre-existing doctrines of meteorology, that the margin of negentropy represented by plant vapor respiration is the marginal, driving feature determining the stable "long-wave" configuration of basic weather systems.

Other work shows that the Darwinian notions of "survival of the fittest" are biologically absurd, and that species-evolution is located outside the simple notions of genetic inheritance in a driving, negentropic process: this finding of experimental biology, exposing the inadequacy of the Mendelian doctrine, corresponds to the history of the biosphere, whereas the Darwinian doctrine absolutely does not.

The anti-Vernadskyian drivelling that the editors of *Social Sciences* attribute to Vernadsky is identical with the neo-Malthusian dung-droppings from Arbatov's own lips around Cambridge, Mass. and other U.S. locations at which we have directly encountered that British-minded gentleman. In respect of visible Soviet figures, Georgii Arbatov is the leading vocal opponent of scientific research and technological progress in the Soviet Union today. He is the most visible Soviet exponent of the British Malthusian outlook of Haldane, Bertrand Russell, Korsch, and such Korsch disciples as Chomsky. He is in the true tradition of Bukharin, that friend of Royal Dutch Shell's Samuel, who proposed to keep the Soviet Republic in a condition of bucolic backwardness, all for the greater profits of Royal Dutch Shell.

Vernadsky's approach to physics by way of biological evidence was in fact directly opposite to the neo-Malthusian nonsense *Social Science* fraudulently attributes to him. Proceeding from the necessity of the negentropic change in nature generally, Vernadsky was the most principled proponent of technological progress. He was not an admirer of pastoral imbecilities, but rather one who recognized that the negentropic principle crucially exhibited in biological

processes was a source of man's deliberate power to indefinitely master the lawful processes of the universe.

Aby Warburg the Communist

This is the point at which to criticize the myth to the effect that the Warburgs (and other international banking families) are part of an international communist conspiracy. The thesis, as some self-styled conservatives represent it, is all wrong, totally wrong insofar as it used to make Warburg et al. witting dupes of communism. However, it is not absurd factually. It merely has the facts arranged upside down and backwards-fore.

There is a network among international financiers which is consumed with a burning hatred of industrial capitalism. They are capitalists in the sense that they absolutely defend property rights in debt instruments and related financial paper, but they are devoutly, hysterically anticapitalist in the sense that capitalism is defined as properly governed by a principle of profitable capital formation in basic industry. These anticapitalist financiers — otherwise properly known as raving lunatics — dream of a utopian world order in which technological progress and population growth ends (or, that both approximately end), in which the quiet collection of coupons on paper debts is the perfected order.

Among these circles, including crazy old Aby Warburg, there are some, indeed, who dabble in the notion of utopian socialist orders as one of the alternate political instruments for creating the quiet, progress-free utopia of coupon-clipping. Fascism was such a "socialist" project of these financier circles.

These financier circles are a prominent part of the political-intelligence establishment which has dabbled with and largely steered the socialist movement since the French Revolution. It should be remembered that the same Jeremy Bentham who ran British agents-provocateurs Danton and Marat during the "Red Terror" of the French Revolution was a part of the Lord Shelburne circle which took over the British government following the American Revolution. This circle's twin bases were the British monarchy and the combined financier interest of the Barings and the British East India Company. It should also be emphasized that Geneva and Amsterdam banking interests, who sponsored the ideas of Jean-Jacques Rousseau, were intimately associated with the Shelburne circle in these enterprises. The Shelburne circle, while financier based, was self-defined as bitterly opposed to industrial capitalism. This is emphasized also by the case of Jeremy Bentham, who originated the negative-growth proposals on which Shelburne circle protégé Malthus based his genocidal slave-labor doctrines, the precursors of the Nazi economic system of slave labor and death camps.

There is a fantastic bit of fiction known as the

“Rakovsky Protocol,” published in Spain in 1950, which purports to show Rakovsky explaining to the GPU the nature of the international banker-communist conspiracy for which, according to the document, Rakovsky and the entire Trotsky circle had been a part. The document is a concoction, but is composed by a well-informed team who put into Rakovsky’s mouth a tale that is only a hideous caricature of the known truth.

“Rakovsky” in the document makes the keypoint that a group of international bankers (in the document, the bankers are predominantly Jewish) are in league with a secret network among communists to bring into being an ideal sort of Orwellian “communist” international order. Despite the faults of the concocted document, it is a fact that there is a network of agents throughout the communist and other “left” organizations which does in fact think along lines attributed to Rakovsky in the “Protocol.” Georgii Arbatov expressed exactly that “realist” ideology in remarks before (and in part to) Labor Committee representatives in the Boston area.

That same ideology is in fact the exhibited ideology common among Eastern European dissidents of petit-bourgeois social origins. It is Arbatov’s mentality. It is the mentality exhibited by all the contributors to the latest issue of *Social Sciences*. It is the ideology of the late Boris Pasternak. Alexander Solzhenitsyn is a natural by-product of the same ideology. To these soulless wretches, capitalism, socialism, humanism, and so forth have no meaning. They live in an Orwellian nightmare world converging on the sort of ideology and form depicted in the “Rakovsky Protocol.” They are all, in principle at least, British agents.

The conservative who denounces the financier-communist conspiracy is morally correct insofar as his venom is focused against the types represented by Aby Warburg and Georgii Arbatov. These scoundrels are the ultimately immoral ones, the extreme nominalists, the essence of that immorality which has been the consistent principal enemy of the human species over at least the past 3000 years of Mediterranean, Middle Eastern, and European civilization.

The Social Phenomenon

Yet, Boris Pasternak and Alexander Solzhenitsyn were Soviet literary celebrities, until they went too far in attempting to set fire to Oblomov’s bed. Georgii Arbatov is a force within the Soviet Central Committee, runs the crucial USA-Canada Institute of nearly 300 persons, and has lately attempted to take over policy evaluations for Comecon-West German relations. *Social Sciences* reflects an entrenched nest of privileged scoundrels within the heart of the Soviet Academy of Sciences.

The Soviets can not argue that Pasternak and

Solzhenitsyn “went bad.” Pasternak, as a writer, always stank with his petty romanticist’s lack of either visible morality or profundity of conception. Solzhenitsyn was always a despicable existentialist, from whom no good could emerge, whatever political cause he espoused. The Soviets did finally deliver Solzhenitsyn to Böll: why did they take so long to empty the garbage?

A similar problem exists in Yugoslavia. One need not speak of the case of that notorious “crazy Montenegrin” romantic, Milovan Djilas, a mere throwback to medieval mail-clad sword-swingers charging against the Turkish occupation, an individual whose fault is that he arrived a few centuries too late into history. Granted, Tito received courtesies from British intelligence — when it suited British intelligence to provide them. Does Tito imagine that such services rendered indebted him to the point of making Yugoslavia today such a playground for British special operations?

Why is it that Soviet society produces such a notable incidence of such celebrities? Why are these creatures cultivated while some honest talent must, perforce, go unacknowledged to make room for such miserable creatures? Why does East Germany produce a wretch like Wolf Biermann? — he was not, after all, exactly unknown prior to his exodus.

In the course of my travels and other occasions for encounters over recent years, I have met a variety of individuals from Eastern Europe. A large proportion of them disgust me morally intellectually — they smell of the same unfortunate qualities typical of American or British academic liberals. There is nothing accidental, unfortunately, in the percentile of such regrettable babblers among my encounters. One might be wishfully tempted to conclude that any communist worth keeping is not permitted to travel abroad.

Perhaps someone chooses to denounce me as insensitive to the principle of “freedom of ideas”? Two arguments should be made in response to such nonsensical criticisms, both relevant to the case under consideration.

Is any critic such a nitwit as to believe that there is some sort of “free circulation of ideas” in the United States today? You, sir, apparently know nothing — absolutely nothing — of the way in which opinions are selectively promoted or pushed into obscurity in universities, newspapers, radio and TV, publishing houses, and in selective harassment of political opinion in the United States today. It is really not much different in the United States than in Western Europe; the only significant difference, respecting the spectrum of ideas involved, is the difference in the selection-process. After all, Solzhenitsyn and Pasternak were published, when their writings were really not worth producing in any country on the basis of content. In the Soviet Union, the process works

The Essential Problem

through networks within the state apparatus and party; in the USA it operates through networks within the financial community which control the principal vehicles of public communication and popular entertainment.

In the United States, a university department head who chooses to give tenure to a six-legged frog and discharge an eminently qualified instructor might argue for his right to judge what does and does not have merit. Ah, there's the point: merit. A publisher would argue to the same point, or make a marketing argument. A slimy newspaper editor hides behind the catchall fraud of "newsworthiness."

It is legitimate to insist that not all ideas have equal merit. William James's "pluralism" was always a bit of unworkable, shallow-minded nonsense, even in the practice of those publishers and editors who howl the loudest for "pluralism." The commercial saleability of ideas otherwise of merit, or equivalent practical problems, has a certain secondary merit. Nonsense and evil certainly do not have the same moral claims to voice as honest or useful notions.

One can not declare that all ideas must be regarded as having equal right to expression. There must be criteria which determine which spectra of ideas, measured by what standards, should enjoy the right. Talk to the contrary as you please, you are merely spewing useless hot air. Do not argue that you have the right to express your ideas merely because they are your ideas; tell me what are the criteria for judgment of ideas which establish such a right for the particular idea you seek to express. That is the way in which every association functions — excepting babbling societies. There is no democracy for ideas apart from criteria which determine which ideas shall enjoy the privileges of democratic expression. Does practice conform to the adopted criteria, and are the criteria appropriate? Those are the only legitimate premises for determining who shall be heard.

According to its own standards, the Soviet Union has adopted criteria respecting content and form of expression of ideas. These include provision for a certain form of expression of ideas deemed wrong by those criteria, which are ordered to be heard so that they may be systematically rebutted. The criteria of party and state democratic centralism provide for a process of criticism and policy-formulation, in which standards of relevance prevail. Overall, the process ordered by criteria is specified to be directed to enhancing a perfection of socialist consciousness in the population through the interplay of ideas and experience. It all sounds quite sensible — even to a hard-nosed anticommunist who has momentarily dropped irrational prejudices for that purpose.

However, on performance the Soviet system does not work to the effect ostensibly prescribed by the criteria. Too high a ratio of outright garbage like that of Arbatov persists in coming to the top.

The most general ideological problem in the Soviet Union is that the conceptions of communism and communist policy expressed by the Institute of Marxism-Leninism and by the predominant treatments of this topic in leading publications is rubbish. The Soviet citizen is not only given no coherent sense of social identity in correspondence with Soviet reality as a whole, but he is expected to acknowledge as officially authoritative a mass of folklore which is downright nonsense.

Consider the two prize pieces of gibberish offered by the Institute of Marxism-Leninism: Diamat and Histomat. In Karl Marx's writings, one properly identifies as central Marx's partial success in fundamentally correcting the essential error of Hegel's *Phenomenology of Mind*. This central accomplishment of Marx's can be termed either dialectical materialism or historical materialism, two terms which refer to the exact same method. The Institute of Marxism-Leninism attributes to Marx the discovery of two distinct methodological contributions, Diamat and Histomat, neither of which has any resemblance to what Marx actually accomplished. In fact, neither has any resemblance to anything encountered in nature, except delusions. The only existence Diamat and Histomat have is the institutional authority, the social existence, given to the terms and their definitions by the institute. They are analogous to a psychotic delusion which could have no existence but its actual existence as a delusion in the mind of an actual psychotic.

To repeat the point, if Joe Jerk asserts that the "moon is made of green cheese," this does not cause the moon to be made of "green cheese," but the delusion, "the moon is made of green cheese," not only exists in the mind of Joe Jerk, but the lives of persons around Joe Jerk may be practically affected in some way as a consequence of Joe Jerk's acting upon that existent delusion. Diamat does not exist in nature as a principle, but the delusion that it does may tend to determine how science is practiced in the Soviet Union.

That is not the limit of the relevance of the point. Diamat and Histomat are gibberish, but they were developed as official doctrine by a definite social process, a process which tells us much of the central features of communist ideology in general.

Diamat and Histomat were accepted in communist ideology in order to protect communist ideology from the implications of the actual notion of "dialectical materialism" attributable to Karl Marx. We summarize the implications of Marx's notion, and then outline the problems this presents for communist ideology.

The common problem of Hegel and Marx is their

attachment to the myth of English liberalism which erupted in Germany through the influence of the anti-French forces around von Stein, Scharnhorst, Gneisenau, et al. This is a glaring feature of Hegel's writings, both in the *Phenomenology of Mind* and more emphatically in the *History of Philosophy* and *Philosophy of History*. The relevant precedents for Hegel's *History of Philosophy* were the writings of Condorcet and Herder, both of which expressed an intellectual current to which Hegel himself was most directly indebted. Yet, whereas the principal continental historians of the last of the 18th century knew and reported the Arab Neoplatonic influence on the European Renaissance as the principal influence, Hegel barely acknowledges its existence. This was not an error on Hegel's part, but a willful political fraud, a deference to the Prussian Court's alliance with British liberalism.

Yet, despite that fraud, a fraud replicated by Marx, Hegel was essentially a continuation of the Neoplatonic humanist current whose 18th century and earlier networks had been principally aborted, decapitated, and dispersed by the Red Terror and the course and aftermath of the Napoleonic Wars. Hegel, in short, was a professed epistemological bastard, repudiating his actual ancestry.

With Marx, this paradox was compounded further. Although Marx opposed and despised Utopian Socialism, he accepted hysterically the prevailing myth of the French Revolution, the myth of Thermidor. He regarded the Robespierre faction as fatally misguided by inadequacy, but accepted the fraud that the Robespierre Jacobin "left" was historically positive with respect to its opponents. He added to this an acceptance, without objective basis, of English liberalism as a political model of capitalist development. In Marx's historiography, he distorted all of his evidence to bring early 19th century European history into conformity with those two myths.

Despite this profound flaw in Marx's epistemology and historiography, he made a crucial correction in Hegel which stands throughout the 19th century and into the 20th as one facet of the most advanced development of the Neoplatonic method and conception. However, like Hegel, Marx remained otherwise epistemologically and historically a professed bastard.

In epistemology, Marx's fraud was the effort to accommodate his methodological views to the myth of the progressive triumph of "materialism" over "idealism." Although Marx included a number of brilliant and useful insights and corrections into that fraudulent epistemology, he accepted the outlines of the myth, and Engels went much further into blundering confusion in the same way.

In political method, he attempted to reconcile the struggle for socialism with sansculottism, complementing his acceptance of the nonsensical "materialism-versus-idealism" dichotomy with the

"right-versus-left" dichotomy popularized with the aid of the writings of Necker's daughter (and former Pitt fiancée) Madame de Stael.

In economics, he swallowed the myth which represented Adam Smith and David Ricardo as the foremost lines of progress in political-economic thought, and refused to accept even the simple basic facts of the American Revolution, since those facts contradicted Marx's misguided obsession concerning the English capitalist model, and Marx's correlated misguided obsessions concerning the meaning of Thermidor.

Hegel is rightly situated historically as the figure most responsible for reviving the Neoplatonic humanist current and method during the early 19th century. Within the relatively narrowed compass within which he situated himself, and with respect to his criticisms of Immanuel Kant, he also advanced the Neoplatonic method, and rightly situated himself in the current of Leibniz, Spinoza, Descartes, and Kepler to that purpose, as well as locating himself in the Ionian-Platonic and successor outlook of Mediterranean civilization generally. Marx, situated within the Hegelian faction centered around Ludwig Feuerbach, made a fundamental methodological contribution to the further advancement of that Neoplatonic outlook, a contribution whose principal features are underlined in his "Theses on Feuerbach," the "Feuerbach" section of the *German Ideology*, and in Section VIII of *Capital III*. In the latter, the passage on the notion of Freedom and Necessity is exemplary.

However, although Hegel and Marx both associated themselves with such humanists as Descartes, Spinoza, and Leibniz, and Marx also with DeQuésnay, they adopted a fraudulent appreciation of the French Revolution and of English liberalism which prompted them to cut themselves off intellectually from the political mainstream of 16th through 18th century humanist currents, and to corrupt their theoretical work by attempted rationalizations of that gross historical distortion.

In political economy, Marx's included grave historical errors are indicated by comparing Alexander Hamilton's 1791 *Report on Manufactures* to the U.S. Congress with Marx's development of the notion of labor-power in *Capital* (including *Theories of Surplus Value*). This comparison makes it indisputably clear that, insofar as political economy itself is concerned, Hamilton fully developed the notion of labor-power credited to Marx three-quarters of a century before the publication of *Capital I*. Examining Hamilton's environment, including Hamilton's French contacts and the French humanist circles in 18th century Spain, Hamilton's thesis was not essentially original to him, but was a leading political-economic conception among European humanists of the last half of the 18th century. Moreover, tracing the development of humanism back

through the 16th century, the internal history of those conceptions is fully accounted for.

A second key to the errors of Marx is brought into focus by considering his incompetent estimation of the "progressive" role of English and French materialists (actually nominalists) from the scurrilous Francis Bacon onwards. Although Marx was mainly correct in understanding the "metaphysical idealism" inherent in reductionist forms of "materialism," he was totally incompetent in all his (and Engels's) efforts to progress from the social aspect of processes to their coherent expression in mathematics and physics.

Consequently, with respect to mathematics and physics, the work of Marx and Engels is a fruitless dead end. The correct approach to mathematics and physics, the approach coinciding with the valid side of Marx's dialectical method, was developed during the 19th century entirely outside Marxian circles, respectively by Riemann and Cantor in Germany and by Louis Pasteur in France. It was my own specific principal accomplishment, relative to Marx, to correct all of the principal errors of Marx with respect to political economy by fusing the methodological thrust of the work of Riemann and Cantor with Marx, to correct the relevant major included errors of *Capital*. Hence, the work of the Labor Committees in the biological and physical sciences converges on the same outlook as that expressed otherwise by Academician Vernadsky and the Soviet currents benefiting most from Vernadsky's seminal influence. Hence, also, the special validity of the Labor Committees' strategic programmatic conjunctural analysis of the 1967-1977 monetary crisis, in contrast to the demonstrated errors of all the critics of that analysis.

Hamilton and Marx share credit for setting forth the most important fundamental contribution to Neoplatonic humanist thought since perhaps Ibn Sina, or at least Cusa and Erasmus. They locate the empirical basis for judging truth in human knowledge in not only the successful production of an increased number of individuals, but more individuals of an increased productive power.

The proof of science is that its realization as productive technology and improved culture produces individuals of an increased average productive power. This provides the material basis for increasing the quality of human culture, increasing productive powers, and also for increasing the population at the same time. The role of the progress of scientific knowledge in driving this advancement in productive powers and increased population-potential is the crucial test of those mental-creative powers and developed hypothesis-generating rigor expressed by the progress of science. So, human existence examined in these terms of reference is the unique critical experimental test for the truth or falseness of human knowledge.

That current of development in scientific knowledge which represents in social practice man's increasing power over the lawful ordering of nature represents creative impulses which are in masterful correspondence with the lawful ordering of nature. Hence, those creative impulses, so benefiting from validation by the critical experimental evidence of social progress, are expressive of man's capability for knowing natural law, and for acting in conformity with man's ongoing self-perfection of his mastery of natural law.

From this aspect of Marx's discoveries, two facets of Marx's accomplishments as a whole are directly derived. First, with respect to the real side of the capitalist economy, the expansion of the productive forces under the necessity of technological progress, Marx's economics is essentially correct, and is correct with respect to all alternative views advanced until the work of the Labor Committees. Second, Marx's complementary social conception, the conception of the class-for-itself. It is this second aspect of Marx's contribution which official communist ideology viciously rejects, a rejection which is causally related to the proliferation of "youth-rock counterculture" and dissidents within the Comecon countries, and to the impotence of the Communist International and its offshoots in the OECD countries.

In Soviet practice, Soviet economic practice does not take advantage of the correct aspects of Marx's *Capital*. Despite bureaucratic and other administrative errors, Soviet economic successes reflect that advantage. The insights of Preobrazhensky are relevant to the best Soviet understanding in this respect. However, because Marx refused to accept the evidence that the British capitalist economy was a monetarist corruption of industrial capitalist development, Marx's *Capital* is elliptically inadequate and largely wrong in its analysis of the way in which monetary and productive processes are interconnected. Marx commits the grave error of proposing that the monetarist side of the 19th century British economy is a necessary outgrowth of industrial capitalist development, and Marx corrupts his analysis of the problem of rent in the effort to bring his whole view into agreement with the historical fraud included among the premises of his analysis. Relative to the analysis of capitalism, the Soviets have adopted a bowdlerized version of Marx's monetarist errors as well as of his production analysis into official doctrine and related practice.

Marx's class-for-itself conception addressed the problem of knowledge. The problem of society heretofore, capitalist society included, is *alienation*. This term, which has been given nonsense-interpretations by the Frankfurt School and other Fabian sewer-conduits, should be seen as identical with Spinoza's arguments concerning the problem of *fictitious knowledge* as also convergent upon Kant's concern with the problem of *heteronomy*. For man to

act as truly human, it is necessary that his sense of social individual identity be in conformity with what Spinoza defines as *adequate knowledge*.

The relevant problem of individual life is that the individual who regards himself merely as a biological individual in society, an individual pursuing individualized goals in competition with others, comes to the end of his life, the termination of personal gratification of that sort, asking himself, "I wonder what that was all about?" Even if the individual life has been meaningful to society — through the creation, assimilation and practice of more advanced knowledge to the general benefit — the individual does not know that that is the lasting value of his life.

In contrast, once the individual locates his identity in those creative mental powers which absolutely distinguish men from mere biological individuals, all lower beasts, and from all baboon-like Rousseauvian or Malthusian societies, his sense of his social individual identity is that of a creative person. He must aspire to contribute to scientific and related knowledge. If he does not succeed in making fundamental discoveries, he can at least be engaged in the transmission, improvement, and application of new knowledge for the general benefit of his society. In that way each individual has the potential of achieving universal importance to his society, of fulfilling the hopes of his ancestors and laying a permanent foundation for the further achievements of his posterity.

To achieve such a state of humanity in social practice, the individual must be afforded practical means to know what society as a whole requires, and to thus guide his judgment and practice accordingly. He requires associations through which the whole interest of society is made conscious for him as an individual, associations through whose aid he may act to make his life a meaningful contribution to his society.

Such associations must focus on a scientific rigor concerning knowledge of the problems and needs of society as a whole. Those associations must be occupied with the development of programmatic policies, a conception of what the society as a whole must accomplish to solve problems and satisfy its characteristic needs. Since the production of material conditions of life for populations of increasing productive powers is the central issue determining man's power to solve his problems, the economic development of society occupies a keystone position of reference in all adequate knowledge of the tasks before a society.

This identifies the fundamental social principle of Marx's method, the need to transform the working class from a fragmented mass of biological individuals and petty-interest local groups into a political class-for-itself. This, according to Marx — and correctly — is to be realized by political-programmatic associations of exactly the sort which

the U.S. Labor Party works to develop through the labor movement. What is most fundamentally required is a shift of the working person's outlook on problems from a narrow, competitive squabbling over limited, or even shrinking, means into a general understanding of those programmatic solutions to society's general problems through which the material and related means for actually solving the problems of all members of the class can be provided.

This view of Marx's is expressed, with whatever attached imperfections in detail, in the *Communist Manifesto*. The essential feature of the *Communist Manifesto* is a call to the working people to join in a struggle to establish democratic republics (capitalist democratic republics), and to view that struggle as a process by which working people, assembled for such unified action for a common programmatic purpose, develop those conscious associations which become organically institutions of a political class-for-itself. This view is also emphasized, during the same year of Marx's life, by his contemptuous polemic against Proudhon, *The Poverty of Philosophy*.

This same methodological view was expressed by Marx during the late 1850s and through the 1860s, in an alliance between Marx, and later, the International Workingmen's Association, and the Carey-Clay Whig forces around Abraham Lincoln. In both cases, the 1848 Revolution against the British-ruled Holy Alliance and the U.S. Civil War — also engineered by British forces — Marx worked for a mobilization of the working-class forces in alliance with the cause of industrial capitalist republics, as the means by which the working class might develop associations through the experiences of alliances with the industrial-capitalist forces in the vital interests of society and of the working class in particular.

Unfortunately, official communist ideology violently rejects the so-called class-for-itself conception. With the aid of British-centered political intelligence networks, during the late 1920s and early 1930s, the official communist policy became that of rejecting the "early writings of Marx," notably the "Theses on Feuerbach" and "Feuerbach" section of *The German Ideology*. This rejection took the Cluniac form of upholding Marx's genius, while presuming that those early writings expressed a phase in Marx's development prior to some presumed "Damascus road" conversion to the reductionist point of view.

The official communist ideological view is explicitly anti-Marxian on the issue of the class-for-itself. It locates the positive impulse within the labor movement in endemic "anticapitalist" militant sentiments of "proletarians," and locates the historical development of anticapitalist proletarian outlooks as proceeding through the sansculottes of Marat's following. Accordingly, official communist ideology adopts an antihumanist, bestial conception of man, as essentially a biological individual motivated by an invariant, fundamental impulse of individual

greed. It locates the class struggle in the immediate struggle over shares of produced wealth between individual employers and groups of employees. To official communist ideology, "class consciousness" among working people is essentially a kind of resonance among individuals of like "proletarian impulses" and narrow interests.

This wretchedly reductionist nonsense within official communist ideology is correlative with the long-standing praise for the "scientific objectivity" of reductionist dog-teaser I.P. Pavlov. It correlates with official Soviet softness toward nominalism generally, including the susceptibility to "systems analysis," "linguistics," and other obscenities of that sort. It also correlates with the stinking refuse published by N. Bukharin and G. Ryazanov in the name of "theoretical communism."

This miserable refuse is the principal subjective reason the Communist International and its offshoots have been, in the main, such miserable abortions during the past 60 years. The imposition of this same ideology as "official doctrine" within the Comecon is, ironically, the principal subjective cause for various forms of anticommunism within those countries.

Soviet Reactions to LaRouche

Although some Comecon circles have a sympathetic interest in various parts of the Labor Committees' programmatic-analytic work, the prevailing, official attitude radiating from Moscow central is one of acceptance of the posture proposed to the Soviets by U.S. State Department and Institute for Policy Studies circles through such channels as Georgii Arbatov.

Not accidentally, the differentiation among Comecon forces on the Labor Committee question follows more or less exactly the international Comecon political differentiation between pro- and anti-Marxian factional currents, for which Arbatov and British spy Maclean exemplify the anti-Marxian exponents of British nominalist ideology.

The lawful character of that differentiation is relevant. To the extent that Soviet (and other Comecon) circles are sincerely committed to an effort to master Marx's accomplishments, they tend to be receptive to seriously considering corrections within Marx's work which they view as in the spirit of Marx's own efforts. Lawfully, this relatively more sympathetic response would be expected among "hard-liners," professional military cadres and scientific circles. Apart from the fact that Arbatov and like-minded creatures are British agents of influence, they are in their own right as much the enemies of the Labor Committees as are the British ultra-monetarists and American neo-Fabians.

This differentiation is centered around a number of notable current issues: (1) Soviet relations to West Germany, Italy, and France, and correlated Soviet perceptions of different currents within the USA it-

self; (2) the Santiago Carrillo issue, and the correlated Willy Brandt issue; (3) nuclear and related global policies concerning economic development, and related issues of scientific method; (4) the issue of Noam Chomsky, Richard Barnet, Jean-Paul Sartre, and the late Bertrand Russell, the issue of international terrorist and environmentalist problems.

This division is reflected by a number of attacks on LaRouche personally, and by other major Soviet articles which attack published Labor Committee books and articles without mentioning the books and articles as such.

This division also involves the issue of war and peace. Although the Arbatovians are various outright Anglo-American agents or otherwise agents of influence, their palpable services to London-New York Fabian-monetarist interest are to the effect of creating a danger of early general war. That is, they foster the global circumstances in which the preconditions for general war are matured, at which point Soviet nationalism erupts in a naive, outer-world-hating fashion, and the conditions for war are thus matured. Whereas, hard-liners and the majority of military professionals adopt a realistic view of the war-danger, and fight now to prevent the emergence of those global and related circumstances in which an irreversible precondition for general war emerges. Those forces tend to concur with the Labor Committees' strategic analysis on related issues.

Demoralization of the Soviet Citizen

Objectively, the Soviet Union is a success. Given the circumstances of its material and related progress, and putting grave internal errors into perspective, any intelligent Soviet citizen by now can abstract the success from the total picture, and from that abstraction develop an empirically premised conception of the kind of policy impulses wanted to continue to progress while minimizing recurrence of the painful errors of the past. If Soviet official ideology were in conformity with that reality, there would be few dissidents in the Soviet Union and Comecon countries, and no "youth-rock counterculture."

Unfortunately, official communist ideology is mainly out of conformity with reality. The Soviet citizen is given an ideology which is unworkable, ideals which are nonsense, and because of those very ideals is confronted with a Soviet reality which is painfully out of correspondence with the general experience of the Soviet citizen.

The Soviet citizen is taught the nominalist-reductionist conception of class struggle, a fight between local groups of workers and employers. He is also taught that the material level of consumption and associated material conditions provide a communist world-outlook. In this context he is strenuously encouraged to repeat the slogan that communism has been achieved or is imminently about to be achieved.

There is an analogy of importance between the moral effects of post-Stalin "goulash communism," whether in its Malenkov, Khrushchev or Brezhnev versions, and the process of moral decay in the OECD nations.

During the post-war period in the United States, we gave up the sense of national purpose which had dominated our culture through World War I. We reverted to a resumption of the immorality of the 1920 "flapper era," a pursuit of individual sensuous gratification and "entertainment," of heteronomic substitutes for the gratification of fulfillment of a moral purpose in existence. Those of us old enough to have closely observed the rearing of the Dr. Spock generation were either enraged at the degeneration of morality of childraising at that time, or have learned to regret it later. The ultimate moral degeneration, the policy that each should "do his own thing," each concentrate on gratification of "inner psychological" impulses, is the essence of the matter.

The spread of the ideal of "goulash communist" in conjunction with official communist ideology suffices to identify the broad character of the process of moral

degeneration within the Comecon countries. It is not a good thing that people should do without personal consumption needs, overwork their bodies, and so forth. However, sacrifices such as those of the Soviet post-war rebuilding effort, purposeful sacrifices like those made in the conduct of a necessary war, are tolerable psychologically because they are morally acceptable. Purposeless deprivation, and purposeless labor are pure alienation, a reinforcement of the sense of competitive needs of a biological individual.

From official communist ideology, the Soviet citizen is given no efficient humanist ideals, no Neoplatonic sense of social identity. When he acquires such, this occurs despite the intellectual refuse spewed out by the Institute of Marxism-Leninism. In that respect, under the circumstances of the past two decades, the conditions favoring the emergence of a "youth-rock counterculture" have persisted. The Soviet youth, Eastern European youth more so, have swallowed the British intelligence rock culture not because it was so vigorously imported into the Comecon countries, but because that form of moral degeneracy found responsive echoes in the moral weaknesses spreading among strata of Comecon youth.



The Soviet citizen is given an ideology which is unworkable...

The Curious Advantage of the Soviet Union For the United States

The adversary relationship between the United States and the Soviet Union has worked to the curious advantage of the United States in a most important way. As Sputnik forced the technological boom of the early 1960s, so continued Soviet economic and technological progress prevents Fabian forces in the OECD nations from imposing their zero-growth Orwellian world order.

Under these arrangements, as long as the Comecon countries succeed in developing their power as economies committed to technological progress, the United States is forced to adhere to a policy of technologically vectored economic progress. If there were no other way in which the United States could be kept on the track of technological progress, we must thank the Soviet Union for existing.

This principle carries over from the military realm into economic policy generally. As long as the Soviet Union pursues an aggressive outward state economic policy committed to global technologically vectored progress in industrial and agricultural expansion, we humanists in the OECD and developing countries gain a powerful advantage from that. Soviet economic power as well as great power competitive considerations act in fact as one of our most ponderable allies in our global struggles for the humanist cause.

It is therefore our proper concern that the Soviet Union adhere forcefully to such policies.

In the longer course of events, our proper desire is for a very specific form of convergence between the OECD and Comecon nations, a resolution of the

political conflicts on the basis of a common commitment to humanist principles. For the Soviet side this means that the Soviet leadership and the people must break free of the grip of British ideology and rise to the level at least of Marx's conception of the class-for-itself.

The path leading to that result is a common commitment to global technologically vectored industrial and agricultural progress, centering now around massive development of fission-fusion energy production with progress toward a fusion-technology underway. The fostering of creative scientific work, and the assimilation of that view throughout the population, creates the objective climate of commitments to progress in which the individual is enabled to find a humanist social identity for himself or herself, and in which Neoplatonic humanist outlooks emerge as the prevailing standard of judgment for policymaking within and between nations.

In the OECD countries, this must take the form of a labor-industry political-programmatic alliance for technological progress. In the Comecon countries — and, one may hope, ultimately, also China — this must take the path of a class-for-itself outlook and form of political organization. For this latter purpose, the views of Karl Marx are not satisfactory to us, but if the Soviet view will at least reach the level of Marx's actual outlook and method, we can be satisfied for the time being.

Although I am, to speak with cruel bluntness, the world's leading socialist of the moment, the task immediately before us is neither capitalism nor socialism, but the establishment of a humanist world order. Once we have thus entered the adulthood of humanity, we can be confident that the other problems of Soviet ideology admit of rational solutions.

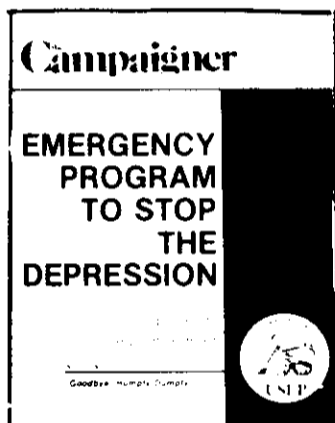
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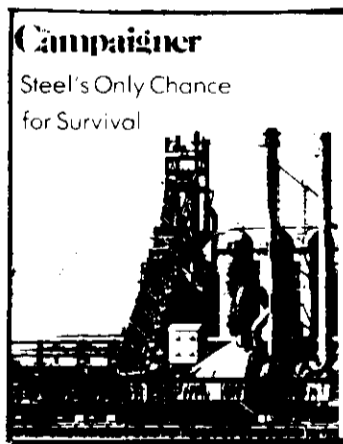
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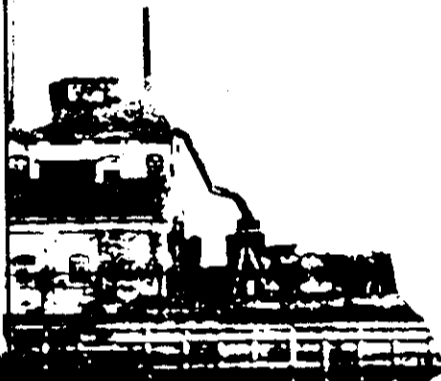
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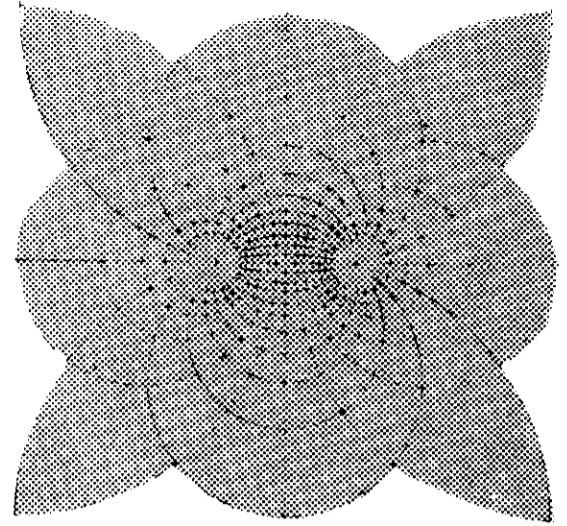
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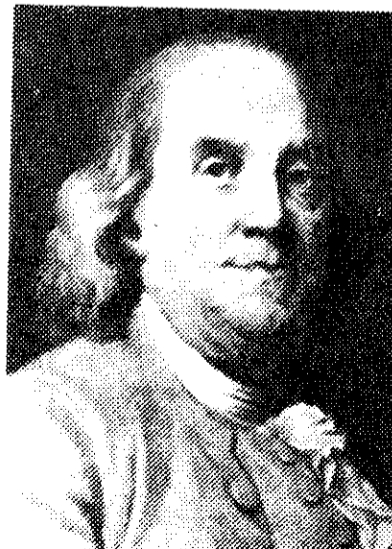
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