

Marxism-Leninism in the Twilight of Western Civilization

Karel Hujer

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On the occasion of the centenary of the passing of the misanthrope Karl Marx in the slums of London, it is important to note that even the indigestible ideas of the author of *Das Kapital* may be more powerful than an atomic bomb. In 1954, I first saw the forlorn grave of Marx in the neglected jungle corner of Highgate Cemetery in London. Some anniversary prompted its exhumation, and a few years later the grave was moved. Marx's grave now faces the materialistically akin Herbert Spencer. A stone block is now crowned by a ponderous bust of the bearded author of *Das Kapital*, and into its dead matter are engraved Marx's prophetic words: "Historians cleverly described the world, the question now remains how to change it." The atheistic prophet, Karl Marx, was from a Jewish bourgeois family in Trier, German Rhineland. Today we are ominously aware that Soviet Marxism, adapted to totalitarian tyranny, has penetrated on a global scale to three fourths of humanity.

In 1848 Marx's Communist Manifesto acquired only fourteen signatures. With absolutist governments in the second half of the 19th century and with the decease of the arrogant utopian, it appeared Marxism had vanished in the dustbin of history. According to a terrorist textbook, a welcome opportunity occurred in July 1914. Historians presume that World War I ended a century of peace. From the Vienna Congress in 1815 there was no major war until 1914. At the start of war in 1914, citadels of freedom began falling one by one, with enticing promises of liberation from aging monarchies. Then the war "to end wars" and "for the salvation of democracy" was perverted into Soviet bolshevist terror. Uncountable billboards, monuments and pictures of Lenin began appearing from Europe to Vladivostok on the Pacific coast, promising communism's duration "for eternity". Lenin and Stalinist terrorism and incomparable crimes on millions of tortured victims gave rise to the horrors of Hitler's Nazism. But after twelve years of Nazi usurpation of power over the land of "poets and thinkers", it was destined for oblivion as only a dilettant compared to the sixty-six years rule of the mechanized Asiatic Genghis Khan.

Marx's unpalatable doctrines were intended for industrial centers of the Western world. He never foresaw that Russia, land of illiterate peasants, "mouzhiks", would produce such a zealous devotee as Lenin, whose name will be attached to Marx in the formation of the sweeping ideology of Marxism-Leninism. They had never met, but Lenin exhaustively followed the footsteps of his master in the British Museum Reading Room. Both were in exile in the freedom of the Western world where they sought shackles to impose their economic illusions on proletarian mass-men. Now the Bolshevik Soviet empire has become a den of apocalyptic communist catastrophe not only for Russia but for the entire Western world. Indeed this is an Asiatic invasion that has no precedent in the past. With the approaching third millennium, the world enters an incomparable divide of ages. The struggle on a planetary scale goes on, yet complacent human society slumbers in the lethargy of electronic opiates.

With the end of World War II in 1945, there was no peace, only an armistice. In 38 years since Hiroshima, no day has passed without warfare somewhere on our terrestrial abode. Subdued or open holocaust goes on, gulags (slave labor camps) have not been liquidated, and all because a very small minority is attempting to force on the unfortunate masses a perversion of the philosophical doctrine of dialectical materialism. Enormous crimes have been perpetrated by the advocates of various shades of socialism and communism - by Lenin, Stalin, Hitler, Mao Tse-tung etc., who thus became the greatest, criminal enemies of their own states.

What is in the background of dialectics, materialism? Dialectics is the reality of change caused by struggling opposites. Although set forth in the 19th century by Hegel, as an idea it has been known since the ancient Greek school of Heraclitus and Parmenides in the 5th century, B. C. For Hegel, however, dialectics was in the realm of theology and philosophy, the struggle of opposites being between the absolute Divine Mind and the finite mind of man. Thus, Hegel's dialectic is that of absolute idealism. Likewise, materialism, the belief in the primacy and objective reality of matter, had its birth in the ancient Greek Democritus of Abdera, in that golden era of the 5th century B. C. Democritus taught that the universe is made of ultimately indivisible atoms and void, vacuum, hence containing no place for any God. Through the entire Middle Ages this teaching was strictly suppressed by ruling church authorities, since it led towards atheism. Revived in the 18th century, it became fashionable among French materialists until it was shaped and refined into the popular system of Auguste Comte's positivism. This development occurred in the midst of the golden era of rising physical science.

The progressive leftward drift from Hegelian idealism began with Feuerbach, Bauer, and other young Hegelians, and continued until the emergence of two outstanding personalities, Karl Marx and Friedrich Engels, who eventually formulated an ideology that was to shape the destiny of the 20th century. The very fact that Marx and Engels appeared at the historical moment of first class discoveries in physics seems symptomatic, for they both claimed the scientific age to be the age of the proletarians. With the coming of the 20th century, the rise of microphysics and post-Newtonian second scientific revolution suggested the reasonableness of Marxist illusions. Yet, hardly anyone foresaw that those technological miracles of electronics and communication were heading toward the condemnation of man-individual into the exile of mass-man collectivization. Paul Johnson, former editor of *New Statesman*, says in his recent volume *MODERN TIMES*, "The physicists carried man to the brink of the pit, but then halted him and bade him look down." After Hiroshima, with the constant menace of evaporation of entire cities and nuclear "know-how" in the grip of enduring caveman, Paul Johnson asks, "Why had the 20th century turned into an age of horror or, as some would say, evil? The social sciences, which claimed such questions as their province, could not provide the answer."

As a reaction against Hegelian idealism, both Marx and Engels, more than anyone else, are responsible in their atheistic worldview for the historic combination of dialectics with materialism. In their view, science and scientific method completely justify this union. It was in the middle of the 19th century, pregnant with scientific discoveries of first magnitude, that Marx shaped his ideas. He believed he had discovered the key to human life in the economic categories where his materialism took the form of economic determinism. This idea is strangely parallel to the present view of the deterministic Universe of the physicist. Marxist dialectics takes the form of class struggle, and the social and historic existence of man becomes the measure of everything. Marx, however, never thought of constructing an all-inclusive ideological system from the vast expanse of his chimerical intellect. Such concept was formed by his only lifelong friend and financial supporter, Engels, and continued vaguely and cumulatively by various followers, Lenin being the foremost. Thus, at present, we have the dialectical materialism of Marxist-Leninist version that dictates the way in which any textbook, that of science above all, must be written wherever communists hold sway.

Marxists generally attach the adjective SCIENTIFIC to their system of philosophy. After all, Marx denied the need for any philosophy, and Engels declared that philosophy (which means the love of wisdom) died as science grew. But neither Marx nor Engels could possibly foresee the fruits of their labor. Neither could have imagined an ominous, mushroom cloud which would arise on the horizon of the mid-twentieth century, a cloud of hydrogen bomb which would prove beyond all doubt that science without philosophy becomes a portentous menace and catastrophe. Henri Poincaré, a great philosopher of science, earnestly warned long before the rise of materialistic scientific amorality, "l'art pour l'artisme" (art for art's sake) would lead toward the edge of the abyss of nihilism.

According to the basic article of Marxism-Leninism, there is no other science except that which serves and supports the ruling Communist Party. Any scientist, as a robot, is the property of the state. His freedom is that of a squirrel inside a cage, running on a rotating wheel. If he is properly submissive to the "big comrade" and especially if he makes a valuable contribution which has improved the technique of enslavement, then he is provided some comfort. He may be given a dacha in Moscow's suburb of Zhukovka, the object of envy of any hard laboring comrade.

Physics or astronomy usually provide the most effective means of propaganda for certain favorite communist atheistic beliefs, as I observed on Moscow's Planetarium. Here properly trained and brainwashed robots explain the functions of cosmic mechanism. And how revealing to observe the swinging Foucault pendulum in St. Basil Cathedral on Red Square. It is now an anti-God Museum and in the highest tide of their antireligious drive. There I saw an inscription above the entrance: "Comrades, sever your ties with religion and join the ranks of godless!" With sadness I watched the crowd of impoverished proletarians gazing at the swinging pendulum, intended to demonstrate that a human god is in position to refute any claim of the existence of any divinity. Thus, little wonder that in the USSR the social and economic position of a good physicist equals that of a cabinet ministr.

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What are these qualities of physics and astronomy so appealing to the Communist cultural planners? I was naturally interested in this aspect of Soviet life during my several visits and three train journeys through Siberia. Foremost, Marxism-Leninism emphatically upholds that the Universe is deterministic and knowable, computable, predictable. Namely, the Universe is dialectically materialistic, nothing supernatural about it. Preferably it is eternal because then it will not arouse the dangerous inquiry about its creation. Thus, as Democritus advocated, it is a Universe without God. This means that it is only a question of time that man will solve all mysteries which, in the past, were ascribed to a supernatural being. This, then, is basically the communist universe where only man-god is supreme. The startling fact is that the Western world, despite its apparent religiosity, holds a view not too far removed from that in the codes of Marxists.

As previously stated, the formative period of Marxism flourished with the revolutionary rise of science. Just at the turn of the 19th century, the rationalistic worldview obtained an unparalleled impulse. Laplace, in 1798, then published his sensational mathematical formulation of his hypothesis on the origin of the solar system. It was a triumph of the mathematization of physics. To Napoleon's inquiry on the complete absence of any reference to God in the entire volume, Laplace retorted: "Your majesty, I did not need him." After the most stirring confirmation of Halley's first prediction of his comet, another proof of Newton's law of gravitation appeared when the agnostic director of Paris Observatory, Leverrier, calculated the location of the unknown planet merely through its perturbing effect upon its planetary neighbor, Uranus. The arrogant director would not even look through the telescope. The unknown planet, Neptune, was sighted in 1845 by Galle at Berlin observatory in the celestial location as deterministically computed.

The frame of this exposition does not permit elaboration on the growing harvest of discoveries with the coming of the 20th century that actually enacted the second scientific revolution in the post-Newtonian era. This was assured by a galaxy of immortal names of classical physics and by the Galilean-Newtonian period being melted into Einsteinian physics. This maintains there is no experiment that would prove absolute motion or the state of rest because motion and rest only have meaning inside the frame of space and time in which we are imprisoned as physical, material beings. Herein is the root of the ephemeral illusions of Marxism-Leninism as a perverted form of dialectical materialism.

Finally, Marxism-Leninism as paganism, apostasy at the end of the second millennium, is the fateful omen of an immense depression of mankind on both sides of the monstrous Iron Curtain. It flourishes in science departments of universities, in laboratories of secret research, in theological seminaries where we hear the resounding echo that God is dead, and consequently the naive ambition to sustain Christian-Marxist dialogue. Yet at the gateway into the region of enslaved humanity I read that passage from Dantean Inferno: "Lasciate ogni speranza voi ch'entrate". (Abandon all hope you who are entering). Solzhenitsyn, who for eight years experienced Dantean hell in Soviet gulags, continues to warn us that Marxism-Leninism, which, for the sake of imperial communist design, justifies any lie, fraudulence and brutal merciless violence, as a cancer either destroys the entire humankind or must be eradicated from the entire world.

The expansion of this nihilistic teaching was facilitated by mass-man in the technological age as he lost one important dimension of his religion -dimension into depth. Driving forces of industrialized and urbanized society are expanding horizontally, and have progressively vitiated the religion of mass-man in an anonymous collective. As the theological thinker, Paul Tillich, indicates, the most significant symbol of the superficiality of spiritual life is the physical "conquest of space". The outer space, the wasteland, vacuum, as Malcolm Muggeridge describes, is that region where the devil vanished after Jesus resisted Satan's three temptations, especially that one on a high mountain, with perfectly valid promises in devilish terms. How many takers of temptation have emerged in our times, tyrants ever more cruel and criminal than those whom they replaced, yet Jesus simply said **ONLY GOD SHOULD BE WORSHIPPED**. With the coming of the third millennium the world will face unimaginable changes only to prove that Divine Love always abides in His Universe.